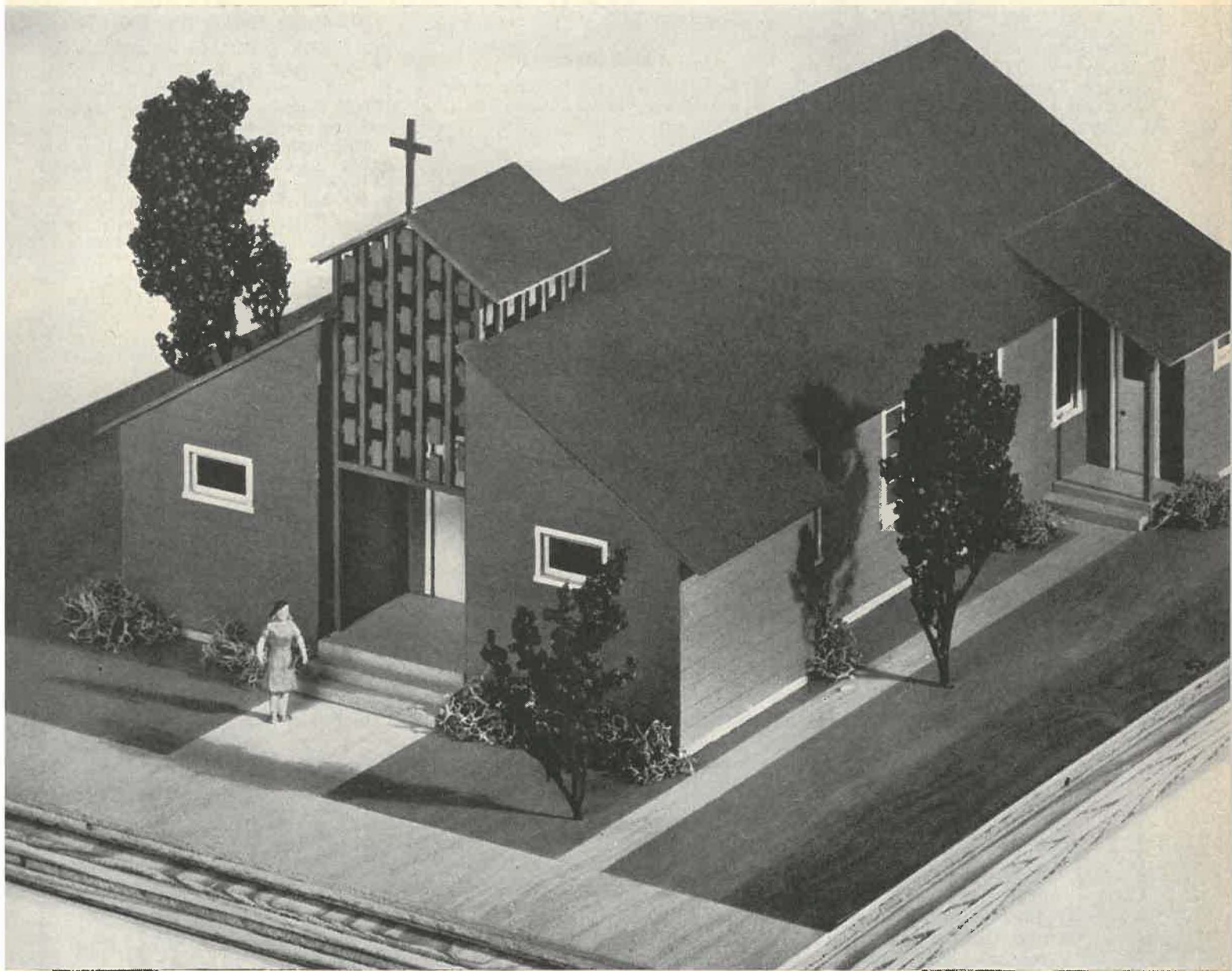


The Living Church

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



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The model, made by Bernard F. Young, of Portland, Ore., is illustrative of a Church-wide building trend [see page 11].

LETTERS

Thousands Homeless

TO THE EDITOR: May I lay before your readers the tragic plight of the Anglican diocese of Antigua, which lies in the Caribbean just south of Puerto Rico?

A few weeks ago a hurricane of unusual violence laid it flat. Thousands were made homeless; crops were ruined; churches, schools, rectories destroyed, unroofed, or otherwise damaged. Nobody who has not experienced the like can conceive of the destruction, loss, and consequent want and misery such a calamity entails. Bishop Davis, who with his clergy literally shares the privations of his flock, will have to restore what has been built up through years of patient labor and self-sacrificing love and destroyed in a night.

Antigua is the poorest diocese in the Anglican Communion: 90% colored and black, and largely poor laboring folk. It is mainly these who keep the Church going and pay the fantastically low clergy stipends; and a diocese too poor even to provide furlough allowances for its missionary workers has never been able to indulge in the precautionary luxury of hurricane insurance. The Church at home in England has a large heart, but an immense mission field to cover: no money to spare and little to give. The need is desperate, and any help would mean much more than the material succor it would provide.

The writer, now a retired priest in the missionary district of Puerto Rico, has been

associated with the West Indian Church for more than forty years, both as a missionary in the diocese of Antigua and attached to S.P.G. headquarters in London. (Rev.) JOHN LEVO.

Puerto Rico.

Editor's Comment:

The damage in the diocese of Antigua, in excess of insurance, is about \$20,000, according to a report from the Bishop contained in a news item [L. C., September 24th]. Contributions may be sent to THE LIVING CHURCH RELIEF FUND, marked "For Hurricane Damage in Antigua."

Added Otherwise

TO THE EDITOR: Despite the protests of our Roman relatives, the number of converts must be considerably larger than the startling report in THE LIVING CHURCH revealed, or than the bishops are aware.

It happens that many ex-Romanists are received directly by parish priests, rather than by their dioceses. Forms for the priest's use in this act—one entirely within his competence—are available in both England and Canada, and are widely used. Naturally such receptions, always my own custom while in parish work, are not listed among the bishop's confirmations. They would be listed in the annual parochial

reports under the heading "added otherwise," the fourth item under communicants.

Certainly Dr. Cirlot is both morally right and technically correct in what he says [L. C., October 22d] about the form of Confirmation. While I believe that the consensus of authoritative opinion would say that the laying on of hands is the essential matter of Confirmation, it surely is apparent that the chrism—used by a priest—contains within itself the identical "essential matter."

(Rev.) ERIC MONTIZAMBERT.

San Francisco, Calif.

Dallas Weekly Broadcasts

TO THE EDITOR: An article under diocesan news [L. C., October 22d] says "At present [the Albany Episcopal Hour] is apparently the only weekly diocesan radio program in the Church."

The diocese of Dallas, which misses few opportunities for evangelism, has conducted the Episcopal Radio Program, presented by the Rev. Franklin Ruetz and the Rev. Homer Rogers, each Sunday morning over station KRLD for the past successive 77 weeks.

Our reports show that this program has a listening audience of a score of states. It mails "Forward Movement" pamphlets to all who write.

(Rev.) CLARENCE V. WESTAPHER.

Dallas, Texas.

Philip Mercer Rhinelander

SEVENTH BISHOP OF PENNSYLVANIA
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BY HENRY BRADFORD WASHBURN

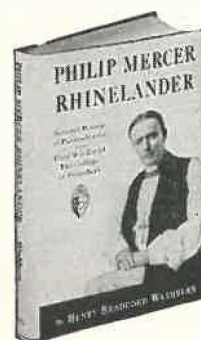
Friend and former classmate of Philip Rhinelander, Henry Washburn has made the most of his memories, the corresponding recollections of a host of friends, and the Bishop's countless records and letters, to bring us a warmly personal and inspirational picture of this man whose influence in the Church has been remarkably vital and deep.

"Anyone interested not only in the College of Preachers, but also in the history of the dioceses of Washington and Pennsylvania, and that of the Episcopal Church of this century, will find Dean Washburn's book rewarding and fascinating reading."—Canon Theodore O. Wedel.

The author is Dean Emeritus of The Episcopal Theological School, Cambridge,

Massachusetts. He is the author of *Men of Conviction* and *The Religious Motive in Philanthropy*.

Contents: The Family; St. Paul's School and Harvard; Oxford; The Parish Ministry; The Berkeley Divinity School; Cambridge, Massachusetts — The Episcopal Theological School, The Rhinelander Foundation; The Pennsylvania Episcopate; The College of Preachers.



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History and Allegory

IF the blank that exists in the average person's mind regarding the history of the Church is not filled with at least a skeleton outline, it will not be for want of non-technical introductions to the subject.

Three of these have made their appearance in this mid-century year. *Chapters in Church History*, by P. M. Dawley, is the second volume of the National Council's series on the Church's teaching, and has been reviewed in this column [L. C., June 18th].

The Furtherance of the Gospel, by R. W. Moore, headmaster of Harrow School, England (Oxford. Pp. 159. \$1.75), covers the story of Christianity in 50,000 words [L. C., October 22d].

And now a triad is completed by the appearance of *Ye Are the Body*, by Bonnell Spencer, OHC (Holy Cross Press. Pp. xxiii, 378. \$4). Fr. Spencer has produced a readable account of the story of the Church in 12 chapters, the expansion and rewriting of an outline used for three years in actual teaching at St. Andrew's School, St. Andrew's, Tenn.

For a strictly historical treatment the work suffers from an overdose of doctrinal interpretation, especially at the beginning; but if it is considered as an introduction addressed to Churchpeople, this is not really a defect, and the book can be wholeheartedly recommended.

In the preface Fr. Spencer shows how the volume may be adapted as a school text for either a one-year or a two-year course in Church history. The numerous charts, tables, and diagrams will greatly enhance its value to the student.

ONE of the best known passages of the Bible is Ruth's words to her mother-in-law, Naomi: "Intreat me not to leave thee, or to return from following

after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16-17).

Ruth and Jonah, by George A. F. Knight (London: SCM Press. In America: Macmillan. Pp. 91. \$1.50) provides a brief introduction and commentary on these two Old Testament writings. Though far apart in our Bibles, they are treated together because they were both written at about the same time (*i.e.*, shortly after the return from the exile), and also because both bear upon aspects of Israel's exclusiveness, and thus adumbrate the universality of the Gospel.

Dr. Knight, who is professor of Old Testament in Knox College, Dunedin, N. Z., presents clearly the theme of the two books: of Ruth as an historical novel directed against the attitude of the stricter Jews of the writer's time toward intermarriage with Gentiles, and of Jonah as an allegory of God's love for men of all nations, epitomized in the Ninevites.

The author makes considerable use of type theology. For example, the insistence of the writer of the book of Ruth that Ruth herself cannot be redeemed unless her fields are redeemed along with her is made to imply that the redemption of Christ is the redemption of the physical world as well as of men's souls.

Dr. Knight points out that, since the name Jonah in Hebrew means dove and our Lord customarily quoted scripture in this language, Matthew 3:16 should read "And Jesus . . . saw the Spirit of God descending like a *Jonah*" (cf. Luke 11: 32b).

Of Interest

PURIM AND HANUKKAH IN CUSTOM AND TRADITION, by Theodor H. Gaster (New York: Henry Schuman. Pp. xvi, 134. \$2.50). A further installment in the "Great Religious Festivals Series" [L. C., October 15th]. To be more fully reviewed later.

The Children's Christmas Book, by Christine Chaundler (London and Oxford: Mowbray. In America: Morehouse-Gorham. Pp. 70. \$1.05). A collection of familiar Christmas stories, legends, and poems, with charming illustrations in color and in black and white.

Divine Transcendence in the Old Testament, by the Rev. H. E. W. Fos-



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broke (Evanston, Ill.: Seabury-Western Theological Seminary. Pp. 26. Paper. No price given). The 1950 Winslow Lecture, adequately described by its title.

Work in Modern Society, by J. H. Oldham (Published for the Study Department, World Council of Churches, by Morehouse-Gorham Co. Pp. 62. Paper, 85 cents). A treatment of the subject in two parts: Part I—Work in Modern Society; Part II—The Christian Approach to the Meaning of Work.

A Calendar of Prayer for Missions (National Council. Pp. 64. Paper, 25 cents). A year's intercessions by the days of the week (October 1, 1950 through September 29, 1951). For Sundays: a missionary prayer in collect form; for weekdays: one or two Churchworkers by name. Complete index of names. A good job.

Dymer, by C. S. Lewis (London: J. M. Dent & Sons. In America: Macmillan. Pp. xv, 104. \$1.50). A narrative poem first published in 1926 under the pseudonym Clive Hamilton. A preface by the author "explains all that the reader might want explained."

The Doctrine of the Universal Priesthood and its Influence upon the Liturgies and Music of the Lutheran Church, by Walter E. Buszin (Concordia Publishing House. Pp. 32. Paper 25 cents). A documented study.

Through Christ our Lord, by Georgia Harkness (Abingdon-Cokesbury. Pp. xii, 147 \$1.25). Daily devotions for a five-month cycle based upon the synoptic portrait of our Lord. For each day: a Bible passage, an explanation, questions for self-examination, and a prayer.

SCM Press, Ltd., London, has been publishing, under the general title of Servants of the Universal Church, a series of short studies of modern Christians who have reached out beyond their own denominations. General editor is Canon H. G. G. Herklots, and studies now published include Albert Schweitzer, Nathan Söderblom, Charles Henry Brent, Eivind Berggrav, C. F. Andrews, William Temple, Michi Kawai, Bishop Azariah, John R. Mott, and T. Z. Koo. Attractively put out in paper binding, they sell at 1/- each.

