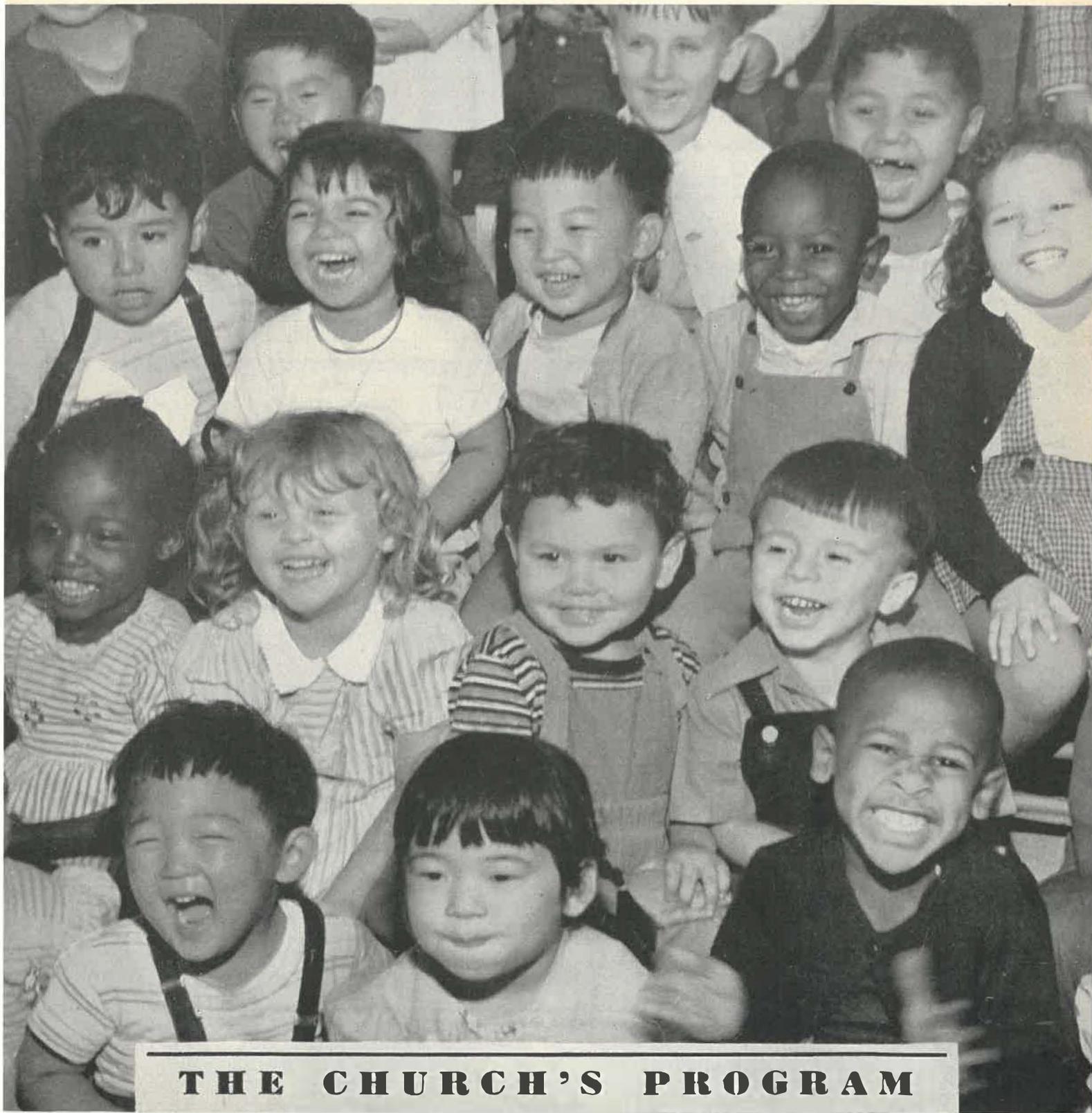


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March 5, 1950

The Living Church

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



THE CHURCH'S PROGRAM

LETTERS

ACU's Executive Director

TO THE EDITOR: I can furnish very nearly exact figures on all but the contributions made in the last two months to the fund which has enabled establishment of the office of executive director of the ACU. My files show 80 subscribers. Most subscriptions called for payment in quarterly, semi-annual, or annual installments over a period of three years. Just about three-fourths of the subscriptions are now paid up. Twenty-eight subscriptions were for more than \$50.

In the past two months, and currently, an effort is being made to obtain new subscriptions, so that the work of the new office, now secure financially for the first year, may be assured for three years. I believe that to date some six or eight have been obtained and that many more are in sight.

SPENCER ERVIN.

Philadelphia.

Socialist Luxuries

TO THE EDITOR: Your article "Socialized Medicine?" [L. C., January 29th] contains an important mis-statement. Citizens of the British Isles do *not* receive "free medical and dental care." Every insured person pays a weekly contribution, ranging from one dollar to two dollars, according to circumstances. An insured person who works for salary is assessed at

just over nine shillings weekly: one half is payable by the employer, one half by the man himself. A "self-employed" person (including the clergy) pays six shillings and twopence weekly — nominally 86 cents, but in actual value, about one dollar and a quarter.

I hope that you will withdraw your (implied) statement about "free" services. Most Americans believe that the British are spending American money on socialist luxuries. You ought not to encourage such misunderstandings.

I cannot say anything about the United States Army Medical Corps: I know that a British Medical Officer would have been court-martialed for such gross dereliction of duty, and I suspect that you have not given all the facts. I do know that since the Health Scheme was introduced, British doctors have given the same careful and selfless service that they gave before. And of course, any patient in Britain has the right to change his doctor at any time, just as before the scheme was introduced.

(Rev.) STANLEY ATKINS.

Emerson, Manitoba.

"The Atoning Life"

TO THE EDITOR: The review [L. C., February 12th] of Professor Nash's great book *The Atoning Life*, the Presiding Bishop's choice for Lenten read-

ing, will be challenged by all those who knew Dr. Nash and who learned from him the basic law of Love in every relationship, a law which alone meets the needs of the individual soul and all the exigencies of history.

His vast learning, his ascetic personal life, his great gifts as teacher and preacher, his profound reverence, made a dent upon those who shared his friendship (and they were many) and gave them a sense of direction, a strengthening of purpose, and an indelible and growing faith.

The controversies of the period in which this book was written (1908) were not the controversies of 1950. History has moved swiftly. Archbishop Temple would have understood Professor Nash's book. Would that these two great men were here now in our time of crisis and judgment.

MARY K. SIMKHOVITCH.

New York City.



September Is Six Months Away

But it is evident even now that when our Seminaries begin the Fall Term they will be crowded to the doors. Well qualified men in increasing numbers want to study for the Ministry of our Church.

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BOOKS

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

Digest of DuBose

THE WORD WAS MADE FLESH. By John S. Marshall. Introduction by William T. Manning. Sewanee: The University Press at The University of the South, 1949. Pp. 192. \$2.00 paper, \$3.50 cloth.

To read any of the numerous works of the late Dr. William Porcher DuBose requires more than interest. One must exercise patience, and likewise a sympathetic understanding. Fifty years ago he was recognized both in the United States and England as an outstanding Anglican theologian. His contribution to the "Queen of Sciences" lay not in any newness of subject matter, but in his fresh approach to the whole body of Christian dogma.

Some will recall that his treatises were, on the other hand, received by "old school" theologians without any favorable comment. Just because certain of his statements failed to agree verbatim with the time-honored cadences of a St. Thomas Aquinas or a Duns Scotus, he was labelled a "self-taught theologian." Men asked, "Can any good come out of Sewanee?" Such critics forgot Dr. DuBose's avowed purpose, emphasized repeatedly in his pages, that his object was to state Catholic theology in more modern terms, and with a more modern approach. To propagate false doctrine was abhorrent to him.

For clarifying and systematizing that approach, we owe a lasting debt of gratitude to Dr. Marshall, who appreciates Dr. DuBose's application of an Aristotelian method to certain Pauline ideas. He has rearranged Dr. DuBose's works according to topics. He has condensed them, and, while happily retaining much of Dr. DuBose's own wording, has presented us with a splendid digest of his philosophical and theological teachings. Especially are we pleased with the handling of that tricky subject "first the natural, then the spiritual." Many are the booby-traps concealed in those few words.

It must be remembered that Dr. DuBose did at times use certain words and phrases loosely. Again, in his effort to make plain some difficult concept, he occasionally expressed himself in unconventional terms. That he was thoroughly orthodox no one who knew him will doubt. Hence, we do wish that Dr. Marshall had, while reproducing so admirably the great Doctor's thought, watched the terminology somewhat more closely. This is mentioned, not to fault Dr. Marshall, but that the suspicion of "heresy"

or "novelty" might be forever removed from doubters' minds.

Most appealing in this volume is the foreword by the late Bishop Manning, who learned his theology from Dr. DuBose, and for a while taught at Sewanee with him. Coming from the beloved Bishop's pen so shortly before his departure from this life, it adds special weight, not only as a worthy tribute to his teacher but as a special endorsement of what he taught. It is most fitting that so great a Prelate should, at almost his last public utterance, pay tribute to so great a Doctor.

If this excellent, painstaking work of Dr. Marshall can do no more than revive a fresh interest in Dr. DuBose, it is well worth while. But if it will stir to activity the ideas and the pens of our competent modern theologians his effort deserves the highest praise. In our estimation Dr. Marshall has given us a scholarly, accurate résumé which deserves careful study by any who have at heart a clear, scientific approach to Catholic theology. Even the casual reader will find much in the book that is refreshing and edifying.

✦ ROBERT E. CAMPBELL, O.H.C.

Necessary Argument

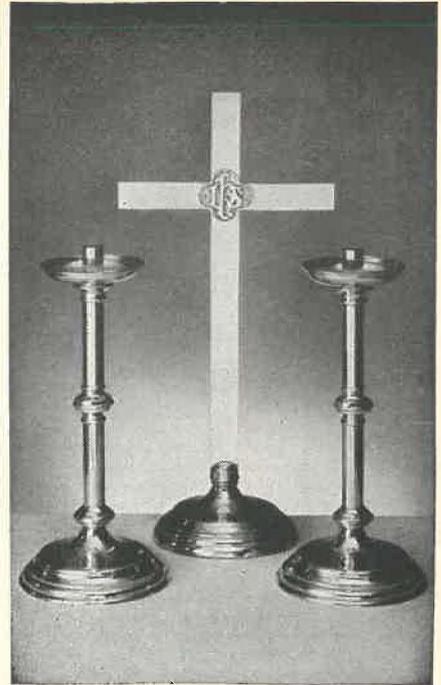
THE DEVELOPMENT OF CHRISTIAN DOCTRINE. By John Henry Newman. Edited by Charles Frederick Harrold. New York: Longmans, Green, 1949. Pp. 456. \$3.50.

This is the ninth volume in the continuing re-publication of the work of Newman under the editorship of Professor Harrold. It contains what is probably Newman's most controversial and influential work.

The first edition of Newman's *Development* appeared in 1845. The more conservative Roman theologians were afraid of it: the principle of its thesis, *i.e.*, that many things in medieval and modern Catholicism exist only in germ in the Apostolic deposit, was acceptable to them, but Newman seemed to go too far in his application to cases. Some 38 years after the first edition, in 1878, Newman brought out a much moderated version of the essay.

This volume contains the 1878 text. The argument in the main is as useful, and as necessary, to all modern Christianity as it is to Rome. Its validity is a commonplace today. But this pioneer work should be carefully studied for one who would get a strong grasp of the principle of development.

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Talks
With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



An Old Fashioned Sunday School

THE fact seems to be that "old fashioned Sunday School" refers to the way it was done in the preceding generation, say twenty or thirty years ago. Whether you desire it perpetuated or done away depends partly on your present age, and partly on whether you are temperamentally a radical or a conservative. Some folks always want changes. Some are alarmed at them, and demand the cosy economy of a going world. To give the conservative credit, he is the responsible citizen, the balance wheel of society, and he knows that if a thing is working well, it will probably continue to work, and that new things have to be proven.

95%

It may be that the old methods need only to be tuned up, repaired, and done with interest and thoroughness. An old fashioned Sunday School, well run, and kept up to its best pitch, is still able to carry children through childhood to the edge of adult communicant life with fair success. It is "as good as it ever was." Most of us came through it, and can trace the backbone of our religious training to its methods. Probably 95% of the churches and Christians of America are at present depending on this institution for their educational program. It is therefore not so much to be questioned as the newer stirrings and proposals.



The vital question is: What do we—the teaching Church—desire to accomplish in our children (and older folks, too) by means of our program of education in the parish? This is a large question, but attention is currently called to two phases—first, the well known fact that thousands of our young people slip away from the Church, and do not pass into effective adult Church life; and second, the whole science of education is pressing for the emphasis on character and performance, and is employing methods unknown and not possible in a Sunday School. The first points to an objective of producing *practicing Churchmen* who will continue to grow in knowledge to their life's end. The second suggests that perhaps we have been tied up too closely to a passing scheme of timing, arrangement, and emphasis. For it must be realized that the Sunday School

was an invention, to meet a need. And today there is a different need.

A CHILDREN'S WORLD.

A Sunday School is a company of children gathered at a church, using what space and equipment are available, under teachers, at a period in the middle of Sunday morning—crowded in between the "early" service and the late—to learn the Christian religion. Years have brought great improvements in it. It now has much better worship services, is usually departmentalized by ages, has graded instead of uniform lessons. The portable partitions are now a little more solid, but the whole set-up smacks of the temporary and the make-shift. It still is a simultaneous gathering of all ages under conditions which deserve the scorn of educators. Worst of all, it is essentially a children's world, separated from adult life, and with no calculated emergence into normal communicant life.

SOME OTHER WAYS

Some of the newer efforts to break with this crowded hour may be listed here without expanded comment.

1. Week-day religious education. Some of this is being done on Saturdays, some on an afternoon after school hours. The best work has been done through *released time*, using a period allowed by the public schools for children to go

to the church building of their choice. (Note, that in spite of the publicity for the "Illinois case," it is not against the law to be released from school if the religious teaching is not done on public property. It is fundamental to our religious liberty that parents may elect to have their children trained under Church guidance, whether in a parochial school or for a short period each week.)

2. The extended session. This means that Church School lasts, say, from 10:00 AM through the closing of the 11:00 o'clock service—a full two hours.

3. The parochial school development. Do we realize that we now have in Episcopal parishes some 350 schools teaching five full days a week? The tuition runs about \$15 to \$20 per month. The teachers are professional, receiving standard salaries. We'll be hearing more about this.

The Living Church

Established 1878

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

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

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Things to Come

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

March

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

April

2. Palm Sunday
6. Maundy Thursday
8. Easter Even
9. Easter Day.
- * Convention of Dominican Republic at Ciudad, Trujillo.
14. Convocation of Mexico at Tlalpan, D. F. (to 16th).
15. Convention of Eastern Oregon at Burns.
16. First Sunday after Easter.
 Convention of Utah at Salt Lake City (also 17th).
 Convention of Nevada (place not yet set).
17. Convention of Oregon at Burns (to 19th).
18. Convention of Georgia at Augusta (also 19th).
 Convention of Kentucky at Louisville (also 19th).
 Convention of New Mexico and Southwest Texas at Santa Fe, N. M. (to 20th).
 Convention of South Dakota at Mitchell (through 20th).

*Date apparently not yet set.

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March 5, 1950

THIS WEEK

THE CHURCH'S PROGRAM is people. This is the point we have tried to bring out in the wonderful RNS photograph of a group of children of many different races and nationalities on this week's cover.

