

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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Kurt Borris

500th BISHOP

The Rt. Rev. Gerald F. Burrill, consecrated 500th Bishop in the Episcopal Church [see page 5].

Five Minutes To Twelve

An analysis of what is wrong with our
twentieth century world.

"We, too, are living in the valley of decision, and time is running out for us, as a nation and as individuals, to make up our minds between Christ and chaos."

—*The Rt. Rev. Horace W. B. Donegan
in the Foreword*



THEODORE P. FERRIS, Trinity Church, Boston, says: "It translates the eternal truths of Christianity into language that the people on the streets of our cities speak and understand. The drawings by Mr. Wragg are in an idiom which the current generation is able to grasp."

NASH K. BURGER, *New York Times*, says: "Readers will find this brief, readable book memorable because it demonstrates so well the need for a return to religion and morality if we are to save civilization."

DANIEL A. POLING, Editor *Christian Herald Magazine* says: "Those who read these chapters will find themselves often mirrored on the page. The message is for here and now, and to you and me."

JOHN D. PAULUS, *The Pittsburgh Press*, says: "It is a serious warning, tinged with the sound and smell of doom, but it also holds out a brilliant ray of hope for those who will heed its message."

WILLIAM H. LEACH, Editor of *Church Management*, says: "This book comes to us from England where it has challenged many readers. The author's philosophy is that the world is draining the resources of character built by Christian civilization and that we are near the end of an era."

DONALD HARRINGTON, Community Church, N.Y.C., says: "This is a little book crammed full of big thoughts. It probes deeply into the very heart of what is wrong with our twentieth century world. I wish all of our young people could read it—and all the smug and satisfied too."

CONSTANCE GARRETT, author of "Growth in Prayer," says: "The thought of the book is strikingly and vividly driven home by the illustrations of Arthur Wragg."

FIVE MINUTES TO TWELVE

By W. E. Purcell

Illustrated by Arthur Wragg

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The Living Church

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Things to Come

1950 OCTOBER 1950							1950 NOVEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7	5	6	7	8	9	10	11
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October

8. 18th Sunday after Trinity. Ecumenical Register Week, United Council of Churchwomen (to 15th).
10. National Council meeting, at Seabury House (to 12th).
15. 19th Sunday after Trinity. Youth Sunday.
16. United Nations Week.
17. Planning Committee, National Council of Churches of Christ in America, at Cleveland (also 18th). Regional Institute, ICRE, at Nashville, Tenn., to 18th (tentative).
18. St. Luke.
19. National Conference on Religion in Education for headmasters of prep schools at Atlantic City (to 21st).
19. Regional Institute, ICRE, at Atlanta, Ga. (to 20th).
21. Protestant Radio Commission workshop, at Des Moines (to 28th).
22. 20th Sunday after Trinity. World Order Sunday.
23. Federal Council Commission on the Ministry, at New York city.
24. Regional Institute, ICRE, at Philadelphia (to 25th). United Nations Day.
26. Regional Institute, ICRE, at Columbus, Ohio (to 27th). Department of International Justice and Goodwill, Federal Council, at New York city.
28. St. Simon and St. Jude.
29. 21st Sunday after Trinity.
30. Regional Institute, ICRE, at Lansing, Mich. (to 30th).

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

WITH PROFOUND gratification, we are able to report that we were wrong in inferring that there were no chaplains of the Episcopal Church in Korea. Although neither Church headquarters nor other chaplains in the Pacific knew it, the Rev. Lewis B. Sheen has been hard at work with his unit in Korea since July. He was formerly curate at St. Andrew's Cathedral, Honolulu.

ONE CHAPLAIN is infinitely better than none; but the Episcopal Church is still badly understaffed in Korea, and the fact that the presence even of that one was unknown elsewhere is another example of the fact that a military jurisdiction is needed.

EDUCATIONAL news this week is good news. Figures prepared by the International Council of Religious Education show the Episcopal Church among the eight making the largest gains in church school enrolment during 1949. The gain was more than 15% for a total of 489,423 pupils and 56,641 teachers.

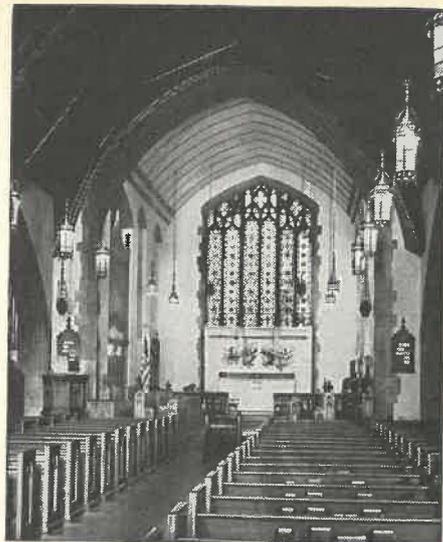
TRINITY COLLEGE, Hartford, Conn., has just received \$650,000—second largest gift in its history—from Paul Mellon's Old Dominion Foundation, to make possible the combining of the college library with the Watkinson Library. The combined collection, "fabulously rich in book treasures" according to Trinity's public relations man, will be housed in a new library building, mostly with open stacks in which the students can browse for themselves.

A CHURCH SCHOOL for spastics and other handicapped children is being started by St. Mark's parish, Van Nuys, Calif. As we understand it, the project is a Sunday school, not a day school. In charge will be Mrs. Leonard K. Rodgers who founded such a school for the Dutch Reformed Church in New York City.

DANIEL BAKER, the Church's newest college, opened its fall session in Brownwood, Tex., September 15th, with an enrolment of 200. A four-year college conferring the B.A. and B.S. degrees, it was acquired at no cost and with no debts this June by the diocese of Dallas. The Rev. Richard A. Hayes, president, is one of three priests on the 26-man faculty. Of Presbyterian background, Daniel Baker has religious traditions in Bible study and chapel attendance which are being continued under the new regime.

THE SECRETARY of the Standing Liturgical Commission is the Rev. Morton C. Stone, 8 Ridge Road, Bronxville 8, N. Y., not Spencer Ervin of Philadelphia. Mr. Ervin, the only member of the Commission whose address is listed in the Annual, has been getting mail which should go to Fr. Stone, and we have helped increase its flow with a Question Box answer that gave Mr. Ervin's name.

Peter Day.



Trinity Church, Asheville, North Carolina
 Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church architecture as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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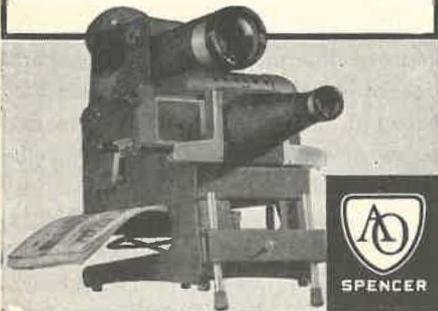


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From Rome to Catholicism

TO THE EDITOR: Congratulations! Once again you have vindicated your position as the finest publication in the religious field in this country. I refer, of course, to your splendid article and equally well done editorial on the number of converts from Rome to Catholicism.

In particular, I, as one of them, would like to thank you for referring to us as “converts,” for that is exactly what we are.

I sincerely trust that your office will be swamped with requests for a reprinting of this article and the editorial accompanying it in tract form. At least one priest has already stated to me that he could use a large supply of them. I myself shall require two hundred. Please!

EDMOND P. MULLEN

Astoria, L. I., N. Y.

Editor's Comment:

If enough requests are received reprints will be made available of the article “Conversions from Roman Catholicism” and/or of “A Two-way Road” [L. C., September 17th].

Bishop for the Armed Forces

TO THE EDITOR: The editorial entitled “A Bishop for the Armed Forces” [L. C. September 10th] brings to mind a suggestion I made to the Presiding Bishop several years ago regarding the creation of the office of bishop for the army. It is refreshing to note that the last General Convention took initial steps in this direction properly broadening the role of the proposed suffragan to include *all* the armed forces—land, sea, and air. This is as it should be.

From my long experience in the service and speaking from the particular viewpoint of the land forces, I know of no field that offers so many opportunities for our Church as the military services. The Church's ritual and liturgy have a special appeal to the man in uniform and why our opportunity has been so long neglected is one of those things that I have never understood. To know, however, that the Church is prepared at last to accept its responsibilities in this field is a source of no little satisfaction and gratification.

Thank you again for the enlightening editorial.

(Major General) JAMES L. FRINK
U. S. Army, Retired

Greensboro, N. C.

Few Are Called

TO THE EDITOR: The religious orders need financial help. The demands upon their limited numbers from the outside have mounted increasingly. They are hounded daily by the necessity of seeking additional ways and means of meeting very necessary financial obligations. They shame most of us, being able to house, feed, and entertain pilgrims on the small sum so many of them require a month.

October 9th is the first Sunday after St. Francis Day. The Franciscans at Mount Sinai, L. I., N. Y., need \$5000 at once. Holy Cross recently kept one of

their special days. Why cannot more parishes and individuals send small sums to the various Orders as their patronal days come around?

Few of us feel called to be monks or nuns, but God has called them. We should back their response and **His work.**

(Rev.) HARRY S. RUTH

Burlington, N. J.

Bestowal of the Episcopate

TO THE EDITOR: Don't you think that this year, with so much disunity prevailing, should be the accepted time for Episcopalians to start the custom of celebrating November 14th as the “bestowal of the episcopate” to Americans?

On that day we all should thank God for the Apostolic gift without which our Orders would lack validity. If we don't show that we value highly the historic episcopate we cannot expect the non-conformists to see any advantage in it.

SIDNEY B. HOLDEN

Sheffield, Mass.

Bury the -Ed

TO THE EDITOR: Archbishop Cranmer's edict that there should henceforth be only one note sung to a syllable has ensnared 99.99 per cent of the churches into a ludicrous practice in the singing of Anglican chant today.

In Cranmer's day it seems that it was the style to pronounce every vowel in a word. “Their souls were fill-ed with the scornful reproof of the wealthy.” Would not our souls be filled with scornful reproof of our fellowmen if we thus spoke? Can anyone give a sane explanation why our chanting should be done to *ed*? Who was he? The rhythm of chanting is already plentifully distorted without adding the insult of distorting our language. It is infuriating to find in church after church that the word “and” is prolonged, especially when it falls upon the “whole” note of the musical frame of the chant. The chief offense occurs in the Gloria Patri: a-n-d to the Holy Ghost. Why rub in and spike down that insignificant word? Other places the word deteriorates to “'n.” That whole note is a reciting note and is given a long value to accommodate a series of syllables in other verses.

There are usually several in a choir who will welcome these corrections, who possess the logic which accompanies intelligence, or whose artistic instinct agrees. The others are too comfortable in their lethargy to learn. “To progress is always dangerous,” said the priest in Farson's *Behind God's Back*. In this so-called age of enlightenment there is no excuse to shun the spotlight of truth. Also, the “scramble-and-rally” method of chanting may be combined with “roses and the truth have thorns.” May you organists and choir-masters be bless-ed with courage for truth.

Having accomplish-ed the notation of what I have wish-ed to express, I beseech all musicians and would-be musicians to quickly bury *ed*.

PAUL BENNYHOFF

Allentown, Pa.

EIGHTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

501st Consecration

The Very Rev. Henry H. Shires, D.D., S.T.D., for 15 years dean of the Church Divinity School of the Pacific, Berkeley, was consecrated suffragan bishop of California at Grace Cathedral, September 29th. The consecration took place only two hours after the Rev. Gerald Burrill was consecrated suffragan of Dallas. [See column 2].

Chief consecrator of Dean Shires was the Presiding Bishop. Assisting as co-consecrators were Bishop Block of California and Bishop Gooden, retired suffragan of Los Angeles. Bishop Parsons retired, of California preached the sermon.

Bishop Rhea of Idaho and Bishop Walters of San Joaquin presented the bishop-elect. Bishop Bloy of Los Angeles read the litany. Bishop Porter of Sacramento was epistoler, and Bishop Dagwell of Oregon, gospeler. Bishop Lewis of Nevada read the certificate of consent from the bishops of the Church.

One of the attending presbyters was the bishop-elect's son, the Rev. Henry M. Shires, Th.D., rector of Christ Church, Alameda, and member of the Divinity School faculty. The other attending presbyter was the Rev. Mark

Rifenbark, D.D., rector of Trinity Church, San Jose.

Members of the faculty and students of the Church Divinity School had parts in the service, including the Rev. Frederick A. Schilling, S.T.D., who read the certificate of ordination to the diaconate; the Rev. Charles A. Whiston, who read the certificate of ordination to the priesthood; and the Rev. Randolph Crump Miller, Ph.D., who was master of ceremonies. Seminarians of the school composed the liturgical choir.