The Church of India, Pakistan, and Ceylon recently launched a monthly paper, the *Churchman* (published by SPCK). Vol. I, No. 1 (September 1950), was timed to synchronize with the enthronement, in Calcutta on September 2d, of the Most Rev. Arabindo Nath Mukerjee, as Metropolitan of India.

The Living Church

Established 1878

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

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Departments

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Things to Come

1950 NOVEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
6	7	8	9	10	11	
12	13	14	15	16	17	18
19	20	21	22	23	24	25
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1950 DECEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

November

12. 23d Sunday after Trinity.
Protestant Radio Commission Workshop at Syracuse, N. Y., (to 17th).
13. Biennial Assembly, United Council of Church Women, at Cincinnati (to 16th).
Regional Institutes, ICRE, at Denver, Kansas City, Mo.; Sacramento, Calif. (to 14th).
15. Regional Institute, ICRE, at Los Angeles (to 16th).
16. Regional Institute, ICRE, at Fargo, N. D. (to 17th).
18. Bishop Donegan's installation as Bishop of New York.
19. 24th Sunday after Trinity.
22. Sobor of Russian Orthodox Church of North America for election of successor to Metropolitan Theophilus.
23. Thanksgiving Day.
26. Sunday next before Advent.
Planning Committee, N.C.C.C.U.S.A.
Sobor, Karlovitsky Synod (Russian Church outside Russia) at Jordanville, N. Y.
27. Final annual meeting, Home Missions Council of N. A., at Cleveland (to 28th).
Federal Council of Churches, biennial and final meeting, at Cleveland.
28. Constituting Convention for proposed National Council of Churches of Christ in U.S.A., at Cleveland (to Dec. 1st).
Annual meeting, United Stewardship Council.
30. St. Andrew.

December

3. 1st Sunday in Advent.
Advent Corporate Communion for Men and Boys.
5. National Council meeting (to 7th).
10. 2d Sunday in Advent.
17. 3d Sunday in Advent.
20. Ember Day.
21. St. Thomas.
22. Ember Day.
23. Ember Day.
24. 4th Sunday in Advent.
25. Christmas Day.

SORTS AND CONDITIONS

A TRAGIC EVENT for the Christian world took place on All Saints' Day when legend officially was placed on a par with history by the largest Christian communion. For this is the significance of the Pope's declaration that the Assumption of the Blessed Virgin is a dogma of the Faith.

CATHOLICISM has always appealed to tradition as well as Scripture in elucidating the Faith. But tradition is not the encrustation of speculation and romance; it is that which has been handed down from teacher to teacher from the beginning. And there is no more evidence in early tradition than in the Scriptures for the assumption.

THE BLESSED VIRGIN belongs to all of us. The Episcopal Church honors her in two major feast days, and Holy Scriptures teach us to acclaim her as full of grace, whose purity and obedience made her the bearer of the eternal Word. Beyond the details we have been told, it is not right to attempt to thrust aside the veil of reticence, nor to make of her history a stumbling block on the road to her Son.

A YOUNG Navy veteran, Donald F. Hemmings, was taken from his iron lung for a few moments last week to be married to Miss Rita Gushlaw by the Rev. Leland J. Frye in the first Episcopal Church marriage service under such conditions that we have heard of. Mr. Hemmings is a victim of lobar poliomyelitis, and has been in the iron lung for more than a year in a hospital at Watertown, N. Y. If and when they can locate a chest respirator, the Hemmings plan to build a home and "try to live like normal Christian people."

BISHOP CONKLING'S visit to the Orient included a brief stopover in the Philippines, where with Bishop Binsted and Bishop de Los Reyes of the Independent Church he visited churches and institutions of both communions throughout Luzon. Our correspondent says: "The entire Philippine mission is most grateful for Bishop Conkling's visit. Not often are we paid a visit from the 'outside world,' and his spirit, his devotion, and his enthusiasm were most refreshing and stimulating."

IT SAYS HERE that "At the morning service on November 5th, the Hon. David K. E. Bruce, American Ambassador to France, and a Churchman, presented to the Very Rev. Sturgis L. Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris [France], four new state flags to hang in the clerestory of the Cathedral." Today being the sixth, we were congratulating ourselves on the speedy mail service when we noted the October 16th postmark on the envelope. . . . Well, we trust the service went off as described. The flags, memorials from various donors, are of Arizona, Louisiana, Nebraska, and Nevada.

WESTERN NEW YORK has a new diocesan house. Bishop Scaife has announced the "munificent gift by Mar-

jorie Mitchell McKinley and her family" of their home at 1114 Delaware Avenue, Buffalo. The house is a three-story red brick structure of Georgian architecture. It will contain the bishop's study, a chapel, and diocesan offices.

FR. MICHAEL SCOTT celebrated his recent return to the United States by spending more than two weeks ill in a hospital. He is convalescing now, and ready to press for the rights of South African negroes when the matter next comes before the UN. In an early issue, the Rev. Leland B. Henry will report developments in Fr. Scott's mission.

MORE news from Paris. The Russian Orthodox Academy of St. Sergius started off its fall term, October 10th, with the first new building in the 25 years of its existence—a library and belfry made possible by a special gift from the Presiding Bishop's Fund of the Episcopal Church. Among the 41 students are 15 Russians, 14 Serbians, four Syrians, three Greeks, three Germans, one Swiss, and one Finn.

PRAYERS for the constituting convention of the National Council of Churches were asked of the 150,000 congregations of member Churches in a call issued in New York November 4th by the committee on program and procedures of the convention. A special prayer is being sent out for use on November 26th, the Sunday before the opening of the meeting.

WHICH REMINDS US that we hope the National Council of the Episcopal Church will consider changing its name to avoid confusion with the interdenominational body. (The latter could hardly choose a name which was not already in use by some agency of some constituent Church.) Suggestions from readers will be welcomed.

TWO CHILDREN at All Saints' Cathedral, Milwaukee, Wis., sell The Living Church on Sundays under the supervision of Kenneth Keene, active layman of the cathedral parish. Kenny says that the children are better salesmen than any grown-up would be. Maybe such an arrangement would work in your parish, too.

INCIDENTALLY, or not so incidentally, the guild or bazaar committee which is looking for a sales idea will be interested to know that we are offering a liberal discount on new subscriptions to such groups. A commission is also offered on renewals when they are included in a new subscription effort. Write to this office for the details if you are interested.

IN THESE TIMES, people want and need to know more about their Church. Right now we are sending out more bundles, containing more copies of the magazine, than we were a year ago immediately after General Convention. And fewer copies are returned, in spite of the difficulties of getting speedy mail delivery.

Peter Day.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Is the Sunday School Doomed?

MANY persons throughout the churches are today declaring that the Sunday school is a spent force. A few brash ministers, impatient at the vast efforts required to make the Sunday school function, have announced that they were closing the Sunday school of their church. Such drastic slaughter might be approved if some other way of teaching the children were offered. But the substitutes have been, thus far, unconvincing. We have heard suggested the family pew, the catechetical service, and the Children's Eucharist. All of these are aimed at getting away from the problem of engaging and directing teachers for classes.

The only constructive alternatives to the Sunday school seem to be the Saturday class, released time, children's missions at the four seasons, and the all-out five-day parochial school. Of these, released time has been the most thoroughly tested, and proven to work. But curiously in all towns where this has been established, the Sunday session still survives, although somewhat modified. The main criticisms which emerge, in all discussion about the Sunday school, are three: (1) It is a crowded hour in a crowded Sunday morning, with at best only 40 minutes of teaching time. (2) Instead of giving the children training to condition them for life in the keeping of the Christian Sunday, they are given a substitute and temporary experience. (3) Many teachers are required, with the result that most of them are of low caliber. Other objections stem from one of these three.

GIVE IT ONE MORE YEAR

Yet the Sunday school is found to be a rather sturdy plant, though its fruits may be questionable. It may be that it is yet possible to repair it and make it worthy of bearing the main burden of our children's education in religion. As in the parable, let us fertilize, prune, and dress it. Give it one more chance, a little more time, before we cut it down. But that it must be improved or else, most thoughtful leaders are agreed. At the World Convention in Christian Education in Toronto this summer there was a ceremony, one Sunday afternoon, around the statue of Robert Raikes on the campus of the University. This is a copy of the statue in London where, back in 1770, Raikes founded the first Sunday

schools for the children of the slums whose parents could not give them decent Christian training. The ceremony was brief, and seemed to lack spirit, as though the 5000 delegates—educational leaders of the churches from 61 countries—had a faint suspicion that an institution was about to pass. They were committed to an advance in *Christian education*, not to the perpetuation of the Sunday school.

Here is a call to the discernment of teachers and leaders. They alone may know how to improve the 180-year-old institution. Can we devise a timing which will give an adequate teaching period on Sunday morning? Can we make the worship such that it will not have to be unlearned, but will lead on into adult habits of Sunday-keeping? Can we equip and inspire teachers in sufficient numbers to accomplish deeply spiritual results in pupils' lives? Is *class-work* the best and only way to teach religion?

ANOTHER INSTITUTION?

As the caring for waifs grew into the vast program and institution of the Sunday school, is it not possible that we may now suggest the central idea of another approach which, if developed and stressed over a period, may become an alternative institution? The *parent-parish program*—as yet little more than a name and an impulse—may prove to be the idea we are fumbling for. The idea, in brief, is that religion is learned best in the home, that parents will do their part once they are inspired and directed, and that in normal parish services in company with adults is to be found the only sure way to learn the Christian religion for life. The Church will not give up its responsibility, but instead will take on a more complicated task of guiding, of finding leadership and occasions for helping parents do their work.

In the meanwhile—what? Teachers make every contact you can with the homes of your pupils! *Work for response from the parents*, and gradually the new institution will take shape, a parent-parish program.



GENERAL

EPISCOPATE

Missouri Chooses Coadjutor

The Rev. Arthur C. Lichtenberger, professor of pastoral theology at the General Theological Seminary, New York city, was elected bishop coadjutor of Missouri at a special convention of the diocese at Christ Church Cathedral, St. Louis, on All Saints' Day, November 1st. Election was on the third ballot.

Dr. Lichtenberger's name was placed in nomination by the Rev. A. Malcolm MacMillan, rector of the Church of the Ascension, St. Louis. The other candidates were the Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., nominated by the Very Rev. Sidney E. Sweet, of Christ Church Cathedral, and the Rev. J. Frank Sant, rector of the Church of St. Michael and St. George, St. Louis, nominated by the Rev. William H. Laird, rector of St. Peter's Church, St. Louis.

The convention opened with a report of a committee to consider possible candidates presented by Dean Sweet. The committee had circularized the members of the convention with biographies of various possible men in advance of the session. On the first ballot, Mr. Day had a considerable lead in the clerical order, and a slight lead in the lay. On the second ballot, Dr. Lichtenberger was elected by the lay, but failed by one vote in the clerical order. After the third ballot, the convention voted to make the election unanimous.

Bishop Gilbert's Farewell

Bishop Gilbert of New York, who formally retired on October 28th, the 20th anniversary of his consecration, bade farewell to the people of the diocese and the city of New York on two memorable occasions. The first was the service of thanksgiving for his active ministry of 45 years, the whole of which has been spent in the diocese of New



Bulletin, Diocese of New York, Photograph by E. A. White.
BISHOP GILBERT: (second from left) "This is God's world, and God is in it."*

York. The Cathedral of St. John the Divine was filled at the service, on October 28th.

The congregation was deeply moved by Bishop Gilbert's address. He said in part; "This is God's world and God is in it and His good purpose for man is at the heart of it. One could wish that people whose thinking is now distorted by panic and hysteria and violent prejudice could be persuaded to accept the fundamental teaching of our religion . . ." He also said that it has long been his conviction that nothing is more important to the building of a better world than the mutual respect and understanding that would enable Christian people to work together.

On Monday evening, October 30th, the Grand Ball Room of the Commodore Hotel was filled with 850 guests, gathered there for the dinner in honor of Bishop Gilbert. Bishop Donegan presided at the Speakers' Table, where were seated the Presiding Bishop, Bishop Gilbert, the Ven. George F. Bratt, archdeacon of the Diocese of New York; the Rev. Dr. Louis W. Pitt, rector of Grace Church; the Rev. Dr. Theodore F. Savage, Stated Clerk and Executive Secretary of the Presbytery [Presbyterian

Church in the U. S. A.] of New York; and G. Forrest Butterworth, chancellor of the diocese of New York.

Bishop Boynton, Suffragan

The election of Bishop Boynton as suffragan bishop of the diocese of New York has been confirmed by both the standing committees and by the bishops, so his status has now been changed in the House of Bishops. The Presiding Bishop has asked Bishop Boynton, as there is no bishop of Puerto Rico at this time, to serve as bishop-in-charge of Puerto Rico and the Virgin Islands, under the jurisdiction of the Presiding Bishop, until a successor has been elected and consecrated.

Fr. Richard's Withdrawal

The Rev. David E. Richards has withdrawn his acceptance of election as suffragan bishop of the diocese of Albany. Fr. Richards made the announcement in a letter to Bishop Barry of Albany, because of his grave concern over the doubt

*From left: Dr. Savage, Bishop Gilbert, Bishop Donegan, the Presiding Bishop, Mr. Butterworth, Archdeacon Bratt.