IF you're trying to remember where you saw the picture before, we used it in one-column form in the Prayer Book Number last June. The picture is as appropriate for one subject as for the other, since the Church's Program is essentially the extension of the religion of the Prayer Book to all races and nations everywhere.

LET THE MAN who is doing the job be the boss—that is the Episcopal Church's special contribution to Church government, as opposed to remote control by a distant boss or control by a local committee of trustees. Following out this principle, we asked the men in direct charge of administering the Church's budget—the National Council department heads and officers—to write the articles for this special issue. The only editorial control we exercised was to assure them that what they had said at General Convention, in pamphlets, and at meetings and conferences so often that they thought it was "old stuff" was still not very clearly known and understood by the great majority of Churchpeople.

THE RESULT, we feel, is a special number which gives a memorable bird's-eye view of the whole scope of the national work of the Church. The 1950 Budget, in complete summary form on page 7, and in greater detail with the article on each Department, tells where the dollars and cents come from and where they go. Anybody who sits down and reads the articles through from beginning to end will realize as he never has before what a magnificent enterprise the Church is engaged in.

THE NATIONAL COUNCIL itself, headed by the Presiding Bishop, includes four bishops, four priests, and eight laymen, elected by General Convention; eight members elected by the provincial synods; and four women nominated by the Woman's Auxiliary and elected by General Convention. It has charge of "the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head" (Canon 4). Its work is divided into six departments—Home, Overseas, Christian Education, Christian Social Relations, Finance, and Promotion. The work of the Finance and Promotion Departments is not covered in detail in this special number, since they are primarily means to the ends pursued by the other departments. However, their work is vitally important to the success of the whole.

IN A FUTURE ISSUE, when the emphasis is on the work done at Church headquarters rather than on the field, we shall try to do justice to the men and women who work with Mr. Dill and Mr. Jordan.

NOW THAT YOU KNOW the main outlines of the Church's program, what are you going to do about it? That is the question which will be faced in every parish and mission next week when the Presiding Bishop goes on the air to call the Church to put into effect the Budget increase adopted by General Convention. The address will be carried by 617 radio stations from Alaska to Puerto Rico. Some of the more powerful ones are WLS (Chicago), WBZ (Boston), NBC (New York), KYW and WIP (Philadelphia), and KDKA (Pittsburgh). The time is 11:30 a.m.

NEW RECTOR of the Church of the Heavenly Rest, New York, is the Rev. John Ellis Large, rector of St. Andrew's, Wilmington, Del. He succeeds the Rev. Dr. Henry Darlington, who resigned last month because of ill health after a rectorship of 28 years.

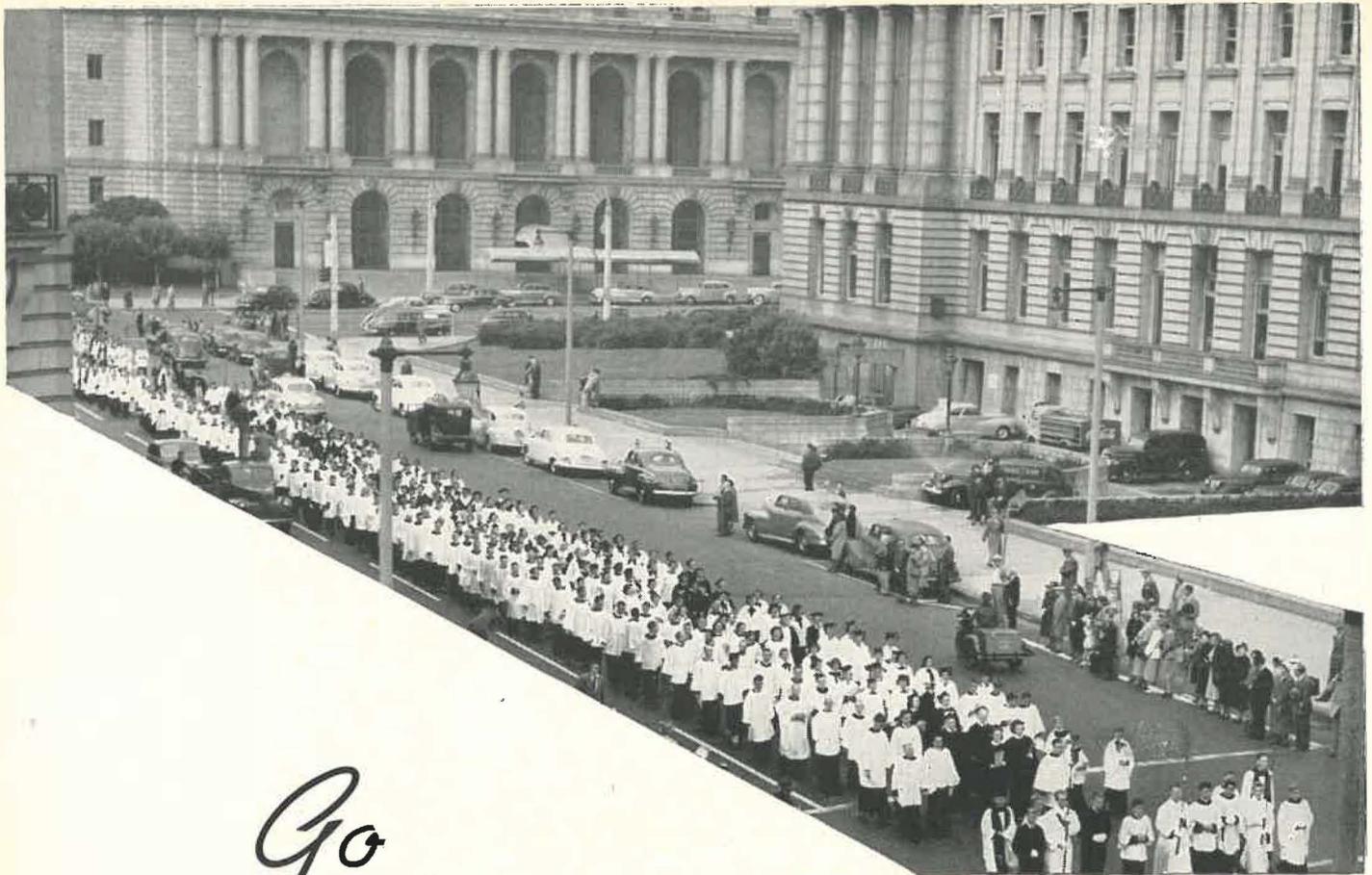
CONTINUING the trend of staffing Chinese dioceses with Chinese bishops, the synod of Kiangsu (Shanghai) on February 24th elected its assistant bishop, the Rt. Rev. Keh-tsoong Mao as diocesan. He succeeds Bishop Roberts (age 62), whose resignation was recently announced. The last American missionary bishop still in service in China, Bishop Roberts had presented his resignation some time before but was persuaded to defer it.

THE H-BOMB may be just another weapon to the statesmen but to the religious forces of the world it raises a grave moral issue. Last week statements were made public by the Archbishop of Canterbury, the executive committee of the World Council of Churches, and the International Council of Religious Education, calling for a renewed effort at international control of atomic weapons. In its meeting at Seabury House last week, the National Council added an official Episcopal Church voice to the chorus, calling upon the President and other political leaders to "continue to seek international agreements for the limitation and supervision of weapons and armed forces, and for the peaceful uses of this scientific knowledge and technical skill." The Council also asked Churchpeople to "pray and labor for a world at peace," declaring that "the moral and spiritual forces in the world which God has created are far mightier than the material forces as a means for ensuring peace and freedom from fear." Other actions of the Council are reported on page 7.

BISHOP YNGVE BRILIOTH has been made Archbishop of Uppsala and primate of the Swedish established Church. This is a move of keen interest to those who have known Bishop Brilioth's work in the ecumenical movement. He is chairman of the Faith and Order Commission of the World Council.

THE SECOND article in Fr. Simcox's series of four on "The Word of God and the Words of Men," held over because of the special number, will appear next week.

Peter Day.



GENERAL CONVENTION: Procession at the opening service.

*Go
Forward!*

A Message from the Presiding Bishop

VITAL issues of Church policy and program will soon be decided — as we know the resources we shall be given to carry on the work of the Church at home and abroad. The General Convention with unanimity and enthusiasm adopted a program which is only on paper, until the funds are available. So in fact the decision whether we advance or retreat will be made by many thousands of Churchpeople as they determine the amount they intend to give. We have well over one million communicants, besides many others who are interested. If a million to a million-and-a-half people really cared enough to make

a sacrificial gift, then not only would there be no question of a minimum budget, but we should multiply this budget several times.

Before a gift can be expected, the possible donor must know the facts of the need and of the work. To this end, an able and devoted group of laymen has been engaged in the task of telling the story of the Church to vestries. Special literature has been prepared for lay people. Obviously this educational work cannot be completed in a few months, but a solid ground work has been laid and the information is available to those who wish to know. I commend heartily

the articles in this issue to the earnest and sincere attention of our people.

After all it is not a question of budgets, program, resolutions. It is a matter of our loyalty to Christ, of our understanding of the great and appealing need of the world, and of our vision of that day when hatred and bitterness, war and chaos, will be done away in the coming of God's Kingdom. Surely a vigorous and strong Church must go forward. The decision rests upon each one of us.

Wm. K. Sherwood
PRESIDING BISHOP.

The Living Church

SECOND SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

It Is Something

By ELIZABETH McCracken

"It is something that we can say to the Church: 'We have met this objective.'" So said the Presiding Bishop at the annual meeting of the National Council [L. C., February 26th] after Russell E. Dill, treasurer of the Council, had announced that the Budget for 1949 had been fully met.

The meeting, because it was the annual one of the Council, was occupied

made through Church World Service for the D.P. program; for European and Asiatic services, for theological scholarships and books for students from Europe and Asia. The Fund had receipts of \$1,011,549.40 for 1949, appropriated \$717,317.93, and had a balance of \$294,231.47.

Through Anglican Churches overseas, emergency relief was sent to dioceses in China, to Church institutions and other needs in Japan; and to the diocese of Jerusalem. Through the Eastern and Old Catholic Churches help was given to Greek, Serbian, and Russian



MR. DILL: "It would appear almost certain that the 1950 Budget will be met."

1950 Budget by Departments

Home Department	1,161,499
Overseas Department	2,147,143
Christian Education	341,500
Christian Social Relations	58,498
Department of Promotion	274,125
Department of Finance	108,500
Woman's Auxiliary	66,255
Presiding Bishop's Committee on Laymen's Work	28,950
General Administration	57,950
Equipment and Maintenance	160,500
Superintendent's Division	111,450
Other Appropriations:	
Church Institute for Negroes	181,000
P.B. Fund for World Relief and Church Cooperation	500,000
Interdenominational Agencies	72,982
For Raising Increased Program	160,000
Miscellaneous	204,265
TOTAL	5,634,617

largely with financial reports and business. All the reports indicated progress, from Mr. Dill's statement to the word from Bishop Page of Northern Michigan that his diocese was about to become entirely self-supporting.

In Mr. Dill's report on 1950 Expectations, he said that a considerable number of the dioceses and missionary districts had accepted their quotas in full. Others had advanced their expectations. It appeared almost certain, Mr. Dill said, that the 1950 Budget of \$5,634,617 would be met. A message from the diocese of Los Angeles stated that its new, augmented, quota had been accepted. Reference was made to the diocese of Albany, which was raising its full quota of \$77,106 before beginning to raise the diocesan budget. The Presiding Bishop voiced the feeling of the whole Council when he said:

"I wish this 'Gospel according to Albany' would spread. Everybody wants to give memorial stained glass windows to a church. No one wants to give a memorial furnace."

Appropriations from the Presiding Bishop's Fund for World Relief were

churches and institutions, and to the Old Catholic Church in Germany, which included stipends to expelled clergy, repairs to buildings, and relief work. Through the program of the Episcopal Church, grants were made for refugees and Displaced Persons, including \$6,000 to the Roanridge D.P. Project; to the Episcopal Scholarship Program for students and Church workers from seven countries studying in the United States; and to various miscellaneous good works, including \$10,000 to the American Bible Society for Bibles for refugees, prisoners of war, and Displaced Persons.

The report of the Reconstruction and Advance Fund showed receipts in cash for the year of \$7,554,454.52; appropriations of \$7,451,540.97; and an available balance of \$102,913.55. Bishop Hobson of Southern Ohio said:

"A large amount went to overseas work. They needed it then; but conditions have changed and new allocations should be made, of the balance. Any unexpended amounts do not belong to the fields where they were allocated when conditions were different."

Later Bishop Hobson, reporting as

chairman of the Department of Promotion, said:

"Since the December meeting of the Council, we have gathered much information, which has made clear certain needs. One of these is the necessity of promotion in certain places, where the distribution of the magazine [*Forth*] is not what it might be. Another matter is the accounting system. The Department of Finance has now been asked to take over the accounting work of *Forth* and coordinate it with the Department of Finance. At the December meeting we were asked to incorporate the Laymen's Training Program in the work of the Promotion Department."

Bishop Hobson then went on to discuss the appropriation the Department of Promotion was asking for the Protestant Radio Commission.

"The Commission, a relatively new concern, has requested us to take our share in their total budget of \$256,000. Our share would be \$12,000. The Promotion Department recommends that this be included in the budget allocations for Interdenominational Agencies, and that the Department be asked to name a representative to serve on the Protestant Radio Commission."

The resolution was referred to the



BISHOP HOBSON: *The cry has been heard since Bishop Brent's day.*

Department of Finance, which brought in a report at the final session of the Council meeting, recommending participation with an appropriation of \$6,000 and only for the first six months of 1950.

The Rev. Dr. John S. Higgins of Rhode Island said he hoped the recommendation would be withdrawn. He said:

"There is still considerable money to be paid on the deficit for Great Scenes from Great Plays. . . . Many Church people don't like religious radio, anyway."

Bishop Whittemore of Western Michigan agreed. He added:

"Most of us here don't know what the Protestant Radio program is. It would be ordinary common sense to know about it before going into it. I don't know anything about it."

Bishop Hobson spoke again in favor of the proposal:

"I want to get your minds and my own mind off that side track we got on because we had a deficit with Great Scenes from Great Plays. We have deficits in other work we have done.

"If we are timid, I believe we shall stand convicted of not having the courage of our convictions about radio. I am in favor of the Protestant Radio Commission, and I want us in it. It is a fine Commission with an adequate program. The Commission was set up in order to get a group of able men to do this work. How can we make any progress in work over the air unless we cooperate with able men of other Churches? I have listened to their programs. I have been on them myself. I have never heard anything to object to. There has been no theological controversy.

"It has been said that if we do this we shall disturb our unity. That has been the cry ever since Bishop Brent's day. When

he recommended joining the Federal Council of Churches, [at the General Convention of 1925] there was an outcry: 'You are going to split the Church.' If we don't work with the non-Roman Churches, our other efforts to reach people mean mere drops in the bucket. We can't do much with books and pamphlets or anything else compared with radio. It is one of the greatest means of reaching people."

The recommendation of the Department of Finance of an appropriation of \$6,000 for the first six months of 1950 was passed, but not unanimously.

LAYMEN'S TRAINING

The Rev. Arnold M. Lewis, Executive Director of the Presiding Bishop's Committee on Laymen's Work, began his report by saying that, though the Laymen's Training Program does not end until March 31st, a brief review of the undertaking, to date, was essential. He said in part:

"From the 21st to the 23d of October, 16 instructors took an intensive training course at Seabury House, under the leadership of Mr. W. Ted Gannaway. The instructors left that training session equipped with materials, methods, and basic knowledge with which to train other men. Since the first week-end of November, these 16 men have travelled to all parts of this country, including Hawaii, to conduct 45 training conferences. In these conferences there have been 1,130 carefully chosen men from 64 dioceses and missionary districts.

