

The Living Church

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

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RELIGION IN ART

By DR. WALTER L. NATHAN

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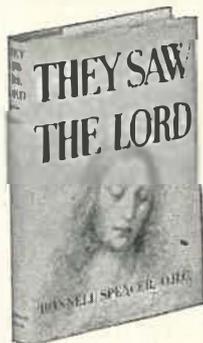
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Umberto Romano (American, born 1905):

Ave Maria.

(See cover picture)*

UMBERTO ROMANO (during the summer months a resident of Gloucester, Mass., where he directs his own art school) went recently to Paris for the opening of a special exhibition of his work—an honor rarely accorded to American artists. His painting "Ecce Homo" was selected by the art critic, Emily Genauer, for full color reproduction on the cover of her recent book "Best In Art." Like the "Ave Maria" it belongs to a new series of dramatic and monumental paintings in which the artist has expressed the spiritual despair of our war-torn world.

Born in Italy, Umberto Romano came to this country in 1914. As he gave proof of exceptional talent he was awarded a Pulitzer Fellowship for travel abroad. After his return he served as head of the Worcester Museum School of Art and now lives in New York and Gloucester. He had been successful mainly as a painter of landscape, still life, and portraits; among his sitters was Mrs. Sara Delano Roosevelt, mother of the late president. His work since 1944 repre-

sents a great advance in the unfolding of his art. He approaches traditional religious subjects in a frankly modern way. And he does this with resolute handling of form and color for the sake of emotional emphasis.

Because it is singularly free of false pathos and sentimentality, "Ave Maria" is a deeply moving picture. This is not a study of a posed model but an imaginative conception which stems from the artist's insight into the reality of suffering. Mary had seen her Son die on the cross for the sins of the world. In the silence of an agony too searing even for tears, she is alone, withdrawn behind her veil and open hair. Her head leans forward as if impaled on the sharp points of these shadows. Nervous lines tremble around her stony face and the hands pressed together in bitter anguish.

Umberto Romano painted the "Ave Maria" under the impact of the war. Its timeless truth makes it a memorial to the heartbreak of all mothers who will have to give their sons until man learns to build a world of peace in the spirit of Jesus Christ.

*Photo courtesy of the artist.

YOU SPOKE OF SORROW

YOU spoke of sorrow — not once of your own;
Of strength from suffering — but never yours.
Seeing your quiet eyes, none would have known
You bore a loss no transient courage cures.

By what strange alchemy did you achieve
For others wisdom you yourself had wrought?
And gentleness? Not that you did not grieve,
But tranquil joy was in the faith you taught.

So simply, with a dignity acquired
Surely from Christ, your hidden daily Bread,
Your steady candle our faint tapers fired
Better than any words you could have said.

LOUISA BOYD GILE.

LETTERS

"Before You Get Well"

TO THE EDITOR: I wish "Before You Get Well," by Richardson Wright [L. C., March 12th] could be put out in tract form.

I do much hospital calling, and know it would be of great benefit to the patients. I have already used it.

(Rev.) S. J. HEDELUND.

Oconto, Wis.

Editor's Comment:

We are now able to inform our readers that Mr. Richardson Wright's article "Before You Get Well" will be published in pamphlet form by the Forward Movement, 416 Sycamore St., Cincinnati 2, Ohio, at a price to be announced later.

Are We Helpless?

TO THE EDITOR: I must protest to someone regarding the service at Washington Cathedral on Ash Wednesday as reported in *Time*, March 6th, page 68 [L. C., March 12th].

Did not the bishop promise, when he was ordained priest, "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word . . ."? Are we helpless about these trespasses?

(Rev.) DOUGLAS R. MACLAURY.

Danville, Ind.

Anglican Chant

TO THE EDITOR: Your reviewer of Ray Brown's *Oxford American Psalter* [L. C., February 26th] is unduly critical of the pointing of the chants in "the hymnal." If he is referring to *The Hymnal 1940*, he should realize that the pointing for its service music was prepared by an experienced committee of members from the Joint Commission on Church Music as well as from the Hymnal Commission. It follows, with a few indicated variants, the pointing of *The American Psalter*.

The latter, which was prepared in 1930 by the J.C.C.M. under authority of General Convention, is definitely not out of print (your reviewer notwithstanding). Its pointing was designed to bring out the best speech rhythm as simply as possible on a congregational basis. When it fails to do so, the fault lies more with the singers than with the pointing. The basic difference between this pointing and that of Mr. Brown lies in the shortened recitation and lengthened inflection or cadence of the latter. I submit that while this is excellent for choir performance it is considerably more difficult for congregational singing.

LEONARD ELLINGWOOD.

Washington Cathedral.

Suspension Revoked

TO THE EDITOR: Having been notified by the Court of Review for the second province that the two charges on which the Rev. John R. Chisholm was tried in this missionary district have been dismissed and having this day received the original documents containing the record

of the trial court, I now revoke the order of suspension from all priestly functions which I issued, effective June 22, 1948, and declare that pursuant to the canons of the Church, the said Rev. John R. Chisholm is now a priest of the Church in good standing.

(Rt. Rev.) R. HEBER GOODEN.

Ancon, Canal Zone.

Subsidized Schism?

TO THE EDITOR: Thank you for Bishop Bell's "South India, First Hand Impressions" [L. C., February 26th]. It is tragic that this greater adventure of faith in our generation for the healing of the divisions in Christ's Body should be disrupted in Nandyal by the SPG's policy of subsidizing the schism of the continuing Anglicans and by uncharitable feelings on both sides. But it is enheartening to read about the soundness of the faith and missionary ardor of the Church of South India and its "present and growing stability and unity." In my opinion Bishop Bell under whom I served for a year, is the wisest, bravest, most experienced ecumenical Christian leader today.

(Rev.) BRADFORD YOUNG.

Manchester, N. H.

Editor's Comment:

"Schism" is an odd word to apply to those who chose to remain in the Anglican communion when others left it.

Young Adult Organizations

TO THE EDITOR: I am compiling information of types of organization and program now being followed by groups of young adults in parishes throughout the country, and shall be grateful for aid from any readers. For two years I have had the privilege of working with a number of young adult groups in the eighth province.

One group of a dozen young adults from six parishes is acting as an "advisory council," to prepare program material for their own use and that of others similarly concerned. For their sake, and for the greater progress of our Church through utilizing to the full the active coöperation of this strategically important age group, may I ask parish priests, lay readers, and any others in contact with such groups, to send me what information they think will be helpful to this "advisory council" and the work as a whole? It would be of interest to know how many young adult groups are now functioning.

This letter is written with the sanction of Dr. John Heuss, director of the National Council's Department of Christian Education, and has the support of Dean Richard S. Watson, of Seattle, chairman of the Department of Christian Education in the province of the Pacific. All communications sent to me at 83 McAllister Street (Room 418), San Francisco 2, Calif., will be acknowledged, and a summary report of their content made to the national and provincial departments at their next meetings.

(Rev.) A. RONALD MERRIX.

San Francisco, Calif.

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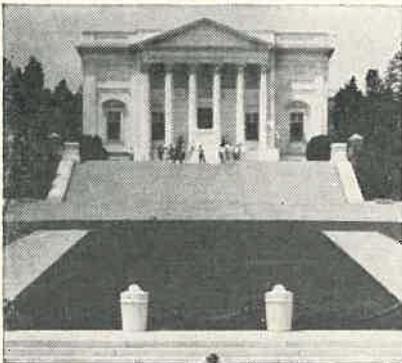
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BOOKS

The Rev. CARROLL E. SIMCOX, PH.D., Editor

Brief Book Notes

THE OLD TESTAMENT IN THE CHURCH. By Joseph Woods. London: SPCK, 1949. Pp. 149. 9s 6d.

The title of this remarkably fine book is misleading as it is commonplace. What we have here is a lucid, pointed, and thoroughly convincing vindication of the Old Testament as an indispensable part of the Christian Bible and Christian armory. "The Christian Old Testament" or "Christ in the Old Testament" would have described it better.

With care and learning, but with simplicity and directness, the author demonstrates how the Scriptures of Israel point to Christ. There is great need for such demonstration and teaching in the modern Church. Too many contemporary Christians are unconscious followers of Marcion and Harnack (of whom perhaps they have never heard) in regarding the Old Testament as useless to Christianity, or worse.

Woods is not content to show that the Old Testament is not as bad as some have made out; his purpose is to show that the Gospel is meaningless apart from the Law, the Prophets, and the Writings of the Old Covenant. He is right, and his book should be profitable reading for any Christian.

THE FATHERS OF THE CHURCH: Volume vii. Edited and translated by Bernard M. Peebles, Rudolph E. Morris, Gerald G. Walsh and J. R. O'Donnell. New York, Fathers of the Church, Inc., 1949. Pp. 443. \$4.50.

This latest volume in the *Fathers of the Church* series contains works of Niceta of Remesiana, Sulpicius Severus, Prosper of Aquitaine, and Vincent of Lerins, all Western Fathers of the 4th-5th centuries. The most important of these writings is Vincent of Lerins' *Commonitories* in which is set forth the famous "Vincentian canon" of Catholicity. This treatise is indispensable to the Christian who seeks to understand the central and constitutive idea of Catholic tradition. Sulpicius Severus' *Life of St. Martin* (of Tours) is a charming sketch of one of the greatest saints of the West. Prosper of Aquitaine's essay on grace is readable and sound but contributes nothing new to the theology of grace. The several short pieces by Niceta of Remesiana are a pleasant surprise to the reader not previously acquainted with them. The sermon on "Liturgical Singing" is a gem and contains much wis-

dom concerning worship. The translation of these works is excellent throughout, and the annotation better than that in previous volumes of the series.

THE DEVELOPMENT OF CHRISTIAN DOCTRINE. By John Henry Newman, edited by C. F. Harrold. New York, Longmans, Green, 1949. Pp. 456. \$3.50.

This is the ninth volume in the new edition of Newman being edited by Professor Harrold, and it contains one of Newman's most controversial works. His theory of doctrinal development here set forth met with vigorous opposition not only from Protestant quarters but from reactionary circles in the Roman communion to whose static view Newman's bold recognition of dogmatic change seemed dangerously dynamic: or, as they preferred to call it, Modernistic. Despite the suspicion of it by old-fashioned Romanists it is really a very skillful exploitation of St. Vincent of Lerin's theory of doctrinal development in the service of the claim of the Church of Rome to be the Catholic Church. But Newman's argumentation is more skillful and sophisticated than objective, as any careful student will note. If Newman intended to be dispassionate and disinterested in his interpretation of the history of Catholic doctrine he did a masterful job of deceiving himself. But this is an exceedingly valuable treatise if one knows how to isolate the sound elements in it from the tendentious.

AND THE ANGEL CAME IN UNTO HER & SAID



HAIL THOU THAT ART HIGHLY FAVORED THE LORD IS WITH THEE

Artist—Lindsay Warren

The Living Church

The Living Church

Established 1878

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

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Things to Come

1950 MARCH 1950							1950 APRIL 1950						
SUN	MON	TUE	WED	THUR	FRID	SAT	SUN	MON	TUE	WED	THUR	FRID	SAT
5	6	7	8	9	10	11	2	3	4	5	6	7	8
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26	27	28	29	30	31	c	23	24	25	26	27	28	29

March

26. Fifth Sunday in Lent (Passion Sunday)

April

2. Palm Sunday
6. Maundy Thursday
7. Good Friday
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 Portland (to 19th)
18. General Synod, Nippon Seikokwai at Kyoto (to 21st).
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).
19. Consecration of Dean Welles as Bishop of West Missouri at Kansas City.
Convention of Liberia at Robertsport.
23. Second Sunday after Easter.
Convention of Kansas at Topeka (to 25th).
23. Convocation of Spokane at Walla Walla, Wash. (also 24th).

