

The Living Church

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



**Christians
and the Economic Order**

Page 9

BREAKING THE GROUND

Bishop Block officiates at a ground-breaking service for the new church and parish house of All Saints', Carmel, Calif. [See page 19].

Lent and Eastertide

With the Liturgy

BY BEDE FROST

Special readings based on the propers of Lent and Eastertide. The reader is invited to extend his knowledge of Liturgical Prayers and Scriptures of these two seasons. Short meditations (average 2 pages) for Ash Wednesday through Trinity Sunday. (Published by Mowbray) Price, \$1.95

A New Three Hours' Devotion

BY PAUL GEDGE

Throughout these devotions for the Three Hours runs the underlying relation of the Seven Words and the Seven Sacraments. There are nine sections, each including a period of silence. The addresses are timed to ten minutes. Hymns are chosen to fit the meditations. (Mowbray) Price, 60 cents

The Practice of the Presence of God

BROTHER LAWRENCE'S LETTERS

This is the ninth reprinting of an edition published in 1824. The remarkable letters which make up its contents were written by Nicholas Herman of Lorraine—the soldier and footman of lowly birth who in 1666 became the beloved Brother Lawrence of a community of Carmelites. (Mowbray) Price, 45 cents

Difficulties

Questions on Religion With Answers by Prominent Churchmen

What is faith and how do I get it? What is meant by the love of God? Why is Christ's Church divided? These and other perplexing questions are answered by twenty-seven of England's most outstanding Churchmen, including the Bishops of Exeter and London, Bede Frost, and H. G. Hebert. (Mowbray) Price, \$1.40

They Shall Look on Him

A Little Book for Holy Week

BY E. D. K. WOOD

Written for use in the Three Hours' Devotion, each of these eight addresses creates a visualization—or Station—of the Cross. THEY SHALL LOOK ON HIM is an excellent book for the Lenten preacher seeking new vitality in his source material. (Mowbray) Price, 35 cents

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Background for Teachers

TO THE EDITOR: I am writing to inquire whether you expect to issue the article "Background for Teachers" by the Rev. Carroll E. Simcox [L. C., February 12th] in pamphlet form.

It seems to me that everyone having a copy of *The Holy Scriptures: The Church's Teaching—Vol. I*, should also have a copy of this criticism of it.

M. L. DRURY.

Chamberlain, S. D.

Editor's Comment:

If enough requests are received, we shall reprint the article ("Background for Teachers"), at 5 cents per copy, 3 cents in quantities of 25 or more, 2 cents each in quantities of 100 or more, plus postage.

Carefully Thought

TO THE EDITOR: Complaint of your review of Dr. Nash's *The Atoning Life* goes far deeper than that of your correspondent who charged that it "smacks of bad manners." It smacks of mental and spiritual incapacity.

This little book calls for more in a reviewer than that he be "honest." He should also have eyes to see unique beauty and penetrating wisdom when they stare him in the face.

Dr. Nash was a spiritual genius. Fortunate indeed were the listeners of his class room lectures—of whom the undersigned was one—carefully though they had to listen. Equally fortunate are the readers of *The Atoning Life*, carefully though they have to read.

Our wise Presiding Bishop knew well what he was doing when he chose this book for the Lenten reading of our people. Here is a thinker who searches beneath surface appearances to the gold of deeply hidden but rewardingly rich truth. He reports what he finds in sentences that often have to be read twice before their full glory bursts on one, but that no truly thoughtful and spiritually appreciative person will casually brush aside as of third rate value.

(Rev.) DONALD BROOKMAN.

New York city.

A Scattered Flock

TO THE EDITOR: This excerpt from a letter received this week from an Army chaplain on duty overseas may be of interest to Churchmen.

"There are two things that trouble me: the religious education of Episcopalian children whose parents are in the Army, and the lack of tie-in of Army personnel and their dependents with the National Church. In the diocese of Pennsylvania, there is in operation a Church School-by-mail. I wonder what you think of the possibility of doing something like that for Army children?"

Concerning the second point the chaplain overseas considers such matters as the participation of Army wives in the United Thank Offering, and the establishment of lines of communication between the Na-

tional Church and acolytes on duty or living with their families abroad.

It will undoubtedly be heartening to readers to know that our priests serving with the armed forces are so alert to the possibilities of more effective service. In addition to admiring this chaplain's regard for the state of the Church, I wish to lend him my support. And inasmuch as I don't know all the answers, I would like to profit by the thinking of others on this subject.

I believe that the following statements are largely true:

1. The numerical strength of members of the Episcopal Church in the armed forces is not large. Let us assume that our membership equals one and one half per cent of the population of the United States. On the basis of this percentage, and assuming that there are one million in the armed forces, there are approximately fifteen thousand Churchmen in military service.

2. The National Council (through its Missions Department, Promotion Depart-



ment, or Armed Forces Commission) could maintain a list of Churchmen in the military service.

a. Every local parish or mission has membership lists including the names and addresses of members in the armed forces.

b. The National Council, with the assistance of the dioceses, could assemble this information annually and check it against a master list.

c. Armed Forces Chaplains on active duty could provide the National Council with the names and addresses of Churchmen they meet in the armed forces.

d. Churchmen on the National Council's armed forces master list could be contacted via mail by the National Council annually or more frequently.

e. Churchmen located through National Council mailings could be asked to discover Churchmen in the armed forces unknown to the National Council.

3. Equipped with a list of the names and addresses of Churchmen in military service, the National Council could study the needs of Churchmen in the armed forces and make an effective response.

Informed and enthusiastic Churchmen, abroad and at home, are living cells of the Church's body. Ezekiel 34 suggests the clergy's role in ministering to a scattered flock.

(Lt. Col.) MATTHEW H. IMRIE.

Norfolk, Va.

The Living Church

Established 1878

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

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Member of the Associated Church Press.

Departments

CHANGES 22	FOREIGN 17
DIOCESAN 19	GENERAL 5
DEATHS 21	LETTERS 2
EDITORIAL 10	Q-BOX 4

Things to Come

1950 MARCH 1950							1950 APRIL 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
5	6	7	8	9	10	11	2	3	4	5	6	7	8
12	13	14	15	16	17	18	9	10	11	12	13	14	15
19	20	21	22	23	24	25	16	17	18	19	20	21	22
26	27	28	29	30	31	e	23	24	25	26	27	28	29

March

12. **Third Sunday in Lent.**
 Consecration of Bishop-elect Kruschke in Bagé, Brazil.
 Convention of North Texas at Midland. (also 13th).
19. **Fourth Sunday in Lent.**
21. **World Council, Conference of USA Member Churches at Buckhill Falls, Pa.,** (through 23d).
25. **The Annunciation.**
26. **Fifth Sunday in Lent (Passion Sunday)**

April

2. **Palm Sunday**
6. **Maundy Thursday**
8. **Easter Even**
9. **Easter Day.**
 * Convention of Dominican Republic at Ciudad Trujillo.
14. **Convocation of Mexico at Tlalpan, D. F. (to 16th).**
15. **Convention of Eastern Oregon at Burns.**
16. **First Sunday after Easter.**
 Convention of Utah at Salt Lake City (also 17th).
 Convention of Nevada at Las Vegas.
17. **Convention of Oregon at Burns (to 19th).**
18. **Convention of Georgia at Augusta (also 19th).**
 Convention of Kentucky at Louisville (also 19th).
 Convention of New Mexico and Southwest Texas at Santa Fe, N. M. (to 20th).
 Convention of South Dakota at Mitchell (through 20th).

*Date apparently not yet set.

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THIS WEEK

THIS SUNDAY is the day when the laity of the Episcopal Church will show whether they can rise up and put across the expanded missionary program adopted by their representatives in General Convention. The Presiding Bishop will broadcast from 11:30 to 11:45 in each time zone, and churches all over the country will be filled with the sound of his voice. The sick and shut-ins will also be able to hear him.

WHILE Churchpeople are raising their \$5,634,617 budget, members of other Churches all over the country will be engaged in "One Great Hour of Sharing"—the annual campaign of Church World Service for international relief funds. Our Church's part in this appeal is included in the budget in the amount of \$500,000, which represents the full share of the Episcopal Church. Hence, in meeting our own budget we shall not be shirking our responsibility for world relief.

EVERYTHING has been said, or will have been when the Presiding Bishop has finished his address and the rector has added his word. The rest is up to each individual Churchman.

DO YOU sit up on presidential election nights listening to the returns? If you have any regard for the nerves of diocesan and national missionary executives, make your gift now, not next week. And if you are handling the receipts, make your reports as promptly as possible!

AS WE predicted [L. C., February 19th], the Vatican has issued new rules for discussions between Romans and non-Romans. Essence of the new rules, which are comprised in a 2,000 word decree of the Sacred Congregation of the Holy Office, is that the diocesan bishop may give permission to specially prepared priests and laymen to engage in such meetings within his diocese. Interdiocesan and international meetings still require direct Vatican approval.

Romanists attending such meetings are permitted to join with the others in "reciting in common the Lord's Prayer or other prayers approved by the Catholic Church with which the reunions are opened and closed." This is a noteworthy concession, modifying a prohibition on joint acts of worship as recent as last July.

A Vatican Spokesman, according to Religious News Service, looks for "good results" among groups "such as the Anglo-Catholics," who are "troubled and longing for unity." Our editorial comment on the decree, minus the "spokesman's" solicitous comment, appears on page 11.

COMMENTING "personally and unofficially" on the new decree, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, made these cogent points:

"(1) The very fact that such a document is issued at all is a clear indication that the ecumenical movement has begun to make its influence felt among the clergy and laity of the Roman Catholic Church. We can only rejoice that such is the case.

"(2) As the document itself points

out, meetings between Roman Catholics and representatives of other confessions are regularly held in many places. These meetings are generally of an informal character and are intended to lead to better mutual understanding and to frank discussion of points of friction.

"(3) According to the new instructions, all such meetings will henceforth have to be directed and supervised by the hierarchy. Thus they will lose that informal and spontaneous character on which much of their value depended. There will be less room for the pioneers.

"(4) Moreover, these ecumenical contacts will be supervised from the viewpoint expressed in the document, namely that the only purpose of ecumenical contacts can be the return of all Christians to the Church of Rome. At this point the document remains below the level reached by certain members of the Roman Catholic hierarchy who have declared that union cannot take place in the form of a victory of one body over another as happens in the secular realm. The churches in the World Council have a different conception of true unity, namely that (in the words of the Amsterdam Assembly) they are to be bound closer to one another.

"(5) Unless I am mistaken, this document is the first in which the Holy See permits explicitly, though with certain restrictions, that Roman Catholics and Christians of other confessions pray together. This is a step forward.

"(6) It is also important that interconfessional meetings on social questions are allowed. This should facilitate effective common action wherever Roman Catholics and Christians of other confessions are ready to make a common stand for social justice.

"(7) Christians outside the Roman Communion should continue to pray that the Roman Catholic Church may be led to a wider and deeper conception of Christian unity."

BISHOP CLARK of Utah, who has been ill, has been granted a six-month leave of absence by the Presiding Bishop, from April 1st to October 1st. During his absence Bishop Lewis of Nevada will be in charge of Utah.

BISHOP COLMORE is continuing to improve after his stroke. His physicians now believe that there will be no permanent ill effects.

TWO FIRES in one week were suffered at the University of the South. The second, and more destructive, on March 1st completely destroyed Sewanee's Student Union, which housed the student post office, coffee shop, common room, and auditorium. The loss was estimated at \$60,000. The earlier, on February 27th, started in the attic of St. Luke's Hall, dormitory and classroom building for the School of Theology. The blaze was soon extinguished by the building's sprinkler system and the quick action of university firemen and student volunteers. There was considerable water damage, however. No lives were lost in either fire.

Peter Day.

The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *When is it permissible for a woman to speak in Church?*

I take this question to refer to the delivery of addresses in parish churches. It would seem obvious that women may deliver addresses to meetings and services held in the interests of women's work, as for example, the Woman's Auxiliary. Addressing the general congregation at a religious service requires the Bishop's consent for any speaker not a member of the ordained clergy. There are many situations in which such consent may be legitimately asked and given, where the woman has special knowledge or experience that must be set before the congregation.

In the mission field it may be necessary for deaconesses, sisters, or other women workers to conduct the service and give an address or instruction, in which case the Bishop may authorize the

woman to do everything which a lay reader would do.

• *Can you tell me the reason for painting the main entrance door in the Episcopal Church blood red? I have only once seen this, though I have visited many churches here and abroad, but the other day a clergyman told me that this should always be done.*

I must agree with the questioner that I have very seldom seen church doors painted red though I can recall two or three. When two years ago, I made this statement I received a large number of explanations from clergy and laymen giving different reasons for the practice, particularly in their parish church, and all were written in the conviction that this was the Church's general practice.

I have been told that the door was red because the church was dedicated to a

martyr; I have been told that the doors should be red in order to remind those who enter and leave that we are saved by the Blood of Christ; another reason given is that this practice began in the Middle Ages in order that fugitives seeking sanctuary might find the door readily at night.

Another significance suggested was that red is the color of the Holy Spirit who comes to man in and through the Church. Another suggestion was that the doors were painted red to match the red inside walls, although this hardly seems likely, most ancient churches being either lined with stone or having elaborately polychromatic interior decoration. So I feel I must stand by my original assertion that the instances of red doors are not numerous enough

nor the reasons assigned consistent enough to constitute a tradition of the Church. This of course does not mean that they are not desirable or that the symbolism is unsound. I still doubt

that in the ancient examples there was any symbolic reason for using red. Most ceremonies originate for some utilitarian reason and acquire their mystic and symbolic meanings after long use.