"Operating on a budget of \$25,000 for nine months, our expenditures for seven months amounted to \$22,000. We can foresee expenditures during February and March of approximately \$2,500. Thus we shall keep within our budget. A business man, one of our trainees, when told what this program would cost, commented: 'That's no more than a page in the *Saturday Evening Post* costs.'"

After Mr. Lewis ended his report, the Council unanimously passed the following resolution:

"Whereas, the Laymen's Training Program, through its emphasis on education, has brought to our people new vision and new understanding of the world-wide task and program of the Church, and

"Whereas, sixteen of our leading laymen have given unselfishly of their time and talents to instruct more than 1,100 other men to carry the Church's story to our vestries; therefore be it

"Resolved, That the National Council of the Church express the sincere appreciation of the whole Church for the leadership given so ably and generously by these sixteen instructors; and be it further

"Resolved, That the National Council express the hope that these men will continue to afford the Church the benefit of their training and leadership."

Reporting for the Armed Forces Di-



DR. HIGGINS: *"Many Church people don't like religious radio, anyway."*

vision, the Rev. Dr. Percy G. Hall, Executive Secretary, said:

"The Armed Forces Division still has 66 chaplains in the U.S. Army, Air Force, Navy, and Veterans Administration. The Division has received word that we can now recommend to the U.S. Air Force six young men for the chaplaincy. These will be commissioned in the rank of first Lieutenant and must not be under 21 years or over 33. Some of our chaplains are in administrative positions. Chaplain John Linsley is chief Chaplain of the Pacific Air Corps, with headquarters in Tokyo. Chaplain John Zimmerman is on duty with the European Naval Forces with headquarters in London."

CHRISTIAN EDUCATION

The Rev. Dr. John Heuss gave a report as Director of the Department of Christian Education.

"The first of our six books, *The Holy Scriptures*, is arousing real interest. We have sold out two editions and have orders for almost the whole of the third edition. On some days, we have received as many as 500 orders. We are learning as we go along, this being our first big publishing venture. Of all the hundreds of letters we have had, only two have been adverse. One that we prize most came from the General Secretary of the Division of Christian Education of the Board of Home Missions of the Congregational Christian Churches, Harry Thomas Stock. This was a copy of a letter which Dr. Stock had written to the members of his staff about the book."

DIVISION OF COLLEGE WORK

Bishop Nash of Massachusetts, chairman of the Division of College Work, recommended that a committee of three be appointed to consider how best to integrate the entire college work field

with the program of the Division. Great strength, he said would result from such a unified effort.

CHRISTIAN SOCIAL RELATIONS

Bishop Keeler of Minnesota, chairman of the Department of Christian Social Relations, offered a resolution that the Rev. J. Arnold Purdie be appointed Executive Secretary of the newly created Division of Health and Welfare Services in the Department. Fr. Purdie was appointed.

DOMESTIC MISSIONS

The Rev. Dr. George A. Wieland, Director of the Home Department and Executive Secretary of the Division of Domestic Missions, said:

"We have divided most of our time between two matters: travel allowances and surveys. The salaries of our missionaries in the home field are shockingly low and the travel allowances so inadequate that many of the missionaries are paying 65 per cent of their travel expenses throughout their districts out of their own pockets. When the new Budget is raised, amending of this deplorable situation must be one of the 'firsts.'

"At the April meeting, the survey item will be a major matter that we shall bring up. We shall ask for \$10,000 for a survey director, to be the head of a new division we plan to set up—to be called the Unit of Research and Field Study. We can establish this new unit, with our present resources and \$10,000 more."

APPOINTMENTS

The following appointments were announced: in the Division of Domestic Missions, Deaconess Mary C. Hettler to Nevada, Miss Virginia Kilgore to Southwestern Virginia, Miss Jean Baxter to Arizona, and the transfer of Deaconess Evelyn E. Seymour from Eau Claire to Salina. In the Overseas Division the appointments were: the Rev. Victor M. Rivera to Cuba, Kenneth T. Crosbey to Honolulu, the return after furlough of the Rev. Warren R. Fenn to Alaska, the Rev. Paul M. Washington to Liberia, and the Rev. Ezra S. Diman to the Philippine Islands.

Dr. Harry B. Taylor was reappointed for service in Anking, China, for one year, having reached retiring age. Similar appointments were made for four other missionaries who have reached retiring age: Miss Mary A. Bremer, for Shanghai, China; Robert A. Kemp, for Hankow, China; Deaconess Elsie W. Riebe, for Hankow, China; and Miss Hallie Williams, for Kyoto.

The term of office for service in China and Japan was reduced from five years to four. This was done because of the difficult living conditions in those countries and the strain of daily life therein.

The National Council reelected as

its representatives on the St. John's University Committee of the United Board of Christian Colleges in China, for three year terms, the following: Bishop Ludlow, Suffragan of Newark; Bishop Block of California; the Rev. Arthur C. Lichtenberger; Mrs. Beverley D. Causey, Jr.; and Mrs. Henry Hill Pierce.

The Rev. Canon C. Rankin Barnes was reelected secretary of the Council and Mrs. Johanna L. Lally and Miss Maud McCausland were reelected assistant secretaries.

The Rev. Dr. Floyd W. Tomkins, Clifford P. Morehouse, and Mrs. Henry



BISHOP NASH: *Integrate college work with the Division's program.*

Hill Pierce were elected coöpted members of the Committee on Ecumenical Relations of the National Council.

MESSAGE TO THE CHURCH

Toward the end of the Council meeting, which, being the annual meeting, was largely concerned with financial matters and programs, the Presiding Bishop said:

"We must constantly have the imagination to see behind figures and programs the life of the Church with individuals. I need constantly to reassure myself by contact with workers in the field that our work actually is done with individuals. I often think: 'Why was I ordained? Was it to sit making programs instead of being out making pastoral calls?' We need to keep a personal understanding of what it is all about. I get depressed with figures. I don't know if you do. I should like a message to the Church to go out from us here."

A committee was appointed to draw up such a message, which at a later session was unanimously adopted. It read:

"The National Council in its February

meeting records with enthusiasm the response of the people of our Church to the Advance Program adopted with overwhelming approval at San Francisco.

"We rejoice with the Church for the thoroughness of the study and analysis by General Convention, through its Committee on Program and Budget, of the opportunity of our Communion in helping to hold before a divided world, the possibilities of One World in Christ. That our people have every intention of meeting this need is indicated by the increased support already pledged toward the Advance Budget. If this quality of loyalty and generosity is maintained, we have every confidence that the remaining amount necessary to achieve our goal will be forthcoming.

"The eagerness with which the Church anticipates its much-needed new educational program, the intensifying of its evangelistic work everywhere, and world relief through the Presiding Bishop's Fund will be realized if the efforts of recent months are continued through the campaign of *One World in Christ*, which will reach its climax in the Presiding Bishop's address on March the twelfth."

INTERCHURCH

"Grease in Its Fingernails"

"The fratricidal struggle of class war" must be opposed in Christian economic action. So urged the second National Study Conference on the Church and Economic Life which met in Detroit February 16th to 19th.

Four hundred delegates from the United States, Canada, and Alaska affirmed recognition of the Church's obligation to concern itself with economic matters.

NINE-FOLD APPROACH

It was proposed that the Church's approach to economics be along the following lines:

1. "Basically the approach of the Churches to the economic life is determined by the Christian conception of the worth of man."
2. "The Kingdom of God cannot be built upon foundations of economic injustice."
3. The principles of Christianity unify all classes.
4. No single "economic order known to man is worthy of the designation Christian."
5. "If man is exploited by man, that becomes an issue of graver import to the theistic Christian than to the atheistic Communist. Unfortunately, masses of mankind think that Communism is more opposed to the 'exploitation of man by man' than is Christianity. They are wrong and it is our opportunity to prove they are wrong."
6. The Churches must strive to inform their people "concerning the facts of economic life."
7. The Church must attack the atheism



HEAD TABLE: At the Church and Economic Life Conference in Detroit, Bishop Emrich gave a luncheon for Episcopal Church delegates. (An account of their participation in the conference will appear in next week's issue.)*

of orthodox Communism in which faith in God is called superstition.

8. It also must attack "such practical atheism as is present in contemporary capitalism in which God's will is regarded as irrelevant to the economic process whenever or wherever it appears in the professions, in labor leadership, in farm organizations, in industrial ownership and management."

9. "The freedom which enables private enterprise itself to plan must be preserved," but freedom of democratic decisions must be maintained "in which the people plan, for example, for public education and health, conservation of natural resources, fiscal and foreign policy, national defense, cooperation in international bodies, as well as control of monopolies and restraint of anti-social individuals and groups."

At another session, the delegates adopted a report declaring that discipline of power groups overshadows all of the nation's economic concerns. The report said:

DISCIPLINE POWER BLOCS

"The degree of freedom which can exist in our society will be influenced by the amount of self restraint with which organized economic power is exercised."

It added that the Christian faith was a profound source for the "human sympathy and righteous direction" necessary for "responsible action."

"Such institutions as coöperatives and collective bargaining have aided in making economic power responsible. It is now suggested by various groups that other institutions are also necessary if a just and free society is to be maintained with our present power blocs."

The Conference urged that Christians everywhere exert their utmost influence

to prevent military use of the atomic or the hydrogen bomb, and also called upon the world's governments to confer as quickly as possible to find means of preventing military use of atomic weapons.

In other actions the Conference:

Approved use of extensive taxation by state, local, and federal governments to reduce existing inequalities in American economic life. It observed that present tax policies had not cut down incentive nor reduced production.

Recommended federal aid to education and stressed the responsibility of wealthier communities to share their educational opportunities with less fortunate ones.

Approved a statement that "it is a responsibility of a Christian society to assure all people, without discrimination, full access to modern medical and surgical care and other services."

Urged that the union label appear on printed material issued from Church publishing houses in which a union was recognized.

Adopted a resolution which said:

"In the field of stabilization of employment, the major responsibility rests with the government, since the government is the only agency which represents all of us as individuals, and further, that this responsibility is shared by business, labor, farm, and consumer groups."

DOWN TO EARTH

In an address before the Conference, Walter P. Reuther, president of the UAW (CIO), declared that Christianity should be made into "a dynamic fighting faith" because it cannot win its battle "in the ivory tower. It's got to come down where people live; it's got to get grease under its finger nails."

Mr. Reuther proposed that labor, management, and agricultural leaders in

this country meet voluntarily to consider major economic problems. The conference, he said, should be national in scope and should not be convened under compulsion by the government. [RNS]

THE PRESS

Full Time to *Witness*

The Rev. William B. Spofford, since 1937, rector of Christ Church, Middletown, N. J., recently resigned his parish to devote full time to his editorial duties on the *Witness*, of which he has been managing editor since 1919.

Fr. Spofford was born in 1892. He was graduated from Trinity College, Hartford, Conn., 1914, and from Berkeley Divinity School, 1917. Ordained deacon and priest in 1917 and 1918 respectively, he served as master at St. Paul's School, Concord, N. H., 1917-19, and as rector of St. George's Church, Chicago, 1919-22.

ACU

Plan for Chaplains

The ACU Armed Forces Committee, at its first meeting, initiated steps for immediate contact between the Committee and the military chaplains of the Church and between the Committee and other Churchmen serving in the Armed Forces.

The Committee intends to give full attention to the matter of endorsing a system of identification within the Armed Forces to facilitate the work of chaplains in contacting their men.

*From left: Noel Sargent, Miss Frances Perkins, the Bishop, Dr. Arthur S. Flemming, Sam Spofford.

BEACHHEADS *of the* KINGDOM

A Panorama of the Church's Work Overseas

By the Rt. Rev. John Boyd Bentley

Vice President of the National Council

FROM snowy Alaska to tropical Liberia, the Church's missionary districts and dioceses overseas are active beachheads of the Kingdom of God on four continents and many ocean islands. In spite of odds, which in some instances are all but lethal, the missions are full of hope and ambition, but they need more help from the Church: sometimes men, sometimes money, sometimes both.

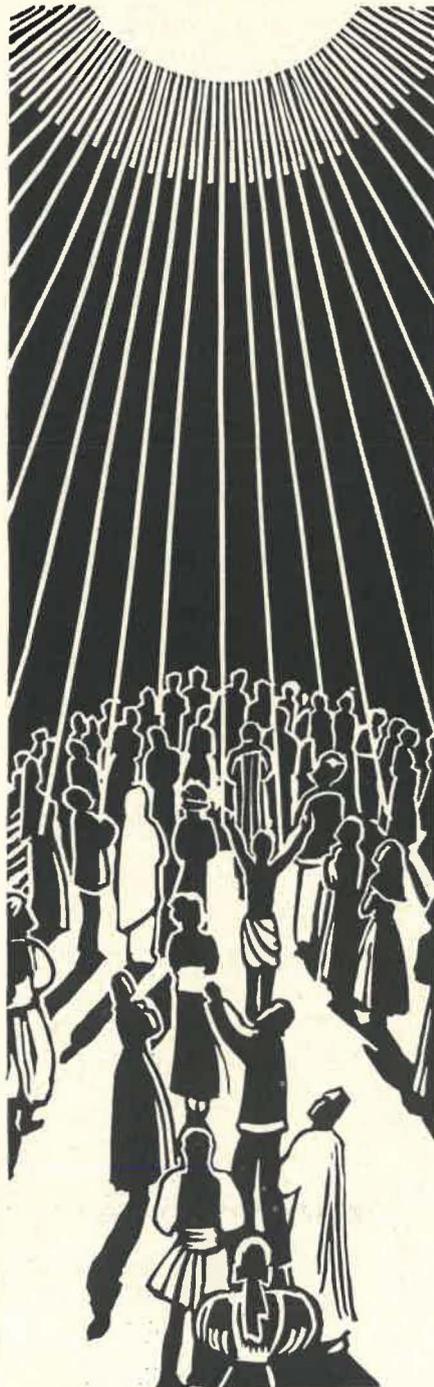
The Overseas Department of the National Council is charged with the responsibility of formulating policies and plans, and with preparation of a Program and Budget for the overseas work of the Church.

The Church, through this Department, is now giving aid to 29 dioceses and missionary districts located in 19 countries. For convenience and efficiency in administration, our overseas missions have been divided into two natural geographical areas known as the Atlantic Division and the Pacific Division.

The Atlantic Division comprises the missionary districts of Mexico, Cuba, Haiti, the Dominican Republic, Puerto Rico, the American Virgin Islands, the Panama Canal Zone (which includes our work in Nicaragua, Costa Rica, Panama and the northern half of Colombia, as well as in the Canal Zone itself), the three districts in Southern Brazil, and Liberia.

The Pacific Division embraces the Missionary Districts of Alaska, Honolulu, and the Philippine Islands; our work in China, which includes the work in the dioceses of Kiangsu (Shanghai), Wan-Gan (Anking), Ngo-Hsiang (Hankow), and Yunnan-Kweichow, all a part of the Chung Hua Sheng Kung Hui; the help we are giving to the ten dioceses of the Nippon Seikokwai; and the assistance we are giving to the diocese of Dornakal in the Church of South India.

The whole panorama of the Church's work overseas was presented to General Convention last fall by bishops from



almost all of the Church's missionary districts.

The missionary district of Alaska proposes to indicate its growing strength, as well as its gratitude to the Church for assistance received in the past, by aiming at an even larger measure of self-support than it now enjoys.