*Date apparently not yet set.

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THIS WEEK

BRAZIL now has three bishops, thus becoming the first Latin-American country to have an Anglican House of Bishops of its own. An airmail report from the Rev. Custis Fletcher, Jr., our Brazilian correspondent, tells the story of the great day of the consecration of the Rev. Egmont Machado Krischke on March 12th, the same day as that of the Presiding Bishop's appeal for "One World in Christ." The full report will be published next week.

LAST FRIDAY we received the first official word that order had been taken for the consecration of the Rev. Dudley S. Stark as Bishop of Rochester. In the meantime, daily newspapers and radio programs had broken the news almost a week earlier; and our correspondent had sent us a story, seeing no reason why the readers of The Living Church should be the last to know this open secret. Even so, the news came too late to be published in advance of the consecration, which is scheduled for Friday of this week. Seems unnecessary to keep the tentative date a secret that long.

THE ELECTION of Albany's first suffragan bishop is scheduled for the annual convention of the diocese, to meet at Lake Placid, May 15th and 16th. It will be the first [useful word!] annual convention held in the northern part of the diocese.

RELIEF work conducted by cooperating Christian Churches in Europe will be integrated under the World Council of Churches when final details are ironed out. Church World Service and the World Council's Department of Interchurch Aid and Service to Refugees have worked out a plan which was approved last week by the latter body in Geneva, Switzerland. European relief funds contributed through the Episcopal Church are gathered by the Presiding Bishop's Fund for World Relief, which transmits them to Church World Service. Now, CWS will turn them over to the World Council agency so that a more unified program of Anglican, Orthodox, and Protestant relief and refugee work can be conducted on the continent. (Individual Churches will continue, however, to conduct substantial programs of their own.) In other areas, both CWS and the Presiding Bishop's Fund have other responsibilities of their own.

WRITING from Shanghai, Alice Gregg, who has again become our Anking correspondent after a lapse of some years, says, "If the post office returns to you something addressed to me, just put it in another envelope and send it again. The truth is that whenever a letter slips by in America it always gets to its destination here. . . ." Miss Gregg sends some additional details about the synod of Anking [see Foreign], including the fact that a canon was passed providing membership in the synod to any Western staff member who has served in the diocese for five years.

THE UNITY COMMISSION, which met in Cincinnati in February, has made public a report of the meeting. Bishop Keeler was elected chairman; in his absence, Bishop Sturtevant, who was elected vice-chairman, presided; and Dr. Zabriskie was reelected secretary. The Commission transmitted to the appropriate agencies of the Presbyterian and Methodist Churches its 1949 report to General Convention, including the Statement of Faith and Order, with a report of the Convention's action. The Presbyterians were invited to resume conversations, and the Methodists to begin them, on the basis of these documents.

The question of "public relations" occupied much of the Commission's attention. In order to bring the subject of unity and unity negotiations to Churchpeople generally, plans were made for publication of a "Brief" similar in size and format to others produced by the Forward Movement. It will be written by Canon Gilbert P. Symons on the Christian urge and command to seek the unity of Christendom. Later a large booklet of 32 pages will go into the subject more exhaustively. Then program material will be prepared for study groups, and after that will come a book for the clergy and lay leaders. There was also discussion of a pamphlet on the Episcopal Church for Presbyterians and Methodists, in exchange for similar material about these Churches for members of the Episcopal Church. The Commission also asked Churchpeople to implement the 5-point program for local study and action contained in the report approved by General Convention.

"THIS WEEK" hasn't included a "commercial" for several weeks now. But when people talk about "study material on unity," etc., the opportunity is too good to miss. Those who are engaged in the serious study of any great issue of Christian thought and action can hardly get along without a weekly record of the news, the work, and the thought of the Church. The Living Church presents the whole picture without fear or favor, the rough with the smooth and the sour with the sweet. Subscription information is given at the bottom of column 1. And every parish should have a bundle so that its laypeople can learn what the magazine is like and take their places alongside the twenty thousand best informed laymen and women who regularly read The Living Church.

THE RADIO HOOKUP used for the Presiding Bishop's March 12th address was the largest in history except for special broadcasts by the President. So says Bob Jordan, director of the Department of Promotion, quoting a National Broadcasting Company official. No estimate is yet available on the amount of the offering, but Rochester, Northern Michigan, East Carolina, and West Missouri (as well as a number of parishes) have informed the National Council that they are "over the top."

Peter Day.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Would you give me the origin, history, and reason (meaning) for the use of rose-colored vestments on the fourth Sunday in Lent and the third Sunday in Advent?*

The custom of making the fourth Sunday in Lent (Laetare) and the third Sunday in Advent (Gaudete) somewhat festal in their liturgical observance is very ancient and can be traced to the ninth century. The custom of using dalmatic and tunicle for the ministers on these days probably goes back to about that time. The introits, graduals and other choral parts in the old services for these days strike a joyous note. When flowers began to be used in church they were permitted on these two Sundays and the contrast of the flower decked altar with its bareness during the rest of the season led, at least on mid-Lent Sunday, to a special emphasis upon them. In some countries it is popularly called the Sunday of the Rose. Somewhere in this period the Popes began the custom of blessing a golden rose on this day and presenting it to someone whom they particularly desire to honor. The golden rose of Henry VIII (1521) is still preserved among the crown treasures of England. Presumably all this led to the use in some places of rose colored vestments, and finally official permission was granted. It is certainly not obligatory

anywhere. The fourth Sunday in Lent and the third Sunday in Advent are approximately the middle of the seasons in which they occur. They are a kind of pause for refreshment to enter with a changed and intensified emphasis into the latter half of the penitential season.

• *Is it a practice generally followed by the Catholic parishes in our Church to celebrate the Holy Communion but once on Maundy Thursday?*

The custom of having only one Eucharist on Maundy Thursday is very ancient; in fact the early service books imply that in the suburban parishes services were suspended and the clergy and people concentrated in the Bishop's Church on that day. With our present great distances this latter practice has of course ceased, but the one-Mass-to-a-parish rule is a vestige of it.

I do not know in how many parishes the rule is followed, but I presume that my own practice is pretty general. We have a very early Low celebration for those people who are obliged to work on Maundy Thursday, and have the principal Eucharist at an hour early enough to make possible a general Communion of the parish. I would be glad to receive Lenten service announcements so that I might get an idea of what is the normal usage.

FOR IN THE NIGHT IN WHICH HE WAS BETRAYED

FOR in the night in which He was betrayed,
When all man's sins foregathered in a monstrous evil,
Bent on the slaughter of Perfection;
That very night, oblivious to our treachery,
Remembering but our weakness and our need,
He took the elements He had created to make a miracle of Love.
In them He gave Himself — His very Self —
To be our strength down through the ages.

It seems as if our hearts must break,
Crushed beneath the wonder of such generosity!
Let it be so dear Lord! Then with Thy pity gather up the fragments,
Poor though they be, and by Thy mercy make them to be oblations
Of all we have and are.

ELSIE GERTRUDE DICKEY.

PASSION SUNDAY

GENERAL

EPISCOPATE

Albany Asks Suffragan

Bishop Barry of Albany has announced that he will ask for the election of a suffragan bishop for the diocese at the annual diocesan convention to be held at Lake Placid, May 15th to 17th.

Albany has never before had a suffragan.

Bishop Barry said that he had asked for the suffragan bishop because of the rapid growth of the diocese. "It is expected," said the bishop, "that the new suffragan will live in the northern part of the state and have charge of missionary work in that section."

The standing committee of the diocese has been appointed by Bishop Barry to receive nominations.

Rochester Date Set

It was announced last week that the consecration of the Rev. Dudley S. Stark would take place on March 24th in Christ Church, Rochester, N. Y. He was elected Bishop of Rochester on January 26th.

The Presiding Bishop is the consecrator, with Bishops Hobson of Southern Ohio and Keeler of Minnesota the co-consecrators. Presenters are Bishops Conkling of Chicago and Randall, retired Suffragan of Chicago. The preacher



BISHOP-ELECT STARK: His consecration date: March 24th.

is Bishop Nash of Massachusetts, the Litanist, the Rev. Frank R. Fisher, Rochester. Bishop Sterrett of Bethlehem is the Epistoler and Bishop Budlong of Connecticut the Gospeler. Attending Presbyters are the Rev. Cuthbert Pratt and the Rev. Floyd E. Bernard of Chicago.

Parish for Bishop Craighill

Bishop Craighill, retired, of Anking, has become rector of St. James parish, Anne Arundel County, Md. The parish includes St. James Church, Herring Creek, and St. Mark's Chapel, Tracy's Landing. The Bishop and his wife will occupy the spacious rectory of the parish at Lothian, Md. The parish was founded by legislative action in 1692.

HOUSE OF BISHOPS

Next Meeting

The next meeting of the House of Bishops will be held in El Paso, Texas, on January 9, 10, 11, and 12, 1951. The Presiding Bishop has notified all members of the House. Bishop Stoney of New Mexico and Southwest Texas will be host of the meeting.

WORLD COUNCIL

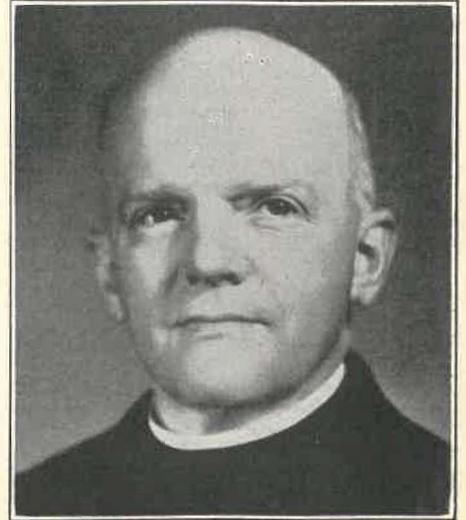
\$5,000,000 for Relief in 1950

More than \$5,000,000 will be spent by the World Council of Churches' Department of Inter-Church Aid on relief programs during 1950, according to prepared estimates. A high priority in material aid distribution, it was announced, will be given to churches in eastern and central Europe and especially in countries with large numbers of refugees. Inter-Church Aid officials said the 1950 program is being worked out in detail in collaboration with national coordinating committees of European Churches and representatives of international Church agencies in Europe. [RNS]

U.S. Meeting

The second assembly of the World Council, scheduled for 1953, will be held in the United States. The general secretary of the Council, Dr. W. A. Visser't Hooft, made the announcement after an executive committee meeting.

Dr. Visser 't Hooft added that a rep-



BISHOP CRAIGHILL: His parish was founded in 1692.

resentative of the World Council will "in all likelihood" visit South Africa soon to study race relations there. This representative is to help compile a report of South African race relations for presentation to the World Council's central and executive committees which are scheduled to meet at Toronto, Canada, next July. [RNS]

Gigantic New Effort

The Executive Committee of the World Council of Churches, at its bi-annual meeting in Geneva, Switzerland, February 21st to 23d, scored the development of the hydrogen bomb and urged men and governments to recognize their responsibility in this step that has been taken. [L. C., March 5th].

Full text of the committee's action is as follows:

"The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

"All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or

ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

"The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian churches, we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

"This is the hour to listen afresh to the Word of God Who is the Lord of history. And this is the hour for earnest prayer to Him. For the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat, and to give an account of what they have done, or have refused to do, for their fellow men." [EPS]

FEDERAL COUNCIL

Faith But No Politics

Insinuations that the Federal Council of Churches of Christ in America concerns itself only with issues that are subject to debate in the economic and political world and that it tends toward Communism have been declared false in a statement issued by the Council's Executive Committee. The misrepresentations appear in the tenth chapter of John T. Flynn's *The Road Ahead* and in a pamphlet published in Madison, Wis., by "The American Council of Christian Laymen."