Sold Out Before Delivery

But Now Again Available

We were not prepared for the enthusiastic demand that greeted the publication of **THE HOLY SCRIPTURES** by Robert C. Dentan. The first edition, rather a large one for books of this kind, was sold out in less than six weeks. A second printing, twice the size of the first, was rushed through the presses and bindery but before it came from the printer it was completely sold. A third large printing is now on the press and will be available in early March.

COMING MAY 15 • **Chapters in Church History** by Powel M. Dawley, the second volume in The Church's Teaching Series. Order now to insure prompt delivery. Price \$1.50.

If you have not been able to secure your copy of **THE HOLY SCRIPTURES** we crave your indulgence and assure you that copies will soon be available, and all orders will receive prompt attention.

The National Council • Protestant Episcopal Church
281 Fourth Avenue • New York 10, N. Y.

THIRD SUNDAY IN LENT

GENERAL

EPISCOPATE

Dean Welles to be Consecrated

The Very Rev. Edward Randolph Welles will be consecrated Bishop of West Missouri on April 19th in Grace and Holy Trinity Cathedral, Kansas City, Mo. He was unanimously elected to the episcopate on December 6th.

New Bishop for Brandon

The Ven. I. A. Norris, archdeacon and secretary-treasurer of the diocese of Brandon, of the Church of England in Canada, was elected second Bishop of Brandon on the first ballot, February 15th.

There were present a 100% attendance of the clergy and almost 150 lay delegates. Of the latter only 10 had been present at the first synod held June, 1924, at which the diocese of Brandon was officially separated from that of Rupert's Land.

INTERCHURCH

A Reality in the Market Place

The effort to make the Christian Gospel a reality in the market place passed another milestone as the four-day session of the second National Study Conference on the Church and Economic Life adjourned February 19th with the prayerful expression of its chairman, Arthur Flemming, "that all may be one."

MESSAGE TO THE CHURCHES

The Conference compressed the net results of many hours of earnest discussion by Christians with divergent economic backgrounds into a 2000-word message to the churches: "The Christian Concern and a Call to Action," that emphasized all work must be done "as unto God," and four reports that delineated specific appeals to the churches and the individual.

The message to the churches, drafted by an 18-member committee headed by Methodist Bishop G. Bromley Oxnam, of New York, won approval with only one dissenting vote and the four reports were adopted by large majorities. The report, "Organized Groups: Freedom of Enterprise and Social Controls," developed the most extensive debate and was adopted by a teller vote of 202 to 15.

The message — approved by delegates of 22 non-Roman communions, ten allied religious groups and many councils of churches — emphasized the opposition of the Church to all "who would rule God out of the universe or out of the practices of the economic life."

ORGANIZED GROUPS

Determined to establish the largest possible agreement, the Conference, in unhurried fashion, spent all Sunday morning and part of the afternoon de-



MISS PERKINS: "The clergy should be men of prayer, primarily."

bating the Topic B report on "Organized Groups," which was presented by Prof. Justin Wroe Nixon of Colgate-Rochester Theological Seminary. It was this subject that attracted to sections chaired by Victor Reuther, of Detroit, and Howard Chase, of New York, the largest number of representatives of business and labor.

Taking up the report, paragraph by paragraph, delegates agreed upon a few changes in debate, which at times became spirited, and when delegates finally cried for a vote there were only 15 dissenting.

The report acknowledged that "certain social controls are necessary," adding "but we must scrutinize and judge every proposal for greater control as to whether it serves one value — such as order or justice — to a denial of other

important values — such as freedom." One section of the report concerned the control of economic power blocs:

"The degree of freedom which can exist in our society will be influenced by the amount of self-restraint with which organized economic power is exercised. The Christian faith is a profound source for the human sympathy and self-righteous direction necessary for responsible action. Man must also support and develop those institutions which offer the greatest hope for the democratic, constructive channeling of economic power blocs."

Acknowledging that "such institutions as coöperatives and collective bargaining have aided in making economic power possible," the report noted the suggestion that other institutions are also necessary "if a just and free society is to be maintained with our present power blocs." It cautioned that all proposals including those for "Industry Councils" are so crucial to the economy that they should be carefully studied.

OTHER REPORTS

Other reports adopted by the Conference were "The Individual: Conflicting Motives and Claims," presented by Frances Perkins, Washington, former secretary of labor; "The World: The American Economy in Relation to World Needs and Resources," for which Charles P. Taft, of Cincinnati, was chairman of the report committee; and "The Churches: Their Program in Relation to Economic Life." For the latter, Rev. John H. Marion, of Richmond, Va., headed the report committee.

In looking at the world economy, the Conference drew attention to the wide disparity between the wealth of the United States and the rest of the world. It backed up its observation with statistics on per capita income: The United States, \$1,300; most underdeveloped countries, \$100.

It is the duty of the United States, the report declared, in the light of these conditions, to use its economic strength to build a just and durable peace, to extend assistance to other countries in order to raise standards of living, and to promote social welfare here at home.

Asserting one of the chief duties of the Church is to bring Christian values to bear on economic beliefs, practices and conflicts, the Conference said that the Church's task should include:

(1) Development of informed Christian attitudes; (2) investigation of facts and relationships; (3) education of clergy, officers and church leaders; (4) the Church setting an example; (5) application of Christian principles to concrete economic situations. This report, written after discussion by all six groups, was approved virtually unanimously after brief debate.

The Study Conference, convened by the Federal Council of Churches through its Department of the Church and Economic Life, brought to Detroit a hundred more delegates than attended the first conference at Pittsburgh three years ago.

Twenty-two non-Roman communions, ten religious bodies and many councils of churches — state and city — had sent delegations. They came from 32 states, the District of Columbia, Canada and Alaska and two-thirds of the men and women were of the laity. Business, labor, agriculture, government and other economic groups were well represented.

The Listening Ear

By the Rev. G. PAUL MUSSELMAN

Forty-two of the 450 delegates to the Conference on The Church and Economic Life were Churchmen, and many of them played conspicuous parts in the leadership of the Conference.

In one of the four opening addresses at Thursday's luncheon, Noel Sargent, of Garden City, L. I., executive secretary of the National Association of Manufacturers, described free enterprise as a vital part of free elections, free worship, and free thought. He observed:

"If and when we allow a centralized government to cripple, or even destroy, any of these freedoms, then the government in power will find it easy to encroach upon other freedoms."

The theme of the Conference was "the Responsibility of Christians In An Interdependent Economic World," and the Conference was asked by Mr. Sargent to consider a ten-point economic program to preserve "the essential principles of individual choice of freedom."

WE LOST CHINA

Mr. Sam Sponseller, Cleveland Regional Director of the CIO and Miss Lucy R. Mason, of Atlanta, Ga., were among the many CIO members present at the Conference, and UAW-CIO's President Walter Reuther, a Lutheran delegate (Missouri synod) in one of the keynote speeches of the Conference, reported that "the battle for China was not lost on the battlefields but on the rice fields" and that "actually, Communists didn't win China, but we lost it."

Bishop Emrich of Michigan, himself a delegate to the Conference, was unable to attend because of the diocesan clergy conference. However, he was host at a luncheon to Episcopal delegates at the Wardell-Sheraton Hotel on Saturday, at which time he spoke briefly about the opposition of a small and non-representative group of conservatives who had opposed the Conference, by saying that "there be those who say to us, 'You take care of Christianity, and leave economics to us.'" The Bishop said that was exactly what Hitler said, and the Church isn't going to do that. "We would sell outright the birthright of the Church if we did not say that everything is under God. We would sell the Redeemer down the river if we did not say that." He encouraged the delegates to take active part in many areas of life, such as economics, by saying "With freedom let explorers go out, and say to them, God bless you as they go out."

Frances Perkins unavoidably arrived a day late, but was spot-lighted in one session, when at a presentation of a long and involved series of suggestions for clergy training in economic matters, she forcefully recalled to the Conference the primary work of the ministry that "their main task was to know God, and to make Him known, and to be men of prayer, and their work was to train the type of people who, with technical knowledge, could apply the Christian faith to economic life."

Miss Perkins made a motion to strike out the whole of section 3 of Topic D-2, and to substitute therefore the following:

"The clergy and Church leaders should as educated men, rather than as experts and scholars, become familiar with economic

problems and available facts in that field."

The motion was seconded and Miss Perkins was allowed to speak to it briefly. She pointed out that the amount of time, money, and faculty available for the training of clergy was already very small, that the need for clergy was very great, and that to require special and systematic training of theological students in the field of economics was very unsatisfactory, in that this would neither make them good economists nor enhance their ability as spiritual leaders, which is their primary function.

A motion to lay on the table was made almost immediately and passed.

BE YE TRANSFORMED

The worship service on Sunday, the last day of the Conference, was addressed by Charles P. Taft of Cincinnati, Ohio, on the text "Be ye not shaped to the pattern of this world, but be ye transformed for the service of the world by the renewing of your minds, so that ye may prove what is the good and beautiful and perfect will of God."

Former Representative Jerry Voorhis, Churchman from Chicago, offered a resolution on the Hydrogen bomb, which was adopted by voice vote of the Conference, asking that "the Federal Council do all in its power to the evident necessity of progressive strengthening of the United Nations to the end that it may become an agency capable of actually preventing war among nations." The resolution contained the statement that

"Whereas it therefore becomes the solemn, inescapable and primary obligation of the Church and of Christians everywhere to work tirelessly and by every means at



RNS.

MESSAGE TO THE CHURCHES: Bishop Oxnam (center) headed the drafting committee. Dr. Flemming (left) headed the conference. Mr. Taft (right) addressed the worship service.

their command for the creation of institutions on the earth strong enough to restrain the will to war of any and every nation, to channel these newly released universal energies to uses beneficial to man, and thus to prevent the self-destruction of mankind."

Mr. Voorhis is executive secretary of the Coöperative League of the United States, and the Rev. Wm. B. Spofford, Jr., until recently rector of St. Thomas' Church, together with others, arranged a well attended tea for the delegates, under the sponsorship of the Coöperative League.

Immediately after the luncheon and first plenary session, three groups began many long hours of work and discussion on three topics. The first of these, "The Individual: Conflicting Motives and Claims in Economic Life," had as its agenda material, a lengthy report prepared by committee under direction of Edward L. Cushman, member of Christ Church, Dearborn, Mich., and member of the Department of Christian Social Relations of the diocese of Michigan. Mr. Cushman is director of the Institute of Industrial Relations of Wayne University.

Prominent in the discussions of agenda B, "Organized Groups: Freedom of Enterprise and Social Controls," was John L. Lovett, president of Michigan Manufacturers' Association, and communicant of Christ Church, Cranbrook.

Mr. George F. Granger, vestryman of St. Phillip's and St. Stephen's Church, director of Wayne County Bureau of Social Aid, and also a member of the Department of Christian Social Relations of the diocese, was prominent in the discussion of the third agenda topic, "The World: The American Economy in Relation to World Needs and Resources."

Other members of the Department of Christian Social Relations who took part in the discussions were Mr. James Garrison, junior warden of St. Christopher's Church, editor of the *Detroit Labor News, AFL*; the Rev. G. Paul Musselman, the department's executive director, one of the committee on local arrangements; Mr. William R. Brown, vestryman of Christ Church, Cranbrook, publisher of *Detroit Shopping News*. Mr. Ted S. Ogar, member of the Bishop's Committee of St. Bartholomew's Mission, and editor of the *Michigan CIO Labor News*; Dean H. Ralph Higgins of Grand Rapids, who served as topic secretary; Charles R. Sligh, Jr., of Grand Rapids; and Mr. John K. McEvoy of Ypsilanti, completed the roll of Michigan Churchmen delegates to the Conference.

The Rev. Andrew Van Dyke, Episcopal League for Social Action; the Rev. Frank B. Sayre, Cleveland; Dr. Beverly Boyd, of the Federal Council staff;



1352 MEN AND BOYS: By actual count 1352 men and boys from about 70 churches in the diocese of Pittsburgh received Communion at the Syria Mosque, Pittsburgh, at the annual Washington's Birthday Corporate Communion, held this year the Saturday before (February 18th). Bishop Pardue was the celebrant, assisted by the Ven. William S. Thomas, Jr., and — according to a diocesan custom — by the 10 newest priests in the diocese. A breakfast followed, sponsored by the Church Club and attended by 1250, at which General Brehon Somervell was the speaker.

Mrs. Theodore O. Wedel, of Washington, D. C.; Mrs. Muriel Webb; and Miss Dorothy Stabler of the National Council staff were among others who took active part in the leadership of the Conference.

Others who took a leading part in the discussions were Bishop Ludlow, Suffragan of Newark; and Dr. Spencer Miller, Jr., of New Jersey.

Agricultural interests among the Episcopal delegates were represented by Mrs. Dorothy Frazier of Waynesville, Ohio; Mr. Sam R. Guard, Louisville, Ky.; and Mr. Alec Short, Columbus, Ohio.