BESIDES CONTINUED SYMPATHY

Says Bishop Gordon, "Our people contribute toward the salary of their bishop. They have always overpaid their expectation." Alaskan Churchmen and women have also contributed to the Presiding Bishop's Fund for World Relief, the Good Friday offering, the American Church Building Fund, and the United Thank Offering. Besides the continued sympathy and support of the Church, Bishop Gordon, on behalf of his district asks for:

1. Salaries adjusted so that "our missionaries can enjoy the simple decencies of life and be freed of constant financial worry."

2. The staff on the field maintained at its present strength "in order that we may hold the line where we now stand, without falling back."

3. Two or three new men in order that "we may press forward in those places where our opportunities and responsibilities are greatest."

Bishop Kennedy of Honolulu reports, "Like all other missionary bishops . . . I have plans and hopes for the future . . . You would not want it otherwise . . . Give us the men and the means and we will do the task you have committed to us." He points out that the geographic position of the missionary district of Honolulu, at the crossroads of the Pacific, makes its ministry "a ministry to 'all nations, and kindreds, and people, and tongues.'"

BEYOND THE PACIFIC CROSSROADS

Far west of the Pacific crossroads, lie the Philippine Islands. They offer, says Bishop Binsted, "the only free, demo-

cratic soil in the whole of the Far East on which the Christian Church can make a concerted stand against the forces of communism and anti-Christ." The Bishop says that back on the Islands a native ministry is being developed. Twelve Filipino clergy are on the staff, twelve young Filipinos are studying for Holy Orders in the theological school. "In time," says Bishop Binsted "Our goal is a completely indigenous National Church."

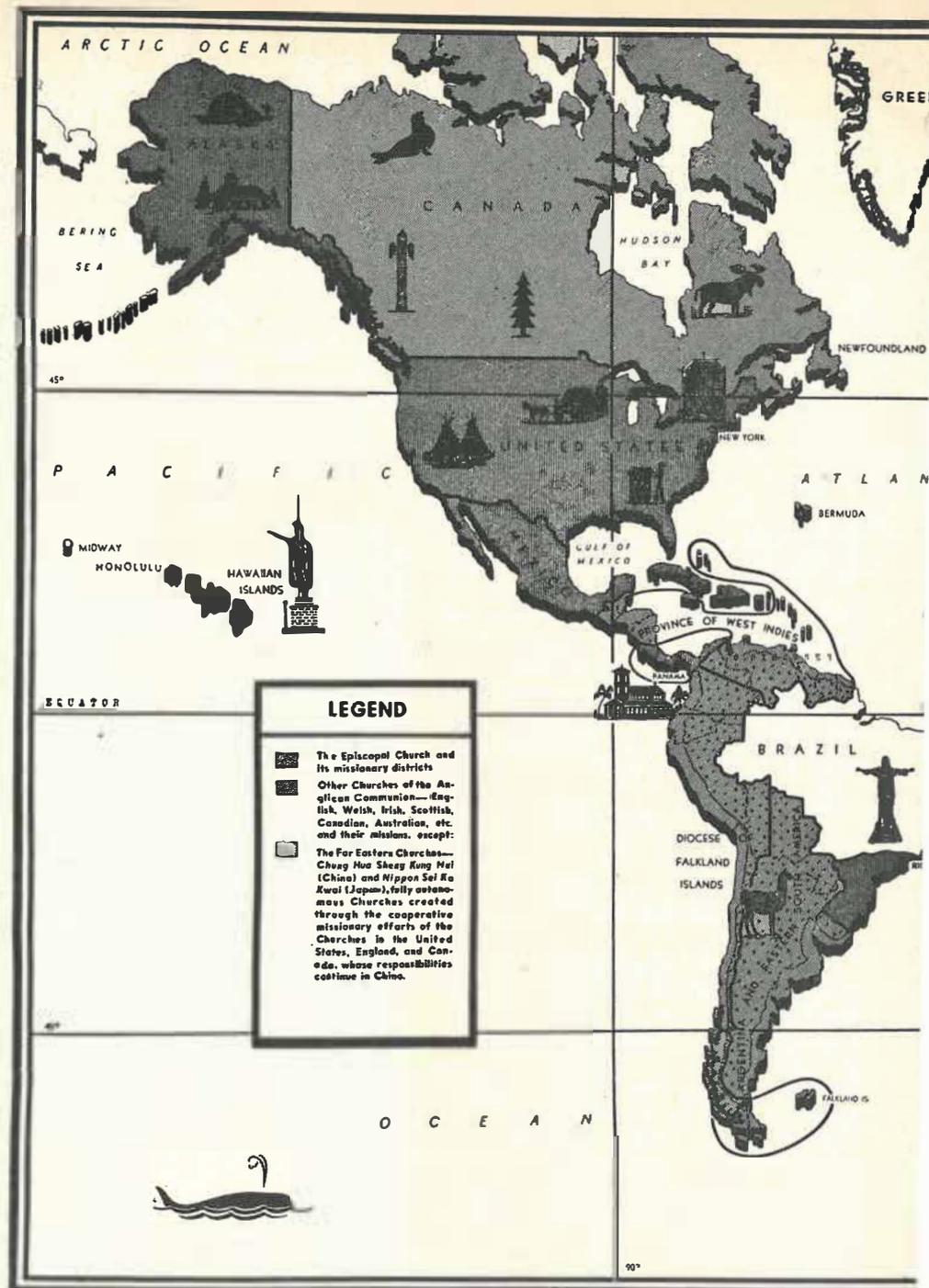
Some of the theological students are candidates for orders in the Philippine Independent Church. The Bishop reports that "a warm spirit of mutual respect and regard exists between our mission and the Independent Church, which has a numerical strength of approximately one and a half million souls." The bishops of this Church recently received the apostolic succession from the Episcopal Church.

Northwest of the Philippines the young Church in China faces the gravest danger of its life. The Church and democratic institutions in China have been engulfed in the Red tide and are in imminent danger. Without minimizing this very real and very great danger there is yet hope for the Church in China. We know it will suffer, yet we have confidence in its triumph. Our confidence is born of two facts. First, the Chung Hua Sheng Kung Hui is part of the Church of the Living God, which our Lord established, which He promised to be with until the end of time, and against which he promised the forces of hell should not prevail. Second, the Chung Hua Sheng Kung Hui has capable, devoted leadership in its Chinese bishops, clergy, doctors, nurses, and teachers.

We have no reason to believe that the Church in China will be able to extend its work during the next few years, but as evidence of our belief that it will be able to stand fast, the Budget adopted by General Convention gives to the Church in China a 1950 appropriation equal to that of 1949.

CONTERMINOUS DISTRICTS

The Church in Japan, like the Church in China, is an independent, indigenous Church, a province of the Anglican Communion. The Presiding Bishop of the Nippon Seikokwai says that the faith of Japan has been badly shaken. "Countless millions of the younger people seek a new way of life, a new hope. They turn to Christ, or to Communism, or to anyone or anything promising hope for the future." Bishop Yashiro asks for missionary priests, teachers, doctors, and nurses; for renewed contact with Churchmen throughout the world; for financial assistance in recovering strength. "Today we are weak, tortured, torn asunder by the tragedy of war, but, by the grace of God, we are reunited, aroused and filled with hope and the determination to make



of Japan a Christian nation, imbued with Christian ideals."

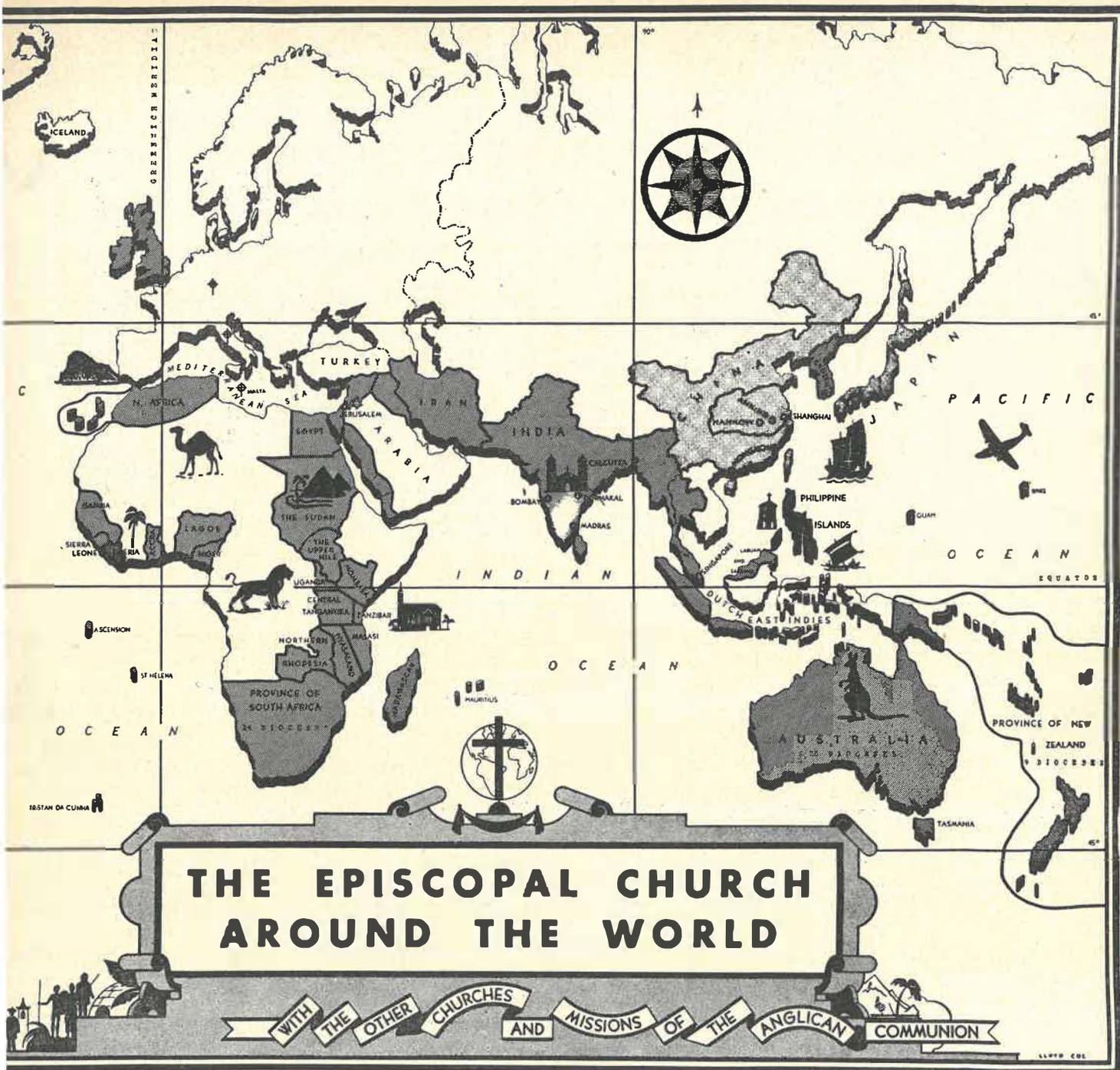
Included in the budget adopted by General Convention is the island of Okinawa, which before the war belonged to Japan, and was under the jurisdiction of the Japanese Presiding Bishop. Now it is no longer possible for the Japanese Church to minister to these people. As soon as the new Budget is raised the Church will send three or four men to serve the missions in Okinawa.

To the diocese of Dornakal in the Church of South India is going an annual appropriation of \$10,000. The Bishop will use this money at his discretion for his work among some 12,000 Christian people who live in 96 scattered villages throughout the diocese.

"The work of the Church in Mexico," says Bishop Velasco, "has not been spectacular." But though the work has been carried on quietly the Bishop reports that he and some of his clergy and people know what the Apostle Paul meant when he wrote of being stoned and beaten with rods. "Our clergy and people have suffered similar experiences within the past year, and at the hands of Christian Brethren." All of the Bishop's clergy, with one exception, are Mexicans. The Church in Mexico has its own Theological school.

"We trust," says Bishop Salinas, "that your interest will not lag and that your help will not falter."

Bishop Gooden of the Panama Canal Zone was led, by the vast area of his ju-



jurisdiction together with difficulties of administration, to ask the House of Bishops to divide the field into two jurisdictions. This the House declined to do, but the time may come when Bishop Gooden will have to be relieved of some of the heavy responsibilities now placed upon him.

The missionary district of Panama Canal Zone, which once consisted of the Canal Zone alone, is now made up of the Zone, plus Nicaragua, Costa Rica, Panama, and Colombia.

MEN, MONEY, TRAVEL

The Bishop's problem is threefold: "Communities are asking for missionaries, and priests, but we do not have the men." (The district has a population of

12,000,000 souls.) Second, "Even if we had the men, we would lack means to maintain them in new fields." Third, "Travel has become a major problem. Our workers travel in everything from a DC6 to a dugout canoe. To the natural obstacles of distance and time must be added the man-made obstacles of boundaries and borders, of visas, and five different monetary systems."

The Church's work in Brazil, just divided by General Convention into three missionary districts (Central Brazil, Southern Brazil, and Southwestern Brazil), has become firmly established in the land. So says Bishop Thomas, who after a century of missionary service in Brazil, presented his resignation to the House of Bishops at General Conven-

tion. The Church in Brazil has grown to be indigenous, but, Bishop Thomas says:

"We must raise the Church's standard in all the great cities along the coast and push into the vast interior. We have always striven to give to the Church in Brazil ever more responsibility for policy and planning, looking toward the day when the Church in Brazil will be independent, autonomous, and truly National."

Ninety per cent of the clergy are Brazilians.

"In the midst of our work in Brazil, a work carried on largely by Brazilian clergy among and for Brazilians, is the Japanese colony in the states of San Paulo and Parana. These people are ministered to by

Japanese clergy trained in Brazil for this special work. Since the war, these Japanese Churchmen and their friends have contributed more than \$83,000 to the Presiding Bishop's Fund for World Relief, designating a part of this for use in the rehabilitation of the young Church in Japan."

Opportunities in Cuba for evangelistic and educational work, says Bishop Blankingship, are limited only by the funds at the disposal of the missionary district. The Bishop and the dean are the only Americans in the Cuban Church. The rest of the ministry is native.

Over \$180,000 has been contributed for various building projects, and "the National Council generously added to this sum and we are grateful for this timely help. We have two self-supporting schools and we have two schools which are very close to self-support."

Haiti cannot boast the numerical strength of its sister district, Cuba, but it does claim that, next to Cuba, it is the

(Continued on page 21)

Overseas Budget

Missionary Work	
<i>Extra Continental</i>	
Alaska	\$ 104,734
Honolulu	73,081
Panama Canal Zone	79,960
Virgin Islands	22,634
Puerto Rico	108,046
	<hr/>
	\$ 388,455

<i>Overseas</i>	
Anking	\$ 61,065
Brazil	162,352
Cuba	89,973
Dominican Republic	24,712
Haiti	71,991
Hankow	121,159
India	10,000
Japan	141,326
Liberia	119,963
Mexico	65,107
Philippine Islands	238,192
Shanghai	128,142
China General	98,610
Okinawa	30,100
	<hr/>
	\$1,362,692

Miscellaneous	
<i>Central Office Expense</i>	
Salaries	
Director	\$ 9,000
Associate Secretary	6,500
Assistant Secretary	5,500
Assistant Secretary	5,500
Assistant Secretary	5,500
Secretarial Service	21,120
Pension Premiums	2,550
Travel of Officers and Representatives of Dept.	6,000
	<hr/>
	\$ 61,670
Retired Workers	\$ 99,456
Church Pension Fund	46,200
Scholarships for Missionary Volunteers	5,000
Conferences for Missionaries	3,000
Travel Outfit, etc.—Item R. . .	150,000
Special Needs	2,000
Emergencies and Growth	1,500
Contingent Fund	3,912
Associated Medical Board	4,000
Screening and Equipment	10,000
Travel Arrangements	500
Printing and Publications	250
Bonuses for all Bishops	8,508
	<hr/>
	\$ 334,326
TOTAL OVERSEAS	\$2,147,143

Summons to Greater *Giving*

General Convention Lifted the Church to a New Ground

By Russell E. Dill

Treasurer, National Council



THE recent General Convention in San Francisco lifted our entire Church to a newer and higher spiritual ground. No one who was privileged to attend that Convention could fail to realize that the Holy Spirit was present in the deliberations and decisions of that unusual gathering.