The statement from the Executive Committee of the Federal Council pointed out that since the Council is not an independent body but an instrument through which the Churches work together on matters of common concern, an attack upon the Council constitutes an attack upon the member Churches of the Council.

The Council, according to the misrepresentation, concerns itself only with debatable economic and political issues. The fact is, says the Executive Committee's statement, that for decades the Council has been the agency for coördinating the evangelistic work of the member Churches and giving united leadership in various basic areas of the devotional life.

As for the accusation of Communistic tendencies, the statement replied that "The Council has explicitly and vigor-

ously repudiated Communism as 'clearly opposed to Christianity.'"

The Council, the statement noted, "has a continuous concern for social welfare prompted by the Christian conscience. It has championed human freedom in every realm. . . . It has never advocated the ownership of the means of production and distribution by the State."

Concluding words of the statement: "It [the Council] has no politics; it does have a faith. In that loyalty and that faith it seeks first the Kingdom of God and His righteousness."

A Historic Principle

When the United States maintains diplomatic relations with the Vatican, it is contradicting the principle that all Churches have the same status in the



MR. TAYLOR: A successor?

eyes of the State. So declares the Federal Council of Churches in its *Bulletin*. The Council said the contradiction applied regardless of whether the relations were openly recognized or "camouflaged under some such title as 'personal representative of the President.'"

The *Bulletin* said that the fact that the President had had Myron C. Taylor continue to represent him to the Vatican [Mr. Taylor resigned January 18th; L. C., January 29th] despite the President's twice-given assurance that the arrangement was a temporary one, "has had the unhappy effect of creating needless tension" among the Churches.

The President, in the opinion of the *Bulletin*, had best forget the idea of appointing a man to replace Mr. Taylor. It says: "Nothing would do more at the present juncture to improve the climate of inter-faith relations than for our country to make it completely clear that it will not again compromise our historic principle by putting one Church in a preferential position in relation to governments."

OSV

Reinforcement

For nearly 10 years the Rev. Harry S. Ruth carried on administrative and secretarial duties of the Order of St. Vincent, for acolytes, alone and without pay. He handled an average of 21 letters and orders every day, seldom got to bed before 1:30 in the morning, and still saw to it that there were two daily services at his parish church of St. Barnabas (Burlington, N. J.).

Now OSV has an acting secretary-treasurer general. He is the Rev. Lindsay O. Duvall. OSV's council appointed him at their recent annual meeting, and he will be in charge of the office at 1215 Massachusetts ave., N.W., Washington, D. C. Fr. Ruth continues as director general.

In the OSV bulletin the council expresses the hope that "under this new arrangement . . . there will be no further delay in handling letters and filling orders."

Included under reminders to reduce the work of the acting secretary general is one that nick names should never be used on applications, and that there is more than one Burlington in the United States.

Each chapter (there are about 325) is being assessed two dollars to underwrite the expense of having a full time secretary.

The English Guild of the Servants of the Sanctuary and the Scottish Guild of Servers have affiliated with OSV, thus completing the Anglican Communionwide fellowship of acolytes and servers, which includes more than 15,000 active members.

Clergy council members elected: A. J. duBois, S. W. Hale, H. L. LeMoine, H. C. Beck. Lay: C. M. Swan, H. C. Barlow, Walter Coleman, W. W. Gaskill, G. E. Garlick. Bishop Loring of Maine continues as chaplain-general.

ORTHODOX

Russian Patriarchate Wins

The Patriarchal Russian Orthodox Church in America may retain possession of St. Nicholas Cathedral in New York. The decision was made in a three-to-two ruling of the Appellate Division of the New York State Supreme Court (not the highest court in the state).

The ruling dismissed a suit brought by the Russian Orthodox Church of North America against the Patriarchal Church which took possession of the cathedral in 1944. The Russian Orthodox Church of North America does not recognize the authority of the Moscow Patriarchate. [RNS]

INDIA

John Richardson of Car Nicobar

By GRACE WEST*

In the Cathedral of St. Paul, at Calcutta, an historic service took place on January 15th last. On that Sunday the Metropolitan, the Most Rev. G. C. Hubback, assisted by the Bishops of Assam and Rangoon, with Rangoon's Burmese and Karen assistants, consecrated John Richardson, of Car Nicobar, Bishop in the Church of God.

Seen from the air, as I last approached it, Car Nicobar is a tree-clothed scrap of land, looking almost square and with curving bays of surf-bordered sand indenting its sides. About 16 hours by ship to the south of the Andaman Islands, it is almost entirely covered with coconut palms—the staple food, the livelihood, in the form of copra, and, until quite recently the only currency of its 9,000 and more inhabitants. Lying like a flat pancake on the sea, it rises from great ocean depths, for Car Nicobar is an outcrop of the mighty Himalayas, whose towering peaks continuing as lower ranges through the south of Burma, submerge in the waters of the Bay of Bengal to emerge as the Andaman and Nicobar Islands and to terminate in Java and Sumatra.

WHAT KIND OF ANIMAL?

Car Nicobar lay on the ancient Chinese trade route to the West. Mentioned by Ptolemy, the geographer, in A.D. 420, it has been mentioned very little since. On that little known island some ship-wrecked mariner, reaching the shore, would see a brown body disappear into the jungle, with a loin cloth tied at the back so as to resemble a tail, and would wonder what kind of animal he had seen.

The occasional Portuguese trader visited Car Nicobar in the 16th century. In the 17th, Jesuit priests sought to convert its people; but the hot, steamy malarial climate and lack of European food and medical care took the toll of their lives, and the bare-skinned Nicobarese remained under the control of all-powerful witch doctors and wizards. Moravian missionaries in the 18th century fared no better than the Jesuits; and the only trace of the presence of Danish missionaries in the 19th century is some wooden fences built in the Danish way and protecting the pineapple and yam gardens of the Nicobarese from the rooting pigs.

But the main current of history has passed the Nicobars by. As the waves



BISHOPS: (Left to right) Bishop Ah Mya, Bishop Aung Hla (assistants to Bishop of Rangoon), the Metropolitan, the Bishop of Rangoon, Bishop Richardson, and the Bishop of Assam.

broke on the reefs, as tides ebbed and flowed, as tropical rains beat upon the earth and fierce gusts of wind curved the tall palms into swaying arcs, while nations rose and fell, the life of the island has gone on year after year—as now it goes on, far from the warring ideologies of this age. Yet who can tell how much the work of these devoted men through the centuries prepared for the great movement of the Spirit that is now sweeping the island?

ONE MAN

While Britain administered Car Nicobar as part of the great Indian Empire, her representatives found that the only way to get work done by the somewhat work-shy islanders, or to enlist their co-operation in any enterprise, was through one man. The Japanese during their war-time occupation, discovered that, when they wanted to build a road round the island, a jetty at Malacca, or lay



BISHOPS WIVES: Mrs. Richardson and Mrs. West.

down an airstrip, even they must approach the same man to obtain the necessary labor.

Now that the island is under the Indian Government, its administrators find themselves under the same necessity. For this is a man whom all love and all trust. The man is John Richardson and, under God and with the help of his newly-ordained priest, Ezekiel, and his two Deacons, Watchful and Benjamin, he has been the means of the conversion of two-thirds of his people. Soon he hopes, the whole island will be a living part of the Holy Catholic Church.

Around the year 1900, Solomon, a catechist schoolmaster from Madras, went to Car Nicobar. One of his brightest pupils well remembers his schooling. It was by rote and in English: "C-A-T, cat, C-A-T, cat." John Richardson, whose education thus began, was further trained in Burma. Little did John or his teachers know to what this training was to lead; for there came a day many years later, in 1934, when the Bishop of Rangoon, then the Rt. Rev. Norman Tubbs, convinced of his quality, took the opportunity to pluck John Richardson off the S. S. *Maharaja* and, while she lay anchored in the port of Rangoon, ordained him deacon and priest. He was the first Nicobarese ever to be ordained to the sacred ministry.

Before the Japanese war, the whole island lay under a heavy pall of ignorance and superstition except for its eastern tip where stood a Church, a school, and the beehive-shaped, thatched homes of a few hundred Christians at Mus. The Japanese beat and tortured the Christians, suspecting them of being British spies. About half were killed, including John Richardson's son. Finally, one night John Richardson himself lay bound and awaiting execution in company with Ezekiel, Abednego, the schoolmaster, and several others. All through the night they heard the murmuring whisper of each other's prayers as they prepared to meet the end. At early dawn John Richardson was taken to Japanese H.Q. to be told that he was free, at the good pleasure of the Emperor of Japan, who had decided that the war should end.

2000 TO 6500

When I first visited Car Nicobar in June 1947, with my husband the present Bishop of Rangoon, we found that the number of Christians, all of whom had been baptized by John Richardson, had then risen to over 2000. The blood of those war-time martyrs was proving to be the seed of the Nicobarese Church. The first white coral Church had been erected at the southern end of the island by Edward Ku-Chat, Headman of

*Mrs. George West, wife of the Bishop of Rangoon.

Kakana, in memory of his brother, the first to be killed by the Japanese.

Six other daughter Churches of the original Church at Mus had been built of wood and thatch in the villages round the coast. In each we saw perfect cleanliness and order, the altar linen scrupulously clean and the registers tidily kept. Two years later, in May 1949, when we succeeded once more in reaching this very inaccessible spot, the Bishop found that there were 6,560 names listed as baptized persons. He has confirmed nearly 1,800 and John Richardson now has a thousand more ready for confirmation.

John Richardson's young wife, Ethel, accompanied her husband to Calcutta. While her husband has guarded, guided and led his people, she is beginning to see how much depends on the women-folk to uphold the Christian standard of marriage in a society where, in the past, an extra wife or two has not come amiss; and, since the Mothers' Union was first organized there last Whitsunday, she has given the lead on the east side of the island, while Helen, of Arong, looks after the west.

Ethel, who has never before left her native island, saw in the great Metropolitan Cathedral the solemn ceremony of Consecration to the Episcopate of her husband, John, dedicated to the service of his people. And surely there were among the unseen cloud of witnesses, Bishop Montgomery, father of the Field Marshal, who once visited Car Nicobar as SPG secretary, and George Whitehead, pioneer among SPG missionaries, with whom John Richardson cooperated in reducing the Nicobarese language to writing and in translating parts of the Prayer Book and New Testament; and with them all the boys who died at the hands of the Japanese, faithful unto death.

BISHOP RICHARDSON

A man in his late fifties, of Mongolian stock, sturdily built, quiet-voiced, authoritative, leader and servant, Bishop Richardson holds his people in his fatherly care and can very rarely be persuaded to leave them. Whether he is watching the football team give a first-class account of itself, or chanting his people's old songs as they sweep through the water in their long, narrow racing canoes, Bishop Richardson looks with proud fondness on his children in the faith.

These, his children, are a people truly without guile, who, as they come forward to receive the laying on of hands in Confirmation, expect in all simplicity to receive the Holy Ghost. Travelling a year ago by KLM plane, I chanced to meet again a Dutch businessman who had spent an hour or two on Car Nico-

bar when the ship touched in on my first visit there.

"That," he said, "was the experience of a lifetime, and never have I seen more delightful and remarkable people."

And who could better shepherd them now, when the outer world is beginning to impinge on them through radio, through the RAF radar station on the island, through the Indian Muslim traders, than John Richardson, Bishop and Father in God to his people?