VISITORS

Missionaries of Materialism

The Rt. Rev. Stephen C. Neill, Assistant to the Archbishop of Canterbury and Associate Secretary of the World Council of Churches, was the special preacher at the missionary mass meeting in the Cathedral of St. John the Divine, New York city, on February 24th. After an address of welcome by Bishop Gilbert of New York, Bishop Neill said in part:

"I want to emphasize that the contemporary Christian situation presents a new situation, new hopes, and new perils, and a new responsibility. The new situation is created by the existence of the great number of younger Churches in all parts of the world. . . . The new opportunity is created by modern methods of travel and

of the preservation of health, which have made possible successful missionary work in every part of the world. The new peril comes from the gravest threat to the Christian Faith in a thousand years. This is most manifest in Communism which as a philosophy denies everything that Christians believe, and repudiates everything that Christians offer; but a growing counterpart to this menace is the growing threat of materialism throughout the West. . . .

"Every Christian who travels, in government or business or in any other capacity, must remember that he is a missionary of some sort. American enterprise has been so successful in spreading neon lights, cheap cigarettes, and Coca Cola, that the main street of a great city in the Far East at night looks very much like the main street of Cleveland or Denver.

"Is this all we have to give? Are we contented to be missionaries of material comfort, or have we the responsibility as individuals and nations to share the Christian Faith and the Christian principle of liberty on which all true greatness of our own people has been founded?"

MINISTRY

1131 Melish Friends

Eight bishops and 1123 other clergy of the Church have been granted permission to file a brief as friends of the court in support of the appeal of the Rev. John Howard Melish, D.D., LL.D., and the congregation of the

Church of the Holy Trinity, Brooklyn, N. Y.

The legal motion was made by Samuel Thorne, Attorney, before the Appellate Division of the Supreme Court of the State of New York, Second Department, in Brooklyn. He acted on behalf of the Rev. Joseph F. Fletcher, S.T.D., Professor of Practical Theology and Social Studies at the Episcopal Theological School in Cambridge, Mass., who stated in an affidavit filed with the court that he had been authorized in writing to speak for the eight bishops and more than 1100 clergymen.

Dr. Fletcher declared in his affidavit:

"We believe that the issues of law involved in this case not only affect the rights of the parties to this appeal, but also affect the rights of all the clergy of the Protestant Episcopal Church and the rights of all congregations of such Church throughout the United States.

"The two issues with which we are concerned are the freedom of the priestly and prophetic function of the ministry, and the security of tenure of the minister against dissolution of his pastoral relationship contrary to the expressed wishes of a majority of his congregation.

"We believe the construction placed upon the Canons of our Church by the Trial Judge in this case to be erroneous. Should that construction be upheld, it will adversely affect the relationship of every member of our Clergy to his Parish. For centuries the Protestant Episcopal Church in the United States and the whole Anglican Communion, of which it is a part, have considered the pastoral relationship permanent in character and have designedly hedged it about with special protections against dissolution. The dissolution of the pastoral relationship on the initiative of a vestry, contrary to the express will of a majority of the parish, does violence to this traditional concept. Such arbitrary dissolution presents a serious threat to the Clergy in the exercise of their priestly and prophetic office."

Attached to the affidavit filed in the court this afternoon were the names of the eight bishops and 1072 other clergymen. Mr. Thorne indicated that since the affidavit was drawn up, fifty additional clergymen had asked to join the friends of the court, and that the entire list of 1,131 bishops and clergy would be filed with the court, if permission for such a brief were granted.

Theodore Kiendl, attorney for the vestry of Holy Trinity Church stated that no objection would be raised to the brief. The court was expected to rule on its admissibility within a few days; and the appeal from the decision against Dr. Melish given by Judge Meier Steinbrink last April 20th is expected to be heard in the April calendar of the Appellate Division.

Previously a "Joint Statement in Defense of the Traditional Pastoral Rela-

tion," attached to a letter signed by Dr. Fletcher, had been signed by 331 clergy, including six bishops, and had as its immediate object the filing of the brief [see L. C., January 29th].

The eight bishops whose names were used in filing the brief are: Barton of Eastern Oregon; Craighill, retired, of Anking; Ludlow, suffragan of Newark; Mitchell, retired, of Arizona; Moulton, retired, of Utah; Parsons, retired, of California; Walker of Atlanta; and White, retired, of Springfield.

SOCIAL ACTION

Green Shoots — New Life

"New Life in the Church" was the theme of the annual meeting of the Episcopal League for Social Action (ELSA), held at the Church of St. Mary the Virgin, N. Y., February 20th.

The afternoon session was devoted to a symposium, presided over by Mrs. Mary K. Simkhovitch, founder of Greenwich House and a vice president of the League. Mrs. Simkhovitch introduced the speakers as "green shoots in the present life of the Church":

The Rev. Francis Ayres, of the Parishfield Community, Mich., the Rev. John Nelson, founder of the Kirkridge Retreat House, the Rev. William Webber, the Rev. Warren McKenna, and the Rev. Paul Moore.

At the business meeting, presided over by vice president Dr. Walter Russell Bowie, the League — which is an unofficial organization of clergy of the Church and lay persons—adopted its program for 1950. Of primary concern is the development of a larger organization which would be instrumental in facing church-people with their responsibilities in society, and calling from them definite action.

The pattern to be followed is that of chapters of the League, and individuals in it, for the purpose of ascertaining facts (which would be available to all members) on a variety of social questions, in order that local action may be stimulated on the issues.

A resolution, addressed to the President of the United States, called for "immediate diplomatic recognition of the new Peoples' Government of China and the establishment of trade relations with this same government," together with the request that "no financial or military assistance be extended to the Koumintang."

Another resolution branded the President's decision to proceed with making the H-Bomb as a "denial of Christian Morality." It urged the President

"to initiate new proposals for atomic control through the United Nations and to call for an immediate conference of the heads of state of the Soviet Union and the

United States for the purpose of reaching mutual agreements on outlawing atomic warfare."

A further resolution was adopted "to give full and unqualified moral support to the stand taken to protect the rights of the clergy and congregation by the clergy and majority of the laity of Holy Trinity Church in Brooklyn."

The triennial election of officers was held.*

WORLD COUNCIL

II-Bomb Control

The Commission of the Churches on International Affairs has asked key Church bodies in over fifty countries — seven in the Soviet sphere of influence — to press their national governments for "effective multilateral control of armaments" including atomic and hydrogen weapons.

Acting at the request of the World Council's Executive Committee, the Commission, an agency of the World Council of Churches and the International Missionary Council, put forth for consideration four principles. Described as "guides for national policy" and as a measuring rod to judge the action of the respective governments, these principles included the willingness of each government not only to enter disarmament talks, but to "manifestly take the initiative in pressing for such consultations."

Israel Recognizes Church Property

Israel government officials have agreed to recognize all church and mission ownership of property in Israel. They had been requested to do so by Dr. O. Frederick Nolde, director of the World Council's Commission of the Church on International Affairs, who has just returned to New York city from visits to Israel and Geneva, Switzerland, and Dr. Max Habicht, legal adviser to the Lutheran World Federation.

The Israel officials assented to the request with the reservation that it pertains to the interests of the World Council and the International Missionary Council constituency with the exception of property formerly owned by German churches and missions. Such property, which is now under the jurisdiction of the Lutheran World Federation, is causing difficulty because of the conflict between the releasing action of the British mandatory power and subsequent laws by the State of Israel.

*President, Bishop Parsons, retired, of California; vice presidents, the Rev. Dr. Walter R. Bowie, the Rev. Dr. J. Howard Melish, Mrs. Mary K. Simkhovitch, Miss Vida Scudder, and Miss Mary Van Kleck; treasurer, the Rev. Allen F. Kremer; recording secretary, Mrs. Mary F. Leakey.

Christians and the Economic Order



THE Gospel is concerned with all the activities of man, individual and social. Therefore, the Christian faith is relevant to the economic order. The Church, as the custodian of "the sacred and imperishable message of eternal salvation," is charged with a four-fold duty as Christians in fellowship confront the economic life. It must be the teacher of the principles of conduct; a voice of judgment; a guardian of moral and spiritual values already won; and the herald of a better day.

Christians judge all economic systems by the imperatives of the Christian faith; Christians must not identify any economic order with the Gospel. The Christian Gospel is not to be found in Adam Smith's "Wealth of Nations" nor in Karl Marx's "Kapital." It is to be found in Matthew, Mark, Luke and John, in the Acts of the Apostles, the Epistles of the New Testament, and the vision of St. John in the Revelation. It is found in the preaching of the Hebrew prophets, in the lives of saints and martyrs, in the service of faithful followers of Christ, and in the continuing revelation of God. That faith affirms the supreme worth of persons. Institutions must be tested finally by their contribution to the enrichment of personality.

I

It is imperative that Christians confronting economic issues first accept Jesus Christ as Lord. He is Our Saviour. Evangelism is the primary task of the Church, and of first importance is the personal experience of the love of God and of its transforming power in human life. Salvation means not only forgiveness of past sins but a new relationship with God which brings assurance of final victory over everything that comes between man and God.

Christians must demonstrate that God rules, and that men of differing views can be one in the determination to discover His will. Strong men, charged with the direction of industry, and strong men charged with leadership in labor and agriculture are obligated to bring dedicated minds to difficult problems and in the mutual sharing of rich experience to reach conclusions designed to create a more brotherly world. In such meetings, whether at national or local level, the technician and the prophet may be heard, and the views of men who carry responsibility considered. Technical competency also is necessary to translate the ethical ideal into the practice of the common life.

The spirit in which Christians approach the complex and baffling problems of contemporary society is of primary importance. Christians who meet to consider the economic life will do well to kneel in devotion before they rise for discussion. Men who bow in repentant spirit at the Table of the Lord make themselves ready to confer with brothers in the Spirit of the Lord. The Communion Table should precede the conference table, because conference with our fellows will be more productive when preceded by communion with our Christ.

If to such conferences Christians come with the determination to force a particular view upon others present; if they stoop to maneuvers that sometimes win majority vote but never create Christian community; if they allow themselves to be impressed by

An Affirmation of Christian Concern and a

Call for Action in Relation to Economic Life (The Official Text)

Adopted by the National Study Conference on the Church
and Economic Life at Detroit, Michigan, February 18, 1950

oratory that appeals to prejudice rather than by the still small voice with its appeal to conscience; then the coming together of Christians is unlikely to be productive of good and it might be wiser if they did not meet. But if on the contrary, Christians meet in humility and in love, resolved to respect and to learn from each other; if they are determined to discover God's will for us and for our economic life and to submit all their thinking to the rule of Christ; if they meet not to debate but to deliberate; if they believe the Holy Spirit does guide and are willing to follow that guidance, then honest men and women who at present differ profoundly may discover in Christian fellowship both the spirit and practice essential for Christianizing our economic life.

II

Basically, the approach of the Churches to the economic order is determined by the Christian conception of the worth of man. Christians believe that man is created by the Eternal and in His image, that every individual is a child of God, a member of one family, a brother. Christians hold that man is a being of infinite worth, of such worth indeed that God out of love sent His Son that man by faith in Him might be saved. Man is a self-conscious personality, free to choose right and wrong, responsible, immortal.

The Sabbath was made for man and not man for the Sabbath. Likewise the economic order was made for man. Just as the state must be regarded as an instrument to be used by the people and for the people, so too the economic order with its technology and vast industrial machines, the riches of soil and of mineral wealth, must be regarded as God's gift whereby life shall be more abundant. Within that order power must be exercised under democratic control and justice established by the democratic process; freedom must be maintained so that the genius that lies in creative personalities may have full opportunity for expression, and men in the cooperation of the fullest employment may make the earth productive.

Christians hold that God's will has been revealed by His Son, and that the Church is summoned to teach the nations whatsoever things Christ commanded us. Economic practices therefore must be judged by ethical criteria. Whenever or wherever practices violate these principles, the Church must voice judgment and call men to the Christian way. The Church must keep before men the vision of the just and brotherly society as revealed in the Christian concept of the Kingdom of God, which we believe to be God's will for society. It is the faith of Christians that Jesus Christ is the Way, the

Truth, and the Life. The advances achieved by the processes of reform and regeneration must be continued until at last economic practices are brought into accord with that Way, become expressions of that Truth, and are in keeping with that Life.

The principles Jesus taught are the revelation of God's will. We believe that the Word became flesh and dwelt among us, that God was in Christ and that in the truth revealed by Him is to be found salvation for man and for society. Thus the Christian does not approach the economic order bound by the dogmatism of communist, socialist, or capitalist. He comes loyal to Christ, resolved to discover His will, and pledged to move forward in His spirit to make His Way regnant in the economic life. His question, therefore, is not: is it communist? is it socialist? is it capitalist? but, is it Christian?

III

Christians acquainted with the centuries know that the struggle to emancipate the worker is part of the age-long resolve to lift man to the status of brother. Once the work of the world was done by slaves, but a brother in chains was a contradiction in terms. Slavery had to go. Serfdom was likewise brought under the judgment of God. Feudalism with its aristocracy and privilege gave way. The voice of democracy stirred the people to action with its insistence upon the rights of man, its denial of the divine right of kings, and its call for liberty, equality, and fraternity. Into the midst of this revolutionary surge came the industrial revolution. Handicraft industry was superseded by the factory system. The worker had ceased to be slave or serf. He had become a free man, free to sell his own labor where he himself determined. A mistaken conception was prevalent, that the unrestricted play of self-interest would in the long run mean social well-being. Laborers in factory and on farm, subjected to exploitation, sought to protect their interest by organizing labor unions. These were at first regarded as conspiracies and ruthlessly suppressed. In the

(Continued on page 15)



For a World at Peace

WE are glad that the National Council of the Episcopal Church took time in the midst of its annual meeting to turn from matters of internal Church affairs, however, important, and to pass a resolution calling upon "all members of our Church in reliance on God to exercise their responsibility as Christians to pray and labor for a world at peace."