The time for decision was at hand and the Convention rose willingly to meet that decision by translating into dollars and cents the needs of the Church. We pressed forward to meet our enlarged responsibilities: our duty was clear — there was no middle ground.

We are now engaged in the final drive to accomplish our goal. I dare say that never before in the history of our Church has such an intelligent and concentrated effort been made to inform our communicants of the needs of the Church at home and in foreign fields. The National Council, along with our Bishops

and Clergy, were given the important task of reeducating our entire membership and translating to them this great upsurge and demonstration of faith that occurred at the Convention.

Laymen were mobilized on a nationwide scale: educational conferences were held at key spots across the country, and in turn great numbers of these specially trained laymen went forth to inform our membership of the activities and needs of their own Church. The results thus far are gratifying, as is shown by the following statements:

Of the 87 domestic dioceses and missionary districts, 28 immediately accepted the full amount of their increased quotas. Of these 28, two found it possible to exceed substantially their quotas. All the others, 59 in number, took the first part of their expectation, equal or greater than the full expectations for 1949. Of the 59, 48 made an estimate of their spring efforts and indicated objectives. While all of the

dioceses did not estimate their spring efforts, their comments speak of splendid anticipated results. Here are some:

"Intensive campaign. Laymen's Conferences being held."

"Additions will be made after spring campaign."

"Greatly encouraged over prospects."

"The effect of the Laymen's presentation Program is beginning to show and I think a very much improved picture will appear after the middle of March."

"Most of our parishes are having a spring appeal to raise the additional apportionment."

"We are making an honest, well-planned effort."

"Sincere effort being made."

"Bishop Blank has made a strong appeal."

One of the most interesting examples

(Continued on page 23)

One

TASK —

Many

Winning America for Christ in Order to Win the World

FIELDS



ON Sunday morning, March 12th, the Presiding Bishop will speak over a nation-wide radio hook-up to the membership of the Episcopal Church. He will plead for more generous support of our Missionary Program, both at home and abroad. He is keenly aware of the many needs and opportunities for Christian evangelism which are at present untouched or only partially met.

In the "Home" field of continental United States, our Bishops and clergy are daily face to face with the basic problems of our day: how to halt the insidious march of pagan ideals and concepts which are on the increase among us; how to restore to the roots of life those spiritual values and religious verities which the stress and strain of contemporary living have depleted and obscured; how to give a more convincing answer to the world's despairing cry for peace and safety and human brotherhood.

We have the answer in the Gospel of our Living Lord. We know that there is no other way which can save the world from its folly and its sin. But the world around us is ignorant of our convictions and skeptical of our claims. We have not been good stewards of Divine Truth. We have failed to let our Light shine. We have been—all too often—unprofitable servants in the Master's Household.

It is to increase the power of our Christian witness, to stimulate a more effective evangelism, that our present Program is designed. It contemplates more work and better work in every line of the Church's life. It means more men and more women with better tools and equipment for the task to which they—and we—are committed. It calls for a deeper commitment of ourselves—our talents and our means—to the Church's primary task of making this world Christ's world.

WINNING AMERICA

One of the major needs in an effective World Program is a vigorous and aggressive Home Program. One of our great Missionary Bishops tells us that it is difficult to export to other lands that which we do not possess at home. If we

can win America for Christ, we have basis for our assumption that we can win the world. If we fail here, that failure will be world-wide.

The Home Department, through its various divisions, is in close touch with the various fields in which our work is actually carried on. The task is one, as the Church is one, but the approaches are diverse. Hence we speak of the urban field, the town and country field, the college field, the racial field and the Armed Forces field.

All of these areas, in diocese and district alike, are missionary fields. In none of them are we completely measuring up, either to the needs or the opportunities. New York City has recently been called by religious experts "the most under-evangelized area in the entire country." Rural America has fallen away from the faith of its fathers and



DR. WIELAND: *We have the answer in the Gospel of our Lord.*

needs re-conversion. The American campus—the seed-bed of future leadership, both in Church and State—is a vital area in any long-term missionary strategy.

Racial work—our religious concern for the Negro, the American Indian, the oriental and the Spanish American—needs patient and sympathetic support. A continuing ministry to the young men in our Armed Forces and to the casualties of war in our Veterans' Hospitals is a Christian imperative.

Through the various divisions of the Home Department the needs in all of these fields are studied, collated, and ultimately translated into budget terms. This involves correspondence, conferences, field trips, surveys, and the use of much expert counsel and advice. A budget is only another way of listing the necessary men, money and facilities to do an adequate job. A budget appropriation of National Council, therefore, is not a matter of aimless or sentimental spending, but of intelligent investment in the Church's life.

87 AUTONOMOUS UNITS

The Episcopal Church is a bit "peculiar" in that its missionary planning is done, not on a national level nor on an area level, but on a diocesan level. The Church in Continental United States consists of 74 dioceses and 13 missionary districts. Each of these 87 units is autonomous and sovereign in the field of missionary strategy and procedure. Each has an "over-seer" who is responsible for the "State of the Church" within his immediate jurisdiction.

While this organizational pattern is ideal in many respects, it presents obvious and immediate difficulties. The Navajo Reservation, for example, reaches into Colorado, Utah, Arizona, and New

Mexico. It crosses provincial boundaries as well as diocesan boundaries. Our missionary approach to the Navajo, therefore — the largest single pagan group on the American scene — is difficult of unification. There is a “unity of spirit” but an embarrassing complexity of administrative procedure and an amazing variety of doctrinal teaching.

There is a similar geographical situation with respect to the Sioux Reservations which extend into North Dakota, South Dakota, and Nebraska. In this case the problem has been amicably and beautifully solved. A gentleman’s agreement between the three Bishops concerned places on Bishop Roberts of South Dakota the administrative responsibility for the entire Indian field. It is just an added responsibility for the already overworked senior Bishop of South Dakota, but in terms of administrative simplicity, it makes sense.

The budgets which support our nation-wide missionary fields are provided in a variety of ways. In our stronger dioceses the responsibility for missionary subsidies is entirely diocesan. Every diocese in the Church has diocesan missions which are carried on with no help from national funds. Even in the weaker dioceses most of the support comes from the diocese. National appropriations on behalf of the aided dioceses are usually for specific fields, such as Negro work or Indian work. In the missionary districts our missionary schedules supplement local resources in all fields.

This accounts — in part at least — for the poor showing of the Episcopal Church in stewardship charts. When benevolence giving of various groups is compiled and compared, the figures used are national figures, which means that the money raised and spent for diocesan missions is not included in the Episcopal totals.

COÖPERATION AND SUPPORT

Since all dioceses and district programs are locally administered, the function of the departments and divisions of the National Council is that of cooperation and support in every field of missionary activity. Conferences and seminars help to unify the work and to provide counsel and guidance for each specific field. Experimental areas of work are set up to study the most effective methods and techniques. Successful programs in any area are noted, and their values made available to other areas. Thus the Home Department becomes the clearing house of tested principles in missionary strategy.

The budget of the Home Department is a supplementary budget for the support of the over-all missionary program of the Church in continental United States. When a diocese or a district finds its own resources — honestly explored — inadequate for the local task,



RURAL AMERICA: *It is not all idyllic.*

it may ask for help from national funds. This is what is known as the “partnership principle” and is perfectly sound except for the inadequacy of national funds. Many legitimate needs are constantly ignored because of the limitations of our national treasury.

There are many theories about missionary subsidies, and it must be frankly admitted that none of them is completely sound. So far as is humanly possible our present commitments are based on an honest evaluation of both need and opportunity. The whole picture is a large one. Some of its details may get slightly out of focus. Some vital needs are magnified and some minimized. But there is a pattern and a procedure in National Council’s action on budget matters which justifies what we find in the appropriation schedules.

10% “DEVOLUTION”

A re-affirmation of principle and a re-examination of procedure is called for at the distribution centers of local grants. While policies have been greatly strengthened in recent years, more remains to be done in terms of enforcement. An incredible number of churches still receive generous subsidies year after year without presenting evidence of an Every Member Canvass, without an honest exploration of local resources, and without a need to show cause for continued help.

Until we have throughout the Church — in diocese and district alike — some law of diminishing returns, clearly understood and intelligently enforced, we shall cripple and destroy the life we are hoping to nurture and make strong. The Program and Budget Committee of General Convention strongly endorses the stand of the Home Department on this issue. It recommends an automatic ten per cent “devolution” of all maintenance grants annually.

In all fairness it must be said that this process of “devolution” has been difficult and in some cases impossible during the present economic crisis. In our missionary areas we have had shamefully inadequate pay-tables, coupled with a constant and rapid increase of living costs. Where local self-support increased, the Bishop was faced with the dilemma of enforcing the rule or permitting the increase to apply on the salary item. It is to the eternal credit of our Bishops that they chose the latter course!

The Home Department consists of four divisions: Division of Domestic Missions, Division of College Work, Armed Forces Division, and Town and Country Division.

The Division of Domestic Missions, of which the author is the executive secretary, is concerned with coördinating and assisting the work of the Church in 13 domestic missionary districts. Here,

in an area* comprising a twentieth of the national population, the first and foremost need is more adequate clergy stipends. In theory the minimum salary of a married missionary is \$2400 and a house. But theories will not pay for food, clothing, medical care, and books for the children — especially when this minimal salary is all too often stretched to cover expenses of a car in a field where an automobile is as necessary as a church or a prayer book.

Under the Division of Domestic Missions is included Negro Work, with its full time secretary the Rev. Tollie Cuation, D.D. Ten years ago there was no national policy or over-all planning for the future of this work. Yet in little more than the past six years 36 new church buildings, including parish halls and rectories, have been erected, and 26 others have been restored or repaired. The cost of this was met by national church appropriations, supplemented by diocesan grants and the real generosity of Negro communicants, of whom the number rose from 61,000 in 1943 to 69,000 in 1949.

Though operating under a separate charter from the State of Virginia, the work of the American Church Institute for Negroes has in recent years been closely integrated with the Home Department of the National Council.

The function of the Institute is that of a Big Brother to affiliated schools and facilities: it invests their funds, counsels them on administrative policy or program, serves as a promotion department for them and as spokesman for making their needs known to the National Council.

The roots of American life are in the rural areas. If the life of the Church is strong in the roots it will be strong in the branches. Hence the importance of the Division of Town and Country, headed by the Rev. Clifford L. Samuelson, as executive secretary, assisted by Mrs. Samuelson, the former Miss Elizabeth Rhea. There is a rural field in every diocese from Maine to California. Sixty-five per cent of American people live in town and country areas, yet 85 per cent of the membership of the Episcopal Church is found in cities.

Really but another aspect of the town and country program is the Indian Field. Here the Church tries to reach a neglected minority. The inadequacy of government provision in terms of hospitals, schools, care of aged and orphan, has been met in part by Christian effort. But means adequate ten years ago are no longer so today.

The Division of College Work, under the new executive secretary, the Rev. Roger W. Blanchard, is one of the most

difficult and in some ways the most neglected of our domestic fields.

Student enrollment in the colleges of continental USA is in excess of 2½ million, 250,000 of whom belong to the Episcopal Church. While some progress has in recent years been made in terms of an effective ministry to college students, the magnitude of the task will require larger and larger resources. Yet what there could be a better investment for the future leadership of both Church and State?

The peculiar thing about the Armed Forces Division is that it is not only self-supporting, but had a sizable balance at the end of 1949 and will be able to underwrite its program for much of the next three years. The Division's executive secretary is the Rev. Percy G. Hall.

The national picture is reasonably clear and somewhat sombre in what it reveals. The great mass of our American people are separate and apart from Christian institutions. They are not anti-religious for the most part nor incurably un-religious. They are seeking convincing answers to their questionings, alleviation of their fears and frustrations, something basic and solid on which to stand.

They don't believe at the moment that the Church has the answer for their needs. They doubt its relevance to modern life. They are not particularly interested in what the Church is or says or does. That's partly our fault! But it is this very restlessness in people — their uncertainty, their groping for light — that provides a golden opportunity and sounds a call to action — *now*.

Home Department Budget

Division of Domestic Missions

Missionary Work

Dioceses

Arkansas	\$ 6,850
East Carolina	6,320
Eau Claire	9,380
Fond du Lac	2,040
Georgia	3,225
Minnesota	6,500
Mississippi	3,000
Montana	8,438
Nebraska	16,632
Northern Indiana	1,650
Northern Michigan	2,500
Olympia	3,850
Oregon	1,750
Sacramento	5,604
South Carolina	6,373
Southwestern Virginia	11,800
Upper South Carolina	5,050
Western Michigan	2,850
Western North Carolina	4,850
West Texas	0
	\$ 108,662

Districts

Arizona	\$ 43,381
Eastern Oregon	19,918
Idaho	26,690
Nevada	29,385
New Mexico	31,526
North Dakota	23,570
North Texas	19,000
Salina	23,160
San Joaquin	18,137
South Dakota	100,840
Spokane	24,493
Utah	23,780
Wyoming	49,099
	\$ 432,979

Special Fields

Negro Work	\$ 20,000
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Miscellaneous Items

Missionaries Salary and Travel	\$ 75,000
Housing and Grants for Church Buildings	25,000
Special Emergency West Coast and other areas	150,000
Indian Appropriation	20,000
Survey Officer and Expenses	10,000
Emergency Pension Grants	10,000
	\$ 290,000

Central Office

Salaries	
Secy. for Negro Work	5,500
Secretarial Service	5,200
Pension Fund	550
Printing and Publications	100
Contingent Fund	100
	\$ 11,450

TOTAL DIVISION DOMESTIC MISSIONS	\$ 863,091
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Division of Town and Country

Missionary Work

Rural Church Training & Ed..	\$ 44,225
Rural Field Projects	24,985
Diocesan & Provincial Devel. and Survey	8,000
Rural Service Grants	2,390
Nat'l Rural Church promotion and Literature	4,650
Contingent Fund	750
	\$ 85,000

Central Office

Salaries	
Executive Secretary	6,500
Assistant Secretary	3,500
Secretarial Service	2,600
Pension Fund	650
Travel	3,000
Printing & Publications	100
Contingent Fund	100
	16,450

TOTAL DIVISION TOWN & COUNTRY	\$ 101,450
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Division of College Work

Salaries	
Executive Secretary	6,500
Secretarial Service	4,600
Pension Fund	650
Expenses (Conferences, etc.)	3,000
College Workers	47,235
Pension Fund—College Workers	1,495
Provincial Travel	1,900
Travel	3,000

TOTAL DIVISION OF COLLEGE WORK	\$ 68,380
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Office of Director