The General Council of the Church of India, Burma and Ceylon met this year in Delhi and had many urgent and difficult problems before it. In the midst of them, His Grace the Metropolitan introduced an interesting item on the Agenda: the appointment of an Assistant Bishop. Then spirits began to rise. The Council heard a story and came to a decision. The story was of Car Nicobar and was greeted with spontaneous applause; the decision that John Richardson should be made Bishop was unanimous. The Metropolitan's faith and foresight were fully endorsed by the General Council.

And what of the future? John's aim is not only the conversion of the whole island, but the carrying of the Gospel "to regions beyond": to the neighboring isle of Nancowrie, to Teressa, to the dark island of Chwra, home of witch doctors and wizards, which in the past has cast a cloud of fear over its neighbors.

CHINA

By the Rev. ERNEST H. FORSTER

No Nominees

Nobody was nominated for the bishopric of Wan-gan (missionary district of Anking) at the synod held last month. Instead each delegate was asked to record his choice on a ballot. When the ballots were opened and counted, the Rt. Rev. Robin C. T. Ch'en had been unanimously elected. Bishop Ch'en is the Presiding Bishop of the Church in China, and assistant bishop of Wan-gan. As diocesan he succeeds Bishop Craighill, who resigned last year.

The synod, which was the first for the diocese of Wan-gan in 14 years, met in Shanghai. Considering travel difficulties that city seemed to be the most accessible for delegates. They assembled at St. Mary's Hall.

The sessions of the Wan-gan were conducted amid the sound of crashing bombs and anti-aircraft shells, and the air raids continued throughout the meetings of the synod of Kiangsu (missionary district of Shanghai) which immediately followed the Wan-gan synod. Kiangsu elected the Rt. Rev. Keh-tsoong Mao [L. C., March 5th] as its dioc-

esan to succeed Bishop Roberts. The decision came on the second ballot. The first had given Bishop Keh-tsoong one less vote than he needed for a necessary majority. (Bishop Mao: 28 clerical and 34 lay; the Rev. Stephen H. P. Wei, rector of All Saints' Church, Shanghai, 14 clerical, and 7 lay; the Rt. Rev. T. K. Shen, dean of Central Theological school: 2 clerical, 6 lay.)

The synods, of Wan-gan and Kiangsu, in electing native diocesans, have ceased to be missionary districts of the American Church.

Missions Treasurer Ordained

March 3d was the date scheduled for the ordination of Charles P. Gilson to the diaconate by Bishop Roberts. Mr. Gilson hopes to return to the States for further study as soon as he can be relieved of his duties as mission treasurer in China.

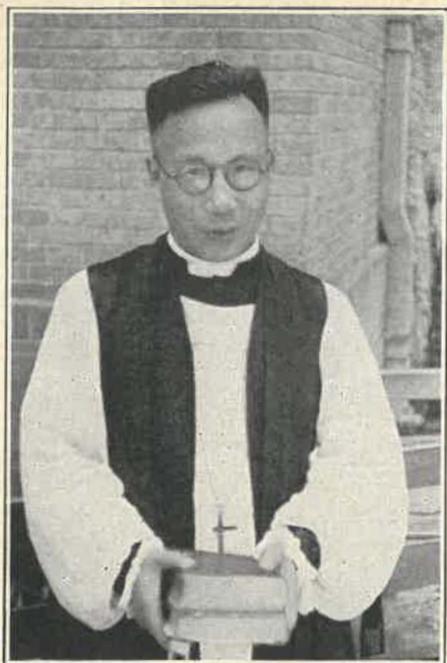
New Men

Central Theological school, Shanghai, graduated its first class of students since its reorganization three years ago. Certificates were presented to six men at a Communion service which was held in the school chapel on February 2d. Of the graduates, four are from the diocese of Honan, which is affiliated with the Canadian Church, and two from the diocese of Kiangsu. The four Honan students returned to their diocese soon after the graduation and are hard at work for the Church there. The two Kiangsu graduates were ordained deacons in All Saints' Church, Shanghai, by Bishop Roberts on January 25th.

At the same service, Dr. Enoch E. N. Chao, was ordained deacon under the canon for ordination in special cases. He is one of the early graduates of Peking



BISHOP CH'EN: Wan-gan.



BISHOP MAO: *Kiangsu.*

Union Medical College and has been practicing medicine in the important country town of Liyang.

JAPAN

Hospital Progress

Since the fire in December which destroyed much of the temporary barracks hospital of St. Luke's International Medical Center in Tokyo [L. C., January 8th], the staff has been able to resume work for outpatients in the undestroyed part of the building. Superintendent Yoshio Ohira reports that the number of outpatients has been increasing until an average of 500 is being handled each day in the limited quarters.

The first unit of St. Luke's rural public health clinic, in the Kiyosato community center, has been completed and is being opened this month.

ENGLAND

Freedom for the Church

Four "essential freedoms" for the Church of England were demanded by the Archbishop of York in a new book, *Church and State in England*.

The Archbishop asks that the Church be given voice in appointment of bishops, and that it be given the right to revise worship without seeking approval of parliament.

He also calls for the right to replace the "obsolete" Code of Canons by "a coherent, intelligible, and practical system of ecclesiastical law."

The fourth demand is for a new court of final appeal to replace the judicial committee of the Privy Council in dealing with ecclesiastical offenses.

To the Cross —

And Beyond

By Edith C. Judd

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."
(John 14: 27)

IT is a spiritual thing, the Lord's gift of peace, not to be compared or confused with national or worldly peace. It can be found on earth only in the hearts of those who have learned the love of Christ; for it is His love abiding in us, speaking sweetly and strongly to our spirits, that gives us the "peace that passeth understanding," that causes us not to fear "though the earth be moved, and though the hills be carried into the midst of the sea"; that gives us untroubled hearts in the midst of great dangers, that lightens every dark path; for in that inner peace we can see the light of His countenance and feel the sure and steadfast guiding of His hand.

The Lord's gift of peace is offered to all, but only those who obey His command, "Follow me," can possess it in fullness. To follow Christ is to enter into *His* life and live *His* life to the uttermost, knowing its hardship and suffering as well as its overwhelming joy; for His peace is a foretaste of the Kingdom of Heaven, planted in our souls by His Most Holy Spirit, who is our guide and comforter and who condescends to make His temple in the body of mortal man.

LESSONS LEARNED

Those who treasure in their hearts the gift of His peace have learned, first of all, the lesson of humility and meekness in service to their bretheren, as part of their service to Him. Joyfully have they submitted to His cleansing — the washing of their feet from the world's contamination. They have heeded His commandment to love one another, even as He loves us. They have heard Him speak of the many mansions in His Father's house and have clung to His promise, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." They have learned to know the Father through Christ, His beloved Son and our Redeemer, and they have learned to utter prayers of power in His Name, for He said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it

shall be done unto you." They love Him — therefore they keep His commandments.

Also they know their Lord as "the true Vine" to whom they are as grafted branches. Obediently and joyfully they suffer the pain of His careful pruning, that they may bring forth the "much fruit" that He desires for the glory of the Father.

They have been chosen as His friends, whom He warns and prepares to expect great trial and persecution. He hides nothing from them of the good, or the evil that will happen; yet He comforts them in gentle tenderness, so that they can look beyond all trouble to a glorious end: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

So it is that we are prepared for peace, and so it is that we try to follow Him in all things through life, as we follow Him through Holy Week each year, living again, in renewed penitential and loving remembrance, the full history of Passiontide.

SEVENFOLD PRAYER

In spirit we walk with Him toward that ancient Garden of Gethsemane. We hear His blessed voice lifted in prayer to His Father; that prayer of love for His own; sevenfold in its petitions — seven the number of perfection:

"Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.

"O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

"Sanctify them through thy truth: thy word is truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

(Continued on page 13)

The Blessed Virgin Mary



NE of the memorable incidents of the meeting of the World Council's Faith and Order Commission at Chichester last summer was the devotional service conducted by a priest of the Eastern Orthodox Church. Despite the overwhelmingly Protestant makeup of his congregation, he invoked the saints in general and the Blessed Virgin Mary in particular, with the ease and familiarity characteristic of our Orthodox brethren, who have never questioned the reality of the Communion of Saints. It must have been a revelation to many present to hear, perhaps for the first time, our Lord's Mother addressed as a living person, free from the extravagance of Roman Catholic popular devotion on the one hand, and the Protestant conspiracy of silence on the other.

Why do Episcopalians so generally acquiesce in that strange conspiracy of silence? We affirm our belief in the Communion of Saints every time we recite the Creed. We recognize that our Lord was "born of the Virgin Mary," thus acknowledging the unique relationship of the Blessed Virgin to our divine Redeemer. Two of her traditional festivals—the Purification and Annunciation—are red-letter days in our Prayer Book calendar; and three others—the Visitation, Nativity, and the Conception—are black-letter days in the calendar of the Church of England. Our hymnal contains praises to her who is "higher than the cherubim; more glorious than the seraphim," and the English hymnal contains more of them.

(One is reminded of the reply attributed to Bishop Gore when someone asked him if "Hail Mary" wasn't dangerously close to Romanism. "It's dangerously closer to St. Luke's Gospel," replied the distinguished Anglican theologian.)

Yet it is a strange and unfortunate fact that you can listen to sermons in Episcopal churches every Sunday in the year, even in the weeks in which the Prayer Book festivals of St. Mary occur, and never hear so much as a kind word for her who is the pattern of all Christian motherhood—though some churches that neglect the Annunciation do not hesitate to observe the synthetic flower-and-candy Mother's Day that Protestantism has substituted for it.

Undoubtedly the reason for our neglect of the Blessed Virgin is the extravagant devotion of our Roman Catholic brethren, who have virtually made Mary a semi-divine mediatrix between God and Man. Excesses verging on Mariolatry at the time of the Reformation led to the expunging from the Anglican liturgy of all invocation of the saints. The Roman Church itself corrected many abuses in its counter-

Reformation. But in 1854 the Vatican Council made belief in the Immaculate Conception of Mary obligatory for Roman Catholics, though this doctrine is supported by no scriptural evidence, was not held by the early Fathers of the Church, and was expressly repudiated by St. Thomas Aquinas. And now in this papal Holy Year 1950, it is widely believed that the Assumption of Mary into heaven will similarly be declared *de fide* for Roman Catholics. (It would be the height of rashness for any Roman Catholic to question the Assumption even now, though again there is no scriptural or ancient evidence for the doctrine, which, like the Immaculate Conception, is at best a pious opinion.)

But neither the excesses of Romanism nor the silence of Protestantism are adequate excuses for our own neglect of the Blessed Virgin Mary. If she is a saint—and the New Testament, the Creeds, the Councils of the Church, the Book of Common Prayer, and the universal tradition of the Church all bear overwhelming testimony to that fact—then she is indeed the very queen of saints. For it was by her humble acceptance of the stupendous destiny revealed to her by the Angel of the Annunciation that she enabled the Son of God to take upon Himself our human nature. "Behold the handmaid of the Lord," said Blessed Mary; "be it unto me according to thy word." . . . "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

We should like to see, in our Episcopal churches, both more information about the Blessed Virgin Mary, and more devotion to her. We are confident that most of our lay people would welcome the former, and that a clearer understanding of the subject would lead to the latter.

That there is widespread potential interest in the subject is shown by the popularity of such a book as *Mary*, by Sholem Asch, which has become a best seller. But this is a secular book; of the religious and spiritual significance of the earthly life of Mary, and of her continuing intercession beyond the grave, most Churchmen are appallingly ignorant. The average man in the pew, we venture to say, does not know the difference between the dogma of the Virgin Birth, which is set forth in the historic Creeds, and the doctrine of the Immaculate Conception, which only the members of the Roman obedience are required to believe—though others may do so, if they so desire.