Tabulation, Missouri Election

	One		Two		Three	
	C.	L.	C.	L.	C.	L.
Mr. Day	16	47	16	51	17	49
Dr. Lichtenberger	11	45	19	62	22	72
Mr. Sant	11	28	3	8	—	—
Total	38	120	38	121	39	121
Needed to elect	20	61	20	61	20	61

that has arisen in various quarters of the Church as to whether the democratic principles of the Church were followed at the time of his election. His concern, he stated, is not for himself, but for the unfortunate feeling in the Church apparently created by the nomination.

Bishop Barry recommended Fr. Richards to a convention of the diocese of Albany last May the morning after the convention had arrived at a deadlock on its balloting for the Rev. John Higgins and the Very Rev. Howard S. Kennedy [L. C., May 28th].

When the convention deadlocked Bishop Barry withdrew his request for a suffragan. That evening many groups and individuals urged him to renew the request and to suggest a candidate. He complied the next morning by naming Fr. Richards. The names of the deadlocked candidates were withdrawn by their nominators, and Fr. Richards was elected unanimously.

The standing committees of four dioceses have made public their refusal to consent to the consecration of Fr. Richards. They are Alabama, Atlanta, Central New York, and Massachusetts.

Following are texts of letters written by Fr. Richards to Bishop Barry and by the standing committee of the diocese of Albany to the rest of the standing committees of the Church:

"My dear Bishop Barry:

"Since my election as suffragan bishop of the diocese of Albany, doubt has arisen in the minds of some people as to whether the democratic principles of the Church were followed in every way at the time of my nomination. This has become a matter of grave concern to me; not because it affects me personally, but because of the unfortunate feeling which this impression appears to be creating throughout the Church.

"I know that it has disturbed you deeply. It has become an issue which is generating far too much feeling and creating unnecessary confusion and bitterness. This, I feel, is impairing the forward movement of the work of the diocese.

"In light of these circumstances, and because I feel that it is in the best interest of the Church, I request that my name be withdrawn from consideration for ordination and consecration as suffragan bishop of the diocese of Albany at this time, and that the standing committee of the diocese be requested to take such action as it may deem appropriate in the circumstances.

"In taking this step, I acknowledge the sincere support of so many friends, particularly in this diocese. I feel certain that this is the wise course.

DAVID E. RICHARDS."

"To the Standing Committees:

"Gentlemen:

"Following the election of the Rev. David E. Richards as suffragan bishop of the diocese of Albany, by the diocesan convention, on May 17, 1950, we forwarded a certificate of such election to the standing committees of the several dioceses, to-

gether with copies of the necessary testimonials, for the purpose of obtaining canonical consent to his ordination and consecration.

"Here and there, queries arose as to whether in his nomination the great democratic tradition of the Church has been followed in form, as well as in substance. As time has gone on the allegations have continued. These matters were no secret to the suffragan bishop-elect. He heard of the claims and of the allegations of which he is the innocent victim.

"While it appears that the necessary number of consents will be received, he has written to the bishop of the diocese of Albany and requested that his name be withdrawn from consideration for ordination as suffragan bishop of the diocese. So that you may be fully advised, we enclose herewith a copy of this letter.

"Because the standing committee of the diocese of Albany believes it to be in the best interest of the Church to end this controversy, it also herewith withdraws the request heretofore made to your standing committee for canonical consent, based on this election, to the ordination and consecration of the Rev. David E. Richards as suffragan bishop of the diocese of Albany.

"The Standing Committee of the Diocese of Albany.

"By the Very Rev. H. BOARDMAN JONES, Secretary."

Fr. Richards will continue as Archdeacon.

House of Bishops Agenda

A tentative agenda for the meeting of the House of Bishops in El Paso, Tex., January 9th to 12th, includes the election of a bishop for Puerto Rico, consideration of pastoral care of men and women in the armed forces, and a memorial in regard to Okinawa.

In addition, there will be a report of the "Committee of Nine," on divergent traditions in teaching and practice; a report from the Committee on Procedure under Marriage Legislation; consideration of the strategy of the Church in meeting current problems; a report of the Committee on Artificial Insemination; and consideration of the Anglican Congress.

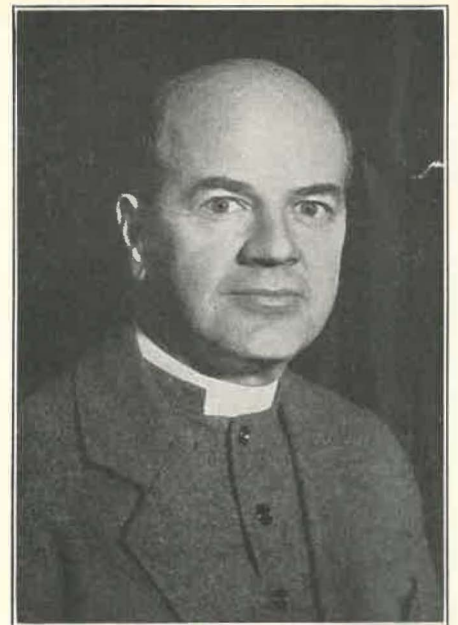
Sessions of the House will be held in St. Clement's Church.

PROVINCES

Bishop Lawrence Elected

Bishop Lawrence of the diocese of Western Massachusetts was elected president of the First Province at the meeting of synod held, at the Cathedral of St. John in Providence, R. I., October 24th and 25th. Bishop Lawrence succeeds Bishop Budlong who will retire as diocesan of Connecticut on January 15, 1951.

The synod operated by committees to review the operation of the eight fields



BISHOP LAWRENCE: First Province President.

of provincial activity and brought in specific recommendations for the future of the work which led to the adoption of a budget for 1951 of \$16,336. A significant increase included in this budget enables increased activity in the field of rural work.

Announcement was made of the acceptance by the provincial council of the resignation of the Rev. John R. Wyatt as executive secretary of the province. He will become rector of Trinity Church, Seattle, Wash., on December 1st. Appropriate resolutions were adopted expressing the appreciation of synod for the leadership of Bishop Budlong and Fr. Wyatt in the work of the province.

Mr. Tracy B. Lord of Bridgeport, Conn., was named chairman of a committee to study the report of the Committee on Structure of the General Convention and to report to the 1951 synod.

ELECTIONS. Recording secretary, the Rev. R. H. Dunn; treasurer, Mortimer Ellis; provincial council: Bishop Loring of Maine, the Rev. Messrs. J. W. Norris, A. L. Roebuck, and Messrs. Andrew King, P. H. Stafford, William Bulkeley; court of review: Bishop Bennett of Rhode Island, the Rev. Messrs. H. B. Washburn, C. R. Wagner, D. R. Woodward, and Messrs. Frederick Scribner, Jr., A. T. McCook, I. R. Shaw.

Military Suffragan Motion Tabled

St. Andrew's Church, Tampa, Fla., was host to the 23d synod of the Fourth Province, October 10th and 11th. The provincial woman's auxiliary met concurrently. Financial support for the Episcopal Hour, a southern radio program [L.C., September 24th], was voted for the next two years. The synod resolved to stress the campaign for funds for the University of the South, especially the School of Theology.

The Rev. Dr. T. O. Wedel, Warden

of the College of Preachers, was preacher at the synod service the evening of the 10th; his subject was Christian Education. At noon on the 11th the Rev. Dr. J. W. Kennedy spoke to synod on "Ecumenical Relations."

A motion to ask the House of Bishops to appoint a suffragan bishop for the armed forces was tabled.

Part of the meeting of the woman's auxiliary was devoted to group discussion. Considerable attention was given to reports of missionary work in the South and overseas.

ELECTIONS. President (reelected), Bishop Penick of North Carolina; vice president, Bishop Caruthers of South Carolina; secretary, the Rev. G. R. Madson; treasurer, Herbert Lamson; assistant treasurer, Richard Barker; historiographer, the Rev. E. L. Pennington; provincial member of National Council, J. A. Smith.

Evangelism Study

The synod of the Sixth Province held in Laramie, Wyo., October 24th to 26th, went on record as favoring a special study of evangelism, its content and methods. The synod recommended a committee on evangelism be set up in each jurisdiction to encourage evangelism and to receive plans and suggestions which may be in turn transmitted to the provincial committee. It also adopted the laymen's movement as a primary evangelistic medium for the ensuing year in the province.

The synod voted to make the youth department a division of the department of Christian education and authorized a special budget for the department of Christian education to carry on its work during 1951.

Every jurisdiction in the Province was represented by its bishop and a full complement of clerical and lay-delegates made the 22d annual synod the best attended in the history of the province.

Highlight of the synod was an address by the Rev. George Wieland, director of the Home Department of the National Council, on the work of the Presiding Bishop and the National Council. Dr. Wieland also conducted a question and answer discussion on the floor of the synod on the work of the National Council.

ELECTIONS. Bishop Brinker of Nebraska, re-elected president; the Rev. Stanley Fullwood, secretary; Robert Feyerharm, treasurer; Bishop Gesner of South Dakota, trustee of Seabury-Western.

VISITORS

That Sense of Expectation

By ELIZABETH McCracken

It was natural, because of the profound impression made by the People's Mission at St. Ignatius' Church, October 8th to 15th, which included the Liturgical Demonstration in St. George's Church [L.C., November 5th], that the

first question asked Dom Gregory Dix when he was interviewed by THE LIVING CHURCH was: "What should a mission do?"

His reply was; "A mission should turn people around from idols to serve the living God. We have a clear description of the first mission ever held in the Christian Church; so we know exactly what to expect. The whole of the first chapter of First Thessalonians tells us.

"It is summed up," he explained, "in verses nine and ten: 'For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, which delivered us from the wrath to come.' That sense of expectation, of waiting for the Lord, is the result of a mission that we desire. Not the second coming, but the waiting for Christ to come into the heart, the real hanging upon Him: that is what I mean.

"We are at work corporately as a parish," he went on, "as a congregation, *with* God, waiting for this awakening to strengthen and to apprehend the life of God in us. The whole body must wait until something is done about each member of it. There is one life of Christ, carrying us *all* to God. More particularly, the waiting is letting God have His way with us. *That* is the most important part of a mission."

Speaking of how the People's Mission had gone, Dom Gregory said, "The missioner is the last person to know how a mission is going. He is only conscious of what he has left out. To be quite honest, I never try to know. A mission may go tremendously well, with a great showing of enthusiasm; but in a year there is little or nothing left of what people



DOM GREGORY DIX: *St. Ananias had only one convert.*

seemed to get. Another mission may go very quietly indeed; yet, after five years, people will testify to its effect; and their lives will show it."

Dom Gregory smiled and went on, "The patron saint of missions should be St. Ananias of Damascus. He had only one convert, but that convert was St. Paul. You remember how it reads: 'And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose and was baptized. . . . And straightway he preached Christ in the synagogues, that he is the Son of God.' " [Acts 9: 17, 18, 20].

Dom Gregory is conducting retreats and quiet days, as well as preaching missions and sermons. Comparing a retreat and a quiet day, Dom Gregory said, "There is a real difference. Three days is the shortest possible time for a proper retreat. The first day is spent in getting oneself before God. It really does take a whole day to set the will before God, unless a person is living an exceptionally quiet and recollected life. The second day is spent in sorting out one's soul a bit. Only on the third day is one ready to submit the soul to God.

"A quiet day," he continued, "is like snatching a meal on the run. There are many occasions in life when, if we don't get a meal on the run, we won't get one at all. A quiet day has its value; but it should be used for what it is—the best to be had at the time."

IMPRESSED BY RETREAT MOVEMENT

In regard to the retreat movement, Dom Gregory said that it was strong in England, every diocese having a retreat house, in frequent use. He said that he was impressed by the growth of the retreat movement in America, especially by the number of men wanting to go into retreat. "They go to St. Gregory's Priory [at Three Rivers, Mich.] and I know that they go to Holy Cross and Cowley [Cambridge, Mass.]. The opening of the House of the Redeemer in New York is significant."

Dom Gregory said, with enthusiasm, that the religious life in England is in a healthy state. "All the communities had their novitiates reduced during the war. Since the war, nearly all have replaced their losses. Ours has doubled. I think this is so of all the communities of men. The biggest growth is among the contemplative orders of women. *All* have grown. It is remarkable to see what good material is going into those orders. Our own experience is the same. The

men who come are solid and good, in many ways gifted."

In answer to a question as to the impact of the Religious Orders on the Church of England, Dom Gregory said, "It is difficult to say. The organization of the Church of England is settled by law. I am simply a retired clergyman, living with other retired clergymen. As an order, we do not exist, legally. I sit in convocation, but I sit as a proctor for the diocese of Oxford, not as from Nashdom Abbey. Yet, there is considerable impact of the orders upon the Church of England, in certain areas of its life."

In respect to life in the Church of England today, Dom Gregory said; "It is patchy. We have lost almost entirely the conventional church-goers. The people who go do it because they are believing, practicing Christians. Where religion was conventional in the past, there are now empty churches. It is really not the result of what is happening now, but of what has happened in the past.

SPIRITUAL VITALITY

"Personally," he said, "I am quite confident about the situation. There is much more vitality, spiritual and intellectual, in many of the congregations than there was 20 years ago, though the congregations are smaller. This vitality scarcely reflects itself in the official 'establishment,' the machine, of the Church of England—which is an obsolete legal arrangement. What this has meant is a very disheartening time for many of the clergy and a great deal of financial anxiety. The Church seems quite unable to cut down its overhead, to meet a *quite* new situation; or to revise sensibly its grotesque administrative machinery."