In the same resolution, the National Council warned of the danger of total war leading to total destruction and added: "We therefore urge the President of the United States and our political leaders to continue to seek international agreements for the limitation and supervision of weapons and armed forces and for the peaceful uses of [this] scientific knowledge and technical skill to advance human welfare."

We fear this message to the President will fall upon deaf ears. When the impending production of the hydrogen bomb was announced in January of this year, we wrote a letter to the President of the United States urging him not to make the sole decision in regard to this new weapon of mass destruction, but "to appoint a representative citizens' committee, composed of men and women of industry, labor, science, education, and religion, to study this problem in all its ramifications and to advise you before any fatal decision is made." We published this as an Open Letter on the cover of our issue of January 29th.

To our serious letter on a matter of vital importance to the people of the whole world, we did not receive so much as an acknowledgment from a third assistant secretary at the White House. Reports from Washington, notably the significant interview by Arthur Krock of the *New York Times*, indicate that President Truman has apparently given up all hope of "peace in our time" through international agreements, and is putting all of our eggs into the one basket of military supremacy. What black and evil fledglings may be hatched from such a nest!

In striking contrast, Winston Churchill, who has come so close to regaining the governmental leadership of Britain, recently called for a new three-power conference among the United States, Britain, and the Soviet Union in a supreme attempt to set up control of the atomic bomb and to find an end to the cold war. Mr. Churchill has no illusions about the aims and methods of the Soviet leadership. It was he who first coined the phrase "Iron Curtain" and who warned the western world against Russian imperialism while most of us were still basking in the comfortable security of a war-time alliance. In making his new plea, Mr. Churchill said:

"At least I feel that Christian men should not close the door upon any hope of finding a new foundation for the life of the self-tormented human race. What prizes lie before us! Peace, food, happiness, leisure, wealth for the masses never known or dreamed of, glorious advance into a period of rest and safety for all the hundreds of millions of homes where little children play by the fire and girls grow up in all their beauty, and young men strive and win in the free enterprise of life. Let us not shut out the hope that the burden of fear and want may be lifted for a glorious era from the bruised and weary shoulders of mankind."

Other leaders in Britain and America, both secular and ecclesiastical, have raised their voices along similar lines, one of the latest being the Archbishop of York, who has added his plea to that of the Archbishop of Canterbury for a new effort of world statesmanship to meet this problem.

Frankly, we do not know whether a conference on the highest level between the leaders of this country, Britain, and Soviet Russia, would be valuable or not. We do not know whether Senator McMahon's proposal for a vastly increased program of world rehabilitation would be workable or desirable. We are not prepared to say that this country should or should not go all out for the production of atomic and hydrogen bombs.

But we do know that these are matters of too grave import to be settled by the President of the United States with the advice and consent of a small group in Washington, among whom the military may predominate. These are matters in which the people of the United States should and must have a voice, if democracy is to be anything more than a catch phrase in the near future.

We, therefore, renew our appeal to the President of the United States to call together a representative group of citizens to make a thorough study of this problem, in the same way that the Hoover Commission made a study of the organizational structure of our national government.

The need is urgent and the time may be painfully short. The alternatives of peace or of world catastrophe are so great that no possible way leading to the former, and away from the latter, should be left unexplored.

Slave Labor and UNESCO

THE United Nations Economic and Social Council has apparently lost its courage in its approach to the subject of slave labor in the USSR and Soviet satellite countries. After boldly opening the subject a year ago, UNESCO has now voted to put the matter off another year; in view of the refusal of Russia to permit a survey of reported slave labor camps in

Eastern Europe, as urged by the American Federation of Labor.

The United Nations has adopted high-sounding declarations in favor of human rights and against genocide. But these will remain in the realm of pious platitudes until some way is found to make them effective. The well-authenticated lapse of a considerable part of the world into the worst form of forced labor certainly calls for investigation and action. If Russia will not admit a commission to make a survey on the spot, at least testimony can be taken under UN auspices from available witnesses in the West and the growing documentary evidence studied and weighed, with a view to informing and focusing world opinion. But nothing can be accomplished by pigeon-holing the matter because it is controversial.

Opening the Door

HOW sincere is the Roman Catholic Church in its recently-announced modification of its rule against conference with Christians of other communions "in special cases" to deal with subjects of common interest? Is this a step toward Christian reunion, or is it merely an attempt to gain allies for the Roman Church in its fight against Communism, with the additional aim of making conversions to the only "true Church"?

The varying interpretations immediately placed upon the Vatican announcement are indicated in the leads given to the story by the Rome correspondents of three New York newspapers. Camille M. Cianfarra wrote in the *Times*:

"The Roman Catholic Church agreed in principle today to permit the Catholic clergy to discuss with representatives of non-Catholic Christian bodies means of pooling material resources and spiritual strength in what is hoped eventually will become a world-wide Christian anti-Communist front."

Barrett McGurn, in the *Herald Tribune*, gave a more religious interpretation: "The Roman Catholic Church announced new rules today to enable Catholics to cooperate more closely with members of other sects seeking a reunion of Christianity."

The *Journal American*, under the curious headline "Pope Facilitates Protestant Unity," said bluntly: "Pope Pius XII took a major step today to facilitate conversions of Protestants to the Roman Catholic Church."

We hope the *Herald Tribune* is nearest the truth, though we suspect that most Roman Catholics will interpret the new policy either in terms of an anti-Communist front, as indicated in the *Times*, or of proselytism, as set forth in the Hearst press.

But we do not think the papal gesture, whatever its motivating reason, should be ignored. We hope the World Council of Churches will renew its invitation to the Church of Rome to participate in the ecumenical movement, by sending a delegation to the

next Assembly and by designating observers or liaison officers for the meeting of the Central Committee in Canada next summer and the Conference on Faith and Order in Sweden in 1952.

And we hope the Anglican communion, under the leadership of the Archbishop of Canterbury, will endeavor to initiate new conversations with Roman Catholic leaders like those at Malines a quarter of a century ago, before the then Pope closed the door that has now been cautiously opened a crack. Of course we may get the door slammed in our face again, but it's worth trying, for there can be no genuine ecumenicity without the Church of Rome as well as the Eastern Orthodox, Anglican, and Protestant Churches.



ORCHIDS to the *New Yorker* for its recent amusing essay on the three-name proclivities of the Manhattan clergy. And a special award to the Rev. G. Paull T. Sargent, whom the writer hails for his super-name, with the Christian part of it having "one more letter than the chief of the apostles."

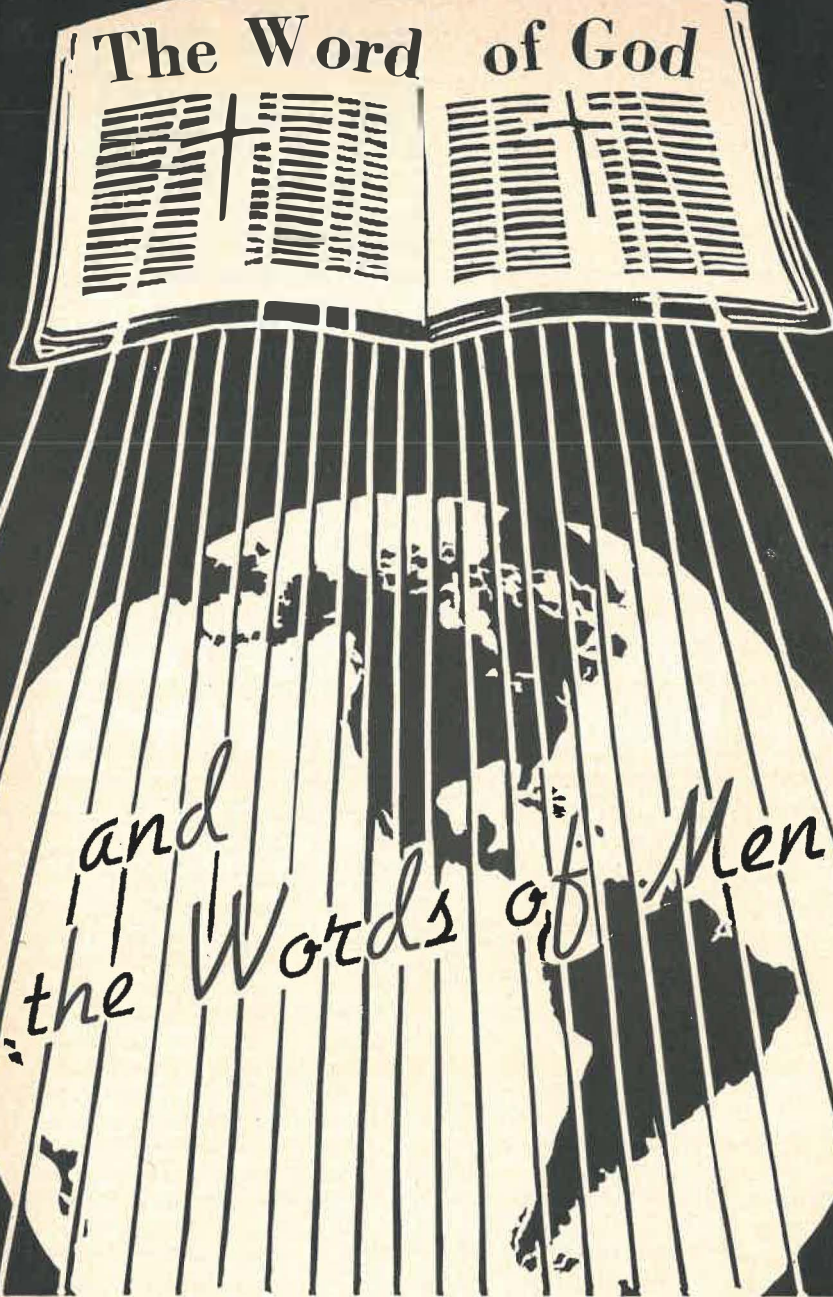
Seriously, though, New York is going to miss Dr. Sargent when he retires as rector of St. Bartholomew's Church next fall. Although "St. Bart's" is sometimes thought of as just a wealthy and super-sophisticated parish for the over-privileged, it does not really merit such a reputation. Not only does it have an exceptionally large and loyal body of parishioners, of every walk of life, but it performs an invaluable ministry to transients who come and go in the numerous hotels by which it is surrounded. And it is a community center for many young business men and women who would otherwise have few opportunities for friendly social contact in a notoriously cold and unfriendly city. It will not be easy for the vestry to find the right man to carry on and extend the traditions of St. Bartholomew's, but we hope and pray they may succeed in so doing.

ANOTHER IMPORTANT MANHATTAN PARISH is about to receive a new rector. The Church of the Heavenly Rest, of which the Rev. Henry B. Darlington has been rector for more than a quarter century, has called the Rev. Dr. John Ellis Large of Wilmington to assume his duties June 1st.

ACROSS THE RIVER in Newark, that grand old veteran of the Catholic movement, the Rev. Dr. Charles L. Gomph has recently retired as rector of Grace Church. Not only did Fr. Gomph take a leading part in the affairs of the diocese for 36 years, but he was one of the founders of the Church Mission of Help, a moving spirit in the American Church Union, and an able representative of this Church on the executive committee of the Federal Council of Churches. We wish Fr. Gomph well in his retirement, and we trust that he may have many years to enjoy the rest that he has so well earned.

SPEAKING OF RETIRED CLERGY, someone sends us a bit of news of another veteran Anglo-Catholic priest, Dr. W. P. Witsell, who retired three years ago as rector of Christ Church, Little Rock. On the occasion of the recent diocesan convention of Arkansas, Fr. Witsell sent a telegram of greeting. Somehow it was garbled in transmission, and came out thus: "The oldest resident Presbyterian on your rolls regrets his absence but prays God's blessing upon your work!"

Clifford W. Morehouse



Four Articles on the Inspiration and Authority of the Bible

By the Rev. Carroll E. Simcox

Chaplain, Canterbury College

II. Spiritual Things Spiritually Discerned

WE have already noted that the actual process of inspiration consists of simply this: God gives somebody the impulse to do something, then enables him to do it.

To assert then that God inspired the writing of the Bible is really not to make

an extraordinary claim. But a tremendous intellectual conflict has been waged, above all in our own age, over the claim that the Bible is inspired of God. Evidently, when Christians and Jews claim divine inspiration for their sacred scriptures, they mean to assert more than is

implied by the bald definition I have offered above.

The central doctrine of Biblical inspiration — by which I mean the traditional orthodox view which has held the field for the longest period of time and has been maintained by the great majority of the faithful — is intimately bound up with the doctrine of the Holy Spirit. It is the work of the Holy Spirit to take the things of God and show them unto us. And it is with this mind and purpose that the divine Paraclete *inspires, i.e.,* motivates and directs, the authors of the Scriptures to do their work. He causes the Scriptures to be written so that there might be this everlasting witness to men, in the words of men, of what God has done. Now, there is "one Spirit," not many; but He has spoken to us "at sundry times and in divers manners." The man who compiled *Genesis* from much more ancient traditional sources and the man who wrote *Hebrews* certainly wrote "at sundry times." The author of *Esther* and the author of the fourth Gospel certainly wrote "in divers manners." But — so the orthodox doctrine holds — it was the one and self-same Spirit who inspired them all.