Missionary Work

Salary of Director	9,000
Pension Fund	900
Department Travel	3,000
	\$ 12,900

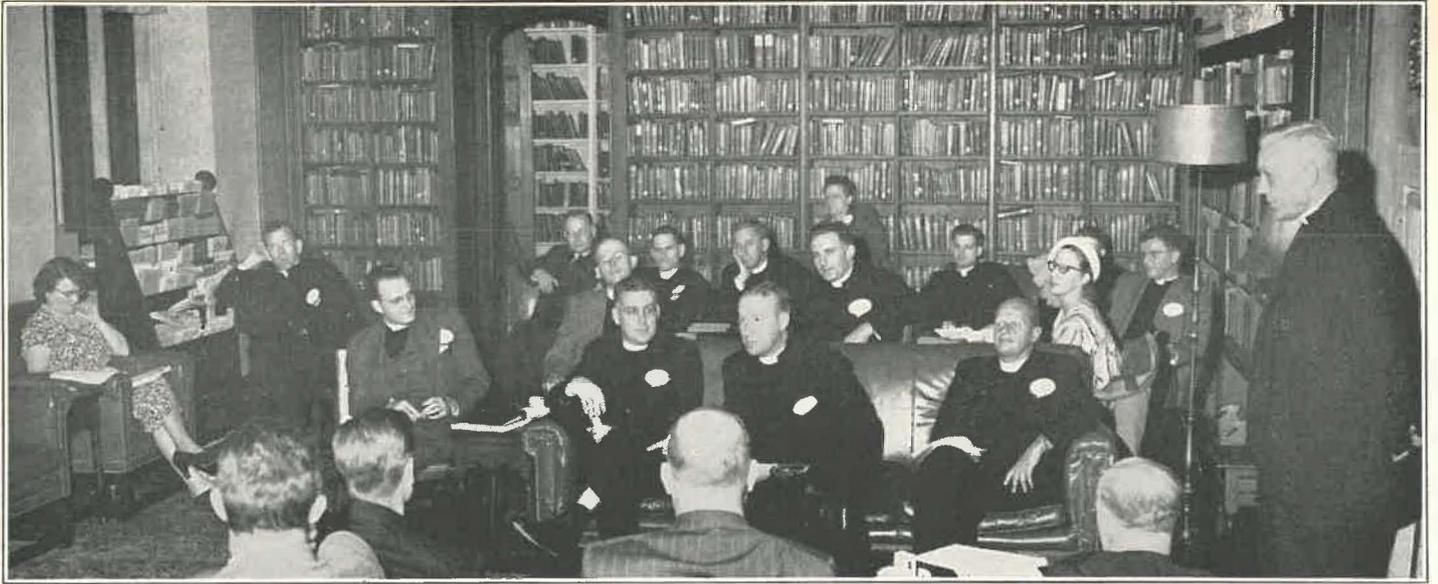
Miscellaneous Items

Retired Workers	38,000
Church Pension Fund	26,000
Literature for the Blind	1,200
Emergencies and Growth	2,400
Outfits, Medical, etc.	3,333
Travel for all Fields	3,000
Salary Adjust. for Clergy	2,000
Additional Salaries for Women Workers	2,000
Contingent Fund	5,015
Missionary Salary Reserve	2,980
A. C. I. Women Workers	3,750
Rural Institute Worker	3,000
	\$ 92,678

Armed Forces Division

Missionary Work	\$ 23,000
TOTAL HOME DEPARTMENT	\$ 1,161,499

*In it are the missionary districts of Arizona, Eastern Oregon, Idaho, Nevada, New Mexico, North Dakota, North Texas, Salina, San Joaquin, South Dakota, Spokane, Utah, and Wyoming.



CLERGY TRAINING, COLLEGE OF PREACHERS: *Dr. Heuss is the man they are all looking at.*

They've Gone

As Far as they Can Go

By the Rev. John Heuss

Director of the Department of Christian Education

IN the popular stage-hit, *Oklahoma*, there was a song, "Everything's Up-To-Date in Kansas City," and the lyrics went on to proclaim, "they've gone about as far as they can go." No one who knows anything about Christian Education in the Episcopal Church would want to suggest that "everything is up to date" with us. The truth of the matter is that as a Church we lag years behind other Christian groups in educational work. But it certainly is true that the National Department of Christian Education "has gone about as far as it can go" with the resources of personnel and money which at present it has at its disposal. It is still too understaffed and underfinanced to do its job. If the Advance Program so enthusiastically adopted at General Convention is underwritten on Sunday, March 12th, when the One World in Christ campaign ends with the Presiding Bishop's appeal by radio to all the congregations, the educational work of the Church will be able to move ahead. *If the "new budget" is not raised "we have gone about as far as we can go."*

It is, therefore, of the utmost importance that every Episcopalian know what the Department of Christian Education

is doing, what it needs to do, and what will happen unless it can carry its plans through.

OUR PRESENT SITUATION

The Department is organized into Five Divisions.

The Children's Division is composed of one staff member, Mrs. Leonora Harris. Its job is to give practical help to any priest, superintendent or teacher who writes in to ask for advice about materials, methods, or organizations. Mrs. Harris also consults many who visit Church Mission House with their educational problems. This Division is responsible for the development of the study programs annually created for the three National Children's Offerings.

The Youth Division also consists of one staff member, Miss Mary Margaret Brace. This Division developed the Youth Program known as "The United Movement of the Churches' Youth." It created the National Youth Commission which helps the Division produce the annual program known as "Plan." It provides leadership training in many different ways for youth work. It has brought into existence the admirable "Triennial Youth Convention" which provides the

youth of the Church with an opportunity to make a very important contribution in leadership at each General Convention.

The Adult Division has no personnel yet. The Director has acted for two years as its head and has had the able part-time assistance of Dr. Theodore Switz of the University of Chicago. Because of its staff limitations it has been unable to assume full responsibility for the production of many needed adult materials. It has, for example, done nothing in the exceedingly important field of missionary education. It has produced four study courses within the past year: "Successful Marriage and the Christian Family," "The Prayer Book Speaks in Our Uncertain Age," "Creative Choices in Life," and "Consider the Bible." This was unusually high production and required enormous labor far beyond the capacity of the present part-time staff to keep up. A full-time staff of two workers asked for in the new budget will guarantee the production of a good supply of adult courses annually and enable this Division to enter a number of vitally important new areas.

The Audio-Visual Division is staffed by one member, Miss Charlotte Tomkins. Except for a few small items, such as a slide set or slide film or two, it is not able to produce new aids because it

(Continued on page 24)

What Can St. Average's

Do?

By the Rev. Almon R. Pepper

Director, Department of Christian Social Relations, National Council

THE compelling roots of Christian Social Relations are grounded in the life and work of our Lord. He was actively concerned about the problems of men and women — of particular men and women — and about the relationships of groups and communities with each other.

Our Lord's early followers caught the vision, which they expressed in creeds, in prayers, in hymns, and in their own accounts of His life among them. Here again there is active concern for justice, righteousness, and man's responsibility to his fellow men.

Down through the long history of the Church there are endless accounts of the ways in which Christians, individually and corporately, have helped the poor, the sick, the weak, the outcast, and the downtrodden. There are glorious examples of Christian opposition to injustice, of reconciliation among conflicting

groups, and of constructive programs for the welfare of men. History is still in the making; and who would say that the need for all that our Lord taught and did, or all that the Church and Christians have done through the ages, is not equally acute today? It is the responsibility of the Department of Christian Social Relations to be alert to the social needs of the day, to encourage awareness and activity throughout the Church, and to provide some programs in which the whole Church may participate.

PRACTICAL REASONS FOR CHRISTIAN SOCIAL RELATIONS

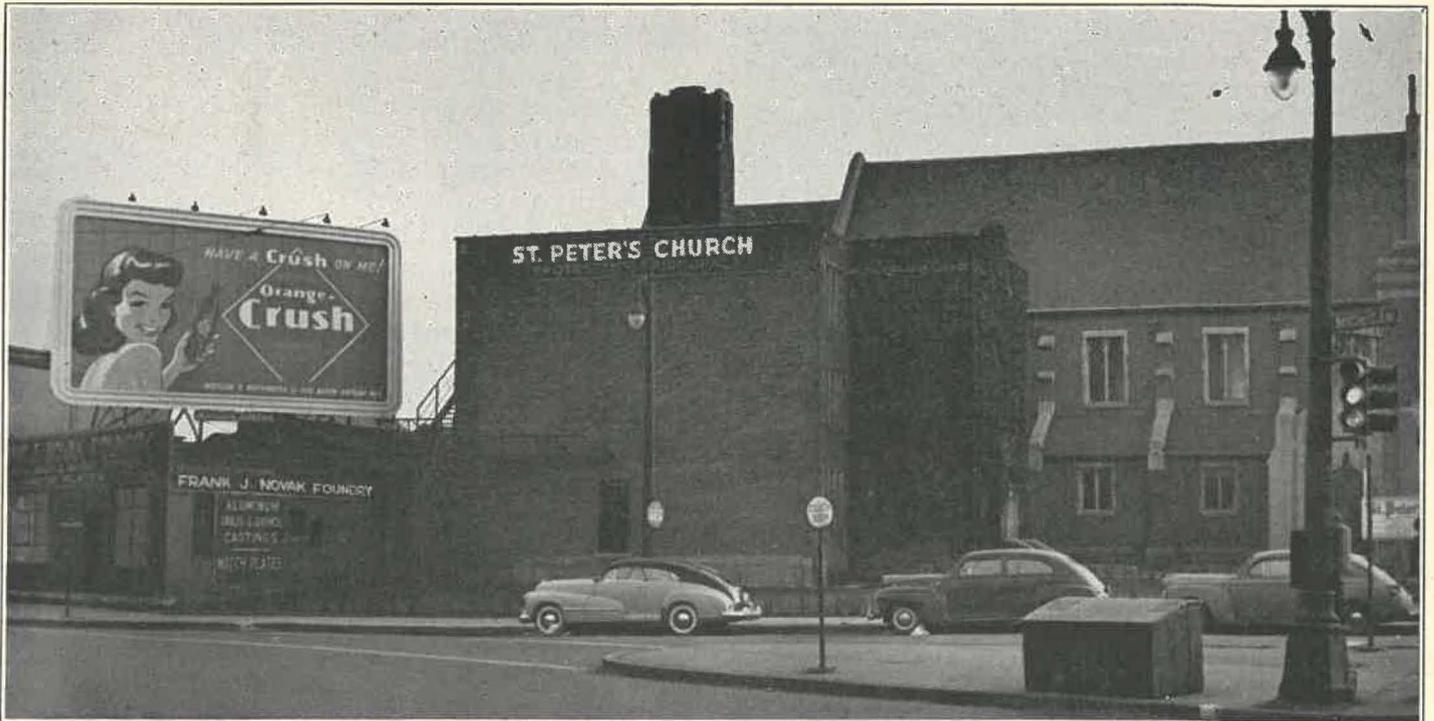
A good way to see the need for a program of Christian Social Relations was suggested by the Rev. Dr. Robert Magill, of Lynchburg, Virginia, in his address to General Convention at San Francisco. He described St. Average's parish with its fine buildings, its good congregations,

a thriving Church School, its reverent worship, and its generous giving to missions. The rector and people are happy about all this, but they have some deep concerns and worries. They go from their altar and group meetings into very complicated life situations and relationships. How should they resolve inevitable personality problems in their families? Could that young married couple have been kept together? What did they not do to prevent the delinquency of that boy? How could that girl have been kept on an even keel? Where can they find a home for Miss Smith in her lonely old age, and Mr. Blank in his chronic illness?

Beyond these more personal relationships are the tensions and injustices in the community around St. Average's. Children in some parts of the city do not have a fair chance because of poverty and substandard housing. Whole groups of people are denied justice and basic civil rights because of color or race. Not only is there tension between the groups in industry, but tension seems to be increasing between religious groups. How can Christians understand the nature of these tensions and conflicts, and what can they do about them? On the outskirts of the city and in the downtown area there are whole populations of people who have no church or to whom the Church means nothing. What can St. Average's do for them?

And far beyond St. Average's Church, from across the world comes the cry of multitudes of people still suffering from the ravages of total war—the refugees and displaced persons in Germany,

(Continued on page 27)



INDUSTRY: In Detroit, as in many cities, small factories are beginning to take over the neighborhood, bringing vast numbers

of people who do not see any particular relation between the Church and their jobs.

Press Picture Service.

The Church's Program

NEXT Sunday two significant events will take place in the Episcopal Church. One of them will be apparent to all of us; the other may be known by relatively few in this country, but it will be no less significant.

The event that we shall all know about will be the nation-wide broadcast of the Presiding Bishop, which will bring to a climax the educational campaign on the Church's Program. Most of us will hear that broadcast in our own parish church. The other event, which will take place simultaneously in far-off Brazil, will be the consecration of a citizen of that country, Egmont Krischke, to be a bishop in the Church of God.

It is a curious thing that some otherwise good Christians still profess a disbelief in what they call, in quaint nineteenth century terminology, "foreign missions" — as if anything could be "foreign" to the God of Creation.

Let's take a look at the Gospel According to the American Newspaper. Perhaps it will dramatize it effectively if we put one or two recent items into something approaching the language of the King James Version. Here is a paraphrase of a recent A. P. dispatch from Philadelphia:

Now much people was gathered together in the City of Brotherly Love to bear witness to the learning of seven hundred and forty-two young men and women, students of the mysteries of life, who had performed certain rites in the university called Temple, and who were met together to receive their reward. And there arose among them a prophet, one David Lawrence. And he did stand in the midst of that Temple and warn men that though they had proved that they could use their fists, yet that they could use their heads they had not proven. And he declared that "moral force is relatively untried in the world," and did cry that "the acquisitive instincts of the human being, the materialistic instincts, the poisons of pride and selfishness, have ruled individuals and permeated governments in a strong lust for possessions and power." For "governments," saith the prophet, "are no better than their constituents desire," and "we must start not just with the study of theories of governments, but with the practices of individuals to whom the obligations of responsible citizenship are intrusted." And when the prophet had spoken, the chief priest of the Temple did clothe him with a bright-colored mantle, and did declare him to be an honorary Doctor of Letters.

Or we might take a look at a parable in the same modern Gospel:

And it came to pass that elders were gathered from far and near, and they put upon themselves their finest raiment, and they sat themselves down to eat at the Waldorf Astoria. And when the fatted calf had been sacrificed, and ample libations of wine poured out, the people were no longer hungered, and they called upon the toastmaster to release unto them an after-dinner speaker. And he did introduce one John Foster

Dulles, a mighty man renowned amongst them for his many deeds of valor in the assemblies of the nation and of the world. And John called upon the people to revive the "righteous and dynamic faith" of their past. For "we cannot go further with material things," he did declare, "and we are lacking in spiritual things." And he spake a warning, that there was a giant among the people, hidden within the atom and clothed round about with hydrogen, and that the giant cared not whether he smote friend or foe, but that he would fain leave death and destruction in his wake if the people forsook their God. And the chosen people did clap their hands together, and they arose up, and went their way, not seeing the giant nor heeding the warning of the prophet.

What about these modern prophets and their message? Is the impasse to which we have come today primarily a moral and spiritual problem, and not solely a diplomatic and military one? More and more thoughtful men and women are becoming convinced that such is the case. A business men's intelligence report, after surveying the whole field of international affairs, concludes: "There are very few of our observers who do not constantly stress that, unless the peoples of the Atlantic nations experience a great spiritual awakening, they . . . will never be able successfully to withstand the militant ideology of Communism." And General MacArthur, pointing up the lesson so far as Japan is concerned, has told the American Christian Churches: "Send missionaries; where you sent one before the war, send a hundred now." For Japan, he says, is a battleground between the destructive philosophy of Communism and the constructive doctrines of Christianity.

It is against this background that our own Church calls upon us to undertake a greatly enlarged program, represented by a record budget of \$5,634,617. This is little enough compared with, say, the cost of an aircraft carrier, but it is considerably more than the Episcopal Church has given in any one year for its national and international work.