Dom Gregory spoke warmly of the state of scholarship in the Church of England. "We are rather well off for scholarship at the moment; better than 20 years ago. Perhaps they are not so much scholars as thinkers — those of whom I am speaking in general terms. There is, perhaps, not so much erudition but more thinking than we had. It is going on in England in various directions."

Dom Gregory spoke of St. Gregory's Priory and of the work on the chapel, which is to replace the half of a quonset hut now in use. The foundations of the chapel are laid. It is hoped to build on it by Christmas. The cost of the chapel will be \$24,000. It is an absolute necessity, Dom Gregory said, there now being a community of ten at the Priory, including novices.

The last question had to do with the memorable words in Dom Gregory's great book *The Shape of the Liturgy*, on the command of Our Lord: "Do this." Asked about formal obedience to this command, as compared with "ready

and willing" obedience, Dom Gregory said: "We can obey in one of two ways. I may obey just because I *must*; or, because I love the One who commands. The first is only half-obedience; it is outward; there is no obedience of the inner spirit. The kind of obedience Christ was asking was obedience of the whole man.

"On the other hand," he said, "the beginning of *real* obedience may be that first half-obedience. A man may come to the second, utter obedience. I have more hope for a man who at least obeys externally because he recognizes obedience is *due*. Eventually he will pay wholehearted obedience. If some one gives me a command and I start out by rebelling, I am never likely to come to an appreciation of that person or a wholehearted love for him. Christ said: 'Do this.' Was ever a command so obeyed? He Who gave the command was Christ."

INTERCHURCH

Time for Sharing

For the third consecutive year, a united appeal for interchurch assistance, refugee aid, and relief will be conducted during the 1951 Lenten season by more than 20 Churches. The decision to launch the appeal was made at a planning committee meeting at Church World Service headquarters, New York city.

Theme of the appeal will be "One Great Time For Sharing," the committee announced.

As in the case of the two previous appeals a national radio broadcast over the major networks of the country is planned.

Current needs, such as Korean relief and the completion of the displaced persons program, will receive major attention in the appeal. Besides radio and television programs, a poster and a film strip will be used for promotion.

Dr. James E. Hoffman, stated clerk of the Reformed Church in America, was elected chairman of the planning committee. [RNS]

In Favor of Disarmament

Disarmament proposals advanced by President Truman before the General Assembly of the United Nations are "warmly" supported by the Federal Council of Churches.

The Federal Council, in a letter sent to Mr. Truman by its Department of International Justice and Goodwill and signed by Bishop Scarlett of Missouri, commission chairman, urged "acceptance of international agreements for the effective reduction and regulation of armaments, including atomic weapons, by all nations, through a trustworthy system of



BISHOP SCARLETT: A trustworthy system . . .

international inspection and control."

The letter expressed the "earnest hope" that the U.S. Mission to the United Nations "will vigorously seek for ways and means by which the General Assembly now in session may act to further the ends envisaged in your proposals."

Preparation of the letter took place at the final meeting of the Department before the Federal Council becomes part of the new N.C.C.C.U.S.A. [RNS]

ROMAN CATHOLICS

Assumption Declared Dogma

Speaking from his throne in front of one of the largest throngs of holy year pilgrims and Romans ever to assemble



THE REV. RICHARD HENRY BAKER has accepted election as coadjutor of North Carolina subject to canonical requirements.

Pope Pius XII on November 1st declared the corporal assumption of Mary into heaven a dogma of the Roman Catholic Church, the Associated Press reported. On October 30th, reported Religious News Service, a semi-public consistory, presided over by the Pope and attended by cardinals, archbishops, and bishops, formally approved the promulgation of the dogma.

Meanwhile, according to Ecumenical Press Service, an ecumenical group of five professors of theology of the University of Heidelberg had drawn up a statement denouncing the doctrine of the assumption. The group, which was headed by Professor Edmund Schlink, a minister of the German Evangelical Church, and a delegate to Amsterdam, declared that acceptance of the new dogma would lead directly to Mary's becoming "liege lady and queen" and indeed mediator and co-saviour with Christ. In announcing their disbelief in the doctrine, the group follows the lead of the Church of England [L.C., August 27th] and the Old Catholic Church [L.C., September 24th] both of which opposed dogmatizing the assumption. EPS says that leaders of the National Council of the Reformed Church of France and of the French Lutheran Church have also denounced the dogma.

CIVILIAN DEFENSE

The Role of the Clergy

Bishop Hubbard, suffragan of Michigan, has sent to the Church press a release containing suggestions as to the part of the clergy in civilian defense. The suggestions are based upon Bishop Hubbard's own experience as a parish priest in two disasters—the hurricane in Providence, R. I., in 1938 and the fire in Bar Harbor, Me., in 1947.

Discussing the role of the clergy in the event of an air raid, Bishop Hubbard says in part:

"In such situations the parish priest stands there numb, afflicted in the suffering of his people, if not in his own family. In the face of such situations the numbness that settles on a man is like a dark cloud through which he would fain see the light . . . What can the priest do?"

"First and immediately, he must be physically on the spot. This means that, if married, he should have made some arrangement, before the disaster, for the care of his own family. His job is with his people. If the children are to be evacuated, one of the parishioners, not he, must do it, and the family must understand the reason why. This all takes preparation.

"At the time that the disaster hits, the first act of the priest must be in terms of recollection. It is a temptation to help his people physically to dig out, or to work with the medical forces of the city to care for the immediate medical needs of the

people. The priest stands with a unique function to perform. This function is desperately needed in time of disaster: to bring to those who suffer, mentally, if not physically, the realization that God is, that God cares, that after the Cross there is the Resurrection, that the faithful have hope in Christ of eternal life.

"Sacramentally, this needs to be implemented. This may mean that arrangements must be made in a field, or in some building still standing, for a celebration of the Holy Communion.

"It will mean going among the sick and the dying, making the sign of the cross on the forehead, and saying the prayers. There will almost certainly be some people who in emergency want to be baptized.

"If the people have lost Bibles and Prayer Books, these should be given to them immediately. The American Bible Society has proved its willingness to help in such situations. They have a large stock on hand in many branch depositories, which they will sell at wholesale prices, or give if necessary.

"Gifts for the children, some toy with which they may play, is important. A parent in a disaster-stricken community remarked, 'The hardest thing to meet is the attitude of my two children. When our house went, of course, they lost all their toys and playthings. They are not old enough to understand it. They just have nothing to do or with which to play. They seem so forsaken.' When the toys come, everyone cheers up.

"Because of the factors mentioned above, it is necessary to do some preparation. Clearly indicated would be a vestry meeting at which this would be the subject of discussion. The vestrymen should be given to understand what they can do as laymen in terms of baptism in time of emergency. The priest himself may be killed; a layman may have to step forward to act as a layreader. Such a layreader or the warden should be advised that one of his first responsibilities will be to communicate with the bishop so that the Holy Communion may be celebrated. It is clearly a matter where, as in all things, the planning of the Church must be more than the thinking of the priest."

CANADA

First Every Member Canvass

For the first time in its history the Church in Canada is embarking upon an Every Member Canvass from the Atlantic to the Pacific, to be completed in November.

PARISH LIFE

Faces and Wings

The physical face of the American Church is being remodeled. Some parishes and missions are putting up whole new plants. Others are adding wings or are simply refurbishing present buildings.

First services were held in the new St. Timothy's Church, Detroit, on September 24th, and the church was dedicated October 25th. The building which

had been under construction since a year ago last August was erected on the same site as the old church, on Wyoming avenue between Pilgrim and Puritan, one of the busiest sections of the city. The parish's property now covers 13 lots, and provides 10,000 square feet of parking space. St. Timothy's has over 500 communicants.

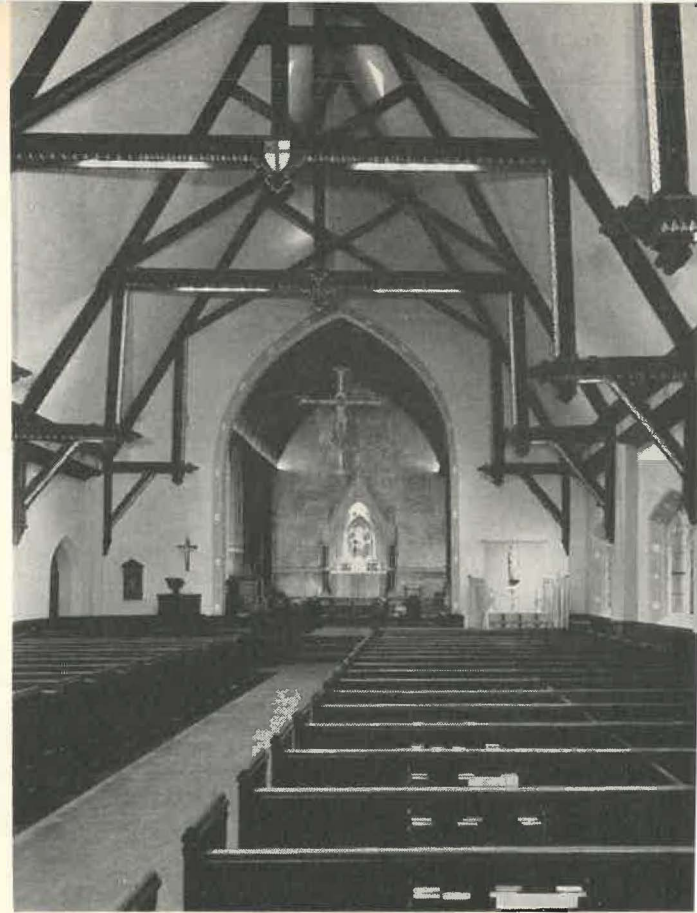
Another new church building in the same diocese is Trinity Church, Flushing. Trinity Church was established in 1942 as a parochial mission of St. Paul's Church, Flint, and this is its first permanent building. It was dedicated in September. The Rev. Robert L. Miller is missionary-in-charge.

Two recently-laid cornerstones, one in Illinois and one in the Philippines, cache respectively a copy of *THE LIVING CHURCH* and a clipping from the magazine. The new Gothic stone edifice in Illinois, St. Mark's, Glen Ellyn, will have a spacious sanctuary and nave seating twice as many as the old church. The 1900 *LIVING CHURCH ANNUAL* (then the *Quarterly*), taken out of the old cornerstone, listed the number of communicants for St. Mark's as 14. St. Mark's now reports 558 communicants.

The cornerstone in the Philippines is that of the mission of St. Francis Assisi in Upi, Cotabato, 500 miles from Manila. The Church ministers to the indigenous pagan Tiruury and to Christian Filipino settlers. The clipping is from *THE LIVING CHURCH* of September 14, 1929, and gives account of the opening services in the old church, on July 7, 1929. The new church is to have a tower over the altar in which will hang a seven-foot crucifix. The Rev. Vincent H. Strohsahl, priest-in-charge, reports that a grant from the Reconstruction and Advance Fund is making possible not only the new church, but also dormitories for boys and girls, two new residences for the staff, a dispensary with living quarters for two nurses, three permanent out-station chapels, and one out-station residence.

Ground has been broken and construction begun on the new Trinity Church at Richlands, Tazewell County, in the diocese of Southwestern Virginia. The building will be of brick and cinder block.

St. George's Church, Schenectady, N. Y., has completed the second phase in its first rebuilding program in 25 years with the opening of its renovated and redecored parish house. Covered in the first stage of the remodeling program were the lower school and primary grades classrooms, and offices and studies for the parish staff. The second stage of the remodeling covered the first two floors of the parish house. Additions include a Little Theater for visual education which is part of the Church school



program. Rector of St. George's, which now has more than 1000 communicants, is the Rev. Darwin Kirby, Jr.

At least three churches in the diocese of Texas are in the throes of physically altering their plants. The Church of the Good Shepherd, Austin, opened bids on its proposed new building which is designed to seat more than 600. The low bid of approximately \$140,000 included two classrooms and complete air-conditioning. St. Mary's Lampasas, has received assurance from the American Church Building Fund that a loan of \$10,000 will be forthcoming for its proposed parish church.