Others taking part in the ceremony included the Rev. John C. Leffler, D.D., St. Luke's, San Francisco, president of the standing committee of the diocese, who presented the certificate of election by the diocesan convention; Albert C. Agnew, chancellor of the diocese, who presented canonical consents of the standing committees of the dioceses; the Rev. Russell B. Staines, Berkeley, who presented canonical testimonial of the convention, and the Rev. J. Henry Thomas, who was deputy registrar.

After the consecration, a luncheon honoring the new bishop was held in the Gold Room of the Fairmont Hotel.

Representing other communions in the area were clergy of the Holy Orthodox churches of San Francisco, of the various Protestant groups, and the faculties of the Pacific School of Religion, Berkeley. Episcopal clergy from neighboring dioceses and missionary districts were present in large numbers. The clergy of the diocese were in the procession.

500th Consecration

The 500th consecration in the Episcopal Church in the United States took place on September 29th at 10:30 AM, CST, at St. Matthew's Cathedral, Dallas, when the Rev. Gerald F. Burrill was made suffragan bishop of Dallas. Fr. Burrill had been rector of Christ Church, Williamsport, Pa., since 1946.

Consecrator was the Most Rev. Henry St. George Tucker, and co-consecrators Bishop Moore, retired, of Dallas, and Bishop DeWolfe of Long Island.

Before the consecration a two-day retreat for the bishop-elect and diocesan clergy was held at Camp Crucis, Granbury, Texas, with the Rev. John S. Baldwin, OHC., as conductor. On the evening of the 28th a dinner at the Baker Hotel, Dallas, honored Bishop Mason on the fifth anniversary of his consecration.

At this dinner Fr. Burrill was introduced to the diocesan family.

After the consecration there was a luncheon for the clergy and their wives, and in the afternoon there was a reception for Bishop and Mrs. Burrill at the Dallas country club.

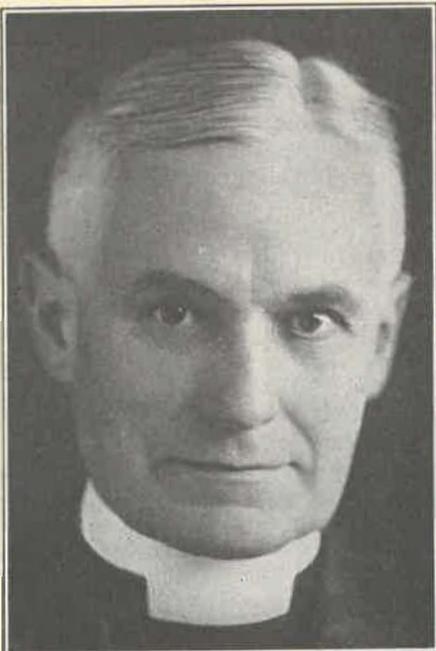
Bishop Burrill received a pectoral cross from the people of Christ Church, Williamsport, Pa. His vestments were given him by friends and relatives, his cope and mitre by the bishop and clergy of Dallas, and a vestment case by the bishop and clergy of Harrisburg. His ring was a gift from St. Paul's parish, the Bronx, where he was rector for nine years.

Fr. Burrill was born in Bangor, Me., in 1906, the son of William George Burrill and Clara Mary McCafferty Burrill. He received the B.A. degree from the University of Maine in 1929 and the S.T.B. from General Theological Seminary in 1932. He was ordained deacon in 1932 and priest in 1933 by Bishop Manning. In 1933 he married Elna Jean Thompson. They have two children.

From 1932 to 1935 Fr. Burrill was priest-in-charge of All Saints' Church, Mariner's Harbor, S. I., N. Y. After that he went to St. Paul's, the Bronx, and then for a year, before going to Williamsport, was executive secretary of Forward in Service. In 1939 he was a member of the board of religious education in New York, and from 1941 to 1944 was president of that board. In 1943 he was president of the New York Churchman's Clericus, and in 1944 was chairman of the Commission on Church Education in the Second Province.

The presenters at Bishop Burrill's consecration were Bishops Quarterman of North Texas and Scaife of Western New York. The gospel was read by Bishop Quin of Texas and the epistle by Bishop Gray, Coadjutor of Connecticut. Bishop Jones of West Texas read the litany and Bishop Mason of Dallas was the preacher.

Evidences of ordination were read by the Rev. Dr. Smythe H. Lindsay of St. Andrew's Church, Amarillo, and evidences of election by the Very Rev. Gerald G. Moëre, of Dallas. Consents of the standing committees were read by Joseph Irion Worsham, chancellor of Dallas, and the consents of the bishops by Bishop Quarterman. The attending presbyters were the Rev. J. Ralph Dep-



BISHOP SHIRES: California Suffragan.

pen, vicar of St. Andrew's Church, Lewisburg, Pa., and Episcopal chaplain of Bucknell University, and the Rev. Orin A. Griesmyer, rector of St. Mary's Church, Staten Island. The Rev. Dr. Claude A. Beesley of Wichita Falls, Texas, was deputy registrar.

Consent Withheld

Another standing committee has voted not to approve the election of the Rev. David E. Richards as suffragan of Albany. By a unanimous vote, the standing committee of the diocese of Central New York, which borders Albany, decided to withhold approval of the nearby election, which has caused considerable comment in local circles.

WORLD COUNCIL

An Irreducible Barrier

By the Rev. CHARLES W. LOWRY

The Commission on Intercommunion of the World Council of Churches (Faith and Order section) held a final and vitally important meeting at Bievres, France, September 1st to 8th.

Three American representatives were present: Dean A. T. deGroot of Texas Christian University, the Rev. Dr. Charles W. Lowry of Chevy Chase, Md., and Dr. Oscar T. Olson of Cleveland, Ohio.

The first task of the Commission was to put into final form its report which will be the basis for discussion of the great problem of intercommunion at the 1952 Lund Conference on Faith and Order.

A large proportion of the report is taken up with the analysis of the principal relevant facts as regards the divergent traditions of Christendom on intercommunion. The analytical section will be found to be informative and comprehensive. The heart, however, of the report is the section dealing with the problem of intercommunion.

What is to be done at ecumenical conferences or other meetings with regard to Communion services? The draft of the report with which the Commission began at Bievres was weighted heavily in favor of the second of three solutions so far proposed: (1) separate simultaneous services; (2) non-simultaneous services with non-communicating attendance where such is required by the laws of Churches involved; (3) sacramental fasting (i.e., no communion services at such gatherings). In the final draft of the report (2) was still favored as among the three clear possibilities, but doubt was indicated as to its adequacy or finality.

This revision was the direct result of the latest thinking and struggle of soul

in relation to the problem in the World Student Christian Federation as communicated to the Commission by the WSCF representatives, Bill Nichols (an English Anglo-Catholic) and Keith Bridston (an American Lutheran). The report brought to the Commission indicated that in the WSCF there was now a conscientious inability to accept any static problem solution; but a disposition rather to weigh the problem afresh at every meeting or conference made a profound impression and is, in the writer's view, *the news* of the Bievres meeting.

A NOTEWORTHY FEATURE

Another noteworthy feature of Bievres was the celebration of the Holy Communion on Sunday according to the newly authorized optional rite of the Church of South India. The celebrant was a former Anglican, the Rev. T. S. Garrett, who is now a member of the CSI. The rite, which is shortly to be published, is of extraordinary interest as bringing forth "things new and old." For Bievres it was a solution of the immediate problem of the Holy Communion which all present received, except the Orthodox.

Several sessions were devoted to the discussion of papers on different phases of the intercommunion problem, prepared with the forthcoming volume of the Commission in mind.

Quite a little interest was expressed in a paper by the present reporter on "The Impact of Protestantism on American Culture," and it was widely felt that this presentation of the overall American picture paved the way for a more sympathetic reception of Dean deGroot's essay on "Intercommunion in the Non-Clerical Tradition" and Dr. Olson's summary of the American Methodist tradition.

A WIDE GULF

It should, however, be emphasized that there is a wide gulf between the old world and the new on this whole question. Even the English Free Churchmen hardly talk the same language as the American Protestants. They approach the problem as a very real one, theologically and historically. The Americans (in general tendency) do not see that there is any problem, save perhaps in the retarded subjectivities of wide sections of Christendom.

The one serious lack at Bievres was the absence of both the German members of the Commission. It is perhaps *news* that the Swedish representative, Prof. Ragnar Askmark, was scheduled to attend on his return trip home a meeting of an Evangelical Synod at Fulda, Germany, and to address the Synod (at the request of its Bishop) on the Apostolic Succession. Prof. Askmark was, however, consistent in expressing at Bievres the standpoint that for Lutherans this suc-

cession is not a doctrinal question and that the important thing for them is doctrinal agreement.

Interchurch Aid Appeal Met

An emergency appeal for \$591,000 for interchurch aid made last March has been oversubscribed by \$18,000. This announcement was made on September 20th at a meeting of the USA member churches of the World Council held in New York city.

The funds, to be paid in full by the end of the year, are being used to maintain the World Council's services to refugees, and its health and scholarship program, under the direction of the Department of Interchurch Aid and Service to Refugees.

It was pointed out when the appeal was made that if funds were not forthcoming from the American churches the Department's program would be threatened with collapse.

The Executive Committee of the Conference of USA member churches has now declared that the financial stability of the department was "assured." [EPS]

ARMED FORCES

They Cannot Wait

Grave anxiety was expressed at the Central New York laymen's training session over the fact that no Episcopal chaplains were serving in Korea and over the need for the speedy election of a suffragan bishop for the armed services. The laymen met in Cazenovia, September 23d and 24th.

After National Council instructor Ralph Kennison from Maine had described the work of the Armed Forces Division at 281, the scheduled presentation was thrown completely off schedule as ten speakers arose to ask questions on the failure of the Church to have a bishop in Washington and in the field to speak up for Episcopal interests.

Clifford Ted, Syracuse, told of his brother fighting in Korea without access to a priest of his Church in the entire theater. Instructor Kennison told of the experiences of his son in the armed forces. Roy Martin, optical company president from Elmira and member of the diocesan council, said that anyone who knew his way around Washington was aware that we needed "episcopate brass to talk to the military brass to protect our interests," and deplored the delay of 10 years in the picking of such a bishop. Stanley Litz, engineer from Syracuse, feared that the Every Member Canvass might be hurt by the Church's failure to provide fast and efficient service to its communicants in uniform for the second time in 11 years.

The last speaker was W. Dexter Wil-

son, member of the Presiding Bishop's committee for laymen's work, and the father of a National Guardsman. He was the author of a resolution in 1942 urging the immediate election of a military suffragan. The resolution suggested among other things that layreaders be used to conduct services for military personnel if no priests were available.

Mr. Martin said he wished the Presiding Bishop would ask one of the bishops with military experience to take jurisdiction of Episcopal armed forces work on a full time basis until after the military suffragan was consecrated. "The boys are dying and are in need now. They need Episcopal attention right now. They cannot wait until next year," he said and received a round of applause.

After over an hour of personal testimony and discussion on this subject, Ray Bush, diocesan chairman for Economic Coöperation Administration, appointed a committee headed by Mr. Wilson and having Mr. Martin and Hugh Silbaugh of Binghamton among its members to "put the matter down on paper for the entire Church to see our feelings on this matter."

The resolutions introduced by Mr. Wilson were unanimously adopted. They said in part:

"We pray that the office of suffragan bishop for the armed services be filled at the meeting of the House of Bishops at their January, 1950, meeting or sooner if possible.

"We also suggest that the Division of Armed Forces and the House of Bishops consider the licensing and use of laymen as lay readers to augment the work of our priest chaplains. Lay readers could for instance read the Prayer Book services reserved to them, baptize, and read the burial service in the absence of a priest."

This marks the second time in less than three weeks that Central New York laymen have voiced their concern over the Episcopal armed services chaplains situation. At the diocesan Manlius conference, the election of a military suffragan was urged. [L. C., September 17].

In a memorandum given Mr. Kennison to take back to the National Council, the laymen said that if a parish of over 1000 persons was without a priest for some time, something certainly would be done about it. They stated that the Episcopal men and women in Korea numbered over 1000 and that they too needed a priest of the Church promptly, as they were facing death and suffering without their Church being at their side. The memo called for the greatly speeded up and more effective work with and for our armed services.