The real problem for many people seems to lie in the diversity of manners in which the human witnesses bear their testimony to the works of God. Consider as an example the author of *Esther* and the author of the fourth Gospel. *Esther* is a literally godless book, to all appearances. God is not mentioned in it. Its theme is a vindictive and hateful nationalism, not religion; and it is pure fiction as well. Why, one may well wonder, did the Holy Spirit inspire somebody to write this seemingly unspiritual and unedifying book, and then inspire the Church to accept it within the sacred canon? There is no need to comment on the nature and message of the fourth Gospel to illustrate the contrast. Anybody can see the reasonableness of God's causing that book to be written as a witness to the Incarnation. The thing that perplexes us is that the same changeless and divine Spirit should inspire the writing of both these books.

THE BIBLE A SYMPHONY

I believe that I do justice to the orthodox position when I answer the question in this way: the one Spirit speaks through different human instruments in such a way that the human differences are in no wise obliterated or cancelled out or over-ruled. If the author of *Esther* is a vindictive jingoistic Jew, God allows him to remain vindictive and inspires him anyway. His vindictiveness naturally appears in his book, and there it remains. But here is a case where the truth of the Psalmist's words is clearly demonstrated: God makes the fierceness of man to turn to His praise. We may not go to *Esther* to learn of God how we

are to regard our nation's enemies. But we may learn of God, through *Esther*, that when God has chosen a people to be a peculiar treasure unto Himself and to be His redemptive kingdom of priests upon earth, He will attend and preserve that nation through all the vicissitudes of human history.

The patriotism of Israel often took on the morally detestable aspects of exaggerated patriotism in general. That was "the human factor in the equation," and there is plenty of it in *Esther*. God did not put it there: man did. But the book of *Esther* testifies both to human fierceness and divine providence. What God wants us to learn from it is that God never forgot His covenant with Abraham and his seed forever. The book of *Esther* is a very real part of the "preparation of the Gospel," albeit not one of the most important parts. But unless one sees *Esther* in its proper place in the Bible as a whole, as a part of the whole inspired literature of witness to the ways and works of God which constitutes the Bible, one is almost sure to miss its message.

This point needs strong emphasis. Because of the very sundry times and very divers manners in which the Bible was written, we miss its unity if we read it in a purely fragmentary way, studying each book without reference to the whole. As we read *Revelation* we must not forget *Genesis*; as we read *St. John* we must have *Esther* and the *Song of Songs* and *Leviticus* in mind; as we read *Job* we must be not unmindful of the Passion of Christ. Each part must be read in the light of the whole. For the author of each part is a witness to only the one particular gleam of God's truth which he was able to see. The unity of the Bible is symphonic. You will never hear a symphony if you ask each musician to play his part privately to you, and then you try in your imagination to piece them all together. The answer to this familiar dilemma arising from the inner diversity of the Bible lies in the recognition of its symphonic nature.

WHY GOD TAKES CHANCES

But we have had to acknowledge that the "human factor" asserts itself in the process of inspiration and that human frailty and folly and error thus find their way into the sacred pages. If there is heavenly treasure in the Bible, it is contained in earthen vessels. The Bible is not God speaking to us directly but God speaking to us indirectly, through men. And a man through whom God speaks to us is not a merely passive medium like a prism. Even the purest prism will "do something" to the light that passes through it. But a man will do a great deal more to a divine truth passing through his mind and spirit to us, and whatever the man does to it will hardly be an improvement of the original. No

argument is needed to establish the truth of this. And the moment we accept the truth of it we find ourselves with one or two questions that cannot be dismissed.

The first question is: why does God take this risk of being misunderstood? Why does He take His chances with such faulty instruments as men of passion and prejudice, and intelligence which is finite at best? Why does He not speak to us directly? I don't think we need to agonize for an answer to this question. It seems quite clear: if God spoke to us directly we should not catch a word. He must speak to us in our language, and I mean language in the broader sense of our experience. His ways are not our ways nor His thoughts our thoughts; but He is capable of entering into our ways and our thoughts in such a way that, speaking to us in terms of them, He can make Himself understood. He



does this by inspiring somebody who *does* talk our language of life and experience, some fellow mortal of ours, to speak to us His truth. But God's truth thus communicated to us must be "stepped down" from its original and proper level of absolute perfection to our level.

I hope this analogy taken from electro-dynamics does not seem too gross. It is a familiar fact that, before electric current can be put to ordinary household use, it must be stepped down from its original voltage by a transformer. The current that flows into your refrigerator is the electricity that comes from the power-house. Nothing has changed its substance in the process of transmission from dynamo to refrigerator: it is the same *stuff* — whatever electricity is. But it has been stepped down. And infinite truth must be stepped down to enter finite minds. It does not cease to be what it is, in that process: only, we do not get the whole of it. The author of *Esther* was not being asked to set down the whole of God's truth. He couldn't take it anyway, and he could not have spoken it if he could have taken it. Neither for that matter was the author of the fourth Gospel being asked to bear witness to the whole truth of God. He too was human, and, speaking to humans. The Word is

the Word of God, but the words are the words of men.

TEXTUAL CORRUPTIONS

Then there is another question we are compelled to face as soon as we grant that the intellectual limitations and the moral imperfections of the human scribe can and will find their way into the inspired writing. This is the question of the modern text versus the "true" text; to which problem it is necessary to give some attention.

One of the favorite arguments of fundamentalists of an earlier day, one which is now heard only occasionally, is that the alleged discrepancies and errors we find in our modern text of the Bible may be explained away as textual corruptions which occurred in the transmission of the text. On this hypothesis, all errors in the text are mere scribal errors and were

not in the original text at all. The argument will not survive the first round of a serious critical test. An ignorant or careless copyist may miscopy a word or scramble an entire sentence; but many of the differences between two biblical accounts of the same episode simply cannot be explained on this basis.

Even so, we must recognize that the text we have today is not the original text. W. Robertson Smith, one of the great pioneers of modern criticism, reminds us:

"Ancient books coming down to us from a period many centuries before the invention of printing have necessarily undergone many vicissitudes. Some of them are preserved only in imperfect copies made by an ignorant scribe of the dark ages. Others have been disfigured by editors who mixed up foreign matter with the original text. . . . Once more, antiquity has handed down to us many writings which are sheer forgeries. In all such cases the historical critic must destroy the received view in order to establish the truth."

We have to deal with two distinct types of textual alteration. First there is that which results from faulty copying. Most of such transcriptional errors can be spotted by the trained critic and many can be amended, with varying degrees of



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Editorial

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plausibility. The other kind of alteration is that which took place in the actual composition of the original text itself. We may call this editorial alteration. The Bible is full of it: in fact the Bible is the actual product of such editorial activity. It would be nearer the truth to say that the Bible was edited than to say it was written. Scholars are accustomed to speak of four main sources, designated as J, E, P, and D, of the material in the first five books of the Old Testament. The Old Testament is a conflation of these and many other materials. Countless and nameless editors working over a period of hundreds of years, *compiled* and *edited* the Old Testament. Or turn to the New and consider such a writing as St. Luke's Gospel. St. Luke is as much an editor as he is an author. He has before him St. Mark, which he not only adopts but alters where he thinks he can improve it; he draws also from another source, known to scholars as "Q," and perhaps from still others.

The Biblical editor commonly "corrects" (as he thinks) the text before him, adds to it, and subtracts from it. The recognition of this troubles some people. Such editorial tampering seems to them, for some reason, incompatible with inspiration. Underlying their misgiving is the arbitrary and needless assumption that God may have inspired the authors of the original documents and oral traditions but cannot have inspired the later editors. This is a rather harsh judgment upon editors as such! Undoubtedly some editors of all ages merit the judgment. But the moment it is seen that the Bible, as a literary entity, is a compilation, adaptation, and edition of many documents and oral traditions, it becomes clear that the editors are the most important persons in the entire process of its composition. God must have seen this too, and must have taken special care to inspire any man who performed this all-important scissors-and-paste function of reducing the Word of God to the words of men.

SPIRITUAL DISCERNMENT

We turn now to the question, How can the human reader distinguish the divine Word (by which I mean primarily the divine Message) from the human words?

It is a first principle of all true knowledge in religion that spiritual things must be spiritually discerned. The Holy Spirit caused the Holy Scriptures to be written and inspires them; He also causes them to be rightly discerned and understood. In the reading as in the writing of the Scriptures, the Paraclete takes the things of God and shows them unto us. The arrogant or atheistic "higher critic" can study the *words* of the Bible as one would study any other ancient literature and he may gain an admirable knowledge of the Bible as human literature.

His knowledge, I might add, can be used to great profit by the faithful and spiritual in their searching of the Scriptures. But the critic, unless he is a humble believer who has received the Gift of knowledge which comes directly from the Holy Ghost and only from Him, can never discern the divine Word, God's own Meaning and Message in the Bible.

Heinrich Heine once made an interesting comment on this which goes straight to the truth of the matter. He read *Uncle Tom's Cabin* in its German translation and, after a lifetime of agnostic torment, turned again to his Bible. He remarked: "With all my sense I have come no farther than the poor ignorant Negro who has just learned to spell. Poor Tom indeed seems to have seen deeper things in the Holy Book than I." Heine was exactly right. The wisdom of the divine Word is but foolishness to the wise of this world; for the wise of this world may be defined as those who have preferred their own intellectual conceit to that divine Spirit who lives in the child-like mind and the lowly heart. It is only when men are possessed of the illuminating Spirit of God that they can hear the Word of God spoken in the words of men.

CHURCH AND INDIVIDUAL

In this connection we need to consider also the *role* of the Church as the inspired interpreter to men of the inspired Scriptures. All that has been said above about the gift of discernment that is given to the spiritual man as an individual who humbly seeks God's Word in the Bible, is true enough; but it is not the whole truth. Protestantism has rendered a priceless service to the cause of God's truth in the world by putting the Bible in the hands of the common Christian and bidding him read. But there is something wrong, or at least insufficient, in a use of the Bible that isolates the individual in his Bible-reading from the age-old and corporate Bible-reading of the Church as a whole. This is the radical weakness of Protestantism. It lies not in the Biblicism of Protestantism but in the anarchic individualism of Protestant Biblicism.

From the beginning we find the Church in its corporate aspect interpreting the Scriptures. If the Event of Pentecost means anything it means that God intends that the Church will interpret and expound its own written witness to Him. What we have, then, is a two-fold process of inspired reading of the Bible: the Church reads the Bible corporately, the individual privately. It is the one Spirit who inspires both the faithful Church and the faithful individual. When *both* Church and individual are indeed faithful, there will be no conflict: the Church and the individual will not find different meanings.

(Continued next week)

Economic Order

(Continued from page 9)

course of the years, the right to organize was won, the worker became more powerful, and the democratic principle was introduced into the work-life. Meanwhile, ever widening research, the development of technology, the genius of management, the skill of labor, and a growing sense of social responsibility resulted in amazing advances.

But man is still exploited by his brother. Vast inequalities in wealth and therefore in status, fundamental differences in scales of value, and wide disparities in the possession of power create and maintain class consciousness. Class is a concept too small to unite men for social emancipation. Upon the basis of class, all that can be done is to make one class ready to fight another class. Man needs a larger unifying concept. It is found in the Christian ideal of brotherhood under the Fatherhood of God and the Christian teaching of the solidarity of the human family.

Time is of the essence. Principles that mean both unity and justice must be applied soon enough to turn man from the battlefield of class conflict to the cooperative avenues of peaceful progress. The fratricidal struggle of class war upon a world scale must be avoided.

The Christian knows that the Kingdom of God cannot be built upon foundations of economic injustice. He refuses to acquiesce in those inequalities that deny equal opportunity. Equality of consideration does not necessarily mean identity of treatment. The American lives in one of the freest lands upon the earth. His pursuit of happiness under the conditions of liberty has enriched life. Significant advances have been made in equalizing opportunity and further advances are possible and imperative, but when all such socially controllable inequalities have been removed, there will remain sources of conflict that root in the sinfulness and greed of the human heart. The primary task of the Christian therefore continues to be one of evangelism in which the individual accepts Jesus Christ as Lord and Saviour, becomes a new man in Christ Jesus, and moves out in cooperation with his fellow Christians to build an economic life more in accord with the will of God as revealed in Christ. The Gospel is not an opiate; it is, when applied, a regenerating force capable of transforming economic relations into a fellowship and the individual into a brother.

IV

Economic life now runs the gamut from the simplicity of primitive society to highly complex and colossal structures of the industrial state. Differing economic philosophies are reflected in different economic orders. Christians now live in various economic orders: communist, socialist, capitalist, mixed economies, and primitive society. No economic order known to man is worthy of the designation Christian. This is not to equate the different orders in terms of righteousness. The Christian society calls for both freedom and justice, and, much more, for brotherhood, and is the final repudiation of totalitarianism that denies liberty to the individual and of the materialism that debases the human soul.

V

Christians must discover a way in which we can reconcile the necessities of technology and the necessities of brotherhood. Christian concern moves beyond the declaration of principle. It considers concrete measures. How can man remove the contradiction that lies in his ability to produce and his inability to distribute in a morally just or rationally adequate way? How can he work out some

synthesis by which the creative initiative that flowed from individualism may be conserved and the benefits that lie in collective endeavor be appropriated? How can man remove the unjust disparities of income and thus of the necessities of life and thereby create one of the conditions of peace?