As to devotion, we may not be able to revive the simpler kind of faith so beautifully pictured in such a work of art as Millet's *The Angelus*; but our spir-

itual life would be enriched if we added to our personal devotions a similar memorial of the Incarnation, at least occasionally. Such a prayer as the "Hail Mary," in the words of Holy Scripture with the petition, "Holy Mary, Mother of God, pray for us," is a part of our universal Catholic tradition. The title "Mother of God" goes back to the third Ecumenical Council, and the request for her prayers "for us sinners now and in the hour of our death," is fully justified by our belief in the Communion of Saints and our confidence in her holiness and her continuing interest in the work of redemption in which her humble acceptance of her unique vocation played so vital a part.

"We cannot bear too reverend a regard unto the Mother of our Lord," wrote Bishop Pearson, discussing this whole question, "so long as we give her not

that worship which is due unto the Lord Himself."

The Blessed Virgin Mary is human, not divine. But in her life she exhibited to the highest degree the acceptance of the divine will for the redemption of our common humanity. Rightly does the collect for the Annunciation link the angelic message to Mary with the doctrines of the Incarnation, the Crucifixion, and the Resurrection—three mighty acts in the great drama of the Redemption, in which the Blessed Virgin played a vital part on behalf of all mankind:

"We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen."



THE EDITOR'S Window this week is a small oval one on the top floor of the House of the Redeemer—a wonderfully quiet spot for retreat and rest in the heart of the busiest city in the world. Here I have had the privilege of sharing in a weekend retreat conducted by the Rev. Lincoln Taylor, OHC.

This comfortable and well-equipped retreat house, given by Mrs. Shepard Fabbri, is a splendid thing for the New York metropolitan area. Here, under the direction of the Sisters of St. Mary, is a peaceful oasis to which men and women, in groups up to fifteen or twenty, may come for spiritual refreshment and reorientation, under the leadership of skilled physicians of souls. Would that every diocese had such a retreat center, and that many more Church folk knew the peace and serenity to be found in a well-conducted retreat. If you have never attended one, you don't know what you are missing.

What is a retreat? There are many devout souls, good practicing Churchmen, who either don't know what a retreat is or have only the foggiest notion of it. Bishop Block likes to tell the story of a vestryman whose rector suggested that he attend a retreat. "Retreat?" he asked in astonishment. "Good Lord, rector, you just signed me up for the Forward Movement!"

Essentially, a retreat is an answer to our Lord's invitation,

"Come ye apart into a desert place and rest awhile." In order to hear the voice of God two things are required: solitude and silence. Most of the time we cannot hear God speak to us because we are too busy, and we talk too much ourselves. Even in our prayers, we do the talking, and seldom pause to listen for God's answer. We act as if we were at a microphone and God had only a receiver. In a retreat, the strict rule of silence makes it possible to pray to God, and to receive His answer.

Usually, the retreat conductor gives a series of meditations, and conducts services of Morning and Evening Prayer and the Holy Communion. He is also available for conferences and confessions. But most of the time the retreatant is left free to establish contact with God in his own way—through reading, prayer, meditation, and just quiet thought and listening.

That's what a retreat is. It may be for a day (though that is really scarcely long enough) or for several days. It really takes at least twenty-four hours to get into the swing of it, because it is an unusual experience for most of us to keep our bodies quiet, our mouths shut, and our ears and hearts and souls open. But it's well worth while, for it strengthens the sinews of the soul, while it quiets the nerves, rests the body, and stimulates the mind. Ask anybody who's made a good retreat; or better yet, try it yourself at your earliest opportunity.

Clifford P. Morehouse

To the Cross

(Continued from page 11)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

In spirit, we enter with Him into the Garden and witness His agony, His betrayal, and His arrest. We witness the heavy lethargy of His weary disciples and His pitying sorrow, "Could ye not watch with me one hour?"

"Follow me," said our Lord, and follow Him we must if we would feel His peace. We must follow Him onward to

the mockery, the scourging, the trial, the desertion and denial of His disciples, and to His condemnation.

WAY OF THE CROSS

Then, indeed, must we pray for strength, for the Way leads to the Cross. Can we bear to follow Him there? We weep at the foot of the Cross; nay, if we truly follow Him, we shall want to raise ourselves to share His utmost suffering in the hiding of His Father's face. The dreadful moment is past. At last His Spirit rests in peace. "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid."

Then—silence. The silence of entombment, and yet in the midst of sorrow, joy is present: "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."

"Follow me." Into the silence we follow, knowing that in the silence, in our perfect submission to His will, we shall truly know His peace. His peace, that prepares our hearts for the dawning of the Day of Resurrection, when in the early morning light we shall behold Him alive, and shall be like Him; for we shall see Him as He is, and be received into His glory.

Full Steam Ahead

By William T. Kirk

¶ *William T. Kirk is one of 15 laymen, who under the direction of Ted Gannaway, studied the Church's program and then relayed their knowledge and inspiration to groups of other laymen all over the country. Mr. Kirk is a vestryman of St. Peter's Church, Morristown, N. J., a member of the standing committee of the diocese of Newark, and a member of that diocese's laymen's committee. He is a member of the New York Stock Exchange.*

LAST September a letter from the Rev. Arnold M. Lewis advised me that I was wanted and needed at a Laymen's Conference to be held at Seabury House in October. The case was strongly put, allowed no refusal or question on my part, so I accepted.

I arrived on Friday afternoon and soon met a group of fellow laymen from all over the country. What a fine crowd of two-fisted, attractive, enthusiastic, and well informed Churchmen they

were — Johnny Merrifield, the insurance man from Oregon, who always had something to say or to joke about; Jim Smith from Alabama and all his football stories; Bill Price from Connecticut and his TWA tariff problems; Arthur Atha, prominent attorney from New York; Byron Miller of Greenwich and Bethlehem; Charles (Micky) McCrae, contractor from Oklahoma; Chester Wells, publicity man from Grand Rapids; Stewart Cushman, Chicago insurance man who was full of General Convention and its budget problems; Al Roberts from St. Petersburg with his Southern accent; Bert Parker, insurance man from Corpus Christi; Phil Stafford, treasurer of the diocese of Massachusetts; John Leach, advertising man from St. Louis; Ralph Kennison, utilities director from Augusta, and finally Dr. Lewis B. Franklin who was treasurer of the National Council for so long and who contributed much valuable information to our discussions.

After supper I had a fortunate opportunity to smoke a pipe and take a stroll with our Presiding Bishop, the Most Rev. Henry K. Sierrill. He told me his plans for the Episcopal Fund, its board of directors, which is most impressive, and gave me his ideas of the new budget and how small it is in comparison to various educational endowment drives.

SCHOOL STARTED

Soon after this, school started. Our "operations officer" was dynamic Ted Gannaway. He seated us all at a long table, with a reader or textbook for each one of us and proceeded "to make an estimate of the situation." Starting with his motive, the existing conflict between Communism and Christianity, he pointed out the task that confronts us. The task is that of educating ourselves and then our fellow laymen in the beliefs and work of our Church. We then prayed together for divine guidance in our task.

As the organization of the National Council divides itself into six main divisions, these were taken up in detail and the "commanders," or heads of departments, took over at the right times to answer questions and give us additional information. Each one knew his subject intimately and we learned more than we could really absorb.

This took Friday evening and all day Saturday until about 10:00 PM, with a short "liberty" to listen to the football scores on the radio.

On Sunday morning at our Corporate Communion we had the rare privilege



LAYMEN BEING TRAINED TO TRAIN LAYMEN: No more "loyal Christian Churchmen represented by their wives."

of having the Presiding Bishop as celebrant.

Then Ted Gannaway taught us how to use our charts, how to throw our voices, arrange meeting rooms, and various tricks of a master sales executive. His enthusiasm, ability, and dedication filled us with some much needed confidence.

Bishop Sherrill then gave us a talk on the work of the Church, the obligations of laymen, the great fields of opportunity in the mission fields, both domestic and overseas, and concluded with an appeal to our faith. It was simple and yet so inspiring that we all felt we could win any battle for such a commander-in-chief.

Arnold Lewis gave us our orders, which were assignments to conduct training courses in various dioceses on prearranged dates, and after lunch we left for home, with the general order to all of us "full steam ahead."

WAS IT WORTH IT?

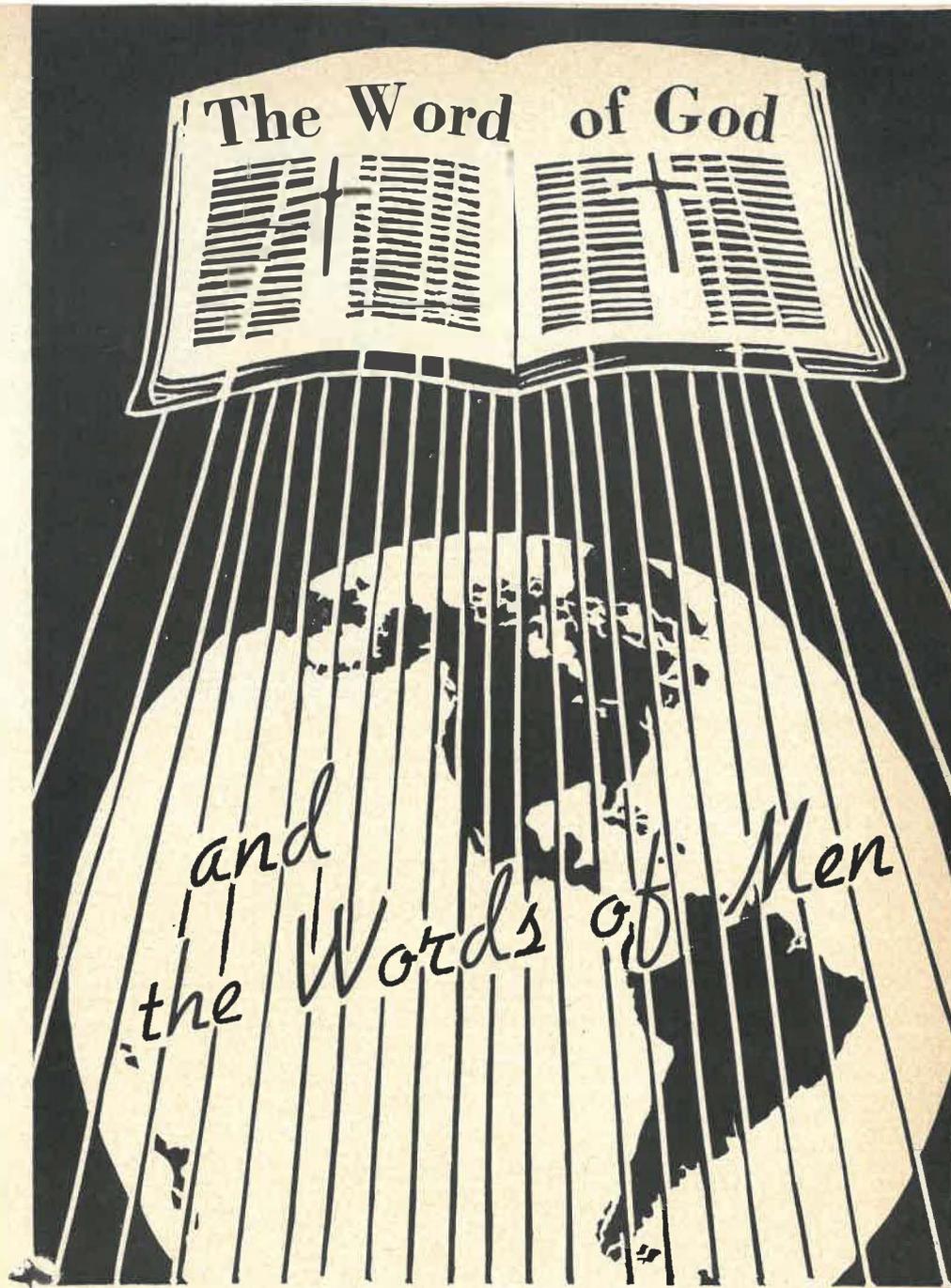
What did all this prove? Was it worth the time and effort? Have we done a good job?