SOCIAL RELATIONS

DP's

Although its work in the resettlement of displaced persons is not yet completed, the Church had reached its goal of providing 1200 opportunities by June 30th. The campaign for assurances brought response from almost every diocese. Many parishes undertook as a project the resettlement of a displaced family. Many dioceses have appointed special DP committees which are still active in promoting resettlement opportunities.

It is estimated by Church World Service that assurances from the Episcopal Church, as well as from other member Churches, will be needed through at least June, 1951. The reasons for this are:

1. The new DP law passed by Congress in June makes many thousands of Protestant and Eastern Orthodox DP's eligible.

2. Although sufficient assurances were given by Episcopal sponsors to cover DP's assigned to the Church under the old law, not all assurances could be used. Some 60 opportunities for single women were not used because there were not enough single women to be assigned. The same situation applies to 40 or 50 assurances for DP's with certain unusual skills, where no DP's could be found with the necessary training or experience.

3. About 300 DP units assigned to

the Episcopal Church and accepted through the Department of Christian Social Relations by individual sponsors, could not, for one reason or another, come to the United States.

4. Church World Service, under the new law, has assumed responsibility for an additional 10,000 DP units. The Episcopal Church will be asked to share in this.

Assurances needed are:

1. Those arising from job opportunities such as mechanics, clerical workers, shoemakers, radio technicians, engineers, seamstresses, and dressmakers, farmer, doctors.

2. Those for single men, small families, or families with elderly dependents.

3. Those for some domestic couples who are still available, and for single men who have domestic experience; but not for single women.

4. Those for "hard to resettle" cases; persons 45-65 years of age; persons with physical handicaps, many of whom are employable and others for whom funds are available for rehabilitation.

EPF

The Will to Peace Creates its Own Opportunity

At the annual summer conference of the Episcopal Pacifist Fellowship held at Seabury House, September 12th to 15th, a resolution was unanimously adopted and sent to the Secretary of State, Warren Austin, and Trygve Lie. The resolution:

"As Christian citizens of the United States who believe that the basis of democracy is the right of every human being to freedom and justice and that the will to peace creates its own opportunity to achieve peace, we earnestly appeal to you to demonstrate the will for peace of the United States by persevering in your efforts to end the conflict in Korea.

"Specifically, we urge you to support India's proposal for the appointment of the six non-permanent members of the Security Council as a committee to receive all proposals and formulate a plan for:

"1. A peace settlement of the Korean conflict.

"2. The establishment of a unified and independent Korea."

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	\$ 20.00
Mrs. Arthur Keen	10.00
Rev. and Mrs. R. M. D. Adams	5.00
Mrs. Leon Wright	5.00
	<hr/> \$ 40.00

Christ Church, Sendai, Japan

Previously acknowledged	\$100.00
George W. Laycock	10.00
	<hr/> \$110.00



CAZENOVIA CONFERENCE: Ralph Kennison as instructor.



Bomba Photo Stores Ltd.

ASSAM EARTHQUAKE: "Large and deep fissures appeared on highways . . ."

INDIA

Shaking the Foundations

By the Rev. EMANI SAMBAYYA

At the moment [September 20th] there is very little information coming through from the scene of the great earthquake in Assam as communications are not as yet restored. Most of the parishes are tucked away in distant corners, and very little is known about the affairs of the village Christians. But the Bishop of Assam has written to say that loss of life among our Christians is very little though it is reported that many heads of cattle have been lost, much stored grain has been damaged by floods, and many houses have been washed away in the fast current of the rivers.

The first violent earth tremor occurred in Assam on the night of the 15th of August. That is the height of the rains season in Assam when the rivers are in spate, and landslides are frequent. Lakhimpur district, of which Dibrugrah is the capital, has suffered severe damage as a result of the first convulsion of the earth. In numerous places the earth subsided chewing up trunk roads and railway tracks, and destroying bridges. Thus communications were completely disrupted. Large and deep fissures appeared on highways, and the Assam trunk road presented a wavy appearance with ups and downs for many, many miles. Railway lines were found hanging in space. But by far the most severe damage to the area was from the unprecedented floods when the mighty and fast flowing rivers

suddenly changed their courses and flooded vast areas, drowning scores of villages, and enveloping prosperous rice fields with a thick layer of sand and silt. The floods have caused loss of property, and played havoc with communications.

It is said that there is not one house in Dibrugrah which is safe for living. The earth tremors kept repeating for several days after the main convulsion. The little church in Dibrugrah collapsed as a result of the secondary tremor. The bishop's residence became unfit for dwelling partly because of the earthquake, and partly because of the soil erosion caused by the rapid flow of the waters of Brahmaputra. The Bishop, who happened to be in Shillong on the Khasi hills when the earthquake occurred, in his letter says he thinks that the map of Assam will have to be drawn afresh. It is doubtful if he can carry out his plans for touring his diocese this winter.

It is not yet known where the new diocesan headquarters will be built. Meanwhile people are contributing freely to the Metropolitan's Assam Relief Fund.

KOREA

Christianity Under Attack

News of execution of Korea Christians and destruction of their buildings has been received in the United States.

The son of an Anglican Korean priest, captured by American soldiers, tells that he was forced to serve in the Red Army. The report came in a letter from Korea

to the Sisters of the Community of the Epiphany in Tokyo. The boy could say nothing about Bishop Cooper except that he had been arrested in Seoul on July 4th, and that since August 10th there had been no news of him in Seoul. The boy also reported that the Communists had taken possession of the Convent and the Bishop's Lodge, stripped both places, and utilized them for military purposes.

Religious News Service gives account of how other Christians are faring:

Msgr. Thomas Ri, Roman Catholic vicar general of Seoul, has been executed by Communist troops who sought admission to his residence. This report came to the National Catholic Welfare Conference.

A message from Taegu, South Korea, reported that Msgr. Ri, who recently replaced Bishop Paul Ro as vicar general of the vicariate apostolic of Seoul, was taken into a field by a North Korean officer and shot after he refused to permit the North Korean forces to take over Bishop Ro's residence.

The Rev. George Carroll, an American Maryknoll priest in Taegu, said that reports of the execution have apparently been confirmed.

The National Catholic Welfare Conference said that Msgr. Ri's execution is only one of many incidents in which Catholics have been severely dealt with in South Korea.

Miss Lucy Pang, principal of one of the largest girls' schools in Korea, has been reported killed by the Communists.

Word has been received in Washington, D. C., of the almost complete destruction of Chosen Christian University, a Presbyterian institution which, with an enrollment of 1,300 students, was South Korea's second largest university.

WRECKED BUILDINGS

The report came from Navy Lt. Horace G. Underwood, 33, who until the invasion of South Korea was a teacher at the institution. Mr. Underwood is a grandson of the university's founder. He asked for and received permission to go on immediate active duty as a naval reservist after the war in Korea began.

Lt. Underwood, serving with a Marine reconnaissance unit, got within sight of the university's wrecked buildings, according to an Armed Services report from Seoul. Enemy forces, however, were still in the area and American artillery fire was hitting the ruins.

The same report from Korea told of the Marines finding a small ruined Roman Catholic church a short distance from Seoul. Sacred pictures had been torn down and the walls were hung with pictures of Stalin and Kim Il Sung, the North Korean leader.

Tenure for CHURCH WORKERS

By Eleanor T. M. Harvey

IN the Episcopal Church a strange anomaly persists: those Church workers who have the least security are the very ones who, not because of lack of ability, but often because of their devotion, have the lowest salaries and voluntarily assume the greatest risks — women and missionaries.

Deaconesses, it is true, are protected by a canon of the General Church.* But with this exception and possibly that of persons employed in institutions having their own special rules, the large group of women Church workers has none of the security provided in most professional fields by what is commonly called "tenure." This is a handicap that women share with male Church workers and with certain of the clergy, particularly missionary clergy.

A hundred years before the National Education Association began to push protective legislation for its members, rectors of parishes in the Episcopal Church were accorded the right of appeal to the bishop in case a congregation was dissatisfied. Canon 46 of General Convention ("Of the Dissolution of the Pastoral Relation"), as well as similar diocesan canons, have been discussed so much in recent Church news, that anyone who reads a religious periodical must know something about their provisions.

In spite of expressed dissatisfaction with Canon 46 (and I think it could be improved by a clause protecting civil liberties), it does seem to make the separation of a rector from his parish, against the will of either, a process difficult enough, and with enough checks on the desires of any individual or cohesive group, to insure a thorough and mutual understanding of the issues involved, and therefore to provide the basis for a just decision. All the changes in the General Canon which I have heard proposed would tend to strengthen the bond between a rector and his parish.

Meanwhile, overseas missionaries have for many years been "employed at the pleasure of the bishop and (National) Council,"† and women who are not dea-

"Everyone has the right . . . to protection against unemployment." Art. 22, Sect. 1, Universal Declaration of Human Rights.

conesses are usually "hired or fired" at the will of a rector, bishop, or other person in an executive position. Service in the Church has from the earliest days been something to which a person was called by God and for which he was ordained, commissioned, professed, or set apart by the Church. Social conditions have changed, and, to adjust to a changing world, the functions of Church workers have varied too. Nevertheless, constant factors seem to have been the inner sense of vocation, acceptance by the Church of the call, submission to and successful completion of the prescribed training and discipline, and then a sending forth, usually after a religious service, to the appointed task. Traditionally, when the bond between a religious worker and his work has been established, it has not been tampered with lightly.

Secure livings in the Church of England were important in making possible

the growth of the Oxford Movement and the Christian Socialist Movement of the past century. If the Church is to keep within itself the power of reform without schism, the power of perpetual self-correction, it must retain this respect for vocation. Somehow or other it must not allow either the dullness of the world or the usual conservatism of authority to stifle the voice of the Spirit, as this sometimes comes through particular individuals. A reasonable amount of security is an essential of liberty, particularly in a Church where most of the clergy must care for their families.

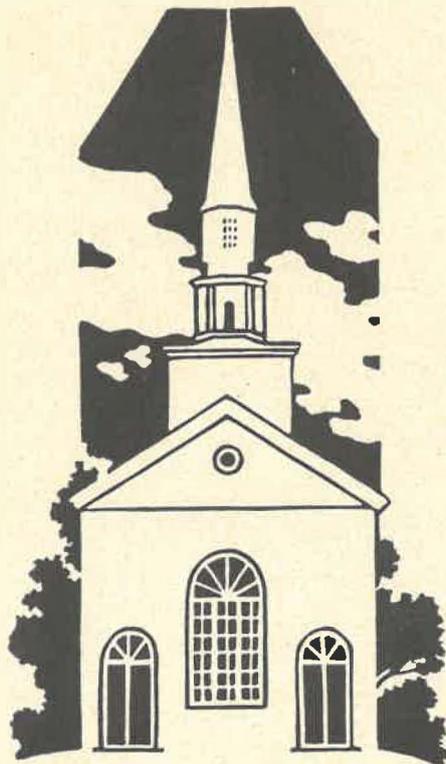
TEACHER TENURE

In recent years, university faculties have emphasized this connection between security and liberty, and "academic freedom" has become a familiar term. The American Association of University Professors fights for tenure and free speech. Teachers in the lower schools have carried on a similar struggle, with their largest and most powerful teachers' organization, the National Education Association (NEA), sponsoring an insistent campaign to secure action on tenure by state legislatures. At the present time there are only twelve states which do not have tenure laws for public school teachers.

NEA has carefully and officially stated the essentials of a good tenure law:

"A teacher who has fulfilled probationary requirements satisfactorily (should) be granted tenure status automatically at the end of the probationary period. . . . Tenure teachers should be given legislative assurance that before dismissal they will be given sufficient notice, opportunity for self-defense in a hearing before the schoolboard, and the right of appeal from the decision of the schoolboard to a tenure board, a higher educational authority, or the courts.

"All tenure laws prohibit the dismissal of tenure teachers except for cause. . . . The NEA Committee on Tenure has always been of the opinion that it is better for the law to enumerate specific causes for



*According to Canon 51, Sect. 11, a deaconess may not be removed "except by the Bishop for cause," and she may also "demand a trial by a special court."

†Handbook of Overseas Department, Rule 1.

dismissal rather than to provide for dismissal on the basis of such general terms as 'good and just cause.' . . .

"Just as the schoolboard cannot dismiss tenure teachers without reason, so, too, the tenure teacher cannot quit his job at a moment's notice. . . teachers should realize that tenure imposes an obligation upon them as well as upon the schoolboard."[‡]

Teachers in most colleges and universities work under some sort of tenure regulations. Since college faculties have been most concerned about their freedom to write and to speak, a number of colleges have, in their pamphlets of personnel policy, a statement similar to the following from Smith College:

"It is understood that cause (for removal) shall not be so interpreted as to impair academic freedom or the exercise of the rights of private citizenship."