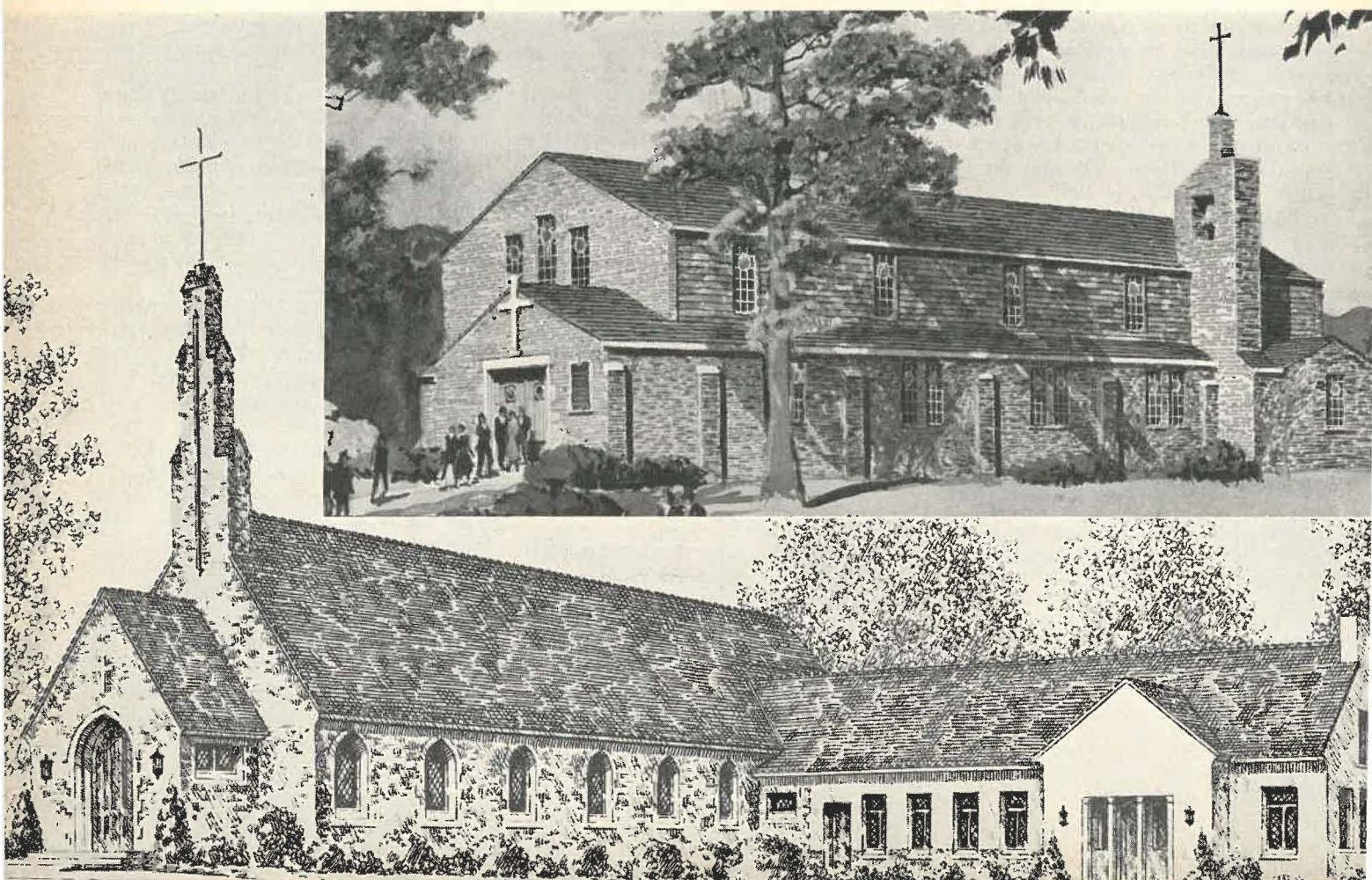
A new edifice for five-year-old St. Alban's parish (58 communicants), Lindale, Houston, Tex., was dedicated recently in the presence of a capacity congregation. Services were previously held in a community house and local school.

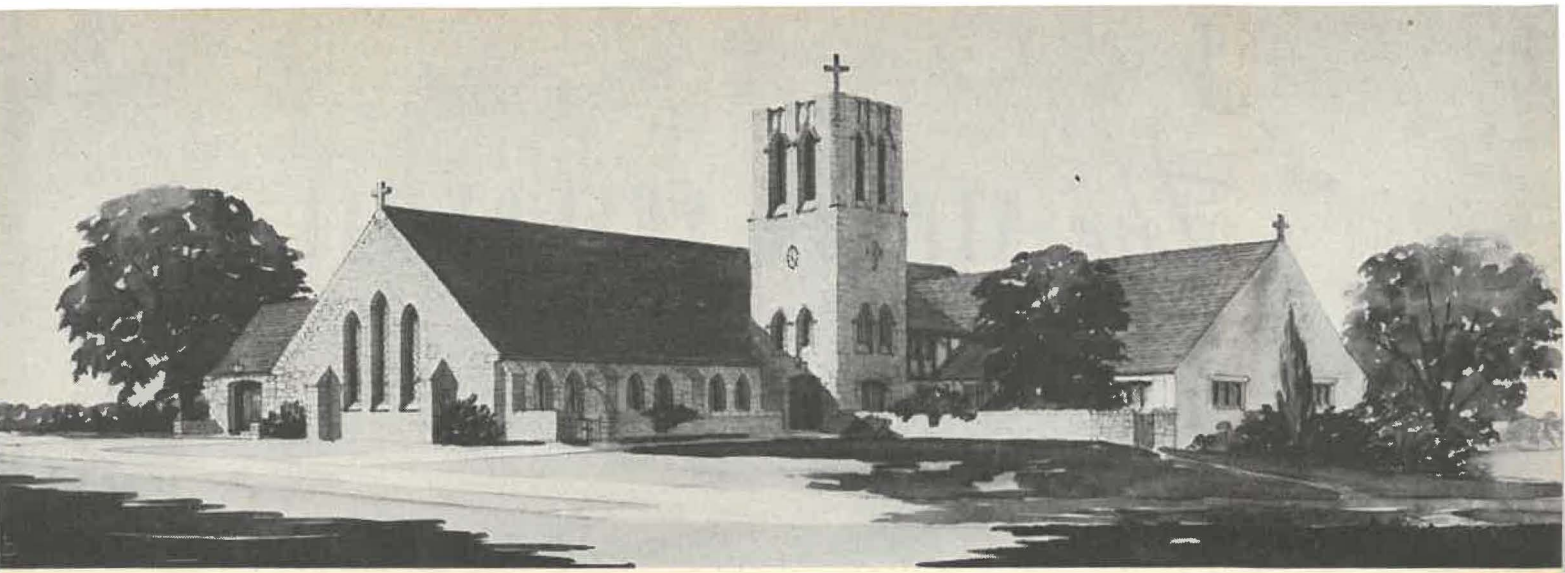
TRINITY, SKOKIE, ILL. (above): Artist's sketch of new church and community center. Building at left is present combination church and parish house. A gift of \$10,000 by Bishop Conkling on behalf of the diocese of Chicago gave the \$50,000 campaign for the first unit a good start. The Rev. F. L. Gratiot is vicar. Architect is Hugo K. Graf.

CHURCH OF THE RESURRECTION, NEW YORK CITY (above, right): The completed redecoration of the Church: ceiling — celestial blue, to emphasize height of structure; walls — limestone: gray beams — outlined in gold, red, and gray. Planned and supervised by Leslie H. Nobbs, assisted by Mosé Franceschi; made possible by anonymous donors. The Rev. A. A. Chambers is rector of the Resurrection.

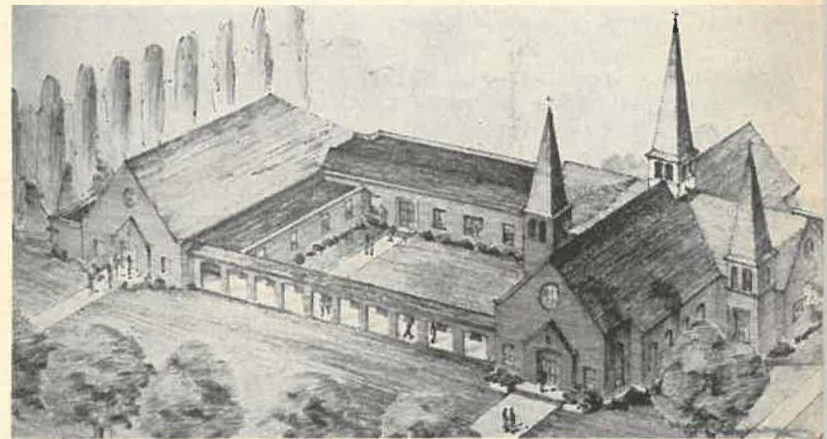
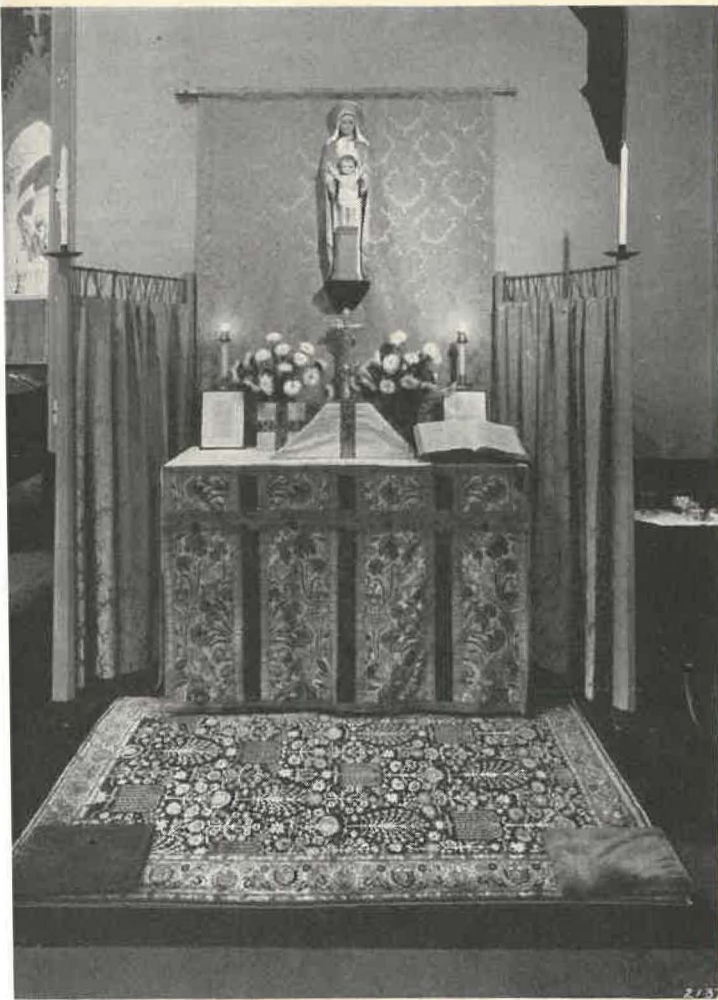
CHURCH OF THE ASCENSION, HICKORY, N. C. (below, left): The architect's drawing of the new building. The Rev. R. B. Campbell is rector.

ST. JAMES' CHURCH, JAMAICA, L. I. (below, right): Sketch of the new building, designed by R. H. Julian, AIA. The Rev. M. E. Spatches is rector.

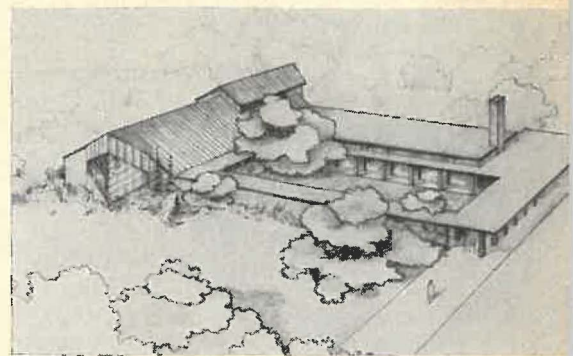




CHURCH OF THE HOLY COMMUNION, ST. LOUIS, MO. (above): Completion of the new building (cornerstone of which was laid in May) will mark the removal of the church building to its new location. The new Wisconsin Lannon stone structure, designed by Raymond E. Maritz, will cost approximately \$300,000. The Rev. W. W. S. Hohenschild is rector.



ABOVE: Architect's drawing for new St. James', Greenville, Miss.
 LEFT: Lady Chapel, Church of the Resurrection, New York City, showing glimpse of High Altar.
 BELOW: Chapel of Cassidy Hall, diocesan school of Oklahoma. Built of Indiana limestone, it is the sole gift of F. J. Hightower.



ABOVE: St. John's, Midland, Mich.



The NIPPON SEIKOKWAI

By the Rt. Rev. John Boyd Bentley

Vice President of the National Council

THE first Christian missionary to Japan was the Spanish priest Francis Xavier, who landed near Nagasaki on the island of Kyushu in 1549. His success was both immediate and remarkable. Several feudal lords were converted, and soon the island of Kyushu became the stronghold of the Christian faith in a pagan kingdom.

But this mission, begun under such happy circumstances, fell prey to severe persecution when no more than fifty years old. Laws were passed making it a crime to be a Christian, or to shelter one. Signs were put up everywhere warning the people against this dangerous foreign cult. The Christian Church went underground. For some 200 years it was lost to sight, yet lived. Without public worship, without an ordained ministry, without a liturgy or Christian literature of any sort, with only such sacramental rites as can be administered by the laity, and in the face of certain arrest and execution if discovered, Christians kept the faith and handed it down from generation to generation.

It is one of the amazing and glorious stories of Christian missions that, after an absence of more than two hundred years, when Christian missionaries were permitted to reënter Japan, they found several thousand people who called themselves Christians and who, through two centuries of isolation from the Christian world, had preserved the faith in their land.

Among the first missionaries to enter Japan after the long period of isolation were the Rev. John Liggins and the Rev. Channing Moore Williams, members of the Church's China Missionary staff who had been transferred to Japan by the board of missions. They were the first non-Roman missionaries to arrive, reaching Nagasaki in 1859. Roman Catholic missionaries had arrived in the fall of 1858.

Space does not permit the full story of Christian missions in Japan from the coming of Bishop Williams to the outbreak of the Pacific war in 1941. Suffice it to say that during this period all of the major branches of the Christian Church — Roman Catholic, Orthodox,

Anglican, and Protestant — had established strong missions in the island empire.

CHILD OF THREE MOTHERS

The Anglican Communion had carried on an active work. The Church of

England had established missions in those areas which now comprise the dioceses of Hokkaido, South Tokyo, Kobe, and Kyushu. The Church of England in Canada was at work in the diocese of Mid Japan. The American Episcopal Church had founded and maintained work in the dioceses of Tohoku, North Kwanto, and Kyoto. Both the Church of England and the Episcopal Church in America supported missions in the metropolitan dioceses of Tokyo and Osaka, which were regarded as being self-supporting, and not as missionary districts of the mother Churches.