The Church's Program is the Church in action. It is our answer to the world situation. It is our declaration of independence — independence of the fear, the fury, and the frustration of the cold war.

The consecration of a bishop for the newly-born Brazilian Episcopal Church is a symbol of that forward-looking, on-going, divinely ordained program. The bishops and priests who are pursuing the trades of shoemaker, carpenter, and clerk while preaching the Gospel in Communist China are evidence of its vitality. The Church schools that are giving our own children a spiritual bulwark against the onslaughts of godless materialism are a living part of it. These are the outward manifestations of the Church's Program, to which the Presiding Bishop calls us to respond with our interest, our prayers, and our sacrificial gifts.

Beachheads

(Continued from page 14)

strongest missionary district of the Church, at home or overseas. So reports Bishop Voegeli.

"The Church in Haiti numbers more than 38,000 souls. There are 74 missions. Our need is not for men. Our need is for funds . . . to make more effective our ministry to the spiritual, educational, health, and economic needs of Haiti . . . Our people are tragically poor . . . We strive toward self-support, but it is a goal we cannot reach yet."

Haiti, says its Bishop, is an example not of forlorn hope but of success in the field of Christian missionary effort and enterprise.

WON TO BE LOST

Bishop Voegeli also has jurisdiction over the Dominican Republic. In this missionary district the man who has been won to the Church, is usually lost when he leaves the community in which he was converted. This, says Bishop Voegeli, is because many communities in the Republic have no missions: there are only three or four in the district which offer adequate services to the people. "Our present organization is not worthy of the Mother Church. We ask for men and the means to do a decent job."

Bishop Boynton, like Bishop Voegeli, also has jurisdiction over two districts, Puerto Rico and the American Virgin Islands. Future growth in Puerto Rico is limited only by available means and man power. The mission has been extended from the early days, when it was for American occupation forces, to include East Indian Negroes, Anglicans who migrated from neighboring islands, and "quite properly, to include our Spanish speaking Puerto Ricans."

On the work in the American Virgin Islands, Bishop Boynton says, "With only five clergy and one woman worker on our staff in the Virgin Islands, we have more than 6,000 persons on our rolls. Our ministry on these islands is to the West Indian Negroes, and to a few Churchmen of English and American descent."

LIBERIAN LEADERSHIP

The great task of the Church in Liberia, says Bishop Harris, is the development of Liberian leadership, both clergy and lay. "Our people have the natural capacities and aptitudes, but they have not had the necessary opportunities for such development." The program in Liberia is basically educational, from small mission elementary schools, to high school in Robertsport (recognized as the best in Liberia), to Cuttington College, which has connected with it a theological school.

The program proposed to the Church

Books by Henry Jerome Simpson

The Rev. Henry Simpson's career as psychiatric counselor took root in two earlier professions. The first of these was Civil Engineering, and while it seems a far cry from psychiatry, Henry Simpson found its training invaluable in developing accuracy of thought ("and there is no place for guessing either in engineering or in dealing with human emotions"). Later he enrolled at Bexley Hall, theological seminary of Kenyon College. Ordained priest, he began a varied ministry that included work as missionary, newspaper editorial writer, and parish priest . . . meanwhile adding to his extensive studies in psychiatry and psychology. More than ten years ago he founded his own clinic for personal re-adjustment in Detroit.

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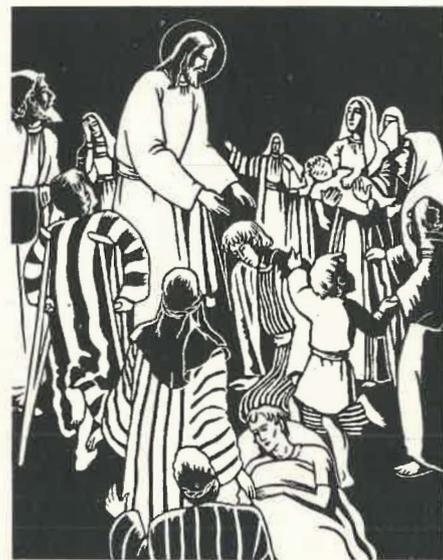
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by the Overseas Department is designed to do three things.

First, it is designed to enable our missionary bishops overseas to stand fast where they are on every far flung battle front around the world. At an hour when the Church faces such odds and such opposition as she has never faced before in our time, we dare not falter and fall back on any front. Having done all, we must stand.

Second, the Program is designed to enable the Church to seize opportunities and to press forward the attack on those fronts where we have every chance of success in winning men to Christ and where the Church can be a tremendous force for righteousness in a weary and wicked world.



Third, it is designed to enable us to readjust the salaries of our overseas missionaries so that they may at least enjoy the basic conveniences of life. We cannot expect them to live on salaries that do not support them.

The Budget for 1950 is 25% larger than the 1949 Budget. But our present Budget must be increased, if we are to do more than simply hold the line. If we are to press forward where opportunities are great, and if we are to give to our missionary staff a living wage, we must provide for the increased budget.

To those who are a bit staggered by a \$2,000,000 budget for the overseas work of the Church, let me point out that the General Convention in 1931 adopted a budget of \$1,712,000 for the Overseas Department.

What General Convention adopted last fall is not a grandiose program and a blown-up budget, but a very modest program and a brutally realistic budget. Under the circumstances of the time in which we live, I think we ought not to ask for more. But if we asked for less, we would stand condemned for failure to make proper provision for the overseas work of the Church.

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Greater Giving

(Continued from page 14)

of what is happening is the experience of the Rev. Andrew E. F. Anderson of St. Andrew's Church, Louisville, Ky. Ever since General Convention he has been carrying on consistently a program of education with the results that a few Sundays ago at the close of a service, a woman in the congregation asked to see him. She presented him with a check for \$10,000 for the work of the General Church Program.

The expectations thus far amount to \$3,225,832 which, with \$732,500 income from miscellaneous sources, leaves a balance of \$1,676,285 to be raised by the dioceses in their spring effort.

It must be immediately apparent to us all that we rise or fall on the results of this spring campaign. We shall write the successful conclusion of this story on March 12th when the Presiding Bishop will speak to the largest radio audience that he has ever addressed in our Church.

I have said it before, and I say it again, that we have not begun to tap the resources of this great Church. We are only beginning to place before our members the summons to greater giving. It is true, that we have done many wonderful things in the past, particularly in emergencies. We should be proud of the results. I refer particularly to the Reconstruction and Advance Fund and to the Presiding Bishop's Fund for World Relief. Both of these appeals have shown a tremendous outpouring of giving on the part of our people. But what we really need is a more consistent giving for the out-going program of the Church.

BETTER PERSPECTIVE

When we see great sums of money poured out to educational institutions, we get a better perspective of how we have failed to contribute to a much more important and much more vital cause to our private and national lives—the work of the Church. Money really means the buttressing and expanding of our beloved Church here and abroad, for succoring the needy and distressed, for educating adults and children in the fundamentals of the Faith, and in general for the advancing of Christ's kingdom here on earth. Surely no other institution has such a fundamental objective.

We have been lifted to a new plane of spiritual understanding and we will back this up by dollars and cents to achieve that goal. I cannot help but feel that the Spirit that guided the General Convention is operating in a realistic sense in our present efforts. There is every reason to believe that we will meet and possibly over-subscribe our goal. We pledged ourselves at the General Convention to this consecrated program and we will, by God's help, reach our goal.

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They've Gone

(Continued from page 18)

has no money for that purpose now. It has to limit its work to two things—advice on the use of audio-visuals as teaching aids and limited distribution of certain slides and films. Miss Tomkins answers many written queries from the Church at large.

The Editorial Division, or as it is better known "The Editorial Board," is headed by the Rev. Vesper O. Ward and is staffed with Mrs. Dora Chaplin, in charge of Parent-Home materials, (at present Mrs. Chaplin is also responsible for the Nursery and Kindergarten developments); Miss Dorothy Scott, Primary Materials; the Rev. Donald Crawford, Junior Materials; and Miss Frances Bailey in charge of research.

Dr. Reuel Howe, professor of pastoral theology at the Virginia Seminary, is a part-time staff member. It is the job of this Division to produce the new Church School and Home materials which are so eagerly awaited. It is the newest division and has had this staff less than a year. It still needs two more full-time workers in order to guarantee production of the needed courses at a reasonably early date.

This makes a staff in the Department of Christian Education of nine full-time workers and two part-time ones. General Convention approved 25 as necessary to do the right job. We can hire no more until the full new budget is assured.

WHAT WE NEED TO DO

The first job is to get the existing divisions up to efficiency strength. Mrs. Harris, Miss Brace, and Miss Tomkins are all "acting heads" of their divisions. The Children's Division needs one more worker, and the Youth, Adult, and Audio-Visual Divisions require two more each to give real service.

The Editorial Division is held up on both ends of the new Church School Courses, because we have no one at work full time on the Nursery and Kindergarten materials and no one responsible for the high school courses.

As soon as these positions are filled the plan of the Department as approved by General Convention calls for the creation of three new divisions. Nothing is being done to give aid to the Church's preparatory schools. The Christian Education in these schools is a concern to their principals and ought to be a concern of the whole Church. We are planning to establish a Division of Preparatory and Parish Day School Education.

The largest leadership and adult education work of the Church today takes place in summer camps and conferences.

Finally, educational work which is developing new idea material and procedures needs constant interpretation. Plans and materials have to be under-

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stood and accepted by the clergy. Lay readers must be given training. Parents and members of congregations need to be interested and their coöperation invited. Over a year ago the Department saw the necessity to keep the Church informed of its plans and work. The Director and almost the entire Editorial Division have traveled up and down the country addressing diocesan gatherings of clergy, teachers meetings of the Women's Auxiliary, laymen's groups, and many parents. As its plans became known, wide popular support has been won. But we have known that far more is needed than just to tell the Church what we plan to produce. There is a much harder and much more serious job to be done. The new educational program will not succeed unless clergy and lay leaders are trained to use it intelligently. Nor can this wait until all the new materials are ready. The Church has to be prepared now, far in advance of many of the new courses.

This was the reason why the Department started the "College of Preacher's Education Conferences" for the clergy last autumn. We are all greatly indebted to Canon Wedel and the chapter of the College for their whole-hearted coöperation in placing these splendid facilities at our disposal. By June of 1950 five hundred clergy will have shared this training opportunity. The program will continue next year.

Yet even more training opportunities are needed. The College cannot take all the clergy. So next June the Department will take the faculty of the College of Preachers Conference to four west coast conferences. Here one thousand priests will get a chance for a week's educational training. By the end of this Triennium most of the active clergy list will have shared such conferences, if the new budget is raised. This ought to provide an impetus to every local church to meet the quota, because within a short time each will benefit by this clergy training.

However, to keep up the training we have already started and to widen the opportunity, the Department will have to have a small staff which does nothing else. Today its field work is done by those who already have full-time jobs.

FIELD DIVISION

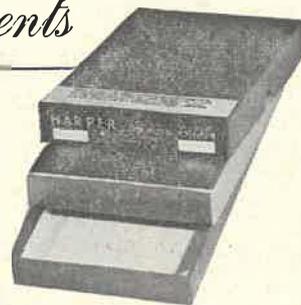
Obviously this cannot continue. If the Church is to get the new materials the editorial staff should be allowed to stay home and work at it. General Convention approved the Department's plan to establish a "Field Division." If the budget is raised this new division will take over the training work in September.

In spite of all the handicaps under which it has had to work, the Department is producing materials in increased volume. In addition to its adult study courses named above it has published two teacher training courses, two annual spe-



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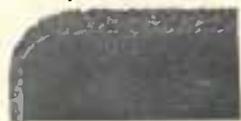
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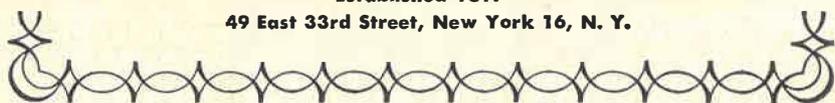
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A lot of us, however, get all balled up on this subject, and tend to go off the deep end in our handling of it. Some think they are Grade A in their religious practice when on Fridays they eliminate meat, some kinds of which they may detest, and eat fish, which they really crave—and eat it bountifully. Is that the true spirit of fasting? Or, thinking of abstinence, aren't we just playing with it when we abstain from some foods on days of abstinence, and

equalize it by heavy portions of other foods? Fasting means TO DO WITHOUT FOOD. Abstinence means abstaining from certain KINDS of food, especially flesh meat. But are we truly fasting when we drop meats, say, and continue to smoke, or drink, inordinately? Or, it can go on to any of our personal excesses. A good Lenten Fast, it seems to us, should include personal discipline in our other, and at times, more serious indulgences. Dig in, get really personal with yourself, and you'll have no trouble in picking up trends of both body and soul that need trimming down on, especially during Lent. Show Our Lord that you've got it in you to be able to do it for His sake,—for no excesses, of any kind, lead Christward, come to think of it.

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It would seem unnecessary to say very much about the disastrous educational results which would follow upon the failure of the Church to raise the new budget. With all the good will in the world, the present overworked national staff could not take on any more. We are over-stretched already, far beyond our capacity to be efficient. Not only would it be impossible to add new responsibilities but much that is now being done, such as the clergy training program at the College of Preachers, would have to



be discontinued. It has been wonderful to watch the clergy and lay people of the Church rise with enthusiastic response to the hope for a better educational program. If what has been promised cannot be produced, the educational frustration amongst us will be greater than ever before. There is no bitterness so great as that of those who have seen the Promised Land and have been denied it. Few will have the fortitude of Moses.

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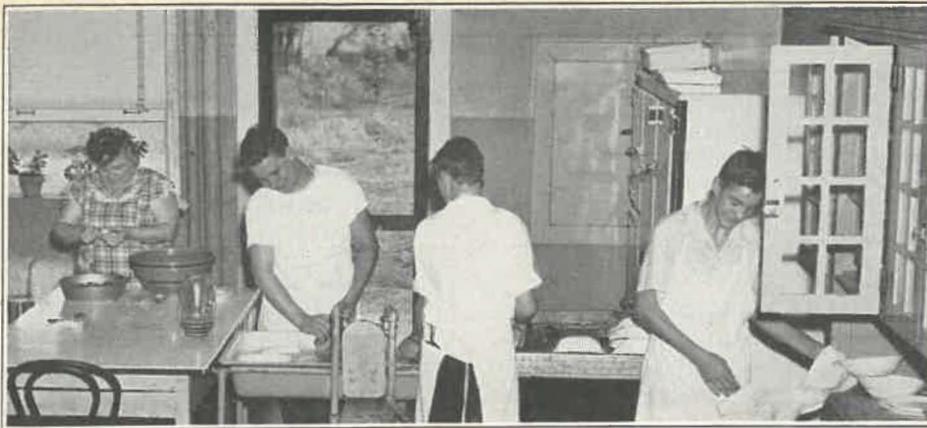
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St. Average's

(Continued from page 19)

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sonnel must be recruited and trained or sought from new sources. The agencies of the Church must increasingly be related to each other and to the diocese. When confronted with these problems bishops, boards of managers, superintendents and diocesan departments turn to the national department for help.

III. MINISTRY TO URBAN- INDUSTRIAL WORKERS

The third emphasis in the present program of the Department is the search for a new strategy for the urban Church — especially the program of the Church among industrial workers. In terms of the numbers of unchurched people, our cities confront us with our greatest missionary opportunity. Here are vast numbers of people who do not see any particular relation between the Church and their jobs, and we have shown no special interest or genius in working among them. In many parts of the cities are the remnants of once thriving churches. But the old population has moved away, and instead of altering our programs and point of view so that the Christian religion will be readily accessible to the new population, we have limited our interest to the pathetic remnant of the old population. Too large a number of these city parishes are a drain on the diocese and a shameful waste of personnel and resources.