Social workers have been almost equally active in their efforts to maintain the sort of job security which to them is a vital factor in mental health and adequate adjustment to living. The American Association of Social Work and the Church's Episcopal Service for Youth express their approval of tenure. Since a large number of social workers hold positions under civil service, which provides many of the protective features of tenure, and since many of the private agencies have tenure regulations, social workers as a group have achieved almost as much security as school teachers.

While it is natural for any person to try to get for himself the freedom from want and the sense of being a valued member of society which an assured job provides, it is equally natural for an executive to feel irked by attempts to limit his power or freedom of action. Some arguments both for and against tenure may be ascribed to the inevitable rationalizations of such feelings, but there are reasons on both sides which are significant to the most objective people.

PROS AND CONS

1. First and most important of the reasons for establishing tenure is the fact that innocent persons are sometimes accused falsely. The right of appeal beyond the immediate employer to a group, no member of which should be making an accusation, a group impartial enough to gather and sift evidence and on the basis of such evidence to present a verdict or judgment, seems merely the use of the machinery of justice which we expect before people are penalized in other ways. For many, the loss of work is one of the heaviest penalties society can impose.

2. Civil rights are much in the news. Although tenure regulations should not be necessary for the assurance of civil liberties, it seems that in practice they are. Two emphases have stood out particularly in civil rights discussions, the rights of free speech and of protection

against discrimination. Probably the reason for tenure most emphasized by the clergy is the need for freedom to speak against something believed to be wrong, and freedom for new, creative, original work. Sometimes modern women need to fight for the privilege too. And there can be no area of the Church's work where creative thinking and expression are needed more than in missions today.

FAIR EMPLOYMENT PRACTICE

In many parts of the country (FEP) laws protect workers against discrimination. Most state laws place religious organizations in a privileged category, but the moral obligation to provide the right of appeal in cases of supposed discrimination is quite another matter. The bishops of the Anglican Communion at the 1948 Lambeth Conference and our 1949 General Convention approved the Universal Declaration of Human Rights with its clear and definite statements of rights for everyone, "without distinction of any kind."

White's annotated edition of the Constitution and Canons of the Episcopal Church states in its discussion of the termination of the pastoral relation, "The right to be heard is a common law right, and must be observed before any penalty can lawfully be inflicted."[§] Such observance would guarantee a mutual understanding of a difficulty and eliminate arbitrary action, but the right to know the cause of dissatisfaction and to be heard are not always accepted by an employer who feels that he can do as he pleases. The President's Committee on Civil Rights spoke of the difficulty of maintaining civil rights through court action, even if a person felt it wise to be the cause of publicity damaging to both parties, or to arouse the bitter feeling which may characterize such an incident.

The Civil Rights Declaration also says, "Everyone has the right to work . . . and to protection against unemployment." A tenure rule has been accepted by some of the most influential professional organizations, and by rectors of parishes in the Episcopal Church, as one of the best methods of securing such protection.

3. An appeal committee should be able to take an issue out of the realm of personal feeling and consider the matter in an objective way which the immediate participants often find impossible.

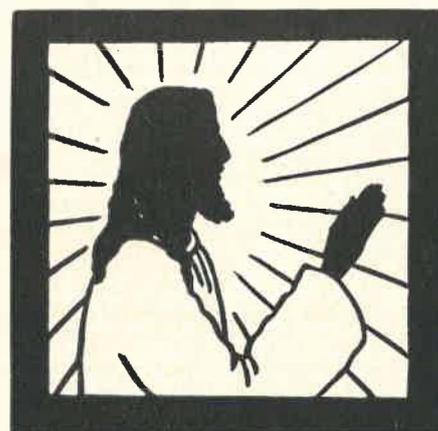
4. In industrial relations the country as a whole has learned the value of a "cooling off period." The dismissal procedure under tenure does help to prevent the mistakes attendant upon hasty action. I recall an incident in a Church institution after a devoted teacher had had a major operation. Her physician said that she was physically able to work, but

everyone recognized that she was overly emotional and hard to live with. The operation she had had almost always has prolonged emotional consequences, but her superior was a strict and efficient executive.

In this particular instance an understanding bishop prevented a real tragedy in the life of a woman who is still doing valuable work in the Church, but understanding bishops are not always at hand at the right moment. The most consecrated and capable among us may be immobilized by pain or grief, or even made less efficient by joy. New babies have a way of upsetting the most carefully regulated lives!

TEMPORARY DIFFICULTY

People charged with the responsibility of employing others do not always have the patience and the discernment to tell the difference between a passing crisis and a state with permanent implications. Dismissal procedure under tenure can,



both by delaying action and by making possible the presentation of all relevant factors, help to keep some temporary difficulty from becoming a lasting tragedy.

5. Dr. Jean Spencer Felton, medical director of one of our great atomic energy laboratories, states the ideal of the social worker in employment situations, "Workers in industrial health have established as a goal for their professional activities the complete job adjustment of the individual . . . (they) attempt to match the individual to his job's demands and produce a secure happy person in his occupational situation."^{||} Probably to most social workers tenure is one method of helping people to be secure and happy in their occupations.

6. To most Church workers job security is more important than financial security. One clear evidence of this occurred during the worst days of the depression when missionaries, whose salaries had already been cut to the barest minimum, kept putting their money into their work. With salaries in the Church as they are, no reasonably intelligent per-

^{||} Felton, Jean Spencer, "The Social Implications of Illness in Industry," *Journal of Family Casework*, July, 1949, p. 271.

[§] White, E. A., *Constitution and Canons*, N. Y., 1924, p. 711.

[‡] *Teacher Tenure*, NEA. pamphlet, pp. 3-10.

son can do Church work primarily to earn a living.

7. While it is common knowledge that Church positions are poorly paid, and young people starting to work for the Church generally accept that condition, they are not so likely to realize that the call to a life of sacrifice may involve the loss of the very task which has made the sacrifice worth while. A woman worker may find suddenly that she is without the job into which she has put the best that she knows — not because she has done wrong, not even because she has made some mistake, but merely because the parish has changed rectors, and different men have different ideas. A woman trained to work for the Church, convinced that she has been called to serve the Church, finds that in practice the



Church treats her as if she works for a single individual. A missionary priest may be in exactly the same position when a new bishop comes to a diocese.

SAFEGUARDS

A good tenure rule does not give people a job for life no matter what they do, and habitual negligence would be considered a just cause for dismissal almost anywhere. Nevertheless, the problem is a real one. Two professional groups have probably done more than any others to keep people alert within a reasonably secure situation: university faculties and some of the leading private social service agencies. Both groups make use of constructive methods, such as the following, to stimulate initiative, rather than depending on the worker's sense of insecurity to act as a spur:

1. The original standards of employment are high. It would seem that, if women professional workers in the Church are to have tenure status, their standards for admission to that status should be exacting. Requirements for

service overseas always have been rigorous.

2. Satisfactory completion of a period of probation ranging from three months to three years is usually obligatory. Women should have some testing period in a job. While rectors of Churches have no probationary period after being called to a particular parish, many men have an initial experience, after completing theological training, of working as a curate or being in charge of some small mission. A priest must give some evidence of success in the ministry before he has security.

An additional period of probation for the specialized work of certain missions would surely not be unreasonable, but many mission churches are far from being small training jobs for people just out of school. Some of the largest parishes connected with the American Episcopal Church are in overseas missionary districts, and there is no immediate prospect of their becoming self-supporting. But the priests in charge of them have none of the security enjoyed by every rector in the home Church. Women in charge of important mission institutions may be withdrawn at any time and for no explained reason.

3. Colleges and universities have made continued research and study almost obligatory if faculty members are to receive the usual promotions. Probably no people in the Church continue to study more than foreign missionaries. It has become quite traditional for the missionary on furlough to spend part of his holiday in school, and recurring periods of leave do give the person from overseas unusual opportunities for this type of stimulus. Statements regarding desirable personnel regulations which have been prepared by our Woman's Auxiliary always emphasize the importance of providing for a sabbatical year or other opportunity for continued intellectual work.

4. Social work has particularly emphasized the need of regular conferences with a superior, and in some cases, even for the executive, of a periodic work evaluation by a competent person. If a statement evaluating the strength and weakness of each individual's contribution is a routine procedure, the worker is not likely to have the feeling of resentment which is almost inevitable when a criticism is shot suddenly out of the blue. The young Church worker quite generally seems to have less on-the-job supervision and guidance than people in other professions, and sometimes, therefore, has an inadequate understanding both of the requirements of a particular position and of the methods used by more experienced people in meeting those requirements.

5. Most social workers are trained counselors. A graduate of a school of social work has spent many hours study-

ing psychiatry and its practical application to particular situations. He has studied case records kept by experienced people, and has had to write for criticism every step in interview after interview with troubled clients. Social workers, therefore, have considerable understanding of each other's behavior and of what may be done to modify that behavior.

6. An esprit de corps, a shared pride in the standards and achievements of the institution which a group of people represent, a loyal striving together to attain high goals, and a refusal to let each other down is characteristic of some parts of the Church and of most organizations outside the Church which are making noteworthy contributions.

Although both in the professions and industry most of the effort to secure protective rules has come from people trying to hang on to their own jobs, there has been a growing attempt by social workers, vocational counselors, college professors interested in labor, and legislators to secure personnel regulations which will provide freedom for initiative and the security without which most people cannot be well-adjusted, happy individuals.

I should think that anyone who has served overseas would appreciate immediately the difficulties that might arise in administering in some missionary districts a tenure rule which would base tenure on each local Church. Most missions are understaffed and beset by emergencies. It is usually necessary for missionaries to fill in for each other during furlough periods. A school board which has tenure provisions for its teachers does not say that a particular person may teach seventh grade mathematics in Center Junior High to the end of her days. The board usually provides that a teacher may not be dismissed from the school district over which it has jurisdiction without just cause and proper safeguards. We are in an episcopal Church and accustomed to operating within the territory of a diocese. To provide tenure within a diocese would give the important security, and there are occasions when freedom to operate within a larger unit solves practical difficulties.

Practically all social legislation of recent years has had as its motive the protection of people who cannot protect themselves. In industry, persons with high salaries and important positions are supposed to take the risks and to have the ability to provide considerable security for themselves. In the Episcopal Church that attitude seems to be reversed. Bishops and rectors of self-supporting parishes, the men with the highest salaries and adequate representation in General Convention, have tenure; with the exception of deaconesses, other Church-workers, including missionary clergy, can be hired, and fired at the will of an immediate superior.



NEW rows of faces greet Timothy Twitchell each fall, faces that let him feel anew the thrill of seeing himself as a guide through the great treasure-house of life itself, for that is how his courses on world literature appear to him. He thinks:

"This time I shall lead them to drink of the waters of life! While reading the words of the wise, they will learn that the key to the understanding of life is acceptance of God as revealed by His only son, Jesus Christ."

For Dr. Twitchell is a devout Churchman who finds strength and guidance in weekly Holy Communion and in daily prayer.

He knows that he has the remedy for the emptiness of so many modern lives, and a guide to the building of a happier world. And still, in spite of his longing to share his understanding with his students, he sees them, as the weeks pass, looking more and more bored, more and more openly skeptical. It is as though he were making an impassioned speech behind a thick plate-glass window without realizing its existence; so that he wonders, with a sickening sense of futility, why the audience only stares impassively or appears to joke about the speaker.

What is this "plate-glass window?" It is a naive dependence on a traditional theological vocabulary and presentation. These seem like so much foreign gibberish to the average student of today, and the assent of even many Church-educated young people represents no more than a desire to humor persons whom they do not wish to hurt. They want to deal with realities, not with hollow fantasies in-

herited from former ages. And it is realities that they must be given.

To take one or two examples. The college student may not appreciate doctrines (if we start with these), but he does have ideals. We must therefore begin by presenting the doctrines of Christianity as the undergirding of the idealistic yearnings of the human race. Salvation is not a household word today, but everybody talks and hears and reads a great deal about security. A child needs the security of a home; working people want security in their jobs; and all look for security in old age. Salvation may therefore be presented as an all-inclusive form of security — security for time and for eternity.

This does not mean a distortion and misrepresentation of Christian terms, like that of the "humanists" who blandly assure us that "the essence of immortality" is found in the continuing effect of our efforts for good, rather than in the persistence of our will and intellect. It does, however, mean leaving theology in the background as we approach the "modern pagan," waiting for him to reach out for it himself after he has a

clear consciousness of the inner forces of his own nature and a desire to see them develop in the best possible way.