The hunger of any man anywhere becomes the concern of Christian men everywhere. It is a matter of Christian concern that the average per capita annual income in favored and efficient United States is from ten to fifteen times as great as that of persons in vast areas where children are hungry, health service almost nonexistent, and shelter inadequate.

Within the United States itself there are areas in which income is so low that fundamental injustices result and the people are unable to secure the bare necessities. Can the Christian complacently see production here reduced or surplus withheld while possibilities exist of distributing overabundance to help hungry human brothers to help themselves?

If man is exploited by man, that becomes an issue of graver import to the theistic Christian than to the atheistic Communist. Unfortunately, masses of mankind think that Communism is more opposed to the "exploitation of man by man" than is Christianity. They are wrong; and it is our high opportunity to prove them wrong. No true Christian is complacent in the face of periodic crises in which millions are denied work, consumers' needs are unmet, and unemployment becomes epidemic. Unemployed men, idle machines, and unused materials present at the same time and place do not make sense to men endowed with God-given reason. Christian principles must be translated into concrete measures expressive of the Christian ideal. This is a task for stewards whose economic insights, executive ability, and research skills are regarded as a sacred trust. Means must be discovered with which to realize moral ends.

The Church is summoned to new educational effort through which Christians may come to understand the demands of the Christian faith as Christians confront the economic order. The Church, in teaching the principles of conduct, must bring to society agreement in the realm of ends, and sufficient agreement in the matter of means to insure cooperation in progressing toward these objectives.

There is an obligation to inform the people concerning the facts of economic life. They should know in what ways the cooperation of management and labor has been achieved in many industries; and should become acquainted with the practices of the large and increasing number of Christian businessmen who are dedicating their talents to the practice of Christian principles in the economic order and to the sincere endeavor to discover means through which justice and brotherhood may be realized in labor relations. Such men are pioneering the way to the peaceful solution of the economic problem and to the better society. Many of the leaders of labor are prominent Churchmen, but too few Church-members are acquainted with the history of labor organizations, their contribution to democracy, and their significance in lifting the standards of life and in preserving freedom. The basic problems confronting agriculture and other primary producers are too little known.

There must be careful study of the results of the control of natural resources by a few, of the ethical standards practiced in some areas of economic life, of the controls exercised by concentrations of economic power over political institutions. Too often neglected is the consideration of the reasons for the steadily increasing standard of life in the United States, of the remarkable achieve-

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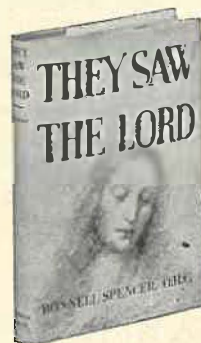
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ments of American productive enterprise, of the research carried on by free men, and of the growing recognition of the place of labor in the free economy. Proposals for change must be examined both in the light of past performance and of freedom and justice.

Our past performance in America has been influenced substantially—at some points decisively—by Christianity. The Christian conscience has been a more important factor in progress toward justice than has any abstract principle of economics. Our institutions and traditions of freedom have permitted the Churches to exert this influence. We must not assume that either governmental control or the automatic operation of any economic system can take the place of the conviction and action of Christian people working for justice in a free society. We would extend freedom; totalitarianism would destroy it. We must also resist the temptation to try short-cuts to justice through centralized authoritarian controls that tend to destroy freedom and undermine the sense of personal responsibility for each to be his brother's keeper in economic life.

Christians are opposed to all who would rule God out of the universe or out of the practices of the economic life. Atheism is unchristian, whether it be affirmed by a philosopher or expressed in practices that disregard God's will. The Church must attack the atheism of orthodox communism in which faith in God is called superstition and also such practical atheism as is present in contemporary capitalism in which God's will is regarded as irrelevant to the economic process, whenever or wherever it appears in the professions, in labor leadership, in farm organizations, in industrial ownership and management. Any order too largely driven by the acquisitive spirit, organized upon autocratic principles and grounded in materialism, must be changed to the end that the motive of service, the methods of mutual aid, the principles of democracy, and a philosophy that stresses the supremacy of personality shall be dominant.

VI

The Christian must face up to the issues that are involved both in free enterprise and in adequate planning for the common good. There is a planning that does mean serfdom. There is a planning that does contribute to freedom. The freedom that enables private enterprise itself to plan must be preserved; but the freedom must be maintained that is essential to democratic decisions in which the people, for example, plan, through their government, for national defense, public education and health, conservation of natural resources, fiscal and foreign policy, cooperation in international bodies, as well as control of monopolies and restraint of antisocial individuals and groups.

The challenge to free enterprise that lies in monopoly must be considered. Selfishness seldom thinks beyond immediate interests, and cannot be relied upon to plan for the well-being of future generations or for the conservation of natural resources. Freedom must be interpreted to include freedom for all men, the strong and the weak, the talented and the handicapped; and such freedom involves clear distinction between the planning that enslaves and the planning that emancipates.

The Church itself as employer must see that its practices square with its preaching. How are its own employees treated when compared with the treatment present in enlightened industry? What are its relations with organized labor? Has the Church set its wage scales as a result of its adherence to Christian principle or because of the going wage won for the workers by the sacrifices and struggle of organized labor? A Church

that has not set its house in order is not in the proper place to summon the economic order to Christian standards.

VII

The Church must proclaim anew the Christian concept of vocation. All work must be seen in terms of its spiritual significance as helping to make possible fullness of life for all men everywhere. The Reformation doctrine of the calling of the Christian man must be reemphasized, and all work must be done "as unto God." The Lord is present not alone in the broken bread and sacred wine of Holy Communion, but is present, too, in the sacred labor that brings to man his daily bread. When a man thinks of himself as a priest of God, his work becomes a sacred calling.

The Church has an unique opportunity and obligation to become a force for reconciliation, without becoming a chaplain to the status quo. Within its membership are men and women of every walk of life. They kneel together at a common altar. Together they listen to the reading of the sacred word and the preaching of the unsearchable riches of Christ. Together they recite the affirmations of faith and sing the hymns of the Church. Together they must meet the issues of social life and of economic order. The Church knows the individual not alone as the head of an industry or the leader of a labor organization, but as a soul in search of God.

The Church meets human beings who are in need of fellowship, in need of forgiveness, in need of a Father. It sees brothers at times engaged in industrial struggle, but it sees them too when they rejoice in the achievement of a son or bow in sorrow when a loved one passes away. The Church knows that each man must stand at last before his Maker and give account for his stewardship. Out of the fellowship of the Church should come such understanding that men, standing in the shadow of the Cross, will resolve that, in the name of Christ and with the blessing of the Eternal, they will work together to the end that our economic life shall be more worthy of the name Christian.

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FOREIGN

ENGLAND

Bishops, Clergy, Laity

According to a release of the Press Bureau of the Church of England, the most important legislative item on the agenda of the spring session of the Church Assembly [scheduled to meet February 14th to 15th] was the Bishops (Retirement) Measure, which was down for revision after the autumn session had made a number of amendments.

Under the Measure as it now stands, a complaint that a bishop is guilty of unbecoming conduct or of serious, persistent, or continuous neglect of duty will be referred by the Archbishop to the Upper House of the Convocation concerned. The Upper House, if it thinks fit, will in turn appoint a commission whose duty will be to enquire into the complaints and report whether they are unfounded or whether all or any of the charges have been admitted or proved. The report will be made to the Archbishop, who will bring it before the Upper House, who may formally declare the complaint unfounded, decide to take no further action, pass censure upon the bishop, or request the Archbishop to declare the bishopric vacant.

The Report of the House of Laity Continuation Committee deals with the question of clergy stipends and records the progress which has been made so far in the dioceses. The Report records much that is encouraging and at the same time much that causes the Committee disquiet.

There was only one motion on the agenda, and this contains a request that the Convocations should enquire and report as to the steps which should be taken to restore the corporate character of the parochial ministry, to call men of mature years to serve in the sacred ministry, and to provide that forty years' faithful service in the minor order of reader or sub-deacon shall be, under normal conditions, sufficient qualification for acceptance as a candidate for the diaconate and priesthood.

JAMAICA

New Bishop

The Rt. Rev. Basil Montague Dale, formerly rector of Hatfield, Herts, England, was consecrated Bishop of Jamaica in Southwark Cathedral, January 25th.

Bishop Dale succeeds the Most Rev. William George Hardie, Bishop of Jamaica from 1931 to his retirement 1949, and Archbishop of the West Indies, 1945-49. The Rt. Rev. P. W. Gibson, consecrated 1947, is the suffragan bishop.

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Mothering Sunday

We have many rich bits of heritage in The Church, over and beyond our Bible and Prayer Book. Among these lovely traditions there is one, especially, that has always appealed deeply to us, and of which we write every year, for we feel it is worthy of our emulation.

Coming down to us from The Church of England, the fourth Sunday in Lent has always been known as Mothering Sunday, or Refreshment Sunday, a day on which all Lenten fasts and discipline MAY be set aside if we wish. But that Sunday is The Church's own Mother's Day, please remember that. Thank God, we Christians do not have to have our mothers recalled to us by a coterie of merchandisers, who seek

to sell us pinkish flowers, cards, and candies, simply trading on a very precious bit of sentiment. Our Church has provided Her OWN time of commemoration of our mothers. In England children tried to visit their mothers on that day, and to take her a cake!

Is YOUR mother here, or is she with Jesus? If she is here, give her some tangible evidence of your love. If she is THERE, try to remember some other lovely soul whom SHE would have remembered, perhaps, if she were here. What an opportunity we have as Christians to spread love and good cheer, and what a welcome, happy note it brings us, right in the middle of the rigors of Lent.

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Before You Get Well

By Richardson Wright

¶ *Richardson Wright, who has been ill for nearly a year, is now greatly improved. He will soon be released from hospital, and will go to Cape Cod, where his summer home is being remodelled for year-round occupancy. He has retired as editor of HOUSE AND GARDEN, but will continue to write for that periodical and, we hope, for THE LIVING CHURCH. He also expects to write books on his two favorite subjects—religion and gardening.*



ONE evening during my 15 weeks in the hospital a fellow vestryman saying good night rasped out, "You've got a job to do. Don't think you can go through this without distilling from it some thought that will help others." So, now that complete recovery seems to swim faintly within range of my vision, I venture to set down some practices, tried and conclusions arrived at in the long weeks.

Recovery is something more than the perfect functioning of all the bodily organs. It is a state of the inner man, the normal operation of conscience, unselfishness, purity, prayer life, and unswerving allegiance to words taken upon one's lips and vows solemnly given. None of these can be dismissed as a triviality, with all effort concentrated on physical health. You would be surprised how often St. Luke walks beside the physician as he goes on his rounds from bed to bed and room to room. This state of the inner man is arrived at by slow and brave steps.

ACCEPTANCE, NOT RESIGNATION

The first and most important step is called "acceptance" — which is not to be confused with resignation. God wills only good for his children and, with our coöperation, can turn any evil to good effects. But, before we can reap the fruits of the Cross, we must accept it in whatever guise it comes to us; physical and mental suffering, abrupt change in our lives, the canceling of well-laid plans for the future, standing upright and steady when it seems that the props we depended on are knocked from beneath us. The Cross may exile us from home and all the persons and things we deeply cherish. That's apt to be the hardest part to bear.

In the course of that acceptance there

may come moments when we, too, cry out, "My God, My God, Why hast Thou forsaken me?" These very words are salutary. They remind us how often we have forsaken Him. Soul-searing contrition and selfless love are the offerings we must bring along with our acceptance of the Cross.

Sleeplessness is one of the torments that beset the sick. Hours pass and we stare wide-eyed at the dim ceiling. Is there nothing we can do for this? There is. At the suggestion of a dear one I tried it and it works. Say slowly over and over again the Healing Psalm, the 23d. How refreshing those spring-green pastures! How still that still water. If you would be purged of bad memories or misunderstandings that plague, lie down by those meadows and that still water and drift off to sleep. Before you sleep repeat the last phrases of that Psalm: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Nail that to your mind. It will still be there as the opening assurance of the next waking day.

MAKE HASTE SLOWLY

Recovery is a tedious process, arrived at by making haste slowly. Adopt as your slogan that line in Newman's hymn "Lead Kindly Light," "One step enough for me." Adopt that slow pace and recovery is surely ahead as you go forward with your hand in His. He is the perfect love that casteth out fear.

One of the frustrating experiences in hospital is to realize how much sicker than we many of the people around us are, and yet to feel we can do nothing for them. Don't make that mistake. We can do a lot. We can lift them up to our Blessed Lord and pray for them. We can offer their sufferings, bodily and mental, as we do our own morning and evening, and ask that He join this suffering with His for all mankind. This is one of the memorials of His passion which so few keep in mind, a very comforting truth to which all who suffer can cling in their bitterest moments.

To us and to those for whom we pray His promise to the dying thief still applies, "Thou shalt be with Me in paradise." That is the message of our Lord's goodness and mercy. To dwell in the house of the Lord all the days of our life is to attain complete recovery.

CALIFORNIA

Part of the Greater Story

During the past year All Saints' Church, Carmel, Calif., has had visitors from 49 towns and cities of California, from 29 states, and from the District of Columbia, Alaska, Canada, and England. During the past three years and during the tenure of the present rector, the Rev. Alfred B. Seccombe, the number of the church's communicants has increased from 196 communicants to 323. In 1947 the parish raised \$6,410; for 1950 it has pledged \$12,950.