IV. WORLD RELIEF AND DISPLACED PERSONS

Finally, our attention is given to world relief and displaced persons. Total war dealt a severe blow to civilization in some countries and nearly destroyed all semblance of it in others. In addition to vast governmental relief programs to restore the secular communities there must be American church programs to restore the life and work of Christian churches in Europe and Asia.

Currently in this country the Episcopal Church through its bishops, priests,

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Three Year Fully Approved Course
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"Shall our honest penitence express itself in a more intelligent and unending endeavor to achieve a more brotherly sharing of the fruits of our extraordinary economic productivity, to attain a more generally democratic way of life, to create a more far-reaching Christian brotherhood of all men under the fatherhood of God and the Lordship of Christ?"

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CHURCH and Church School weekly collection envelopes — duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. to 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

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Social Relations Budget Education and Promotion

Christian Social Relations and World Relations

Salaries		
Director	\$	9,000
Assistant Secretary (pt. tm.)		3,000
Field Worker		5,500
Secretarial Service		7,020
Pension Fund Premiums		1,450
Travel of Officers and Representatives		2,500
Social Relations and Industrial Conferences		2,000
Training & Demonstration Projects		3,200
Publications and Books		500

Health and Welfare Service

Salaries		
Assistant Secretary	\$	5,500
Executive Secretary		6,500
Secretarial Service		4,628
Pension Fund Premiums		1,200
Travel		2,000
Conferences		1,500
Training and Scholarships		3,000

Services to Churches in Urban-Industrial Areas

Salaries		
Assistant Secretary & Field Worker		0
Secretarial Service		0
Pension Fund Premiums		0
TOTAL CHRISTIAN SOCIAL RELATIONS	\$	58,498



THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$5,868.30
G. B. Scott (France \$10.00)	20.00
Sumner Walters, Jr.	15.00
St. Paul's Sunday School, Foley, Ala.	10.00
	\$5,913.30

For Bethlehem

Previously acknowledged	\$ 732.16
Billy Nalle	53.04
A. C. Maxheimer	10.00
St. Philip's Society, West Stockbridge, Mass.	10.00
	\$ 805.20

CARE for Old Catholics

Previously acknowledged	\$8,190.89
G. B. Scott	10.00
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Previously acknowledged	\$6,028.06
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POSITIONS OFFERED

SUMMER SUPPLY for August. Semi-suburban Parish, 30 minutes drive from mid-Manhattan. Small honorarium, and use of comfortable Rectory. Swimming pool privileges. One service on Sundays, July 4th, and Prayer Book Holy Days. Reply Box B-390, The Living Church, Milwaukee 3, Wis.

IMMEDIATE CORRESPONDENCE invited with organist-choirmaster, thoroughly familiar with Church music, in parish New Orleans area. Salary \$1500.00 for Church, with an additional \$2500.00 to teach music in Parish School. Reply Box M-376, The Living Church, Milwaukee 3, Wis.

RECTOR'S ASSISTANT for large midwestern parish with aptitude for youth work. Good salary, house and car allowance. Reply Box L-385, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, 43, ex-Army chaplain with several years experience in large New York City Parish, seeks position as assistant in Eastern City. Highly recommended. Moderate Churchman. Available about April 1st. Reply Box H-378, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Churchman, 48, married, available immediately for full-time position either parish or school. English training, diplomas, thoroughly experienced boy and mixed choirs, highest references. Reply Box A-383, The Living Church, Milwaukee 3, Wis.

PRIEST with rich experience in pastoral work and religious education, now assisting in large downtown city parish, will enter into correspondence with parish seeking rector. All communications treated confidentially. Reply Box C-381, The Living Church, Milwaukee 3, Wis.

SUCCESSFUL RECTOR, 43, unmarried, central churchman, regarded as exceptionally good preacher and youth worker, would like experience supplying large, city parish for six months or more. Preferably where a vacancy exists. Highest references. Reply Box H-391, The Living Church, Milwaukee 3, Wis.

AUGUST SUPPLY. School Chaplain will supply for month of August. City in East or Midwest. Reply Box T-389, The Living Church, Milwaukee 3, Wis.

QUALIFIED HOUSEMOTHER, ardent church-member, desires position. Matron in Church School, references. Reply Box R-374, The Living Church, Milwaukee 3, Wis.

RETREATS

QUIET EVENING FOR MEN — S. Clement's Church, Philadelphia, Saturday Evening, March 11th, from 5 to 9 P.M. The Rev. Herbert W. van Couenhoven, Conductor. Notify S. Clement's Clergy House, 2013 Apple Tree Street, Philadelphia, Pa.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

NEW JERSEY

Parish Exchange

What began as a simple exchange between the Rev. Robert B. Gribbon, rector of the Church of the Holy Cross, North Plainfield, N. J., and the Rev. Canon Henry Arthur Hayden, vicar of St. Nicholas' Church, Warwick, England, and archdean of the area, has now assumed the proportions of an international "incident" [L. C., March 6, 1949].

Fr. Gribbon and his family will leave North Plainfield March 11th, to take charge of St. Nicholas' Church. Canon and Mrs. Hayden, and one of their daughters, will arrive on the Queen Elizabeth March 8th to take charge of the work of the Church of the Holy Cross for six months.

Canon Hayden is looking forward to meeting in America many of the men of the American forces who were stationed in and around Warwick during the war, and whom he got to know, as chairman of the local hospitality committee.

Canon Hayden has served the Church overseas, mainly in Australia, and has traveled widely through the British Empire and Europe. This, however, will be his first trip to the United States. He said:

"The arrangements for the exchange on this side have been made in close coöperation with the Bishop of Coventry. Since he made the announcement on December 30th, it has received very favorable and wide-spread publicity in the secular press of this country. The idea has caught peoples' imagination. The Archbishop of Coventry is interested, and the Bishop, writing me this morning, says, 'This exchange has the backing of the whole Church of England and of this diocese.'

"My wife and I, and our daughter, Elizabeth, are looking forward to our visit

with the greatest pleasure. I hope to learn a great deal of the life and organization of your Church, and to bring a message of Christian fellowship and good-will to your people. It will be good to meet your Bishop, of whom I have heard a great deal, and many of my brother clergy in the U.S.A. Fr. Gribbon and I both hope that this will be the beginning of many exchanges on similar lines and that it may strengthen the ties of unity and friendship between the peoples on both sides of the Atlantic."

Canon Hayden included some press clippings, saying that Anthony Eden also is interested in the exchange. "It may be interesting to point out that an Englishman, going to the States, arrives there with only five pounds to spend," he added. "I have been assured we shall be well supplied with dollars, and there is no need to worry."

CENTRAL NEW YORK

The Church's Program on Film Strips

The charts prepared by W. Ted Gannaway, consultant for the Presiding Bishop's committee for laymen's work, were adequate for presenting the Church's program to vestries. However, in the Utica, N. Y. area, a task force of the diocese of Central New York department of promotion found that so many persons wanted to learn about their Church that another technique had to be called upon. Allan S. Jackson, manager of Utica's Travel Bureau, and department of promotion member, therefore developed a film strip telling the story of the program as originally outlined by Mr. Gannaway on his cards. Mr. Jackson and his friends after two attempts now have film strips that tell the story to audiences as large as they expect to find.

Ordinations Priests

Arkansas: The Rev. Robert Benjamin Hall was ordained priest on January 25th by Bishop Mitchell of Arkansas at St. Luke's Church, Hot Springs, Presenter, the Rev. M. J. Lindloff; preacher, Dean Cotesworth P. Lewis. To be priest in charge of St. James' Mission, Eureka Springs, and St. John's Mission, Harrison. Address: 7 Fairmount Ave., Eureka Springs, Ark.

Michigan: The Rev. J. Ross Wellwood, rector of St. Stephen's Church, Hamburg, Mich., and missionary in charge of St. Paul's Church, Brighton, was ordained to the priesthood by Bishop Emrich of Michigan on January 25th at St. Paul's Church, Brighton. Presenter, the Rev. David W. Thornberry; preacher, the Rev. William B. Sperry.

Ohio: The Rev. Perry M. Blankenship was ordained priest on January 27th by Bishop Tucker of Ohio at Trinity Church, Fostoria, Ohio, where the newly-ordained priest will be rector. Presenter, the Rev. A. J. Gruetter; preacher, Bishop Burroughs, Bishop Coadjutor of Ohio.

Pennsylvania: The Rev. David R. Matlack was ordained priest on January 25th by Bishop Armstrong, Suffragan Bishop of Pennsylvania. Presenter, the Rev. John Vander Horst; preacher, the Rev. Charles H. Long, Jr. To be vicar of St. James' Church, Green Ridge.

Southern Ohio: The Rev. Harold Dura Chase was ordained priest on December 11th by Bishop Hobson of Southern Ohio at Christ Church, Cincinnati. Presenter, the Rev. Sidney C. MacCammion; preacher, the Rev. James E. Clarke. To be assistant of Christ Church. Address: 318 E. Fourth St., Cincinnati 2.

Texas: The Rev. Horace Fairbrother was ordained to the priesthood on January 6th by Bishop Quin of Texas at St. James' Church, Houston. Presenter, the Rev. J. Lawrence Plumley; preacher, the Rev. D. W. McClurken. To be minister in charge of St. Philip's Church, Hearne, Tex.

West Missouri: The Rev. James L. Jones, Jr. was ordained priest on January 27th by Bishop Washburn of Newark, acting for the ecclesiastical authority of West Missouri, at the Chapel of the Good Shepherd, General Theological Seminary, where the new priest is tutor and fellow. Presenter, the Very Rev. Lawrence Rose; preacher, the Rev. Pierson Parker. Address: 175 Ninth Ave., New York 11.

Western Michigan: The Rev. Carl August Hoch was ordained priest on November 20th by Bishop Whittemore of Western Michigan at Emmanuel Church, Petoskey, Mich., where the new priest will be rector. Presenter, the Rev. Henry A. Hanson; preacher, the Rev. Michael Kundrat.

The Rev. John Fuller Mangrum was ordained priest on January 6th by Bishop Whittemore of Western Michigan at St. James' Church, Albion, Mich., where the new priest will be rector. Presenter, the Rev. John L. Knapp; preacher, the Rev. Harry M. Laws.



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; 8:15

BUFFALO, N. Y.

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

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

NEW YORK CITY

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

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

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

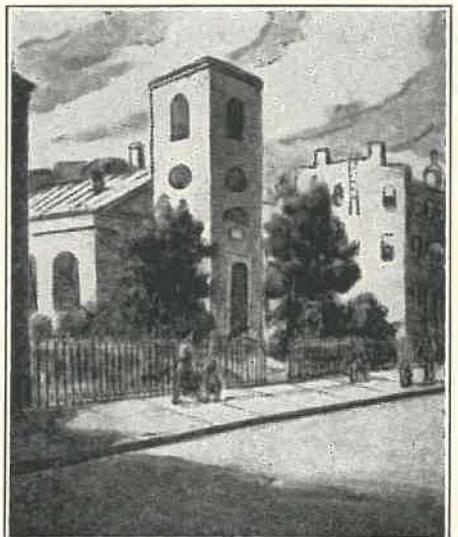
GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues—Thurs
12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

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

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



ST. LUKE'S CHAPEL
NEW YORK, N. Y.

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. Roelif 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 Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC 3rd
Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon, Wed,
Thurs; Spiritual Counsel by appt

MEMPHIS, TENN.

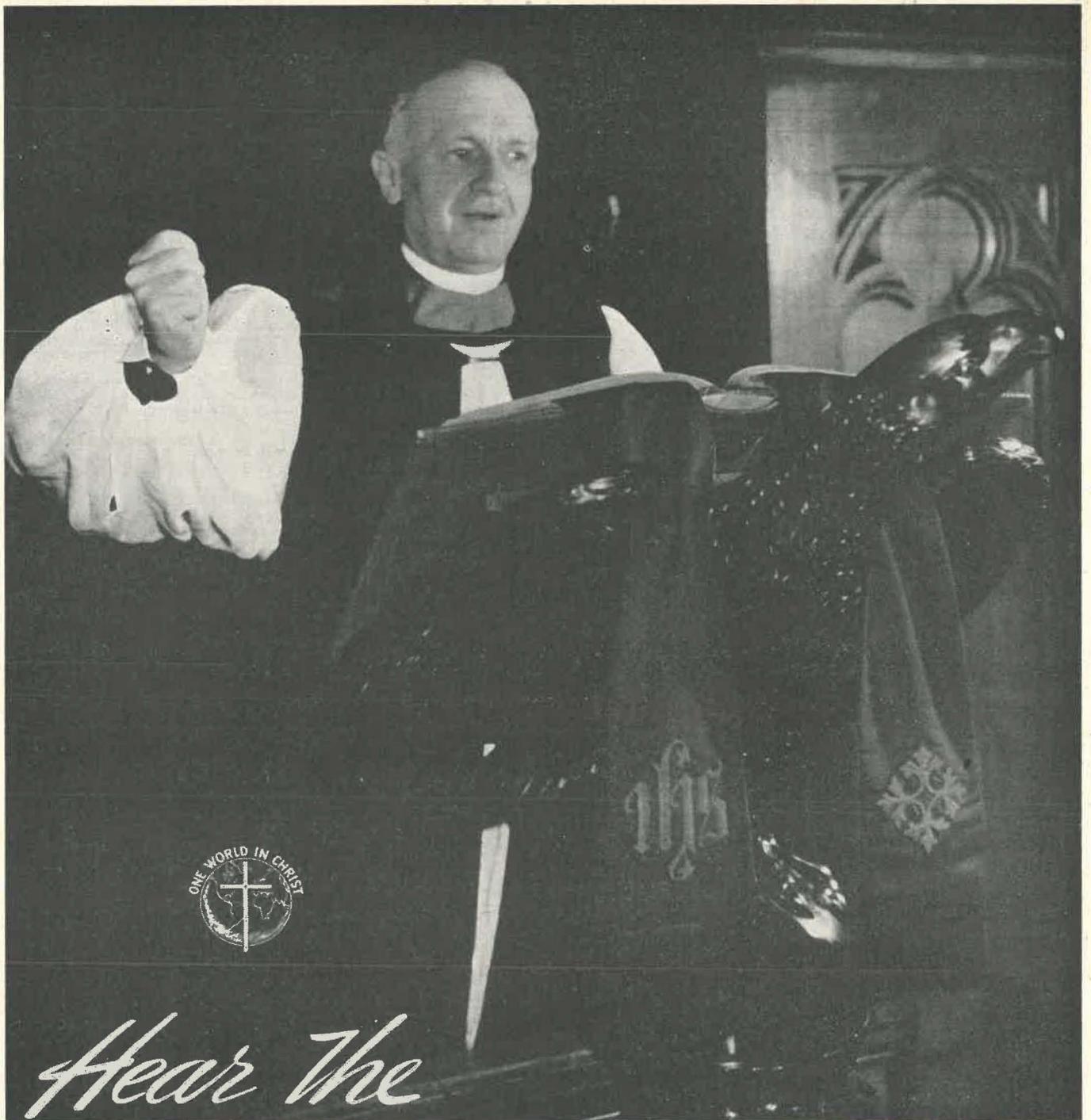
CALVARY Second & Adams
Rev. Donald Henning, D.D., r; Rev. Eric Green-
wood, B.D., v
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30; Noon-
day Preaching Services, Mon thru Fri 12:05-12:35

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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



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