These capacities and their fulfillment may be intangible, but they seem very real even to the young skeptic, for they are his. He considers "spiritual" matters as pure illusion, because for him, "spiritual" is a part of Christian mythology, but he is willing to take seriously what he and other people think and feel.

A study of the "deep currents" of human nature (a phrase borrowed from Peter Maurin of the *Catholic Worker*) is not guaranteed to bring everyone to a Christian commitment, but at least it will dispel the current assumption that "no intelligent person can be a Christian."

THREE STAGES

The "experientialist" approach to an acceptance of Christianity has three stages, of decreasing obviousness: (1) the "deep currents" that seem to us in-born and definitely ours; (2) their "twins" which surge up in us unexpectedly and may be felt to come from "outside;" (3) the Christian explanation of these waves of feeling and of what we may do with them.

The first stage is an evident part of any human experience, and the second will be admitted by most people as a distinct and significant part of their life, but many will balk at accepting a theological explanation of life. When brought to it by the route here proposed,

they will, however, do it with their eyes open, not from sheer ignorance or prejudice.

The most essential of the "inborn currents" and of their impulsive counterparts seem to be the following:

1. *Faith*, the courage to launch forth and to persist—sudden, deep assurance in the midst of dull despair;

2. *Love*, tender concern for the happiness of others—the welling up of keen desire to be an instrument of Love to the unlovely;

3. The *creative urge*—the inspiration that makes an artist glory in the sense of being borne along to some great end;

4. The *thirst for knowledge* — the quick intuition of what is true;

5. *Reverence*, a humble joy in beauty and in goodness, with a sense of infinite possibility of greater freedom, freedom to attain these qualities in one's own life—*mystical experience*, the overpowering joy

Experiential *Christi*

By Rob

Assistant Professor
Bates College

of finding one's self a part of some great Whole,* or, at least, of being entirely at its bidding.

The impulses of renewal that Christian tradition has called "the voice of the Spirit" are the experiences most distinctive of religion, and are the most compelling reason for going beyond a calm, rational morality. There are, of course, three alternatives for those who do not wish to advance into conscious religion: they can ignore "the voice of the Spirit"; they can explain, "Oh, I have simply opened an unsuspected chamber of my being where these potentialities lay hidden all along, just as much as any of my inborn powers"; or they can attribute the apparent influx to mysterious cur-

*"Some great Whole" is used to indicate the object of the mystic's vision, since, essentially, the emotion felt by a wholehearted Nazi, Communist, or Christian seems to be the same. Their concepts vary greatly, but their joy in self-giving comes from an identical capacity of the soul. The object of adoration may even be double, as in the case of the Christian warrior in the Spanish tradition, whose inner fire was whipped into flame both by the call of "race" and by the "voice of God." Only when linked to a vision of a loving God can this capacity avoid being a power for evil.

rents in the universe, currents that affect us quite by chance.

All of these conclusions, however, entail serious penalties: to ignore "the voice of the Spirit" is to condemn oneself to being a placid, hardly human creature; to adopt the "unsuspected chamber" theory is to place oneself in the paralyzing grip of determinism; to look to chance for support and inspiration logically encourages irresponsibility.

SENSE OF DISCOVERY

Much more favorable to the finest flowering of our spiritual powers is the atmosphere created by willingness to center one's self on this concept: God, the conscious and self-willed Power that pervades all, filled with an intense love for man; man, potentially, "a fellow-worker together with Him," his efforts for good being undergirded by God.

When young people come to under-

stand that this is what our altar-centered worship means, they will thrill with the sense of a tremendous discovery, and completely lose the rebelliousness or keen boredom with which they previously witnessed "a silly lot of ritual." They will see the ritual as a way of heightening the reverence which permits a sense of God's presence, not as a meaningless, traditional rigmarole which is supposed to please a mysterious and hypothetical deity.

Furthermore, they will realize that *Christian* morality is not the calculating prudence and timorous observance of taboos that they rightly resent. They will recognize that conduct is most genuinely Christian when it best permits a person to serve as an effective and intelligent agent of God's love.

The approach to religion just sketched is, obviously, no guide through the difficulties of theology. However, when God is no longer a mere hypothesis, but a personal experience, the essentials of theology seem much simpler than when

they are judged by skeptical reason.

The experiential concept of Christianity can face the rationalists because it is scientific in that it deals primarily with observable facts of human nature and with assumptions that science cannot controvert, and in the intellect is granted the dominant rôle as arbiter among the inner forces that bear us along and give our life meaning.

On the other hand, this sort of rational approach leaves free the "wings of the spirit" that man's instinct demands, wings that are clipped by the rationalism that only grudgingly admits the reality of any factor not within the realm of physical science. It is an approach which can both reach behind the slick shell of scorn or of bored indifference that so many moderns affect, and gain the confidence of the millions who have found "life abounding" within the structure of traditional Christianity. It can be a major factor in giving Christianity the vital rôle that it should have in our present world.

Christianity

Seward

French and Spanish
Newiston, Me.

The Volcano and the Trinity

By the Rev. Anson P. Stokes, Jr.*



LAST night I had the privilege of being over Mauna Loa and seeing that never-to-be-forgotten sight as fountains of lava rise into the air and streams of fire rush into the sea. I could not but recall that some of the imagery which men once used of God was probably based on their experience of a volcanic eruption. For men tend to describe God in terms of the most awesome and majestic experiences of life. The author of Psalm 18, verses 8 to 16, must have witnessed something akin to Mauna Loa.

I love the Epistle of Trinity Sunday. It uses the beauty of flashing jewels to suggest the glory of God. God must be greater than the most glorious things in His creation.

Christians, however, have in the Holy Trinity symbols far more helpful than volcanic eruptions or flashing jewels to describe the greatness and majesty of God. God the Father must be greater than anything in His creation. When we

say He is personal we do not limit Him to being only a person. Rather we mean that He must transcend personality. He must be more wonderful than humanity. A wise theologian said that Jesus does not "exhaust" God. He gives a picture at least of all that can be shown of God in human life. Men casually say that atomic energy is the most powerful force in the world. That is wrong. The power that made the atom must be greater than the atom.

Never limit God. The things we know of Him only suggest the greater glory that there is to know. The glow in the sky seen from Oahu is less wonderful than the fires one sees when actually over Mauna Loa, and they in turn show but a tiny fraction of the inferno beneath. So, too, all we know of God only suggests the greatness yet to be known and realized in the Trinity.

*Reprinted from *St. Andrew's Shield* of St. Andrew's Cathedral Parish, Honolulu, T. H.

Christianity Behind the Iron Curtain

WHAT is the official attitude of governments behind the Iron Curtain toward the Churches? In spite of a great deal of public discussion of the valiant struggle of the Churches against Communism, there has hitherto been no factual, documented survey of the official policies of the Russian and satellite governments. Now, however, such a study is available — *Communism and the Churches*, by J. B. Barron and H. M. Waddams [Morehouse-Gorham, \$1.75]. Prepared at the request of the British Council of Churches and containing a foreword by the Archbishop of Canterbury, the book quotes texts of laws and public statements defining religious policy in the USSR, Albania, Bulgaria, Czechoslovakia, Hungary, Rumania, and Yugoslavia.

The picture that emerges is a confused one, as far as practical measures of dealing with religion are concerned. From a maximum of legal repression in Russia to a minimum in Rumania (Poland, Eastern Germany, and China are omitted from the survey), the Churches are found in all kinds of relationships with the State. Nevertheless, in every one of the so-called "People's Republics" there is an identity of purpose on at least four points — to eliminate the Churches as factors in public affairs; to hinder or forbid religious education of children; to reduce the power and influence of the Roman Catholic Church; and to control contact with Churches and ecclesiastical establishments in other lands in the interests of the State.

Freedom of *worship* is generally treated as a fundamental constitutional principle in Iron Curtain countries. Even in Russia, the fact that a man is a member of a Church, or even a priest, is no bar to his voting or holding office. But in Russia, the Churches hold no property of their own; if believers want a church, they must lease one which is the property of the State. The State will even build one if there is sufficient popular demand. Naturally the State can take away the right to use its buildings for religious services, but here again it follows the local sentiment in the matter.

Religious assemblies for any other purpose than worship are forbidden in Russia. The Church is not permitted to engage in cultural, social, or educational activities (except training for the ministry), and is not permitted to collect money for such purposes. The Russian Orthodox Church, the largest religious body in the Soviet Union, deals with the State through a Council of Affairs of the Orthodox Church. The other Churches are under the wing of a separate Council of Religious Denominations.

As recently as 1938 there was a wave of arrests of clergy and believers and many churches were closed;

however, since that time there has been a more tolerant policy. During the war the patriotic fervor of the Orthodox Church strengthened its relations with the government, and since the war the ties of that Church with other Orthodox Churches have been fostered as a part of the relations of Russia with the Balkan nations.

The situation of religion in Russia today is strictly one of toleration. On the intellectual level, official Soviet statements emphasize the fundamental irreconcilability of Communism and religion. Christianity is looked upon as a bad habit which is tolerated as long as it does not result in active opposition to the government.

Areas taken over from Poland and Czechoslovakia have felt a more active religious persecution where the Soviet government came in contact with well entrenched Roman Catholic Churches. Coercion was frankly applied in 1945 and 1946 to force the Uniats (Eastern rite Christians in communion with the Pope) into the Orthodox Church.

IN the satellite countries, the religious program of Communism, like its political program, is only partly developed; and the stages and lines of development vary from country to country. Persecution of individuals and individual repressive acts such as the banning of public ceremonies are much more common in the satellite lands than in Russia where the Church has already been brought into line, but the legal situation of the Churches is in general less restricted. The breaking up of large estates into small farms with individual peasant owners (who apparently do not realize that they will soon be swallowed up into collectives on the Soviet pattern) has been a universally popular measure. And although the Churches have lost heavily in these expropriations there has been little ecclesiastical opposition to the land reforms.

The lines of conflict have usually been drawn over the relation of the Church to education. In Bulgaria, religious instruction in the schools was suppressed in 1946. In 1949, a new Church law was passed declaring that "the Bulgarian Orthodox Church is the traditional Church of the Bulgarian people and being inseparable from their history is in form, substance, and spirit a People's Democratic Church." However, the law also provided that "the education of children and young people and the establishment of youth organizations is under the special care of the State, and is outside the scope of activity of the Churches and their ministers" and eliminated all health and social service activities of the Churches. A pattern repeated elsewhere in satellite nations is the govern-

ment regulation of contact with foreign Churches. Although recognizing the Orthodox Church specifically, the law gives equal status to other Churches.

In Czechoslovakia, the Communist-dominated government has taken a different approach. The effort to control the Church has proceeded along the lines of making the clergymen paid servants of the State. Church schools have been taken over by the government, but religious instruction in such schools is continued. The Roman Catholic hierarchy has fought against the obvious plan of the government first to control and then to repress religion, but the Evangelical Church has accepted it.

THE situation of religion in Hungary has been dramatized before the world by the heroic resistance of two Christian leaders—Cardinal Mindszenty, Roman Catholic Primate, and Bishop Ordass, head of the Lutheran Church. In 1948, control of the schools was taken over by the government, and in September 1949 religious instruction in the schools was made optional. The Reformed Church came to terms with the government first, and the Lutheran Church followed, repudiating Bishop Ordass as it did so.

The satellite government of Rumania won a quick and painless victory over the Orthodox Church in June, 1948, with the election of the pro-Soviet Patriarch Justinian. As in Russia itself, the Uniat Church of Transylvania was compelled to return to Orthodoxy without delay. Other religious groups have been accorded broad toleration. The schools were taken over by the State in 1948, but the Church is permitted to engage in other activities than worship and to collect funds for religious purposes. Ecclesiastical foreign relations are under the supervision of the government.

As in all the other Iron Curtain lands, there has been in Rumania a continuing struggle between the government and the Roman Catholic Church. However, the Orthodox, the Reformed, the two Lutheran groups, the Armenians, the Jews, and the Moslems joined in a statement asserting that they had "decided to take their place in the social order created by the State of a people's democracy, which has assured to us by law and has created in fact concrete conditions for free organization and functioning."

The book also covers religious developments in Albania, where Christians are a minority in a dominantly Moslem environment, and in Tito's Yugoslavia, where the divorce from Moscow has not altered Communist theory enough to change the relations between Church and State.