In 1887, the several missions of the Anglican Communion at work in Japan came together to form the Nippon Seikokwai, or the Japan Holy Catholic Church, which was recognized as a province of the Anglican communion. In 1940 this young Church declared its purpose to become an independent self-supporting body, each of its 10 dioceses to have its own Japanese bishop. By the fall of 1941 all the bishops of the mother Churches had left Japan, together with most of the missionaries of the mother Churches. Then came the war.

The Church in Japan, like the Church in every land, possesses certain strengths and is hampered in its task by certain weaknesses. Let us speak first of those things which make for weakness in Nippon Seikokwai.

The Seikokwai is the child of three mothers, for her 10 dioceses were established and maintained by the three mother Churches, namely the Church of England, the Church of England in Canada, and the Episcopal Church in the United States. Moreover, the work of the Church of England was carried on under two missions, the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts.

The fact that the Church in Japan came into being through the efforts of three or four missions, each propagating its own tradition, has tended to cause "unhappy divisions" within the family of the Seikokwai, divisions which continue to separate the several dioceses and to cause a lack of that mutual understanding, sympathy, and accord that

Seikokwai Figures

The Nippon Seikokwai comprises 10 dioceses, each having its own Japanese bishop. They are:

Hokkaido—The Rt. Rev. Paul I. Ueda.

Tohoku—The Rt. Rev. Timothy S. Nakamura, S.T.D.

North Kwanto—The Rt. Rev. John N. Okubo.

Tokyo—The Rt. Rev. Timothy M. Makita, D.D.

The Rt. Rev. Kenneth A. Viall, S.S.J.E., Assistant Bishop.

South Tokyo—The Rt. Rev. Light S. Mayekawa, D.D.

Mid Japan—The Rt. Rev. John K. Onishi.

The Rt. Rev. Samuel C. Powles, Assistant Bishop.

Kyoto—The Rt. Rev. Jiro Sasaki.

Osaka—The Rt. Rev. Peter S. Yanagihara.

Kobe—The Most Rev. Michael H. Yashiro, D.D., S.T.D.

Kyushu—The Rt. Rev. Jimbei Machijima.

The Most Rev. Michael H. Yashiro, D.D., S.T.D., Bishop of Kobe, is the Presiding Bishop of the Nippon Seikokwai.

There are 181 Japanese clergy and five foreign priests of the Anglican Communion in Japan today.

There are 245 churches and chapels. Of the 78 churches destroyed during the war, 63 have been restored.

There are 25,500 baptized members on the rolls of the Nippon Seikokwai, with 11,500 communicants reported. 14,355 children are enrolled in the Church (Sunday) schools.

might be expected in a national Church.

These differences in background, tradition and loyalty are reflected and perpetuated in the Prayer Book of the Nippon Seikokwai, which permits alternative services, one service following the English Book and the other, the American.

STRESSES AND STRAINS

The war placed upon the young Church in Japan fearful burdens. It had hardly been born when it took upon itself the responsibility of learning to walk alone, and to chart its own course. In the tragic days of 1941 to 1945 it came close to extinction. It is a paradox that the defeat of Japan probably saved the life of the Nippon Seikokwai. Governmental pressures from without, and severe stresses from within, placed upon the young Church strains it could hardly bear. Approximately one third of its bishops, clergy, and people left the Church and entered the Kyodan, or newly formed United Church of Christ in Japan.

The two-thirds majority which remained in the Seikokwai was never recognized by the government as a corporate body and came very near losing its identity as a national Church. Diocesan funds were divided among the parishes and dissipated. While the end of the war has brought a reunion of the two groups, and while wonderful Christian charity has been shown on both sides, there is ample evidence that this wound in the Body of Christ is not yet entirely healed and that it may take years to effect a complete recovery.

The bombing and burning of Japanese cities, where the Church's strength was largely centered, drove vast numbers of people into the rural areas, depleting or destroying parish groups. Many Churchpeople were killed. Many who were driven from their homes have lost contact with the Church and fallen away, though some will "go everywhere preaching the word." But the parishes from which the people fled have suffered tremendous loss.

Seventy-eight parish Churches were destroyed, together with many parish halls, rectories, schools and other Church properties. Many of the clergy lost everything they had, including their clothes, their books, and their vestments. The people have been impoverished. Although conditions are now improving, many of these people are still in grave want. It will be a long time before the Church in Japan is wholly self-supporting.

As a result of this situation, many of the clergy, the majority of them, indeed, are forced to do "side work" to support themselves and their families. This means that time and energy that should be used for the Church must be used for self-support. However, even so unhappy a situation as this has certain compensa-



BISHOP YASHIRO: *At this critical hour in the Church of Japan.*

tions, for those clergy who are employed as teachers or in similar work are brought into touch with faculty and students in the government schools, and are thus given an opportunity to bring Christian influences to bear and to witness to Christ among the masses of Japanese people. We must believe also that in time to come, Japanese Churchmen will look back upon these hard years and remember that, when they and their families faced difficulties and privations, their pastors shared such hardships with them and labored beside them to support themselves.

The war years, with bitter defeat, have left clergy and people alike weary in mind, body, and spirit, though there are signs of general recovery, and there are notable exceptions of individuals who show an amazing energy and who have risen above the natural state of war weariness.

SOURCES OF STRENGTH

But the young Church in Japan possesses some very real and very great strengths. First is the fact that the Nippon Seikokwai is an indigenous Church, having its own Japanese bishops and clergy to minister to its people. I am convinced that this is a source of strength. I am sure that because of the differences in languages, customs, and traditions, few missionaries can hope to reach the heart and mind of the Japanese and faithfully interpret to them the Christian faith.

The Christian religion is built on facts, but is accepted on faith, which is "the substance of things hoped for, the evi-

dence of things not seen." It is hard, very hard, to reach the mind of a man whose language you understand imperfectly, and who has difficulty in understanding you. This is especially true when you attempt to present to him "the substance of things (you) hope for, the evidence of things (he) cannot see." This is a task for the Japanese evangelist. That is why I contend that the first strength of the Japanese Church lies in its native Japanese priesthood and episcopate.

Then I am sure that the post-war reconciliation and reunion that resulted in *one* church is by far the most important event in the life of the Nippon Seikokwai since its establishment, and the greatest single contributing factor to its strength today. This event, the reunion of the divided Church, stands out above all others that have occurred since the end of the war. Christians in other lands may well salute those whose faith and loyalty, clear vision, able statesmanship, patience, and Christian charity made such a reconciliation possible and brought it to pass.

In her bishops and priests the Church in Japan has a splendid leadership, though often this is hurt and hampered by the isolation forced by the war and the resultant loss of contact with the Church throughout the world. Nowhere is able leadership more clearly marked than in the person of the Most Rev. Michael Hinsuke Yashiro, Bishop of Kobe and Presiding Bishop of the Nippon Seikokwai. His great natural gifts, his thorough training, his wide experience, his happy combination of a warm heart and clear head, his patience, his charity, his courage in the face of every danger and discouragement, and his Christian statesmanship place him in the forefront of his Church's leaders, and of Japanese Christian leaders of all faiths. We have every reason to thank God that at this critical hour in the life of the Church in Japan Bishop Yashiro occupies the high office of Presiding Bishop.

NO PARALLEL IN HISTORY

The Nippon Seikokwai is strengthened also by such splendid educational and medical institutions as St. Paul's University, St. Luke's Hospital, St. Luke's College of Nursing, St. Margaret's School, St. Hilda's School, St. Agnes' School, Shoin Girls' School, Poole School, St. Michael's School, Momoyama Boys' School, the New Life Sanatorium, and St. Barnabas' Hospital.

The Church in Japan enjoys the respect and confidence of the Japanese people, from the emperor to the man in the street, and of the occupation forces from Gen. MacArthur down through the ranks. Officers and men of the army of occupation, together with their families, have presented themselves to the clergy and bishops of the Nippon Seikokwai for baptism and confirmation, as

(Continued on page 22)

The Christian Mission

WITH the aid of 2200 specially trained laymen, the whole Church is directing its attention in the current Every Member Canvass to the opportunities and responsibilities before it in the mission field. In most parishes, diocesan and national increases to be secured through the canvass add up to an increase of between 25% and 50% on the red side of the envelope. Perhaps never before in its history has the Church made a more courageous effort to raise its missionary sights.

However, Christian missions—or, more accurately, the Christian mission—is not primarily a matter of what is usually thought of as “missionary giving.” The Church’s mission is equally the mission of the individual, the parish, the diocese, and the whole Church. When an ambassador of the United States goes to a foreign land, what he does is to go on a mission. When an airplane pilot starts up to fly over enemy territory, he goes on a mission. He does the job he was trained for, paid for, and ordered to do. Similarly missionary work—the Church’s mission—is the assigned job of every man and woman of the Church.

Perhaps there was a period when one could find a parish that was cursed with “parochialism”—with the desire to live comfortably unto itself. But there simply is no such thing in today’s world—there is a healthy parish or a sick parish; a parish which meets its obligations both at home and afield or one which cannot even meet its obligations at home.

The same principle generally applies to individuals as well as parishes. Today, it is easy to feel overextended financially and crushed down with worries about money; and it is possible also to thank God for the greatest period of prosperity that the nation has ever seen and to share our prosperity with God through His Church. It all depends, as Christ Himself has said, on where one’s treasure is—for where his treasure is, there will his heart be also.

The individual Churchman and Churchwoman is, or ought to be, the most important Christian missionary. In our daily lives, in our contact with our families, our friends, our neighbors; in our dealings with the grocer and the store-clerk; in every place where our lives cross other lives, we are Christ’s ambassadors—and more than His ambassadors. As baptized Christians, we have been incorporated into His body, made a part of Him; in the Holy Communion, we receive Him into our hearts so that He becomes a part of us—closer than hands and feet. In all that we say or do, in every relationship with the world, Christ works through us and in us.

The world knows that this is true. It judges the

Christian religion by its fruits in the lives of Christians. If we are peevish or irritable; if we are petty, narrowminded, or shortsighted; if we are vindictive or selfish, the world is quick to draw its conclusions about the Christian Church.

Recently an article appeared in the *Saturday Review of Literature* with the heading, “Church Versus Christianity.” Articles of this type used to appear in the religious magazines 15 or 20 years ago. They were a sincere, but misguided, effort to rescue the good name of Christianity from the bad repute given it by the men and women who make up the Church. Men like Abraham Lincoln and Mahatma Ghandi — secular saints—do indeed stand in judgment on the faint-hearted, self-centered religion one can get by with in the Church. It is tempting to say that Christianity is not really identified with the Christian Church, but with a set of principles standing above the Church and independent of it.

BUT a religion cannot be judged only by its lofty principles. It is all very well to talk that way in a civilization like our own, where everybody has been brought up to pay reverence to Christ and His teachings. It is something entirely different to come down to earth and present the Christian way of life as something that stands as a bulwark against Communism, that offers the downtrodden masses of Asia and Africa a practical, workable solution for their problems. Not Christian teachings but Christian living—the day to day life of Churchpeople—will succeed or fail in making Christ known to the world. Working Christianity is not the lofty moral idealism of a Lincoln or a Ghandi, but the thoughts, words, and deeds of the rank and file of the people who make up the Christian Church.

The Communist knows it. The pagan Chinese knows it. The primitive African knows it. We would know it too, if we did not look for ways to shirk our responsibility to be the Body of Christ—the hands and feet, the loving heart, the calm, unworrying will of Him who redeems the world.

The most important missionary imperative, then, is our responsibility to be Christ’s witnesses in our daily lives, to be so filled up with His grace that people will see in us, as they see in the saints, the splendor and glory of the God whom we worship.

That is the mission—the assigned job—of every Christian. And the Christian who undertakes that mission wholeheartedly and boldly finds that all his other problems roll off his shoulders like the load of Christian in *Pilgrim’s Progress*. Family budgets, parish budgets, diocesan budgets, and National Council budg-

ets are the problem they are for one reason only—because Churchpeople in general have not quite dared to take the plunge into wholehearted Christianity. We are getting our toes wet and shivering on the brink.

Christians ought to be the happiest people in the world. In fact, however, they are so undecided about whether they really want to be Christians, so anxious to hold back something for themselves, that they are disintegrated and unhappy. If we would only plunge into the depths of our religion and strike out boldly, we would find that “blessedness” and “happiness” are really the same thing—the joy that comes from wholeheartedly undertaking and courageously fulfilling the mission God has given us.

The Church in China

RECENTLY we heard a missionary just returned from China tell with tears in his eyes about his farewell visit to a Chinese Christian colleague, with whom he had worked for many years. “If you should learn that I have signed a statement against you,” the man who was staying in China said, “or even denounced you as an agent of foreign imperialism, please remember that in my heart I still love you and believe in you.”

Statements coming from Christian sources in Communist China are hard for us in the West to understand. There was, for example, the pastoral letter of the House of Bishops of the Chung Hua Sheng Kung Hui (Chinese Holy Catholic Church), which contained a curious combination of restatement of Christian doctrine with uncritical endorsement of “the liberation of our nation” and support of the Communist regime [L. C., September 3d; another translation in *Churchman*, October 15th]. More disturbing is the statement reportedly signed by some fifteen hundred Chinese Christians expressing wholehearted support of the program of the “Chinese People’s Political Consultative Conference,” and accepting government leadership “against imperialism, especially U. S. imperialists’ intrigues to rear reactionary power in China through the medium of religion.”