Well, I can only answer for myself but my answer is a loud and enthusiastic "yes." I say this very humbly and modestly. It is not for me to judge myself. In fact, I thought long, before trying to write about this program, but the fact remains that it has meant so much to me, has become so much a part of my life this winter, that I can't forget it for a single day or keep quiet about it. I sincerely believe that it is the most important single development in our Church that I can ever remember. Our men are learning the story. They are hearing things they never knew before. They are seeing beyond their own individual parish. They are learning about dioceses, missions, at home and overseas, and beginning to sense a membership in a big national and international organization. We, trainers, are not invading the fields of theology or pedagogy, but we can tell about the missionary work, the work of Christian Education, Social Relations, Promotion, and Finance. A good layman can tell these things better than the average clergyman and should. We are businessmen, used to selling some product or service. Could there possibly be a better product?

My first assignment was to tell the story to my own Church of St. Peter's, Morristown, N. J. Our rector, the Rev. Cornelius P. Trowbridge, insisted that I speak from the pulpit because of our poor acoustics and I confess to having very wobbly knees. Once started, I found my biggest difficulty was to condense the material into 15 minutes; however, I did, and survived.

The first major assault was on the diocese of Western New York where I had a fine group of about 25 men at Buffalo. After a slow start, from my

(Continued on page 18)



The Last of Four Articles on the Inspiration and Authority of the Bible

By the Rev. Carroll E. Simcox

Book Editor, *The Living Church*



WE come now to the summing up. But there are one or two loose ends of our subject that have yet to be tied in at the right places.

First, something needs to be said about the *methods of interpretation* of the Bible: historical, allegorical, typological, etc. There is no place in this essay for a consideration of the different ways in which the Bible has been, and is, interpreted. I can only refer the interested reader to an excellent one-volume

study of this subject: Robert M. Grant's *The Bible in the Church* (Macmillan, 1948).

For our present purpose we must confine ourselves simply to the observation that it will make a great deal of difference in our conclusions whether we adopt, say, an *allegorical* method of reading, *i.e.*, interpreting, a Scripture (a familiar example of allegorical interpretation is provided by St. Paul in *Galatians* 4:22-26), or whether we read strictly and solely in an historical spirit, that is,

with a sole view to what the author of the passage intends to say and whether or not what he says is factually verifiable and logically plausible. The creation narrative in the opening chapters of *Genesis* says one thing to the reader whose sole interest in the subject is historical, and it has a very different message to the reader whose interest is teleological, concerned with the purpose of God in creation. Clearly, if all that Genesis 1 and 2 means to the reader is a mess of bad paleontology, he has followed one distinct method of interpretation; if the same passage means to another reader a profoundly reassuring and inspiring testimony that his world is a good world created and ruled by a good God, this reader has followed a distinctly different method of interpretation from that of the first.

There is no definite rule of thumb in this matter which will cover all cases. But I think that what we have established earlier in this essay about the Bible as a verbal incarnation of the Word of God in the words of men properly calls for one general principle: that our first and fundamental reading of the Scriptures should be historical. This means that any allegorical or mystical or typological interpretation we give to a Scripture will be grounded in as clear an understanding as we can get of the *historical* meaning of the passage. When, for example, we are searching the Second Isaiah's tremendous and heart-shaking words about the suffering Messiah of God, we shall try first to enter into the writer's own experience and hence into his own vision.

This is the first step in any and all true historical reading of any and all literary testimony: to see the matter from the writer's point of view and in terms of his experience.

But in the very act of entering into



the writer's mind and circumstances through sympathetic imagination we commonly learn "where we go from there." We may take *Jonah* as a good example. The moment we look at this wonderful little story critically, we see what it is in terms of literary category: a once-upon-a-time story. It was never intended as history. It is told as an edifying tale. To see this fact for what it is has one advantage, if no other: it delivers us from the mare's nest about the life expectancy of a man swallowed by a fish! The author of *Jonah* is an inspired pamphleteer with a story to tell his tribalistic countrymen about the universality of their God's love for men — even for accursed Ninevites. The moment we have seen what the author is actually about, we should have little difficulty with our interpretation and we should see clearly enough the timeless truth in this very temporal tale: the Word of God in these words of a long-forgotten man who loved God and liked to write story-sermons.

Much that is in the Bible, especially in the Old Testament, is non-historical literature by intention of the writers. *Job* is a drama; the *Song of Songs* is love poetry; *Daniel* is an apocalyptic interpretation of history rather than history in the formal sense: so likewise is *Revelation*; the *Psalms* are mostly liturgical hymns; *Genesis* is largely a collection of traditional hero-sagas; etc. The books of *Samuel* and *Kings* on the other hand are formal history. It is proper to apply to them the same canons that we apply to all historiography.

Once we have done our best to get the right historical sense of the passage we may interpret it mystically or typologically as the spirit moves us. Noah's ark is indeed a "type" of the Church of God, and it is perfectly legitimate to call the Church "the ark of our salvation." Joseph in his innocent tribulation

and final triumph is a "type" of Christ in His humiliation and glory. There is no harm, and there can be great spiritual enlightenment, in reading the Joseph story thus typologically. We may believe with perfect reasonableness that God was foreshadowing the Passion and Resurrection of Christ in His providential ordering of Joseph's affairs.

HISTORICAL RELIABILITY

There is another question we have no right to evade in this discussion, granting as we have that the writers of the Bible were fallible men; but we must deal with it only summarily. That is the question of the historical reliability of these men to the historical events they record. It makes no great difference to our faith that the author of *Daniel*, writing very late in the pre-Christian era, errs in some details of his history of the much earlier period of Nebuchadnezzar. We can correct *Daniel's* history with the greater knowledge we have today. But it makes all the difference to our faith whether or not the New Testament writers who record the Resurrection of our Lord as an objective historical fact are true or false witnesses. If they were mistaken in what they set down about this, the whole structure of the Christian faith rests upon a falsehood.

Is there any way in which we can test the validity of the Bible as a witness in this all-important matter? Such a question could not even exist as a debatable issue for the believer in verbal inerrancy. On his *a priori* premises the alleged fact of Easter is automatically "proved" by the fact that it is in the Bible. But once we have abandoned this theory of verbal inerrancy, this and every other such question concerning the actual historicity of anything recorded in the Bible must be settled on the evidence attending each particular case. In the case of the Resurrection the most cogent evidence is the simple fact of the existence of the Church. The Christian Church is the community of the Resurrection. There is absolutely no accounting for the emergence of the





Christian Church during the post-crucifixion period except on the ground that Christ did indeed rise again "according to the Scriptures" and gather around Him again His scattered little flock, even as it is written, and breathe into them the Holy Spirit. We reach this conclusion on straight historical thinking. The test of validity which we apply to the Resurrection narratives is the simple canon of sound history: any theory which alone can account for all of the known facts of the case is true.

You cannot account on any other grounds for the unquestioned fact that the Christian Church did exist from a very few days after Calvary; and at the beginning its sole expressed reason for carrying on as it did was that its Lord had risen from the dead, had appeared to His faithful, and had given them their marching orders, which they were now carrying out. We may confidently invite any skeptic to examine the evidence for the Resurrection: but he must examine it objectively and as an historian. If he can and will do this he will be compelled by the evidence — historically interpreted — to grant the fact of the Resurrection. What he will *make* of this for his own faith and life is a matter not for the Bible to settle, but for the Holy Spirit and himself, between them.

CONCLUSION

What may we say, then, about the divine authority of the Bible for the modern mind and age? Is it reasonably possible to maintain the ancient claim that this various and very human literature is in any real sense the Word of God? Must we abandon the claim altogether, or is it possible so to reformulate the claim that we neither sabotage the Christian faith at its foundation nor stifle the critical voice of reason?

It should be clear from what has gone before that I believe that an adequate reformulation is what is needed.

First of all, the doctrine of verbal in-

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of sensitivity about that death applying to us. But, here is what should shake us to our roots. That death and sacrifice by Jesus was suffered BECAUSE OF HIS LOVE FOR US. We all do know what LOVE is, and how wonderful it is to experience it in our lives. Multiply our little earthly sense of love, magnify it to a degree beyond earthly comprehension, and you begin to get a glimmering of how much Jesus loved (and loves) us,—to suffer SO for us. Somebody died for YOU. Get that into your heart! And when you let that thought grow there, you'll soon begin loving Him in return, and when you begin loving, you'll begin serving Him! And, don't you think it fair to say, that those who do not truly serve Him, do not as yet truly love Him?

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rancy of the Bible must be utterly and uncompromisingly repudiated. Reason demands this. And true reason is none other than the voice of God when it speaks as clearly as it does in this matter.

Secondly, the nihilism of the critic who assumes that the Word of the infinite God cannot be expressed in the words of finite man must be repudiated quite as uncompromisingly. The person who says this is presuming to judge what God can do and cannot do. This too is a mortal sin against true reason.

Third, we must see the Bible for what it is, and never lose sight of its purpose and nature: it is the testimony of men who are witnesses to the works of God. The Bible is not itself the Revelation: it is the witness to, and in a literary sense the organ of, the Revelation. God did not write the Bible: He caused it to be written about Him, and to the end that there should be this testimony to Him that all generations might read.

Fourth, "spiritual things must be spiritually discerned." Heinrich Heine's dictum, quoted earlier, makes the point sufficiently. The Bible is a closed book to the closed mind and the closed heart. The Holy Spirit alone can take the Word that is in the words and show it unto us; and He will do this only with those who humbly desire and firmly believe in His guidance.

And finally: we are to think of the Word of God in the words of the Bible in terms of a verbal incarnation like (but not perfectly analogous to) the Incarnation of the Son of God in our flesh. This is a great mystery. But His mysteriousness ministers not to our confusion but to our triumphant edification and final glory, if through the "internal testimony of the Holy Spirit" (Calvin) we hearken unto the Voice that speaks still from the sacred page to the mind and heart that will "be still and know."

Full Steam Ahead

(Continued from page 15)

point of view, they warmed up to the course, asked questions, followed closely and seemed to enjoy learning our story. As I took the precaution to see that no one had too comfortable a chair way in the dark background, I had the satisfaction of not putting anyone to sleep! I think of these diocesan bishops as task force commanders. Surely Bishop Scaife should be "Commander—Task Force Buffalo" and his endorsement of our program was very positive, definite, and helpful to me. One remark made to me by a layman was that along with my course the thing that most impressed him was that I gave up my favorite football game and week end at home to conduct this meeting. I only mention this, not for any personal reason of self-sacrifice,

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but because it shows the reaction of laymen being talked to by laymen.

New Jersey was next, but there I only assisted Ted Gannaway, whose modesty is only exceeded by his ability. We had a large group and did our best, but lacked the intimacy of a small gathering where the men ask questions.

The diocese of Maryland came next with Bishop Powell as "Commander—Task Force Baltimore." Another fine group of some 20 laymen from all over the diocese and all walks of life—bankers, automobile salesmen, and farmers.

It was in Baltimore that I first heard the doggerel:

"In the thickest of the battle,
In the turmoil and the strife,
See the loyal Christian Churchman
Represented by his wife."