Throughout the 102 pages of documents and adorned recital of facts runs the clear record of heroic resistance to totalitarian encroachment by the Roman Catholic Church. Both the leadership and the rank and file have stood firm in a way which helps to expiate the sins of that Church in Franco's Spain and Mussolini's Italy. In general, it may be said that all the

Churches, even when forced to retreat and to accept unpalatable governmental programs, have held their ranks in good order and continue to proclaim the Faith in spite of a steady ideological warfare.

In Russia, especially, where a religious man is accorded about the same consideration as a problem drinker in the United States, the Gospel continues to be preached, the sacraments are administered, and the life of the Church goes on. If religion ever becomes an obvious threat to public order behind the Iron Curtain, savage repression will be embarked on without a moment's hesitation; a decision for Christianity, accordingly, is no light undertaking, but a courageous act of loyalty to Christ, just as it was in the early days of the Church.

Of Christians everywhere and always, it may be said that they are in the world but not of the world. They must minister to the world in which they are placed, whether it be what the Communists call bourgeois-capitalistic or what we call Communist-totalitarian. Can the Churches on either side of the Iron Curtain remain sufficiently detached from the political conflict of their governments to help to hold together a world which seems on the verge of exploding into total war? Can they offer a thread of divine-human contact which by perpetual reinforcement will eventually become a cable binding together a united human family in which both social justice and personal freedom will prevail? That is a question which only history can answer. But the beginning of the answer is now, in the attitude taken by the Churches of today toward each other.

Episcopal Inequity

IN *Tenure for Church Workers*, which we publish in this issue, Eleanor T. W. Harvey [Mrs. Benson Beale Harvey], who is herself a professional social worker and the wife of a clergyman serving at one time in the mission field, makes a plea on behalf of

(Continued on page 17)

DESERT ALTAR

WHAT strange reluctance in me lies
To leave the dunes and lift my eyes
Beyond my darkening desert-skies?

And what strange lock upon my tongue
Holds back my songs of praise unsung,
That should ascend where stars are hung?

I do not know why this should be
Unless I sang unmeaningly,
And silence is required of me.

GWYNNYTH GIBSON.

NEW YORK

New Vicar

The Rev. Robert C. Hunsicker has been appointed vicar of St. Paul's Chapel, Trinity Parish, succeeding the Rev. Charles W. Newman, who resigned in December, 1949. Fr. Hunsicker has been acting vicar since that resignation. He takes office at once. Extensive renovations of St. Paul's Chapel, the oldest church building and the oldest public building on Manhattan Island, have been delayed by unexpected circumstances. Until they are completed, the congregation of St. Paul's Chapel will continue to worship in Trinity Church.

LONG ISLAND

New Youth Executive

Mrs. Charles S. Monroe has just gone to the Long Island youth consultation service as acting executive, loaned by the national office of the Episcopal Service for Youth. Mrs. Monroe is the daughter of the late Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada.

In 1935, she came to the youth consultation service of the diocese of Southern Ohio and was executive there until 1940 when she joined the Association of Junior Leagues of America where she was social work consultant until 1949.

Mrs. Monroe goes to the Long Island Youth Consultation Service primarily to work with the board on long range planning, but she will also be directing the agency for a three months period.

WASHINGTON

"Let Your Light So Shine"

Instructions to parishes in the diocese of Washington on how to prepare and dispatch news items to the local press are being issued by the diocesan department of promotion.

The instructions note that the command, "Let your light so shine before men that they may see your good works," is a command to practice effective public relations in the Church, and then proceed to enumerate the steps and methods found most effective in getting news about churches into the papers. There is a guide for preparation of copy, names and addresses of the four local papers and of editors to whom various types of copy should be addressed, a list of elementary parish news subjects, and a bibliography.

There is also an announcement of a course in public relations which this winter will be a part of the Christian School

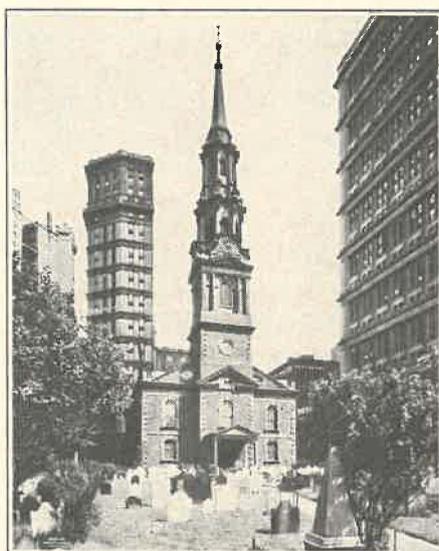
in Washington, D. C., conducted by the Washington Federation of Churches.

ALBANY

Dean Resigns

At its meeting on September 21st the greater chapter of the Cathedral of All Saints, Albany, N. Y., accepted the resignation of the dean, the Very Rev. Howard S. Kennedy, D.D., to take effect October 15th. Dean Kennedy, who has been in charge of the Cathedral since September 1, 1943, has accepted a call to the rectorship of St. James' Church, Chicago, the mother parish of that diocese.

He will be succeeded by the Rev. H. Boardman Jones, rector of Christ Church, Troy, N. Y. Fr. Jones is a



ST. PAUL'S CHAPEL, NEW YORK CITY: Extensive renovations.

native of the diocese of Albany, and except for a period as associate rector of St. Paul's, Flatbush, Brooklyn, has spent most of his ministry there. He is secretary to the convention of the diocese, secretary of the standing committee, and president of the board of trustees of St. Faith's School, Saratoga Springs, N. Y.

The Rev. John R. Ramsey, rector of Trinity Church, Rensselaerville, was elected canon at the same meeting.

OREGON

Portland Hospital Expands

Bishop Dagwell of Oregon, chairman of the board of trustees of Good Samaritan Hospital, Portland, an Episcopal institution of the diocese of Oregon, announced on September 25th that a general contract for the construction of a new wing of the hospital has been let to the low bidder, for \$1,891,810.

Construction of the new wing will be-

gin at once, according to Frank J. Walter, hospital administrator.

Good Samaritan, which was opened as a hospital and orphanage by the Rt. Rev. B. Wistar Morris, 75 years ago, on October 9, 1875, will have a total of 525 beds upon completion of the new wing, making it one of the largest general hospitals on the Pacific coast.

The total cost of the project, including a remodeling job in the old building, is estimated at \$2,505,000 by Bishop Dagwell. Funds are expected to be furnished by the federal government, under the provisions of the Hill-Burton act, to pay for one third of the total cost. Another large part of the cost will be provided by a bequest from the late Rosalie Willman, of Milwaukie, Ore. Private contributions are to make up the rest.

MICHIGAN

Professional Advice

Fifty public school teachers and workers in secular education attended a service of the Holy Communion in St. Paul's Cathedral, Detroit, on September 16th, at the invitation of Bishop Hubbard, Suffragan of Michigan. The invitations came to the group through the parish clergy. After the service there was a breakfast for fellowship and an opportunity for Bishop Hubbard to meet those who attended.

In an address Bishop Hubbard stressed the purpose which he had in mind: to try to awaken teachers in public and private schools, and in colleges and universities, to the possibilities in advancing the parish program in Christian education.

Bishop Hubbard said that while not many school teachers are willing to act as regular Church School teachers, there is every possibility that they might be willing to serve as substitutes. And, he said, they might be willing to act as advisors and "guidance teachers" to untrained volunteers, to attend an occasional Church School teachers' meeting, to answer questions and talk with the teachers on the age level in which they are experienced.

SOUTH DAKOTA

Dean Called to Active Duty

Called into active service with the 196th regiment combat team of the South Dakota National Guard is the Very Rev. F. J. Pryor. He will be stationed at Camp Carson, Colo. During Dean Pryor's leave of absence from Calvary Cathedral, Sioux Falls, S. D., Bishop Roberts, the diocesan, will be acting dean. The two canons, the Rev. Messrs. Douglas Gough and David Horning, will carry on the work.

(Continued from page 15)

Church workers for the kind of security and protection that is becoming increasingly common in other professional circles.

Citing the fact that rectors of parishes enjoy a measure of safeguard against arbitrary dismissal, Mrs. Harvey points out that, with the exception of deaconesses, no such provision is made for other Church workers, lay or clerical, including missionaries. As matters stand at present, any of these can be dismissed without cause by the rector or other employing agency — unless of course the particular organization within the Church happens to have tenure rules of its own.

We believe that Mrs. Harvey has put her finger upon a glaring inequity in our Church. Missionaries sent to foreign fields not only subsist on meager salaries but also adopt lower living standards than those prevailing in the United States; they are often in physical danger from the elements, not to mention bullets and bombs. Surely those who take the greatest risks of all should be given priority as beneficiaries of the type of protection Mrs. Harvey proposes. Does not the Church owe them, at the very least, the equivalent of the security now granted to rectors and deaconesses?

Missionary priests in dioceses and domestic mis-

sionary districts are also generally underpaid in comparison with rectors; they accept for themselves and their families a degree of isolation — cultural, educational, and medical; often they work with less adequate assistance and equipment than rectors of parishes, including cars that are veritable death traps. On the other hand they and their congregations are expected to produce results in a way that is not incumbent upon parishes. Yet the Church grants to this class of clergy no legal security whatever: any one of them may be dismissed tomorrow by the arbitrary action of the bishop alone. That most bishops are fair in their treatment is no guarantee against exceptions that may arise to the contrary.

Finally, there are those professional lay Church workers whose training in such fields as social work and religious education makes many of them of more value, in some ways, than additional priests in a diocese or parish. Surely these should be given the benefit of a tenure rule equivalent to that provided to professional workers by secular organizations.

This is a matter that should be on the mind and conscience of every Churchman. The appropriate place for present action would appear to be the individual parish, institution, and diocese; but ultimately General Convention should take action on it too, so that there may be a churchwide standard.



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Origins

THE BEGINNING OF THE GOSPEL, by T. W. Manson (Oxford Press. Pp. 113. \$1.50), is the first of a projected trilogy "designed to provide the casual and not too well informed Christian with the basic facts about his religion." Part II, *The Furtherance of the Gospel*, by R. W. Moore, and Part III, *The Truth of the Gospel*, by G. B. Caird, are scheduled for early publication, and will be reviewed in this column when they appear. The series contains also a "Supplement" — *The Gospel and Modern Thought*, by Alan Richardson — which was the first part to be published [L. C., April 16th].

The present volume consists of an introduction of 26 pages, followed by a new translation of St. Mark's Gospel, with brief explanatory headings of most of the 80-odd sections. In the translation the verse and chapter divisions of the King James and other versions are completely abandoned, and the translation itself is in modern, idiomatic English — frequently startling in its realism, as is seen for example in the following:

"How is it that you note the speck of sawdust in your brother's eye and overlook the block of wood in your own? How can you say to him, 'My dear brother, allow me to remove the speck that is in your eye,' when you yourself cannot see the block in your own eye? Humbug! first remove the block from your own eye, and then you will see clearly to remove the speck from your brother's eye."

In the 26 pages of the introduction the author has packed a readable sketch of the historical background from the exile to the time of our Lord. In this are considered, by chapters: I. Christ and Chris-

tianity, II. What is the Christ? III. Who is the Christ? IV. Christ and the Church. The author shows how our Lord came to fulfill the Jewish expectation of the Messiah, and at the same time to give to it new and deeper meaning by fusing with it the concepts of the Suffering Servant and Son of Man.

The layman who wishes to read a book of the Bible at a sitting will find in this volume just that minimum of background and commentary to enable him to follow intelligently the main outline of the story. The clergyman will find suggestive homiletic material in the vivid phraseology of Dr. Manson's translation. While laymen and clergy alike will receive fresh insights to meditation in the separate sections into which the Gospel story is broken up.

Seasons

IN *The Church's Year*, (Oxford Press. Pp. xiii, 234. \$2). Charles Alexander gives information about the seasons, festivals, and saints commemorated by the Church of England in both the Prayer Book of 1662 and the proposed 1928 Prayer Book.

The accounts are the traditional ones, briefly and charmingly told and delightfully illustrated with drawings by Patricia M. Lambe. Intended for young people, the book could be used with enjoyment by almost anyone over ten. There is an index of festivals.

Growth

THE *Miracle of Growth* (published for the Museum of Science and Industry, Chicago, and the University of

THOUGHT AT COMMUNION

WE see Him in creative power;
The beauty of the dawn-flushed-sky,
An apple tree in bridal flower,
The wild geese winging high.

The stars that to their orbits keep
In rhythmic journeying through space,
The savage grandeur of the deep,
The crescent moon's curved grace.

But in the chalice (heads bent low
Before the Presence hid from sight)
We touch His garment; here we know
God's love as well as might.

KAY W.