On Sunday, February 5th, Bishop Block of California officiated at a groundbreaking service for the parish's new church and parish house. More than 200 persons were present.

"The growth of this parish," says the Rev. Mr. Seccombe, "together with the building of a new church is a part of the greater story of the new and rapid growth of the Church in the diocese of California under the able leadership of Bishop Block."

Only \$8,000 of the \$145,000 cost of the new buildings remains to be raised by completion date, September 15th. If an additional \$10,000 is raised, an additional wing will be constructed for the primary school and a sewing room.

Mrs. George Hart is loaning the parish \$50,000 for the construction and is also giving altar and chancel furnishings in memory of her grandmother, Mrs. Anthony Brady. Her husband will give an altar window.

Architect is Robert Jones of Carmel. Alec Miller has been engaged to carve the altar and chancel furnishings.

WASHINGTON

"God, Man, and the H-Bomb"

"God, Man, and the Hydrogen Bomb" formed the theme of a seven-hour continuous service of prayer and meditation held in the Cathedral of St. Peter and St. Paul on Ash Wednesday (Washington's Birthday).

Nearly 3000 persons took part in the observance, which was scheduled to begin with a celebration of the Holy Communion at 10 o'clock. Invitations were mailed to 550 ministers of various faiths. Selected to read the Epistle was the Rev. Oscar F. Blackwelder, minister of the Lutheran Church of the Reformation, while the Rev. Robert W. Brooks, minister of the Lincoln Congregational Tabernacle, was invited to read the Gospel. In a letter sent "to all Christian ministers of Washington, excepting those of the Roman Catholic Church who would be barred by conscience from ac-

cepting," Bishop Dun invited them to "join with us in the measure your own conscience will permit by receiving Holy Communion or by sharing with us spiritually in the act."

Speakers included Bishop Dun, columnist Marquis Childs, Senator Henry Cabot Lodge, Jr., (R. Mass.), and the Rev. Clarence Cranford (Baptist).

Editor's Comment:

This Lent is indeed a time for penitential prayer and emphasis upon reception of the Holy Communion in view of the grave condition of the world. However, to dramatize one's penitence in an open Communion service which affronts the convictions of thousands of Church-people can hardly be edifying either to those who do it or to those who read of it. It is particularly a matter of regret that the chairman of the Church's Ecumenical Commission should be so heedless of maintaining the unity of his own communion.

NO. MICHIGAN

No Council Aid in 1951

The 55th annual convention of the diocese of Northern Michigan, meeting in St. Paul's Church, Marquette, on January 25th and 26th, unanimously approved a Church Program Budget for 1951 eliminating the grant which has in the past been received each year from the National Council. Thus for the first time in the history of the diocese no aid will be asked from the National Church.

Bishop Page in his Convention address called upon the laity to be more diligent in aiding the clergy in bringing people to Confirmation. The Bishop also urged the coöperation of all members of the diocese in supporting the new diocesan conference center.

ELECTIONS. Standing Committee (clerical): C. G. Ziegler, S. M. Black, W. P. D. O'Leary, J. W. Robertson; (lay) Carl Brewer, C. J. Stakel, W. P. Chamberlain. Bishop and Council (clerical): Dudley McNeil, C. G. Ziegler, G. P. Jung, W. P. D. O'Leary; (lay): R. R. Seeber, Waldo Murphy, W. P. Chamberlain. Deputies to the Provincial Synod (clerical): W. P. D. O'Leary, John A. Alford, Dudley McNeil, J. W. Robertson; (lay): Howard Holland, R. R. Seeber, James Robertson, and W. P. Chamberlain.

LOS ANGELES

Plans for Huge Capital Fund

Laid at Convention

As the result of a detailed report of its diocesan committee on strategy and policy, the convention of the diocese of Los Angeles meeting January 25th and 26th at St. Paul's Cathedral, Los Angeles, determined to raise a capital investment fund of at least \$750,000 for extensive diocesan development. The budget for

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increased diocesan missionary work and the General Church Program was adopted unanimously and enthusiastically.

Among the recommendations of the committee were the erection of a \$55,000 building for diocesan headquarters at the site of St. Paul's Cathedral; the establishment of a Church Chest through which all the fund-raising appeals of the various institutions would be associated together and any campaign conducted, with such a chest to be under the direction of the department of social relations; the expenditure of large sums for new work throughout the diocese.

The committee also suggested that the department of Christian education set up schools for vestrymen throughout the diocese and that such schools give thorough instruction in the financial structure, policies, and problems of the diocese.

ELECTIONS: Executive council, clerical, G. W. Barrett, R. I. Parker, G. P. Prince; lay, A. L. Lynds, W. J. Currer, Jr., R. E. Gross.

Delegates to Synod, clerical, W. E. Patrick, G. P. Prince, P. G. Austin, Peter Paulson; lay, Stanley Williams, George Entz, St. E. Coombs, A. L. Lynds.

ARKANSAS

Camp Mitchell, a Source of Unity and Concord, Convention Hears

The completion and opening of Camp Mitchell was hailed as the greatest diocesan accomplishment of 1949, by the committee on the state of the Church reporting to the convention of the diocese held January 25th and 26th at St. Luke's Parish, Hot Springs.

The camp, which includes more than 400 acres of land on Mount Petit Jean, has been built along the brow of the mountain and commands a panorama of scenic beauty. Ownership of this camp has made possible more training activities last summer than have ever been possible in the diocese before. The camp was constructed at a cost of \$78,000, and the property is valued at \$125,000. The committee commented:

"From the moment the first conference opened, there began to return to the Church a spiritual reward of unity and mutual understanding. . . . The earnest of this first year's operation . . . justifies the thrilling anticipation that Camp Mitchell may become an institution second only to the episcopate as a source and focal point of unity to the diocese."

In his convention address Bishop Mitchell reported a larger number of confirmations and a greater increase in communicants than in any previous year of his episcopate. There are more clergy at work in the diocese, new buildings, new property, a new high peak in missionary giving, and an increase in the



BISHOP MITCHELL: Increases all round.

number of Church schools and students.

ELECTIONS: To fill expired terms on the executive council and cathedral chapter, clerical, D. B. Collins, C. L. Jardine, P. R. Abbott; lay, Samuel Phillips, F. J. Herring.

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DEATHS

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

Walter Frederick Hoffman, Priest

The Rev. Walter Frederick Hoffman, rector of St. Luke's Church, Haverstraw, N. Y., and vicar of St. John's-in-the-Wilderness, N. Y., died on February 5th. Funeral services were held in St. Luke's Church, on February 8th, Bishop Gilbert officiating.

Walter Frederick Hoffman was born in New York City in 1891, the son of Charles and Helena Hoffman.

For six years he was priest-in-charge of the Church of St. John the Divine, Tomkins Cove, N. Y. In 1928 he became priest-in-charge of the Haverstraw parish, and later was elected rector. He was also in charge of the mission, St. Andrew's Chapel, at Willow Grove, N. Y.

In addition to his parochial work, Fr. Hoffman held several chaplaincies. He was chaplain of the Palisades Interstate Park Commission camps at Bear Mountain, Summit Park Sanatorium, Rockland County Volunteer Firemen's Association, and the New York State American Legion. People of all religious faiths, coming from New York City on hikes, knew him. Every year, on Palm Sunday, he held a hikers' service at St. John's-in-the-Wilderness, for the throngs of mountain climbers who came out on that day.

Fr. Hoffman is survived by his wife, the former Miss Elizabeth Wilson Briscoe, daughter of the late Rev. William Briscoe; a son, Walter Shipman Hoffman; and two daughters, Mrs. Edward S. Secor, and Miss Lucille Hoffman.

Franklin Campbell Smith, Priest

The Rev. Franklin Campbell Smith, canon residentiary of St. Mark's Cathedral and historiographer for the diocese of Western Michigan, died at his home in Grand Rapids on February 2d after a long illness. He was 76.

Canon Smith was born in Portland, Me., in 1874 and was a graduate of Tufts College and Kansas Theological School. Most of his active work in the ministry was done in the West where he served in Missouri, Oklahoma, Nebraska and Idaho, and later was rural dean in the diocese of Southwest Colorado and executive secretary of the missionary district of Wyoming. His wife was the former Mary Major, whom he married in 1895.

Recently published was Canon Smith's history of the diocese of Western Michigan, a work covering the history of the Episcopal Church in Michigan from 1835 and of the diocese of Western Michigan from its inception in 1874 to the present time. Canon Smith was an authority on the American Indian.

He is survived by one son, Talbot, a

brother Irving, and two sisters, Mrs. O. B. Steely, and Mrs. W. L. Munger.

Services were held in St. Mark's Cathedral on February 4th, with Bishop Whittemore of Western Michigan officiating, assisted by the Very Rev. H. Ralph Higgins and the Rev. Canon H. Leigh Pink of the Cathedral.

Adelaide Trowbridge Crapsey

Adelaide Trowbridge Crapsey, widow of the late Rev. Algernon S. Crapsey, died at her home in Rochester, N. Y., on January 8th. She was 94 years old.

Mrs. Crapsey was born in Catskill, N. Y., March 7, 1855, the daughter of Marcus and Harriet Trowbridge. She married Dr. Crapsey June 2, 1875, and moved to Rochester when her husband became rector of St. Andrew's Church on June 2, 1879. An accomplished musician and gifted organizer, she plunged into the work of the parish with her husband, one of Rochester's best known clergymen and philosophers, the impact of whose thinking carried far beyond Western New York before and after his heresy trial in 1906 ended his career in the Episcopal Church.

Of her marriage were born nine children, of whom five survive: Paul B. Crapsey, Marie Louise Crapsey, Algernon S. Crapsey, Mrs. Rachel M. Gar-side, and Arthur H. Crapsey. There are six grandchildren and eight great-grandchildren.

The funeral service was held January 11th in the home of Paul B. and Miss Louise Crapsey of Rochester with the Rev. Canon Arthur R. Cowdery, rector of St. Thomas' Church, Rochester, officiating.

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CHANGES

Appointments Accepted

The Rev. Herbert Stanley Brown, rector of Trinity Church, Cliffside Park, N. J., will become rector of Grace Church, Newark, on May 1st. The Rev. Dr. Charles L. Gomph recently retired as rector of Grace Church.

The Rev. Joseph S. Dickson, formerly rector of St. Luke's Church, Granville, Ohio, and Episcopal chaplain at Dennison University, is now rector of the Church of the Ascension, Ontonagon, Mich., and associated missions. Address: 505 Houghton St.

The Rev. H. Carlton Fox, formerly rector of Christ Church, Clarksburg, W. Va., is now rector of St. Luke's Church, Hot Springs, Va.

The Rev. Edward A. Groves, Jr., formerly canon of St. Michael's Cathedral, Boise, Idaho, is now rector of St. Luke's Church, Fort Collins, Colo. Address: 312 E. Oak St.

The Rev. Gordon W. Lind, formerly vicar of St. John's Church, Okanogan, Wash., is now rector of Trinity Church, Everett, Wash. Address: 2309 Hoyt Ave.

The Rev. John Hallett Low, formerly rector of St. Nicolas' Church, Vancouver, B. C., is now vicar of St. Paul's Church, Port Townsend. Address: 1020 Jefferson St.

The Rev. Corwin C. von Miller, formerly rector of the Church of the Holy Communion, Plaquemine, La., and priest in charge of Ascension Church, Donaldsonville, is now priest in charge of St. Andrew's Church, Clinton, La., with residence in Clinton; St. Alban's Church, Jackson; and the Church of the Nativity, Rosedale; and chaplain of East Louisiana State Hospital, Jackson.

The Rev. Cornelius C. Tarpsee, rector of Zion Church, Charles Town, W. Va., president of the standing committee of the diocese of West Virginia, and chairman of the diocesan department of Christian education, will become rector of St. Paul's Church, Lynchburg, Va., on June 1st.

Changes of Address

The Rev. Grover Alison, Jr., rector of Grace Chapel Parish, Jacksonville, Fla., reports that the postal department has changed the address of the parish from Route 11, Box 83, to Route 6, Box 35, Jacksonville 7, Fla.

The Rev. Canon Charles A. Dowdell, retired, formerly addressed at Trinity Cathedral, 100 W. Roosevelt St., Phoenix, Ariz., or at Route 2, Box 1471, in the same city, should now be addressed at P. O. Box 1505, Carmel, Calif.

The Rev. Henry B. Moore, formerly addressed at Box 918, Redding, Calif., should now be addressed at Sierra Ordnance Depot, Herlong, Calif. The Rev. Mr. Moore will continue to serve as curate at All Saints' Church, Redding, but has moved to Herlong in order better to supply the missions in Susanville, Alturas, and Herlong.

The offices of the St. Francis Boys' Homes, in the district of Salina, have been moved from Ellsworth, Kans., to Salina. Address: 505 S. Santa Fe. The Rev. Robert H. Mize, Jr., is director.

The Rev. Lincoln E. Frye, rector of Our Saviour Church, Plainville, Conn., is on sick leave and may be addressed at Russell Rd., Durham, Conn.

Ordinations

Priests

Harrisburg: The Rev. William R. N. Haire was ordained priest on February 2d by Bishop Heistand of Harrisburg at St. Luke's Church, Altoona, Pa., where the new priest will be curate. Presenter, the Rev. Canon D. C. Means; preacher, Dean E. J. M. Nutter. Address: Home, 917 Howard Ave.; office, 806 Thirteenth St.