We are out to correct this situation!

A short talk to the Canterbury Club at Princeton, some nearby diocesan talks and my travels, not travails, are over.

DIOCESAN

CENTRAL BRAZIL

Pursued, the Missionary Spirit

The new missionary district of Central Brazil held its first convocation in São Paulo, at Trinity Church, February 14th to 17th. Twenty-five lay delegates and alternates were present and 19 stayed for the entire four days.

Bishop Melcher of Central Brazil, in his convocation address, called for a missionary spirit to be pursued through larger confirmation classes, increased self-support, and the opening of new work. The laymen present pledged their full support to this program.



BISHOP MELCHER: Larger confirmation classes, greater self-support.

This is not a very magnificent effort but 15 other men of our original group have done this same thing more often and better than I. We have told the story from coast to coast. We *must* have made an impression on our great body of laymen, a reservoir of unknown strength, which when really informed and aroused can give our bishops and clergy the aggressive, positive support which they need and deserve.

For the privilege and opportunity which has been ours, credit must be given to the National Council and its staff officers.

It has been a thrilling experience. It has opened new vistas of thought and led to many new friendships. It is vital, challenging, satisfying. We have asked for divine guidance and it has been granted to us. We continue to ask it and need it. So let us not slow down but continue full steam ahead for the greatest leader, our Lord and Master, Jesus Christ.

The convocation devoted considerable time to consideration of a program for youth, deciding to "give special attention to the organization of the *União do Mocidade Episcopal** in parishes where the national program has not been used."

The convocation asked the Bishop to hold clergy conferences and to send out regular instruction on the doctrine, discipline, and worship of the Church. "In view of the interest on the part of the laymen it was requested also that lay conferences be held."

Resolutions of greeting were sent to the (then) Bishop-elect of Southwestern Brazil, Dr. Egmont M. Krischke, and Bishop Thomas, retired, of Southern Brazil.

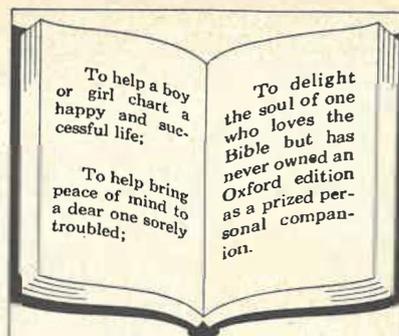
TENNESSEE

No Spring Canvass

Tennessee is not going to have a supplementary canvass in spring. It has already notified National Council that it accepts an expectation of nine per cent above the total asking for the augmented budget of General Convention. At its convention in Knoxville, January 18th-19th, the diocese adopted the largest missionary budget, diocesan and general, in its history. The whole financial program of \$144,000 was subscribed in the canvass of last fall.

At the convention two missions were advanced to the status of "aided parish," St. James's Greeneville (which plans to celebrate its centenary on St. James's Day this year) and Emmanuel, Memphis (the first Negro congregation to

*Union of Episcopal Youth.



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make this step in the history of the diocese). Thankful Memorial Church, Chattanooga, reduced to aided status in 1936, was restored to full parochial rank. Admitted to the convention as a newly organized mission was Trinity, Gatlinburg

The 119th convention will meet in St. Mary's Cathedral, Memphis, January 24, 1951.

ELECTIONS: Standing committee (clerical): P. A. Pugh, P. R. Williams, H. R. Sherman, Jr.; (lay): Henry Sharp, A. N. King. New members of the Bishop and Council (clerical): G. A. Fox, P. R. Williams, W. E. Sanders; (lay): W. S. Keese, Jr., Philip Davidson, J. W. Harris, Jr., and I. S. Bodden. Other diocesan officers were reelected.

Deputies to provincial synod (clerical): G. H. Murphy, P. A. Pugh, G. S. Usher, W. E. Sanders, J. N. Mitchell, St. J. A. Simpkins, Jr.; (lay): S. B. Strang, A. Crowover, Jr., W. B. Stevens, C. M. Seymour, F. Powell, Jr., J. L. B. Forrester. Alternates (clerical): Elmathan Tartt, Jr., J. R. Sharp, R. A. Kirchhoffer, Jr., Roddey Reid, Jr., E. N. Höpper, G. E. Harper; (lay): Cartter Patten, Philip Davidson, S. T. Beasley, T. K. Robinson, Paul Watson, O. B. Braithwaite.



BISHOP KINSOLVING: Keeping pace.

TEXAS

Diocese Leads in Postulants and Candidates for Holy Orders

Confirmations in the diocese of Texas have reached a high of more than 2,100, and the diocese is said to have more candidates and postulants for Holy Orders than any other diocese or district in the Church. The record-breaking totals were announced at the 101st annual council of the diocese, meeting at St. Paul's Church, Waco, January 22d to 24th.

Missions admitted into union with the diocese included St. George's, Austin; St. Francis'-in-the-Fields, in the Memorial Park area of Houston; St. James', Austin; St. Francis', Prairie View, seat of the Prairie View University for Negroes; and All Saints', Galena Park, in Houston. St. Michael's, Houston, is in the last stages of formation. St. Peter's, Pasadena, Tex., was admitted to parish status.

The Rev. William Byrd Lee Hutcheson was made a canon of Christ Church Cathedral, Houston.

ARIZONA

Construction Work is Part of the Long-Range Program

A widespread building program that will endeavor to keep pace with the growth of Arizona's population is an important part of the district's plan to achieve diocesan status, Bishop Kinsolving of Arizona stated at the convocation of the district held the middle of February at Epiphany Church, Flagstaff, Ariz.

In order to bring about the building of churches and rectories which are badly

needed in many places in the state, laymen's committees will be set up in parishes and missions and will work under the direction of Mr. Frank Dickinson of Phoenix.

The recent gift of \$25,000 from the United Thank Offering fund of the national Woman's Auxiliary will enable the mission at Fort Defiance to increase its work among Navajo orphans, the Rev. David W. Clark reported.

ELECTIONS. Delegates to Synod, clerical, R. L. Sumner, R. A. Kurtz, Douglas and E. O. Gallagher; lay, G. F. Myers, Dr. J. R. Newcomer, Dan Gerrard. Alternates, clerical, G. E. Wharton, R. P. Frazier, M. T. Kelsey; lay, Mrs. Sam Morris, C. P. Donnell, H. C. Autenrieth.

Executive council, Dean James W. Carman, the Rev. D. C. Trimble, the Rev. Mr. Frazier, Mr. Scott Appleby, Mr. Myers, and Dr. Newcomer.

WESTERN MICHIGAN

Diamond Jubilee Convention Stresses Forward Movement

Notwithstanding the fact that traffic in Western Michigan was almost at a standstill because of one of the worst sleet storms in history, delegates to the diamond jubilee convention of the diocese managed to arrive in time for the opening session in St. Mark's Cathedral, Grand Rapids, on January 24th.

The Bishop in his annual message stressed the importance of religious education and of a strong building fund. The diocese has had an extensive building program during the past year, with projects costing more than \$83,000. The Bishop proposed a plan to raise about \$75,000 from individuals—no general campaign, but a quiet, personal effort to replenish the building fund. In this connection he suggested that a survey be made to outline a course of progress for the next 10 or 15 years.

ELECTIONS: Delegates to Provincial Synod, clerical, J. G. Carlton, D. E. Rose, L. M. Brown,



BISHOP QUARTERMAN: *Keeping step.*

W. W. Reed; lay, J. B. Ladd, C. R. Dibble, C. C. Wells, T. J. Ramsdell. Alternates, clerical, Michael Mubdrat, C. E. White, N. W. Holland, R. L. Stevenson; lay, Robert Winchester, L. B. Genebach, Robert Leever, Balfour Augst.

NORTH TEXAS

75% Increase

The missionary district of North Texas has accepted a 1950 quota that falls exactly \$22 short of being a 75% increase over its 1949 quota. The 1949 amount was \$4,600, the 1950 amount is \$8,028. Bishop Quarterman of North Texas sees the increase as an indication that the missionary districts are keeping step with the enlarged missionary program.

OHIO

Record Number of Confirmations Reported at Convention

The largest number of confirmations in any single year in diocesan history was reported at the convention of the diocese of Ohio, held in Cleveland on January 31st. Approximately 2,000 persons were confirmed during 1949, Bishop Tucker of the diocese stated during his annual address at Trinity Cathedral.

Bishop Burroughs, Bishop Coadjutor of Ohio, outlined plans for the spring campaign. An objective of \$104,484 will provide for the quota assigned by the National Council and a like sum for extending diocesan activities in missions, chaplaincy work in public institutions, and in Christian education.

St. Andrew's Church, Barberton, and St. Peter's, Akron, were admitted into union with the diocese as parishes. A bequest of \$60,000 from the late Dr. Clara Hyde Gillard of Port Clinton will assist in the construction of the new St. Barnabas' Church, Bay Village.

ELECTIONS: Provincial Synod, clerical, Dr. Maxwell Dowell, F. B. Sayre, Jr., G. R. Hargate, A. J. Rantz; lay, Kenneth Thomson, Frank Belden, E. C. Ames, J. R. Micheltree.

PARISH LIFE

Non-Believer Gives 300 Hassocks

For some months, the Rev. Louis Perkins of St. John's Church, Auburn, N. Y., had been ministering to a dying woman. Just before death came, she asked to be baptized.

The woman's husband was a non-believer. One Sunday, shortly after his wife's death, he came to church. In the course of a talk with the rector he said, "I am impressed with what you are doing. I have never done anything to help this church, but after an inspection, I find that you badly need new hassocks. Here is \$1,200, which will help you buy 300 of them, for I understand they are \$4.00 a piece." The rector has promised not to reveal the man's identity.

SCHOOLS

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An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

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(Episcopal)

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COLLEGES

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A co-educational liberal arts, pre-professional, and teacher education, Church College. B.A. degree. Tuition \$175 a semester. Applications now being accepted for September 1950. Write: Office of the Registrar, Canterbury College, Danville, Indiana

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Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 350 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee — \$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address: The CANON PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

**ST. PAUL'S SCHOOL
Garden City Long Island, N. Y.**

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Scholarships Available
Write to Director of Nursing
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685 High Street Newark 2, N. J.
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NOTICES

MEMORIAL

In Memory of

S. Brown Shepherd, Jr.

MARCH 26, 1906—JULY 8, 1940

son of

S. Brown and Lilla Vass Shepherd

.. ave you grown wise

In things you wished to know—

My little son

Of not so long ago?

I seem to hear

The echo of your feet

At any turn

Upon a shattered street.

Have kindly hands

Familiar with the past

Rebuilt yours

A safety for the last?

Does One "advance

In shining truth" to you

As speed my prayers

Along the aisles of blue?

My little son

Of not so long ago—

Have you grown wise

In things you wished to know?

—Lilla Vass Shepherd

March 26, 1950.

CLASSIFIED

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USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

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FOR IMMEDIATE CASH SALE and removal from Church—Three manual organ of 30 stops, 20 sets of pipes with 5 horsepower completely rebuilt Orgble and Electric Specialty generator. Price \$1,000 for immediate action. Reply Box P-400, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

DEATHS

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

Robert Tarrant McCutchen, Priest

The Rev. Robert Tarrant McCutchen, chaplain of the Mont Alto State Tuberculosis Sanatorium, South Mountain, Pa., died February 21st. He was also chaplain of State College Forestry School, Mont Alto, Pa., and vicar of Christ Church, York Springs, Pa.

Fr. McCutchen was born in Beloit, Wis., November 4, 1881. A graduate of Lewis Institute (Chicago), Hobart College, and Nashotah, he was ordained to the diaconate and to the priesthood in 1907 by Bishop Webb. He was married to Frances Heyer that same year.