Illinois Professional Colleges, Chicago, by the University of Illinois Press, Urbana. Pp. 73. \$2 cloth, \$1.25 paper) is a simple and clear account of "how we began and how we grew," written for adolescents and young adults, but with the type of illustrations that one associates with children's books on the subject. The section entitled "Some of Your Questions" answers many of the questions most frequently asked.

The work is based upon an exhibit developed by the University of Illinois in collaboration with the Museum of Science and Industry (Chicago), which was opened to the public in 1947. The text was written by Arnold Sundgaard in collaboration with the University Committee on Medical Sciences of the Museum of Science and Industry.

"Associated Parishes, Inc.," has appeared in the publishing field with a 5 ct. tract entitled, *What I promise as a Sponsor in Baptism* (available from F. F. Bowman, Jr., Rt. 1, Waunakee, Wis.). The clergy who compose this corporation wish to be known by their works rather than their names. Their first publishing effort tells sponsors what the duties of a godparent are in the light of the theology of baptism and confirmation and the facts of spiritual growth. It is a little heavy on the generalities and light on the specifics, but certainly gives a sponsor more than 5 cents worth of instruction.

Of Interest

TWO books just received, that come under the general heading "of interest," are of sufficient interest to warrant more detailed reviewing in a later issue. They are *Leading a Sunday Church School*, by Ralph D. Heim (Philadelphia: Muhlenberg Press. Pp. xi, 368. \$4.75) and *Pascal's Pensées*, by H. F. Stewart, D.D. (Pantheon Books. Pp. xxiv, 543. \$5).

In *Leading a Sunday Church School*, Dr. Heim, who is professor of Christian Education and English Bible at Gettysburg (Lutheran) Seminary, would appear to have provided in 20 chapters and with seven diagrams, a compendium covering Sunday School administration.

Pascal's Pensées, is a bilingual edition (French and English texts on facing pages), with translation, notes, and introduction by the late dean of chapel of Trinity College, Cambridge, and reader in French in the same university, who had maintained a lifelong interest in Pascal.

Anglicans can welcome every effort to set forth the honor that rightly belongs to our Lady as the one "who gave (human) birth to God" (*Theotokos*), and will therefore find helpful material in

The Mary Book, assembled by F. J. Sheed (Sheed & Ward. Pp. 411 \$4). The collection is of unequal value, however, inasmuch as Anglicans cannot accept, for example, the co-redemptress doctrine. Anglicans honor St. Monica, but the Mother of St. Augustine did not write *The City of God*; nor did the Mother of Christ redeem the world.

The first five of a projected series of approximately fifteen essays on *Religious Perspectives of College Teaching* have been sent by the Edward W. Hazen Foundation, 400 Prospect Street, New Haven 11, Conn., to college and university teachers in the particular fields covered by the essays themselves: English Literature (by Hoxie N. Fairchild),

Philosophy (by Theodore M. Greene), History (by E. Harris Harbison), Economics (by Kenneth E. Boulding), The Classics (by Alfred R. Bellinger). To be given further review later.

The Christian Prospect in Eastern Asia (published for the International Missionary Council and the World Council of Churches by Friendship Press, New York. Pp. iv, 156). Papers and minutes of the Eastern Asia Christian Conference held in Bangkok,

December 3-11, 1949 [L. C., December 18, 1949].

Exploring God's Word, by Jacob Tanner (Augsburg Publishing House. Pp. viii, 168. \$1.50), is a study of the Biblical teaching on God, God's word, creation, man, sin, Christ, redemption, the Holy Spirit, the Church, prayer, the sacraments, and the last things—from the Lutheran point of view. Conservative but not fundamentalist.

In *Esther* (Macmillan. Pp. 163. \$2.50), Norah Lofts, already known for her *Women in the Old Testament*, does a novel based upon the Biblical story, clothing the skeleton of this with life, while Meindert deJong in his short novel *The Tower by the Sea* (Harper. Pp. 113. \$2) tells a tale of superstition, fear, and cruelty, and of a gentle kindness and wisdom.

How Love Grows in Marriage, by Leland Foster Wood (Macmillan. Pp. vii, 183. \$2.50). A book by the Secretary of the Commission on Marriage and the Home of the Federal Council of Churches.

The Physician Examines the Bible, by C. Raimor Smith (Philosophical Library. Pp. vii, 394. \$4.25). Amusement for a rainy afternoon when there is nothing better to do.

* One of Patricia Lambe's illustrations in Charles Alexander's *The Church's Year*, which thus explains the symbol: "he [St. Nicholas] is often shown with three children in a tub beside him; for there is a story that he restored three children to life after they had been killed and their bodies pickled in a tub by an innkeeper who wanted food for his guests" (p. 25).



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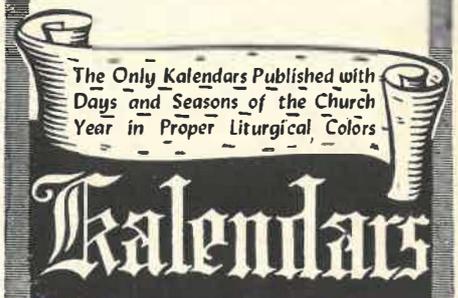
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DEATHS

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

Austin J. Ecker, Priest

The Rev. Austin J. Ecker, rector of St. Peter's Church, Detroit, and chaplain for the city's juvenile court and police department, was killed in an automobile accident early on the morning of September 9th.

He was driving alone toward Detroit, when his car crashed into the rear of a wrecker which was pushing a disabled car. He was killed instantly.

Mr. Ecker was born in Chicago in 1905.

After his ordination he served as chaplain of St. Katharine's School, Davenport, Iowa, and of the University of Nevada at Reno. Before coming to Detroit in 1946, he had served as rector of Trinity Church, Washington, Pa., for ten years. When he became rector of St. Peter's two years ago he turned the parish house into a club house for homeless boys.

Surviving Mr. Ecker are a sister and a brother.

Appleton Grannis, Priest

The Rev. Appleton Grannis, D.D., a retired clergyman of the diocese of Massachusetts, died in Roanoke, Va., on September 12th.

He was rector of St. Peter's Church at Essex Falls, N. J., 1896-1902; senior assistant at St. Michael's, N. Y., 1902-1906; rector of Trinity Church, Boston, 1906-1908; Church of The Holy Apostles, New York city, 1908-1912; St. Anne's Church, Lowell, Mass., 1912-1939; and St. Paul's American Church, Rome, Italy, 1939-40. World War II caused his return from Rome, after which he served at Clinton, Mass., 1941-1946, and at Taunton, Mass.

Following his retirement from active duty he served from time to time as supply minister for several churches in the dioceses of North Carolina and Southwestern Virginia.

Dr. Grannis is survived by two brothers.

Richard W. Trapnell, Priest

The Rev. Dr. Richard W. Trapnell, who had served four parishes in the diocese of Delaware, died at the age of 69 on September 12th. Dr. Trapnell's last rectorship was of St. Anne's Church, Middletown, Del., which he resigned in 1948 due to ill health. His other churches in Delaware were St. Andrew's, Wilmington; St. Luke's, Seaford; and St. Mary's Bridgeville.

At one time Dr. Trapnell held the post of field secretary of the National Council. Other parishes with which he had been associated were in Bluefield,

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THE LIVING CHURCH

DEATHS

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Dr. Trapnell is survived by his wife, Evelina Tucker Bedinger Trapnell, and four daughters, a son, a sister, and a brother.

Katrina L. Patterson, Deaconess

Deaconess Katrina L. Patterson died on September 4th, at a nursing home in Scarsdale, N. Y., after a long illness. She was in her 85th year.

Katrina L. Patterson was born in Jersey City, N. J., the daughter of William Patterson and Mary Thatcher Thayer Patterson. She received her education in Church schools and in public schools. Graduating from the New York Training School for Deaconesses, in 1906, she was set apart as a deaconess in May of that same year. From that time until 1913 she worked with the late Francis Key Brooke when he was Bishop of Oklahoma. She worked in Baltimore for three years, and in St. John's Church, in Greenwich Village, N. Y., for four years. Later, she was a voluntary worker in the Church of St. James the Less, Scarsdale, N. Y., where she made her home.

Deaconess Patterson is survived by two sisters, Deaconess Mary Thayer Patterson and Miss Helen M. Patterson, both of Scarsdale.

Sister Paula Margaret, S.S.M.

Sister Paula Margaret, who was reported to be the oldest sister in profession in the Society of St. Margaret, died at St. Margaret's Convent, Louisburg Square, Boston, on September 10th.

She was born Sarah Hallett Matthews, the daughter of Nathan and Albertine (Bunker) Matthews, on October 25, 1857, and entered the Society of St. Margaret in the summer of 1877. On St. Paul's day, 1878, she was clothed as a novice, receiving her religious name.

Sister Paula Margaret died in the 70th year of her religious profession. She had had charge of St. Margaret's infirmary for many years, and was assistant superior of the society for over 20 years. During the past 14 years she was guest mistress at the convent, Louisburg Square and also at South Duxbury.

Sister Paula Margaret is survived by one sister, Mrs. LeBarre Jayne of Philadelphia.

Albert Henry Baldwin

Albert Henry Baldwin, for 30 years treasurer of the diocese of Newark and treasurer of the board of missions of the diocese, died July 28th at All Souls' Hospital, Morristown, N. J., at the age of 81. He was a resident of Chatham for the past 20 years. Mr. Baldwin began his career as a clerk with the former Newark City National Bank, and be-

Our Intercessions

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have not yet finished their pilgrimage to Heaven, although freed from the sins and other entanglements of this world.

Christians who follow their teaching will tell you that their intercessory lists, especially of those who are in Paradise, seem to grow and grow, over the years, and while some may need a slip of paper to recall all who should be remembered, yet **THAT** should be one of the joys of a Christian's intercessory prayer.

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DEATHS

came senior vice president of the National Newark and Essex Banking Company, retiring in 1939 after 53 years' service. He was at the time of his death the oldest member of the National Newark's board of directors.

Robert Wesley Thompson

Robert Wesley Thompson, charter member, vestryman, and treasurer of Saint Agnes' Church, East Orange, N. J., died of a heart attack August 12th at the family's summer home on Raccoon Island, Lake Hopatcong, N. J., at the age of 64.

He is survived by his mother, a son, and two granddaughters.

Joseph A. Bursley

Dean Joseph A. Bursley, senior warden of St. Andrew's Church, Ann Arbor, Mich., and a member of the executive council of the diocese of Michigan, died on September 4th in the University Hospital at the age of 73. Dean Bursley was formerly dean of students and professor of mechanical engineering at the University of Michigan.

When Dean Bursley retired from the University faculty in 1947 the titles of dean-emeritus of students and professor-emeritus of mechanical engineering were conferred upon him by the board of regents.

Since his retirement as dean of students he had given practically all of his attention to the erection of a new parish house for St. Andrew's.

Theron Baldwin Herndon

Theron Baldwin Herndon, Jr., a postulant for Holy Orders, was killed September 20th. He was making final preparations to enter Seabury-Western Seminary to study for the Priesthood. Mr. Herndon was struck by a truck while changing a tire on his automobile, en route from his home in Mansfield, La., to Shreveport where he was going to purchase his ticket to Evanston.

A veteran of World War II, young Mr. Herndon was recently accepted by the reserve forces of the U. S. Air Corps. As a layreader he was the instrument of mission work in his neighborhood. With his own labor and money he built a chapel on his father's plantation near Mansfield. There he conducted services for the Negro sharecroppers. So popular were his services that the white people of the surroundings asked him to arrange services for them.

He was active in all youth activities of the diocese of Louisiana.

Mary Carter Nelson

Mary Carter Nelson, 93, one of the first group of 20 nurses to be taken into the U. S. Navy, died September 15th at the home of her sister, Mrs Rosewell Page, Sr., in Hanover County, Va. Miss Nelson was born and educated in Shanghai. She served, before becoming a Navy nurse, as head of a girls' mission school in China and as an Army nurse in the Spanish-American War.

CHANGES

Appointments Accepted

The Rev. J. J. Ambler, formerly rector of Pinkney Memorial (St. Matthew's) Church, Hyattsville, Md., is now rector of Emmanuel Church, Alexandria, Va. Address: 416 W. Barddock Rd., Alexandria, Va.

The Rev. Frederick S. Arvedson, formerly rector of St. Paul's Church, Pekin, Ill., is now chaplain at the Chapel of St. John the Divine, Canterbury Foundation at the University of Illinois. Address: Canterbury House, 1011 S. Wright St., Champaign, Ill.