We must remember the ever-increasing pressure to which Chinese Christians are bound to be subjected, to influence them to become instruments of propaganda for the Communist government. We sympathize with them, and we are confident that if, in time, the witness of martyrdom again becomes necessary for the preservation of Christianity in China, that witness will be forthcoming. Our part is to uphold the Christians of China, and particularly of our own household of faith, in their endeavor to maintain the Christian witness in a land in which the message of Christ has never reached more than two per cent of the people, and which is now subject to the full force of Communist propaganda. They need our prayers and our sympathetic understanding now, as never before in the history of the Chinese Church;

and meanwhile, particularly at this Every Member Canvass time, it might do our own souls good to meditate on the reasons why, in 100 years of missionary endeavor, Christianity has touched only so small a fraction of the Chinese people. It may well be that the Communist success in China is a judgment upon our own failure to make China a Christian nation during the century that it was relatively open to us to do so.



THE course of Church life in metropolitan New York has not always run smooth. Time was when the “cardinal rectors” of the big Manhattan parishes were a law unto themselves, and the principal task of the Bishop was trying to hold them together in a semblance of outward unity. But that time has passed, and today the emphasis in New York, as it should be everywhere, is on the unity of its members in the fellowship of the Church. There have been several impressive demonstrations of that unity this fall.

First, there was the “liturgical day” sponsored jointly by St. George’s and St. Ignatius’ churches [L.C., November 5th]. In this common venture by two parishes of widely divergent Churchmanship, such common ventures as the diocesan missions conducted by the Rev. Bryan Green in recent years bore abundant fruit. A cooperative Eucharistic service of this nature would have been impossible even five years ago. Today it is accepted as a natural and obvious thing. That is progress indeed.

Second, the Church in New York is awakening to its missionary responsibilities, both locally and in the world. Mission churches are being built or enlarged as a result of the Cornerstone Campaign. New emphasis is being placed upon the responsibility of the diocese for the work of the general Church. And the result is a visible increase in missionary zeal all along the line.

At the dinner in the Commodore Hotel to pay tribute to Bishop Gilbert on his retirement, recognition was rightly given to his leadership in these things, and to the esteem and affection in which he is held by all Churchmen. That dinner, and the great service at the Cathedral to honor Bishop Gilbert, were additional evidence of the common loyalty of Church people under his leadership.

On November 18th there will be another such demonstration, when New York Churchmen will honor their new diocesan, Bishop Donegan, at his installation as 12th Bishop of New York. The unanimity with which he was elected is a happy augury for his episcopate, and we are confident that under his leadership, with the support of Bishop Boynton as his suffragan and the loyalty of all the clergy and laity of the diocese, New York will begin to assume the significant role that the Episcopal Church is entitled to expect from its largest diocese.

Congratulations, Bishop Donegan, and best wishes for a long and fruitful episcopate.

Clifford P. Morehouse

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KOREA

Far From Settled

The Cathedral of St. Mary and St. Nicholas in Seoul is unharmed according to reports received by the London *Church Times* from the British chargé d'affaires in the Korean capital. The report also said that Korean workers are still living in houses of the Anglican compound. Another report, carried by the *Church Times* says the chargé d'affaires believes that Bishop Cooper, the Rev. Charles Hunt, and Sister Mary Clare, together with other British nationals are in Pyongyang. At the time this message was sent from Korea, Pyongyang was held by the Communists, and not, as now, by the UN.

A recent NCWC (National Catholic Welfare Conference) radio report mentioned Bishop Cooper as one of several missionaries whom three days of inquiry in Pyongyang failed to locate.

Religious News Service reports that missionaries evacuated to Japan from Korea are beginning to return to Seoul, although conditions in the liberated city are far from settled and most of the mission houses are still showing the effects of the North Korean occupation.

CHINA

The Episcopate

There are two more Chinese bishops: the Rev. Timothy Hsien Yang Lin, consecrated September 24th, diocese of North China with oversight of the diocese of Shantung, and the Rev. Ts'ai Fu-ts'u, elected early in the summer for Eastern Szechuan. Report of the second consecration has not yet been received.

Bishop Lin succeeds Bishop Scott in North China, and Bishop Wellington in Shantung. Bishop Lin has been headmaster of the diocesan boys' school in Peking since 1928 and priest-in-charge of the Cathedral for the past seven years. It is a reelection for him. When Bishop Scott was interned during the war Mr. Lin was elected in 1942 to serve as assistant but was not consecrated.

The Rev. Ts'ai Fu-ts'u has been arch-deacon of Eastern Szechuan for more than ten years. He succeeds Bishop Bevan.

SAMOA

An Unintentional Peep

By the Rev. C. W. WHONSBON-ASTON

Malaga (pronounced ma-lang-a) is the rather pretty term used in Samoa over the years to describe a hike or walkabout from village to village on business or



FR. WHONSBON-ASTON*: A malaga without ecumenical intent.

pleasure carrying nothing more than one's good will, a change, and a toothbrush. The overwhelming hospitality of the Samoans fills the gaps.

This particular malaga left Apia, on the north coast of Upolu, Samoa, just before one AM, by auxiliary cutter. Our party consisted of 30 boy scouts and sea scouts; Dr. Hawley; the chief and orator, George Tuiletufuga; fat, jolly Kaivasa; and myself.

Our destination by cutter was the Aliepata district on the eastern shore of the island. We landed about seven AM, and from there made our way by stages along the south coast to Poutasi. There, four days from Apia, we boarded a bus for the trip along the extension of a cross-island road built by the American engineers during the war.

The scouts in our party came from a

*With LMS Samoan pastor and wife.



KAIVASA: Loud calls into the night air.

troop started by American Marines while they were stationed in Samoa training for Tarawa. No provision had been made at the time for the occupation of the young people. When the troop was started no religious qualification was made, other than that each boy regularly attend his own church.

Dr. Hawley is a government doctor who had decided to come with us for a change, and was persuaded by his chief medical officer to make it an official visit. Before long he was being referred to by the Samoans as "Dr. Holy" who had left his three little "Holys" at home. George Tuiletufuga was my tulafale, an important functionary on such an expedition. It was Kaivasa's duty as tau-lealea to stand outside the particular Samoan house we were visiting, when there were ceremonies in progress, and broadcast to the outside world just what gifts of food this family's head had presented to the party.

The first to help us in making the journey was the Marist Father, stationed near where we landed by cutter. I also had the very ready cooperation of the superintendent of the LMS and of the Methodist mission. The significance of this did not occur to us until we had reached Saleaumu'a in the late morning where we were to spend the first night as guest of the chief and faipule, Tafau. We were received with all the dignity that Samoan ceremonial could display. While we sat (the doctor, myself, and Tuiletufuga, for the boys do not properly attend chiefly ceremonies) I was asked what was the object of the malaga. I simply had to say there was no object save to let the boys see their own country. As for myself, though the Church had a certain association with His Majesty the King, I had nothing to do with the government. From the direct missionary standpoint, I was on no proselytising visitation, a fact evidenced by the composition of the party. This last was a matter I had really not thought about until then. Every Church body was represented, strangely enough. It was curious to see and feel the atmosphere, already friendly, though formal, but which completely changed when one old chief observed, "This has never happened in nearly 150 years. This is an historic occasion. Villages and families have been divided and this is a parable for us to see a party of every religion traveling as one family!" This view seemed to precede us and our reception at the various villages thereafter was marked by a cordiality and smiling friendliness that amazed my good friend and tulafale, Tuiletufuga, who had had a lifetime association with malagas.

The first and the last of the five nights we spent as guests of the high chief — faipule — and the chiefs and orators. The three intervening nights were in the

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houses of the Samoan pastors of the LMS, which are built large enough to allow for generous hospitality. We had no combined religious exercises (probably due to my rather conservative Churchmanship) save for the grace before meals and the short passage read before the evening meal, which seems to be the local custom. The ceremony of kava drinking with the ritual mixing of the kava, the very carefully observed order of precedence, the speeches of welcome by the chosen orators and the replies, all followed a tradition.

At certain stages, particularly before the evening meal, came long processions of food — fish, fowl, yams, taro, manioca — presented ceremonially, with the jovial voice of Kaivasa calling out loudly into the night air the names of the givers and the extent of their generosity.

In the morning the kava was brewed again in farewell and after more speechifying, we began to wend our way, Indian file, along the native tracks, sometimes along the seashore with a strong southeast trade wind blowing in over us and the seas roaring over the coral reefs, sometimes over slippery clifftops and wading through streams. The whole gave a very practical lesson in understanding.

An interesting aftermath: Two days after our return the lads put in a useful day of hard toil making a detour on a steep part of the track to the famous tomb of Tusitala (Robert Louis Stevenson, the centenary of whose birth is November 13th). On their return, they brought a request that they might build

some Samoan houses on the chaplaincy grounds and come to live in them as a community family, each observing his responsibility to his own Communion. After pointing out the many drawbacks in the scheme, I found that it had all arisen from the singular fact that in two villages, widely enough apart to have prevented collaboration, the 133d Psalm,* had been read. This the lads had discussed at length as they rested from their stiff toil, on the track—probably while under the influence of Tusitala.

The malaga had no ecumenical intent and is now finished. But I had always taken it for granted that the ordinary indigenous folk were thoroughly content to be completely divided and rather enjoyed the terrific battles that are, unfortunately, not rare, as they defend this or that Church.

Now I had a completely unintentional peep into the mirror of their minds. They do see the futility of division, and wonder.

CYPRUS

Emphatic

Bishop Makarios of Kitiou has been elected archbishop of the Greek Orthodox Church of Cyprus, succeeding Metropolitan Makarios who died last summer. He is 37 years old, the youngest archbishop in the history of that Church.

In his first address as head of the Church, he pledged that "I will not allow myself a moment's rest until I see the union of Cyprus with Greece realized." [RNS]

* Ps. 133:1. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"



DR. HAWLEY made an official visit (Tuileufuga at left).

Conversions from Roman Catholicism

F. L. Carruthers and S. Harrington Littell

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HONOLULU

Arrivals

Two priests will arrive in Honolulu this month, one to become rector and canon of St. Andrew's Cathedral parish, and the other to bring the story of the new Church educational program and the new curriculum to the islands.

The first, the Rev. Richard M. Trelease, Jr., succeeds the Rev. Canon Anson Phelps Stokes, Jr., (See New York) as rector of the cathedral on December 1st. Canon Trelease is now rector of St. Christopher's Church, Kailua, Qahu, which under his leadership grew from a small mission to a self-supporting parish in two years. He is on the board of directors of the Honolulu Council of Churches and has served as director of youth work for the missionary district. In 1946 and 1949 he took groups of young people to General Conventions.

The second priest coming to Honolulu this month is the Rev. Dr. John Heuss. He will be there from November 4th to 18th and besides his explanatory work will help parishes and missions in their educational problems.

NEW YORK

Farewell to Dr. Sargent

On Sunday, October 28th, there was a farewell service at St. Bartholomew's Church, New York city, for the Rev. Dr. G. Paull T. Sargent. Succeeding Dr. Sargent as rector of the parish with over 3500 communicants is the Rev. Anson Phelps Stokes, Jr.

Hospital Air Raid Shelter -

St. Luke's Hospital will construct a new building with a basement hewn from bedrock to provide shelter from air raids.

The hospital's board of managers said that work on the new building, which will cost \$3,000,000, will begin soon.

The new building will house St. Luke's out-patient clinic and diagnostic facilities which accommodate 200,000 visits a year. It will also house offices of the Student Health Service and infirmary facilities for Columbia.

The superstructure of the building will include two stories. It is the first step in a \$5,500,000 expansion program. An entirely new multi-story structure will eventually be constructed on the west end of the hospital property. This part of the property is adjacent to and north of the Cathedral of St. John the Divine, and east of the Columbia university campus.

The construction, the board said, is the

ARE OUR LIGHTS SHINING?

Recently, at Mass, we were in our pew, worshipping the Blessed Lord there on His Altar in that Blessed Sacrament, and we found ourselves meditating thoughtfully, and it had to do with THE SIX OFFICE LIGHTS!! Strange things to meditate on—Office Lights? Well, it struck us, that ANY candle on The Altar represents Jesus as The Light of The World. Then, He had communicated that light to US through Holy Church, and then it was that we thought of ourselves, we people in Holy Church, as His Lights, shining for Him—or WERE we? So, looking at those six burning lights, we wondered what six graces they could stand for, and then to see if we had ANY of those graces, OR was our light even SHINING?

One light certainly should stand for faithfulness—then another for those who were Christ's missionaries, who go about HERE as well as THERE, telling all their friends about Him Whom they love. Another should certainly stand for Love. THAT would be for those who make the loves of their lives sweet, pure, and exquisite. Surely another should be for those who TELL, or TALK for Christ's sake, when others are too cowardly to talk. And, strangely, another should stand for the SILENT, silent when gossip and impurity are voiced round about them, and when they are tempted to repeat it. And the sixth (this should be larger than the others, but can't be) is for those, the worshipful, who reverence and adore Blessed Jesus and His Father, GOD! Now, which of the six are we?

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result of long-range planning. The hospital is celebrating its centennial this year.