After having served churches in Wisconsin for several years, Fr. McCutchen went to the Philippine Islands, where he served in Sagada, Zamboango, the Moro Mission and Jolo, for ten years. He was rector of Trinity Church, Victoria, Texas, 1921-1926; rector of Trinity Church, Hattiesburg, Miss., 1926-1929, and rector of Trinity Church, Shamokin, Pa., 1929-1936. From 1934 to 1936 he was archdeacon of the archdeaconry of Williamsport.

He is survived by Mrs. McCutchen, a son and a daughter.

Hiedel Howett Wentz

Hiedel Howett Wentz, senior warden of St. Andrew's Church, Buffalo, died on January 27th, at his home in the Hotel Stuyvesant.

Mr. Wentz, who had been treasurer of the Buffalo Assembly of the Brotherhood of St. Andrew, had been active in the work of the Brotherhood and a communicant of St. Andrew's since he came to Buffalo nearly 25 years ago. He was also a lay reader in the diocese. He is survived by his wife, Mary Gardner Wentz.

A solemn High Mass of Requiem was sung in the presence of Bishop Scaife of Western New York.

William Adams Kissam

William Adams Kissam, senior warden of St. Thomas's Church, New York, died on January 29th, at the age of eighty-two.

Mr. Kissam was born in Brooklyn, in 1868, the son of Samuel Hamilton Kissam and Sarah Pinckney Kissam. He graduated from Williams College in 1889. In 1896, with the late Hamilton McKown Twombly, he founded the South American Development Company, to develop the gold resources of Ecuador.

He served as President of the company until 1939, when he became Chairman of the Board of Directors.

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FINEST PURE IRISH LINEN for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Waxt" thread. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$6.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

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CHAPLAIN. General institutional work. Large City Mission. Eastern city. Age 40-45 years. Must be moderate Churchman. Present salary \$3000. plus \$300. for house. Promising future for right man. Reply Box P-395, The Living Church, Milwaukee 3, Wis.

WANTED: For Church School which insists on all masters being Churchmen—Experienced English master; also master for Spanish, French, and Latin. Must be able to assist in sports. Reply Box P-403, The Living Church, Milwaukee 3, Wis.

SUBURBAN CHICAGO PARISH seeks hard working experienced curate. Moderate churchman. Salary commensurate with experience. Reply Box T-396, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST-CHOIR DIRECTOR available for full-time position, Anglican, experienced, English diploma, excellent references. Reply Box G-402, The Living Church, Milwaukee 3, Wis.

PRIEST available for July-August. One or both. Reply Box H-401, The Living Church, Milwaukee 3, Wis.

PRIEST in California desires to correspond with clergyman who might be interested in exchange; Moderate churchman; salary \$2400 and rectory. Reply Box P-404, The Living Church, Milwaukee 3, Wis.

CANADIAN PRIEST, 41, P.B. Catholic, Married, Parochial and Military Experience, seeks parish in the East. Available in May or June. Reply Box H-394, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Special rate for Church groups. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence, R. I.

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CHANGES

Appointments Accepted

The Rev. Dr. Henry M. Eller, priest of the diocese of Olympia, is serving as locum tenens at St. John's Church, Boulder, Colo.

The Very Rev. Joseph Groves, dean of the convocation of Cattaraugus in the diocese of Western New York, formerly rector of St. Stephen's Church, Olean, N. Y., will in the future be under special appointment by the Bishop, Address: 539 Linwood Ave., Buffalo 9, N. Y.

The Rev. William C. Kernan, formerly part-time assistant at the Church of St. James the Less, Scarsdale, N. Y., is now full-time assistant minister. Address: 17 Rochambeau Road, Scarsdale, N. Y., on or about April 1st.

The Rev. J. Arthur Klein, formerly rector of the Church of the Messiah, Gonzales, Tex., and priest in charge of St. James', Hallettsville, will become rector of Grace Church, St. Francisville, La., and priest in charge of St. Mary's, Weyanoke, on April 1st. Address: Grace Church, St. Francisville, La.

The Rev. Rudolph O. Liesinger, formerly rector of St. Matthew's Church, Buffalo, N. Y., is now chaplain of the Veterans' Hospital, Buffalo. Address: 39 Carrow St., Orchard Park, N. Y.

The Rev. Charles A. Myers, who formerly served Christ Church, Puyallup, Wash., will become vicar of St. Paul's Church, Lakewood, Colo., on April 16th.

The Rev. E. C. Rorke, formerly rector of St. Mark's Church, Tomawanda, N. Y., will become rector of St. Stephen's Church, Olean, N. Y., on April 15th. Address: 112 S. Clinton St.

The Rev. George N. Taylor, formerly curate of Trinity Church, Santa Barbara, Calif., is now vicar of St. Anne's Mission, Lynwood, Calif. Address: 3365A Cedar Ave.

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

The Rev. Joseph W. Zreimer, formerly on the staff of the Church of the Heavenly Rest, New York, is now rector of St. Matthew's Church, Buffalo; chaplain of the Buffalo General Hospital; and priest in charge of St. Peter's Chapel, Buffalo. Address: St. Matthew's Church, 1182 Seneca St., Buffalo 10.

Changes of Address

The Rev. Charles Wilson Baker, chaplain of the Episcopal City Mission Society of Los Angeles, formerly addressed at 542 S. Boyle Ave., Los Angeles 33, should now be addressed at 1428 S. Marengo Ave., Alhambra, Calif.

The Rev. Glenn F. Lewis, rector of St. Clement's Memorial Church, St. Paul, Minn., has

changed his residence from 945 Ashland Ave., to 1539 Goodrich Ave., St. Paul 5, Minn.

The Rev. E. Rupert Noel, of St. John's Church, Great Bend, Kans., formerly addressed at P. O. Box 321, should now be addressed at P. O. Box 198, Great Bend, Kans.

Ordinations

Priests

California: The Rev. John M. Gallop was ordained priest on January 25th by Bishop Block of California at the Church of the Good Shepherd, Berkeley, Calif., where the new priest will be vicar. Presenter, Dean Henry H. Shires; preacher, the Rev. Russell B. Staines. Address: 1823 Ninth St.

East Carolina: The Rev. Mortimer Worth Glover, Jr. was ordained priest on March 6th by Bishop Wright of East Carolina at St. Thomas' Church, Ahsoskie, N. C., where the new priest will be rector. Presenter, the Rev. E. W. Halleck; preacher, the Rev. Mortimer W. Glover, Sr. Also to be priest in charge of St. Barnabas' Church, Murfreesboro, and St. John's, Winton. Address: Ahsoskie, N. C.

Florida: The Rev. Anthony G. Diffenbaugh was ordained priest on December 5th by Bishop Juhan of Florida at the Church of St. Simon's on-the-Sound, Fort Walton, Fla., where the ordinand will be priest in charge. Presenter, the Rev. Alvin S. Bullen; preacher, Bishop West, Bishop Coadjutor of Florida.

The Rev. Robert Ray Parks was ordained priest on February 5th by Bishop Juhan of Florida at St. Paul's Church, Quincy, Fla., where the new priest will be rector. Presenter, the Ven. V. G. Lowery; preacher, the Rev. John Turner.

North Texas: The Rev. Henry F. Seaman was ordained to the priesthood on December 14th at St. Mark's Church, Plainview, Tex., by Bishop Quarterman of North Texas. Presenter, the Rev. Claude Canterbury; preacher, the Rev. W. P. Gerhart. To be vicar of St. Mark's Church, Plainview, and to be in charge of All Saints' Church, Canyon, and St. James', Hereford, with residence in Plainview.

Oregon: The Rev. E. James Kingsley was ordained priest on February 20th by Bishop Dagwell of Oregon at the Church of the Good Samaritan, Corvallis, Ore. Presenter, the Ven. Perry H. Smith; preacher, the Rev. Dr. Lansing E. Kempton. To be vicar of St. Peter's Church, Albany, Ore., and St. Martin's, Lebanon. Address: Home, 210 W. Seventh Ave., Albany, Ore.; and St. Peter's Church, 100 W. Sixth St., Albany, Ore.

Spokane: The Rev. John Dale Spear was ordained priest on February 24th by Bishop Cross of Spokane at St. James' Church, Cashmere, Wash., where the new priest will be vicar. He will also serve St. Andrew's, Chelan, Wash., and St. Luke's, Waterville, Wash. Presenter, the Rev. William B. Carns; preacher, the Rev. Todd W. Ewald. Address: P. O. Box 716, Cashmere, Wash.

Deacons

Alaska: John Sargent Martin was ordained deacon on February 15th by Bishop Gordon of Alaska at St. Matthew's Church, Fairbanks, Alaska. Presenter, the Rev. Roy E. Sommers; preacher, the Rev. Albert N. Jones. To be deacon in charge of St. James' Mission, Tanana, with outstations at Stevens Village, Rampart, and Coschaket. Address: St. James' Mission, Tanana, Alaska.

Utah: Joseph Edward MacGinnis was ordained deacon on November 19th by Bishop Nash of Massachusetts at St. John's Memorial Chapel, Cambridge, Mass. Presenter, the Rev. Howard P. Kellett; preacher, the Rev. Frederick H. Arterton. To be vicar of All Soul's Church, Garfield, Utah, and All Saints' Mission, Salt Lake City. Address: Box 293, Garfield, Utah.

Diocesan Positions

The Rev. Roman L. Harding, rector of St. James' Church, Farmington, Conn., has been appointed archdeacon of the Hartford archdiocese.

The Rev. Ralph D. Read, executive secretary of the diocese of Connecticut, and the Very Rev. Dr. Percy L. Urban, dean of the Berkeley Divinity School, have been elected honorary canons of Christ Church Cathedral, Hartford, Conn.

Harrisburg: Canon Heber W. Becker is the new president of the standing committee of the diocese of Harrisburg, succeeding the late Canon P. S. Atkins. Canon Becker is rector of St. John's Church, Lancaster, Pa.

The Very Rev. Thomas H. Chappell, dean of St. Stephen's Cathedral, Harrisburg, is now secretary of the standing committee.

Living Church Annual Corrections

The Rev. D. Robert Bailey, rector of the Church of the Epiphany, Brooklyn, is incorrectly listed at 808 E. Eighteenth St., in the general clergy list. His correct address is 1808 E. Eighteenth St., Brooklyn 29. He is known as D. Robert Bailey, rather than David R. Bailey.

Lay Readers

Mr. Robert Brannan, businessman of Binghamton, N. Y., is now layreader in charge of All Angels' Church, West Endicott, N. Y. Address: 1239 Vestal Ave., Binghamton, N. Y.

Mr. Harold R. Poole, insurance executive of Syracuse, N. Y., is now lay reader in charge of Trinity Church, Constantia, N. Y. Address: 639 Allen St., Syracuse 10, N. Y.

Marriages

The Rev. Clarence W. Sickles, vicar of the Chapel of the Atonement, Fairlawn, N. J., and Miss Jean Ironside Stover, daughter of Mr. and Mrs. Henry Stout Stover, were married on February 11th in Grace Church, Newark. Address: 20-20 Calyne Dr., Fairlawn Estates, Fairlawn, N. J.



GO TO CHURCH DURING LENT

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



LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 S. Figueroa
Very Rev. J. M. Krumm, Ph.D., r
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP & Ser; Tues & Thurs 10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

SAN FRANCISCO, CALIF.

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

ST. FRANCIS' San Fernando Way
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; Wed 8:15

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 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. Lauristan 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 8 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. ANDREW'S CHURCH
SOUTH ORANGE, N. J.

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, 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. 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 Genesee 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

PORTLAND, 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 Brood
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