The Rev. Sydney Barr, formerly curate at St. Mark's Church, New Britain, Conn., and vicar of Grace Church, Newington, is now a graduate student at Yale University School and part-time curate at Christ Church, West Haven, Conn. Address: 46 Mansfield St., New Haven 11, Conn.

The Rev. Edwin deF. Bennett, who has been ministering to the Negro migrant camp at Kings Ferry, N. Y., during the summer, is now assistant in charge of college work at Trinity Church, Boston. Address: 233 Clarendon St., Boston 16.

The Rev. William Roy Britton, Jr., formerly rector of Emmanuel Church, Powhatan, Va., and its associated missions, is now rector of Christ Church, Smithfield, Va.

The Rev. L. Maxwell Brown, formerly rector of the Church of the Good Shepherd Church, Allegan, Mich., and vicar of St. Francis' Church, Orangeville, is now rector of St. Mark's Church, Coldwater, Mich. Address: 379 E. Chicago St. He will continue to be chairman of the department of town and country to the diocese of Western Michigan.

The Rev. William V. Carpenter, formerly curate of Grace Church, Sheboygan, Wis., is now associate missionary to the Door-Kewaunee County Missions. Address: 2 Fifth St., Sturgeon Bay, Wis.

The Rev. Dr. David R. Covell, formerly chaplain at Hobart College, Geneva, N. Y., is now rector of St. Luke's Church, Hudson, Mass. Address: 68 Washington St.

The Rev. Hugh Farrell, formerly locum tenens of St. John's Church, Olympia, Wash., is now vicar of St. Philip's Church, Seattle, Wash., and city missionary there. Address: 306 Twenty-Second North, Seattle 2, Wash.

The Rev. Dr. Howard S. Kennedy, formerly dean of the Cathedral of All Saints, Albany, will become rector of St. James' Church, Chicago, on October 15th. Office: 666 Rush St.; home, 20 E. Delaware Pl., Chicago 11.

The Rev. David L. Leach, formerly priest in charge of St. Mark's Church, Berkeley Springs, W. Va., is now honorary assistant at St. John's Church, Medina, N. Y. Address: RFD 2, Lyndonville, N. Y.

The Rev. Pierre Maurice Letarte, formerly canon of St. John's Cathedral, Spokane, Wash., is now vicar of St. James' Church, Lewistown, Ill., and St. Peter's Church, Canton, both in the diocese of Quincy. He is also licensed to serve St. Barnabas' Church, Havana, Ill., in the diocese of Springfield. Address: St. James' Church, Box 51, Lewistown, Ill.

The Rev. Dr. Sidney Case McCammon, formerly assistant at Christ Church, Cincinnati, will become rector of the Church of the Ascension, Middletown, Ohio, on November 1st. Address: Church of the Ascension, Park Dr.

The Rev. Frank H. Moss, Jr., formerly rector of Trinity Church, Fredericksburg, Va., will become rector of St. James' Church, Leesburg, Va., on November 1st.

The Rev. Glenn M. Reid, formerly rector of St. Matthew's Church, Minneapolis, is now rector of the Church of the Holy Communion at St. Peter,

CHANGES

Minn., and priest in charge of the church at Le Center. Address: 122 N. Minnesota Ave., St. Peter, Minn.

The Rev. Francis B. Rhein, formerly rector of Emmanuel Church, Newport, R. I., is now rector of Cunningham Chapel Parish, Virginia, which includes Christ Church, Millwood; Emmanuel, Boyce; and Old Chapel. Address: Millwood, Va.

The Rev. Albert N. Roberts, formerly missionary priest at Porto Alegre, in the district of Southern Brazil, is now rector at St. Mark's Church, Erie, Pa. Address: 225 E. Tenth St.

The Rev. Kenneth R. Rodgers, who was recently ordained deacon in the diocese of Pennsylvania, is now vicar of Emmanuel Mission, Quakerstown, Pa. Address: 111 S. Hellertown Ave.

The Rev. H. Alfred Rogers, formerly rector of the Church of the Ascension, Seattle, Wash., is now rector of the Church of the Incarnation, Great Falls, Mont. Address: 606 Third Ave. North, Great Falls, Mont.

The Rev. J. Burton Salter, formerly rector of the Church of the Good Shepherd, Ogden, Utah, is now rector of St. John's Church, Olympia, Wash. Address: 904 Washington St.

The Rev. Paul D. Urbano, formerly associate rector of the Church of Our Saviour, San Gabriel, Calif., has for some time been rector of St. Stephen's Church, Beaumont-Banning, Calif. Address: 802 Edgar Ave., Beaumont, Calif.

The Rev. Robert P. Varley, formerly assistant rector at St. Paul's Church, Chester, Pa., and vicar at St. Luke's Chapel, is now rector of St. Stephen's Church, Beverly, N. J. Address: 158 Warren Ave.

The Rev. Robert H. Walters, formerly vicar of All Saint's Church, South Hill, Va., is now curate at St. George's Church, Schenectady, N. Y. Address: 30 N. Ferry St., Schenectady 5, N. Y.

The Rev. John T. Williston, formerly assistant at St. John's Church, Norristown, Pa., is now rector of St. Paul's Church, Oaks, Pa.

Armed Forces

Chaplain (Captain) Frederick H. Wielage, formerly addressed at HQ 8th Army, APO 343, should now be addressed at Chap. Sec., HQ Japan Log. Comd., APO 343, San Francisco.

Resignations

The Rev. Dr. Glen A. Blackburn has resigned as rector of St. Andrew's Parish, Rochester, N. Y., and is now engaged in graduate study at Seabury Western Theological Seminary. Address: 464 Washington Ave., Glencoe, Ill.

The Rev. James Dirickson Cummins, formerly rector of the Church of the Holy Name, Swampscott, Mass., will become rector emeritus on October 15th. He is retiring for reasons of health. Address: Berlin, Md.

The Rev. George Bindley Davidson has resigned as rector of St. James' Church, Jackson, Miss., and may be addressed at P. O. Box, Pebble Beach, Calif.

The Rev. F. Mack Johnson has resigned as rector of St. Mary's Church, Houston, Tex., because of illness. Address: 2223 Oxford St., Houston 8, Tex.

The Rev. John Evans Knox, formerly priest in charge of St. Mary's Church, Gowanda, N. Y., and Grace Church, Randolph, has retired for physical reasons. Address: 352 N. Firestone Blvd., Akron 1, Ohio.

Changes of Address

The Rev. Warren C. Cable, retired priest of the diocese of South Florida, formerly addressed at Elkhart, Ind., should now be addressed at Gilbert Oaks Hotel, Bartow, Fla.

The Rev. J. Robert Marks, assistant of the Boonville Associate Mission of Central New York, has moved from Boonville to Port Leyden, N. Y.

The Rev. Andrew N. Otani, who serves St. Peter's (Japanese) Mission, Seattle, has moved from the diocesan house of Olympia at 1551 Tenth Ave. North to a vicarage that has been bought by the church. Address: 1108 E. Terrace St., Seattle 22, Wash.

The Rev. Robert E. H. Peebles, vicar of St. Paul's Church, Jesup, Ga., may be addressed at St. Paul's Church, 365 E. Cherry St.

The Rev. John Henri Sattig, rector emeritus of St. Philip's Church, Dyker Heights, Brooklyn, formerly addressed at Los Angeles, should now be addressed at 33 Wiltshire Dr., Avondale Estates, Ga.

The Rev. Arthur W. Taylor, retired priest of the diocese of Southwestern Virginia, has moved from the Battery Park Hotel to the Langren Hotel in Asheville, N. C.

Ordinations

Priests

New York: The Rev. Dudley DeC. Cobham was ordained priest on June 4th by Bishop Gilbert of New York. Presenter, the Rev. Shelton Hale Bishop. To be curate at St. Philip's Church, New York. Address: 215 W. 133d St., New York 30.

Ohio: The Rev. William J. Haas was ordained priest on September 20th by Bishop Tucker of Ohio at St. Luke's Church, Cleveland, where the ordinand will be rector. Presenter, the Rev. William S. Brown; preacher, the Very Rev. Chester B. Emerson. Address: W. 78th and Lake Ave., Cleveland 2.

Rochester: The Rev. Elwyn Dudley Brown was ordained priest on September 16th by Bishop Stark of Rochester at St. Luke's Church, Fairport, N. Y., where the ordinand will be priest in charge. Presenter, the Rev. Ernest F. Scott; preacher, the Rev. Daniel A. Bennett. Address: 105 W. Church St.

Virginia: The Rev. S. Russell Wilson was ordained priest on September 17th by Bishop Mason, Suffragan Bishop of Virginia, at Grace Church, Millers Tavern, Va., where the ordinand will be rector. He will also serve St. Andrew's, Upright, Va. Presenter, the Rev. John H. Scott; preacher, the Rev. Dr. Aston Hamilton. Address: Millers Tavern, Va.

Depositions

The Rev. John Varian Daley was deposed on

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THE LIVING CHURCH

CHANGES

September 16th by Bishop Gilbert of New York for reasons which do not affect his moral character.

Diocesan Positions

Mr. John C. Chapin, a member of Christ Church, Grosse Pointe, Mich., has been appointed by Bishop Emrich of Michigan to do special publicity and promotion work for the diocese. Address: 63 E. Hancock Ave., Detroit.

The Rev. **Donald C. Ellwood**, rector of Zion Church, Avon, N. Y., and St. John's Church, Honeoye Falls, is now secretary of the diocese of Rochester.

The Rev. **J. Robert Orpen, Jr.**, who serves Trinity Church, Fallon, Nev., is now chairman of the department of publicity and promotion of the district of Nevada. Address: 507 Churchill St.

Religious Orders

The Rev. **Edward C. Colcord**, formerly rector of St. Stephen's Church, Racine, Wis., and chaplain of the Sisters of St. Mary, DeKoven Foundation, Racine, has resigned to enter the novitiate

of the Society of St. John the Evangelist, Cambridge, Mass. (Cowley Fathers) Address: 90 Memorial Drive, Cambridge, Mass.

Lay Workers

Mr. Francis C. Bryant, lay missionary in charge of St. John's Church, Bay City, Mich., may be addressed c/o Mrs. M. Van Tuyl, 314 E. Midland St.

Mr. Harry D. Hoey, formerly assistant headmaster at Cranbrook School, Bloomfield Hills, Mich., is now headmaster.

The Rev. **Romaine Kuethe**, former Lutheran minister who was dean of men at Capital University in Columbus, Ohio, is now lay minister in charge of the Church of the Resurrection, Fernbank, Cincinnati, and St. Andrew's, Addyston. The Rev. Mr. Kuethe will be ordained to the diaconate within several months.

Mr. Richard H. Williams has been appointed by the Bishop of Michigan as full-time lay missionary at St. Margaret's Church, Hazel Park, Mich. He will live in the rectory.

Women Workers

Miss **Margaret M. Cook**, for the past several years field worker for the department of missions in the diocese of Michigan, has resigned to take up work as a teacher in the Detroit public schools.

Marriages

The Rev. **Frank van Vliet** and Mrs. **Marie F. Baird** were married on August 28th by Bishop Scaife of Western New York in the private Chapel of the Holy Cross on the groom's estate, Rose Acre, on Lake Chautauqua. The Rev. Reginald C. Groff celebrated the Nuptial Mass.

Captain **Jack Viggers** of the Church Army was married on September 14th at St. Peter's Pro-Cathedral, Helena, Mont., to Miss **Nancy M. Creswick** of Cincinnati. Bishop Daniels of Montana was celebrant. Captain Viggers is in charge of the Virginia City field of Montana.

Living Church Annual Corrections

The Rt. Rev. **Dr. Charles Larrabee Street**, Suffragan Bishop of Chicago, is incorrectly listed on page 489 as Bishop Coadjutor.



CHURCH SERVICES

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



OAKLAND, CALIF.

ST. PAUL'S Montecito Ave. & Boy Pl.
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30
Holy Bapt; 10 Wed; OH Tues, Wed, Thurs, 10-2:30
& by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison
Duncan 1215 Massachusetts Ave N.W.
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses:
7; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

CHICAGO, ILL.

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

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

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

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),
HC; 8:30 MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. G. P. T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Raelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun: H Eu 8, Mat 10:30 Cho Eu & Ser 11, EP 4;
Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30,
Wed & Fri 7, Mat 15 minutes before Mass, EP
5:30, Lit Fri 6:55; C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8, 9:30 (Children's Mass & Instr),
10:15 Adult Sch of Religion, 11 High Mass & Ser,
5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-
5:30, 7:30-8:30

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8