MILWAUKEE

Much That Is Encouraging

The 103d annual meeting of the Council of the diocese of Milwaukee was held at All Saints' Cathedral, Milwaukee, on October 9th and 10th. The Council

adopted a record missionary budget of \$93,329 for the coming fiscal year. This includes an appropriation of \$39,450 for the National Council. The budget provides for advanced work in four directions:

It aims at raising the minimum stipend of married clergy in the missionary field to \$3000 and house. Secondly, it seeks to provide, for the western part of the diocese, an archdeacon who will be free from parochial duties and will devote his time to scattered Churchpeople and general missionary work. Provision is also made for additional help for the Episcopal City Mission, for Milwaukee County hospitals and institutions, and for a priest to devote his time to the many hospitals in Madison which must now be taken care of by the parish clergy of that city.

The department of Promotion presented again a plan for combining the fund-raising efforts of the various diocesan institutions into one united appeal. This question had been discussed at two previous Council meetings. The Council voted overwhelmingly to adopt in principle a plan to combine all appeals for charitable causes in the diocese into one fund-raising effort.

The Council accepted unanimously a motion proposed by the department of Christian Social Relations requesting the House of Bishops to elect at its next meeting a Suffragan for the armed forces.

On motion of the chancellor the Council unanimously adopted a resolution stating that revision of the Prayer Book at this time would not be opportune.

In his pastoral address at Evensong at the Cathedral on October 9th, the Bishop spoke of the challenge which American Christians must meet. He spoke of the lack of real hope in the churches of Europe. It is the responsibility of Americans, who have come through the war unscathed, to provide new hope and practical assistance so that the work of Christ may go forward all over the world.

In reviewing the work of the past year, Bishop Ivins reported much that is encouraging. Two new parishes and two new churches have been or are in the process of being built.

PENNSYLVANIA

Old Swedes, National Shrine

Gloria Dei (Old Swedes) Church in south Philadelphia has been made a national historic site, according to a report from Religious News Service. A bronze plaque marking the building as such a site was presented by the federal government in honor of the church's 250th anniversary [L.C., July 30th].

well as for other services and sacraments of the Church. I know of no parallel in history. I know of no other instance where officers and men of an army of occupation have turned to the clergy of the Church of the defeated nation for such ministrations.

Japan is shaken to her foundations. Many of her older people will remain steadfast and loyal to the old faiths. Many of them have fallen away from these, and will walk the rest of the road like men walking in darkness. But the younger people have broken away and are eager to hear a new gospel. They will listen to the Christian gospel, or to the gospel of communism, or to any gospel that promises them a new hope for the future. This situation gives to the Christian prophet and preacher an opportunity unique in Japan.

Much has been said about making Japan a democratic nation. Democracy and democratic institutions, as we know them in the West, are the flower and fruit of the Christian faith. If Japan is to become democratic in spirit and in fact, she must first become Christian. *The democratization of Japan must wait upon the Christian evangelization of Japan.*

The future of the Church in Japan may have a direct and vital relationship to the Church in China and throughout Asia. The present threat to the Christian Church and to democratic institutions in China is graver at this hour than at any former time in China's long history. The Church in China will suffer. Democratic government in China will go into eclipse. We have every confidence in the ultimate and inevitable triumph of the Church and of democratic institutions in China.

Meanwhile, Japan is left as one of the few bastions of the Christian faith and of democratic institutions in the Far East. Because of her geographical position, because of her history and traditions, and because of the character of her people, Japan stands as an outpost of the Church in the Far East, a barrier against Communism, and a staging area from which the Church may launch a new assault against Communism in China. If Japan is made strong, there is hope for Asia. If the Church fails in its mission in Japan, what hope can we hold out to the men in Asia who cry, "Come over and help us."

To evangelize Japan is the one great task of the Nippon Seikokwai. Whatever contributes to that end should be kept and used. Whatever stands in the way should be discarded. Nothing else matters. The only thing that matters is that Japan shall become a Christian nation. The future of the whole Church in the far east may depend largely upon the future of the Church in Japan.

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CHANGES

Appointments Accepted

The Rev. W. Roy Bennett, formerly vicar of St. John's Church, Shawano, Wis. is now vicar of St. Luke's Church, Caribou, Me., and the Church of the Advent, Limestone. Address: 32 S. Main St., Caribou, Me.

The Rev. Francis F. E. Blake, formerly vicar of the Chapel of the Redeemer, Yonkers, N. Y., is now rector of St. Paul's Church, Aramingo, Philadelphia 24. Address: 3825 Kensington Ave., Philadelphia 24.

The Rev. Gerald H. Catlin, formerly rector of the Church of the Epiphany, Forestville, Md., is now rector of Christ Church, Kensington, Md. Address: 41 Freeman Pl.

The Rev. Jay Ralph Deppen, formerly vicar of St. Andrew's Church, Lewisburg, Pa., and chaplain to Episcopal students at Bucknell University, will become rector of Trinity Church, Chicago, and resident chaplain of the Illinois Institute of Technology, Chicago. Address: 3140 S. Michigan Ave., Chicago 16.

The Rev. Hubert Doody, formerly of St. Luke's Church, Mechanicville, N. Y., is now assistant at St. Columba's Church, Detroit.

The Rev. R. B. Gribbon, who formerly served Holy Cross Church, North Plainfield, N. J., is now rector of Grace Church, Chillicothe, Mo., and is in charge of Grace Church, Brookfield, and St. Philip's, Trenton, Mo. Address: 715 Walnut St., Chillicothe, Mo.

The Rev. Leslie D. R. Hallett, formerly priest in charge of St. Bartholomew's Church, Bemidji, Minn., is now senior canon of St. Paul's Cathedral, Buffalo. Address: 128 Pearl St., Buffalo 2.

The Rev. Alex B. Hanson, formerly priest in charge of St. Andrew's Church, Douglas, Ga., is now locum tenens at St. Paul's Church, Chattanooga, Tenn. Address: 2217 Garland, Nashville 5, Tenn.

The Rev. John H. Hauser, formerly rector of Christ Church, Springfield, Ill., is now rector of

St. Paul's Church, Chester, Pa. Address: Broad and Madison Sts.

The Rev. George S. McCallum, formerly vicar of the Church of St. Mary the Virgin, Winnemucca, Nev., is now rector of St. James' Church, Zanesville, O. Address: 441 Putnam Ave.

The Rev. Poland H. Miller, formerly canon precentor of St. Mark's Cathedral, Seattle, Wash., has resigned this work to become rector of the Church of the Ascension, Seattle. Fr. Miller will, however, continue to train the cathedral choir. Address: 2330 Viewmont Way, Seattle 99.

The Rev. Albert H. Olson, formerly rector of Christ Church, Los Altos, Calif., is now rector of All Souls' Church, Berkeley. Address: 2220 Cedar St.

The Rev. George Foster Pratt, formerly rector of St. John's Parish, Stockton, Calif., is now priest in charge of Emmanuel Church, East Sound, Wash. Address: Abbotsford, B. C. Canada.

The Rev. John H. Reece, Jr., who formerly served All Saints' Mission, Clarksburg, W. Va., is now vicar of St. Peter's Church, Key West, Fla., Address: 800 Center St.

The Rev. Merritt K. Sawyer, formerly rector of the Church of the Advent, Clinton, Conn., is now chaplain of the Leake and Watts Children's Home, Yonkers 5, N. Y.

The Rev. Robert L. Stevenson, formerly assistant at St. Columba's Church, Detroit, is now rector of St. Peter's Church, Detroit.

The Rev. Ellsworth D. Stone, formerly curate of Holy Trinity Church, Collingswood, N. J., is now rector of St. John's Church, Gibbsboro, N. J., and vicar of Christ Church, Magnolia. Address: 26 Haddon Ave., Gibbsboro, N. J.

The Rev. Paul L. West, formerly rector of St. Barnabas of the Valley Parish, Cortez and Mancos, Colo., will become assistant to the dean of Trinity Cathedral, Phoenix, Ariz., on November 15th. Address: 100 W. Roosevelt St.

The Rev. Harry B. Whitley has been appointed missionary in charge of St. Paul's Church, Harsen's Island, Mich., in addition to his work as rector of St. Andrew's Church, Algonac.

Armed Forces

Chaplain (Capt.) Thomas S. Clarkson, formerly priest in charge of the Chapel of the Ascension, Wilson Point Road, Baltimore, is now a chaplain at 2053 Reception Center, Fort George G. Meade, Maryland. Address: 504 Hawthorne Lane, Lintthicum, Md.

Chaplain Alfred T. Johnston, formerly addressed at Selfridge Air Force Base, Michigan, and at George Air Force Base, Victorville, Calif., should now be addressed at 452d Bomb Wing L, APO 954, c/o P.M., San Francisco.

The Rev. Robert M. Baur, who recently became Chaplain (Lieut. Col.) Herbert E. P. Pressey, formerly at St. John's Church, Far Rockaway, N. Y., is now at Camp Rucker, Alabama, as chaplain of the 301st Logistical Command.

Resignations

The Rev. Custis Fletcher, formerly rector of Grace Church, Paducah, Ky., has retired. Address: 128 Friedman Ave., Paducah, Ky.

The Rev. Henry S. Sizer, Sr., formerly rector of Ascension Church, Bradford, Pa., is now rector emeritus. Address: Star Route, Bradford, Pa.

Changes of Address

vicar of the new Chapel of the Holy Apostles, Penn Wynne, Pa., may now be addressed at 223 Crosshill Rd., Philadelphia 31.

The Rev. F. B. Eteson, who is serving St. Paul's Church, Las Vegas, N. Mex., has had a change of address from 716 National Ave. to Box 84, Eighth St. Ext.

The Rev. W. M. Gage, retired priest of the diocese of Sacramento, has moved from 435 Cypress St. to 1057 E. Seventh St., in Chico, Calif.

The Rev. Andrew M. Heederik, who recently became priest in charge of St. Mark's Church, Omaha, Nebr., and chaplain of the Bishop Clarkson Memorial Hospital, may be addressed at 8011 N. Thirty-First St., Omaha, Nebr.

The Rev. Benjamin R. Roller, retired priest of the diocese of West Virginia, formerly at Rippon, W. Va., may be addressed at 51 Abney Circle, Charleston 4, W. Va.

The Rev. Howard S. Trask, rector of Grace

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WANTED: Housemother, in Church Home for girls in Tennessee. Must be active, drive car, enjoy taking girls to movies, school ball games, and skating. Must have sense of humor. Give age, weight, height and educational background in letter. Salary and full maintenance. Reply Box C-501, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

CHANGES

Church, Huron, S. Dak., has moved from 64 Fourth St., S.E. to 1141 Iowa Ave., S. E., where the church has purchased a new rectory.

The Rev. Henry H. Wiesbauer has moved from 5716 S. Drexel Ave. to Apartment 6, 847 E. Sixty-Fourth St., Chicago 37.

Ordinations

Priests

Pittsburgh: The Rev. Edwin Grow Bennett, the Rev. Robert Harris Booker, and the Rev. Walter Jerome Moreau were ordained to the priesthood on October 14th by Bishop Pardue of Pittsburgh at St. Matthew's Church, Homestead, Pa. Presenters, respectively, the Rev. Dr. Stanley Brown-Serman, the Rev. Robert W. Wise, and the Rev. William I. Cool, Jr. Bishop Scaife of Western New York was the preacher.

The Rev. Mr. Bennett will be rector of St. Matthew's Church, Homestead, Pa. Address: 119 Lawrence Ave., Homestead Park, Homestead, Pa.

The Rev. Mr. Booker will be priest in charge of

St. George's and the Church of the Messiah, Pittsburgh, and headmaster at Ascension Academy. In January he will become curate at Ascension Church. Present address: 4729 Ellsworth Ave., Pittsburgh 13.

The Rev. Mr. Moreau will be priest in charge of St. Barnabas' Church, Tarentum, Pa. Address: 1300 Alabama Ave., Breckenridge, Pa.

Southern Ohio: The Rev. Trevor Hoy was ordained priest on October 8th by Bishop Hobson of Southern Ohio at Trinity Church, Columbus. Presenter, the Rev. Robert W. Fay; preacher, the Rev. Almus Thorp. To be assistant at St. Stephen's Church, Columbus, working also with Ohio State University students. Address: 1580 Cardiff Rd., Columbus 12, Ohio.

The Rev. Peyton D. Reed was ordained priest on October 4th by Bishop Hobson of Southern Ohio at St. Stephen's Church, Cincinnati, where the new priest will be rector. Presenter, the Rev. J. Hollister Lynch; preacher, the Rev. Dr. Francis

J. Moore. Address: 4528 Circle Ave., Cincinnati 32.

Lay Workers

The Rev. Howard W. Blackburn, formerly pastor of Wesley Memorial (Methodist) Church, is now assisting the rector of Trinity Church, Washington. He has had experience as a public school teacher and will be in charge of the church school at Trinity. The Rev. Mr. Blackburn is a candidate for Holy Orders.

Captain Ernest R. St. Andrew of the Church Army, formerly at St. Francis' Mission, Orangeville, Mich., is now a permanent worker at Roanridge, Parkville, Mo.

Women Workers

Miss Esther B. Matz, formerly the UTO worker at St. Timothy's Mission, Henderson, Nev., and St. Matthew's, Moapa, is now director of work among the isolated and director of the Church School of the Desert. Address: 1441 Hillside Dr., Reno, Nev.



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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, 11 with ser; Daily Masses:
7; Fri 8 EP & B; 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
8720 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. Rev. Howard L. Cawan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

RIDGEWOOD (Newark), N. J.

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

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.

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. Talbot
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. Anson Phelps Stokes,
Jr., 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 Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

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 & 9, Sun School 9:45, Mat 10:30
Sun Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 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 Patter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

PARIS, FRANCE

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