Kansas: The Rev. James Walter Heilman, brother of the Rev. William J. Heilman, was ordained priest on February 16th by Bishop Fenner of Kansas at Emmanuel Church, Olathe, Kans., where the ordinand will be priest in charge. Presenter, the Rev. William C. Heilman, father of the ordinand; preacher, the Bishop. Address: 513 E. Cedar.

Los Angeles: The Rev. John G. Mills, curate of St. Mark's Church, Glendale, Calif., was ordained to the priesthood on December 15th at St. James' Church, South Pasadena, by Bishop Campbell, Bishop Suffragan of Los Angeles. Presenter, the Rev. Alex Lyall; preacher, the Rev. T. Raymond Jones. Address: 1020 N. Brand Blvd., Glendale 2, Calif.

Michigan: The Rev. Bruce H. Cooke, assistant minister at Christ Church, Detroit, was ordained priest on February 4th by Bishop Emrich of Michigan at Christ Church. Presenter, the Rev. W. B. Sperry; preacher, the Rev. Dr. J. Clemens Kolb. Address: 942 E. Jefferson Ave., Detroit 7.

New York: The Rev. Dr. Robert Stevenson, curate of St. James' Church, South Pasadena, Calif., was ordained priest on December 15th by Bishop Campbell, Bishop Suffragan of Los Angeles, acting for the Bishop of New York, at St. James' Church. Presenter, the Rev. C. H. Parlour; preacher, the Rev. T. Raymond Jones.

Newark: The Rev. Donald Thomas Oakes was ordained priest on January 22d by the Rt. Rev. Timothy Makoto Makita, Bishop of Tokyo, acting for the Bishop of Newark, at All Saints' Chapel, St. Paul's University, Tokyo. Presenter, the Rev. Richard A. Merritt; preacher, the Rt. Rev. Peter Sadajiro Yanagihara, Bishop of Osaka.

Panama Canal Zone: The Rev. William Graham Love was ordained priest on January 18th by Bishop Gooden of the Panama Canal Zone at St. Mark's Church, Port Limon, Costa Rica. Presenter, the Rev. William L. Ziadie; preacher, Dean Raymond T. Ferris of St. Luke's Cathedral, Ancon, Canal Zone. The church was packed by a devout congregation from Limon and nearby towns, for whom a special train was provided.

Fr. Love, a native of New York and a doctor of veterinary medicine, served with the Armed Forces of the United States in World War II. He will continue to live at Siquirres, Costa Rica, where he has been serving St. Mary's Church as a deacon.

Southern Ohio: The Rev. Eldred Johnston was

ordained priest on December 18th by Bishop Hobson of Southern Ohio at St. Mark's Church, Harries, Dayton, Ohio. Presenter, the Rev. Dr. Phil Porter; preacher, the Rev. William Hawley. To be priest in charge of St. Mark's Mission, Harries, and assistant at Christ Church, Dayton. Address: 4224 Cleveland Ave., Dayton, Ohio.

West Missouri: The Rev. James Leland Jones, fellow at the General Theological Seminary, was ordained priest on January 27th by Bishop Washburn of Newark, acting for the standing committee of West Missouri, at the Chapel of the Good Shepherd, General Theological Seminary. Presenter, Dean Lawrence Rose; preacher, the Rev. Dr. Pierson Parker.

West Missouri: The Rev. Charles Thompson Cooper, Jr. was ordained priest on December 24th by Bishop Spencer, Retired Bishop of West Missouri, at St. John's Church, Neosho, Mo. Presenter, the Rev. Eugene Malcomb; preacher, the Rev. A. W. Lassiter. To be priest in charge of St. John's, Neosho, and of St. Stephen's Church, Monett. Address: 303 W. Spring St., Neosho, Mo.

The Rev. Richard Walbridge Garlich was ordained priest on December 22d by Bishop Spencer, Retired Bishop of West Missouri, at St. Oswald's-in-the-Fields, Atchison County, Mo. Presenter, the Rev. E. W. Merrill; preacher, the Rev. H. L. Fairchild. To be vicar of St. Paul's Church, Maryville; St. Mary's, Savannah; and St. Oswald's-in-the-Fields, Atchison County. Address: 302 S. Buchanan St., Maryville, Mo.

The Rev. Allen McGlohn Miller was ordained priest on December 23d by Bishop Spencer, Retired Bishop of West Missouri, at Christ Church, Warrensburg, Mo. Presenter, Dean Claude W. Sprouse; preacher, the Rev. Samuel N. McCain. To be rector of Christ Church Parish, Warrensburg, and priest in charge of Christ Church, Lexington. Address: 186 E. Gay St., Warrensburg, Mo.

The Rev. Edward Raymond Sims was ordained priest on December 23d by Bishop Spencer, Retired Bishop of West Missouri, at St. Peter's Church, Harrisonville. Presenter, the Rev. H. L. Foland; preacher, the Rev. R. M. Trelease. To be vicar of St. Peter's Church, Harrisonville, and priest in charge of St. Paul's, Lee's Summit, and Calvary Church, Pleasant Hill. Address: P. O. Box 167, Harrisonville, Mo.

Living Church Annual Corrections

The Rev. Rowland F. Nye is incorrectly listed in the general clergy list as Roland. Address: 454 Stuyvesant Ave., Lyndhurst, N. J.

Marriages

The Rev. Clifford L. Samuelson and Miss Elizabeth Rhea were married in November at Christ Church Cathedral, Eau Claire, Wis., by Bishop Horstieck of Eau Claire. The Rev. Mr. Samuelson is executive secretary of the Town and Country Division of the Home Department and director of the National Town-Country Church Institute rural training center. His wife, who is the daughter of Bishop Rhea of Idaho, had been his administrative assistant.



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Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

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; 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.

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30; EP, Ser & B 8; Daily Masses: 7; Thurs 9:30 HC; 10 Healing Service; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
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

(Continued on next page)



GO TO CHURCH DURING LENT

(Continued from preceding page)



HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 9:30, 11, Ch S 9:30; HC Wed & HD 10

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

TAMPA, FLA.

ST. ANDREW'S Rev. Harold B. Hoag, r
501 Marion Street
Sun 7:30 HC, 9:30 Ch S, 11 HC or MP & Ser;
Thurs & HD 7:30 & 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; Sta & B Fri 8;
C Sat 4-5, 8-9

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; Mon Adult School
of Religion 8:15; Wed 6:15; Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt.

FORT WAYNE, IND.

TRINITY W. Berry St. at Fulton
Rev. George B. Wood, r; Rev. Robert S. Childs, ass't
Sun 7:30, 9, 11; Daily Eu 7 & Fri 9:30; EP Wed 8;
Sta Fri 5; C Sat 7-8

LOUISVILLE, KY.

GRACE Rev. John S. Letherman
Sun Eu 7, 11, Ch S 10; HC Daily 7 ex Tues &
Sat 9:30; Mat daily before Mass; EP daily 4

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

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30,
EP 7:30; Thurs EP & Addr 7:30

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
Sun 8, 11, 7 YPF; Wed 11:30 HC, 7 Service

RIDGEWOOD, (NEWARK), N. J.

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

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
Sun 8, 11; Tues 10:30; 8:15

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Tabbutt
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, 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

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, M.A., r
28 Highland Rd.
Sun 8, 9:30 & 11 Ch S, 11 Morning Service & Ser;
Weekdays: Wed 7:30, 10 HC, 8 EP & Ser

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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 Ser, 5 V; Weekdays: Tues—Thurs
12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., 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

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP,
Wed 8 Vicar's Evening

ST. JOHN'S IN THE VILLAGE Rev. C. H. Graf, r;
Rev. E. J. Nutter; Rev. H. Cowan
218 W. 11
Sun 8 HC, Ch S 9:30, 11 Cho Eu & Ser

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2.5, 7-9



ST. PAUL'S MEMORIAL CHURCH
SAN ANTONIO, TEXAS

NEW YORK CITY (Cont.)

ST. PETER'S WESTCHESTER Westchester Sq.
Rev. Leslie Lang; Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs, Sat
9:30; Wed 6:30, 8 Preaching Mission, Canon Green;
C Sat 4:30-5:30, Sun 9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 5:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 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. David E. Richards
Sun 8, 9, 11, School of Religion 5, HH 6:45;
Daily: HC 7:30, 12:10 ex Wed HC 7; Ev Wed 8;
Thurs & HD 12:10

UTICA, N. Y.

GRACE Genessee and Elizabeth Streets
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed
& Fri HC 7:30; Thurs noons, Lenten Preachers

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

FORTLAND, OREGON

ST. MICHAEL & ALL ANGELS N.E. 43 & Broadway
Rev. George R. Turney, r
Sun 7:30, 9:30, 11; Wed & Fri 7 & 10:30

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 HC 8, 9, Lit (in Procession), Sol High Eu &
Ser 11, Mat 10:30, Cho Ev 4; Weekdays: HC 7
(ex Sat) 7:45, Holy Eu 12:10, HD & Thurs 9:30,
Mat 7:30, Ev 5:30, Addr 12:30 Wed & Fri; Tues
School of Religion 5:15 (The Rector) "God's Secret
Unveiled: The Book of Revelation." Wed Sta 8;
Fri Lit 12; Sat C 12 to 1, 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC 3rd
Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon, Wed,
Thurs; Spiritual Counsel by appt

MEMPHIS, TENN.

CALVARY Second & Adams
Rev. Donald Henning, D.D., r; Rev. Eric Green-
wood, B.D., v
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30; Noon-
day Preaching Services, Mon thru Fri 12:05-12:35

SAN ANTONIO, TEXAS

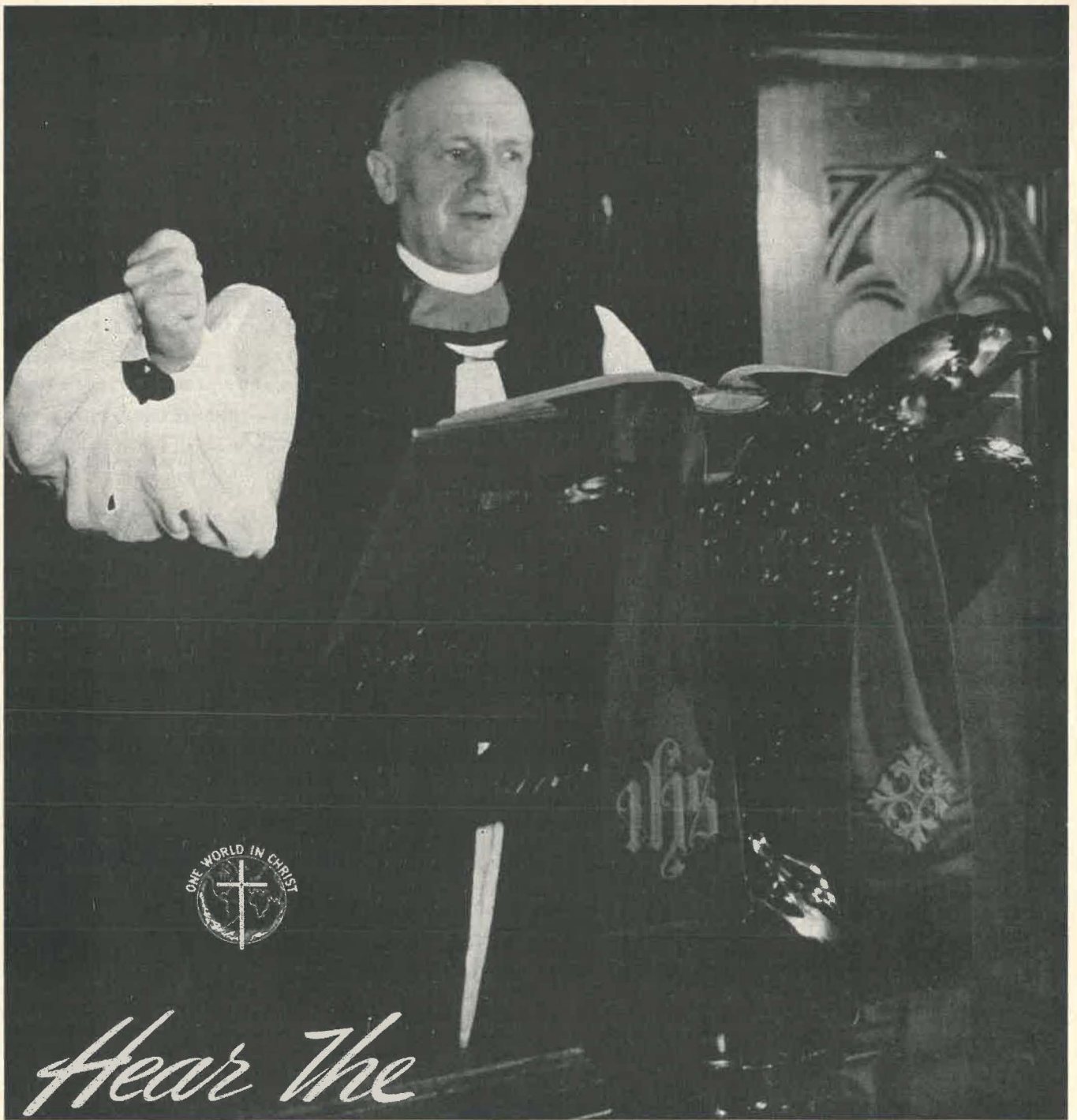
ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson and Willow Streets
Sun 8, 9:30, 11; Wed 10; Fri 7

MADISON, WIS.

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

PARIS, FRANCE

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



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