

The Living Church

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

Whitsunday Message

Presidents, World Council

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The Locked Door

*By One Who Almost
Turned Away*

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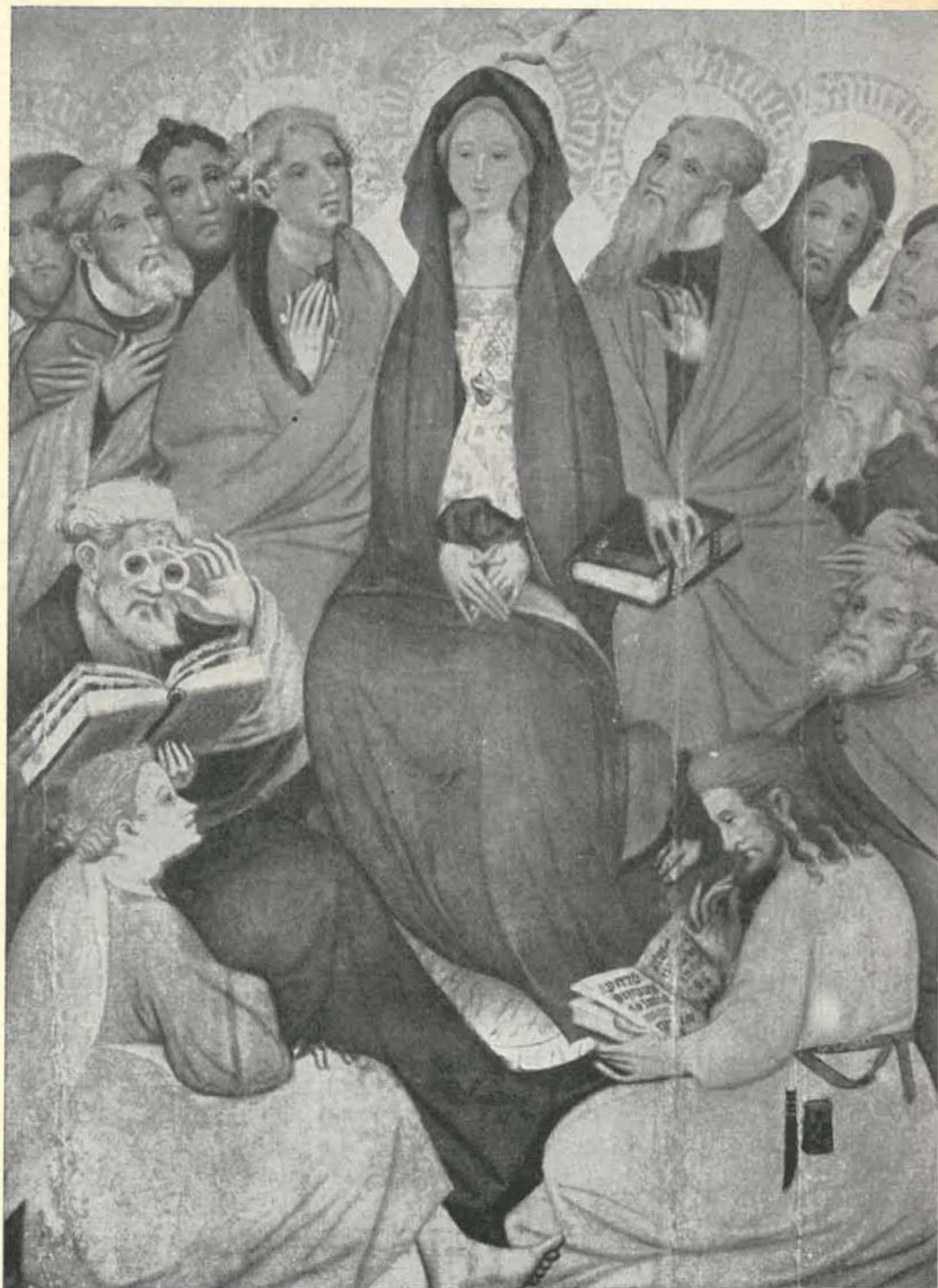
Holy Ghost or Unknown Soldier?

Editorial

Page 16

THEY WERE FILLED WITH THE HOLY GHOST

The 14th to 15th-century painting by Master Conrad of Soest, showing descent of the Holy Spirit at Pentecost. The Apostles surround the Blessed Virgin, St. Paul at her left — symbolically though unhistorically [See page 3].



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The Acts of the Apostles

same chapter and verse as last week

That same verse we used last week is packed with inspiration. Last week it inspired the idea of being better witnesses for Christ. This week it suggests Pentecost and Power! The Apostles were just a lot of earnest followers of Jesus up until Pentecost. But now, if Christ's Church was to begin and grow, it needed more than earnestness. It needed supernatural POWER! Jesus promised that power if they would wait in faith until it came. It came quickly, and our Whitsunday is the anniversary celebration of the day when God in Heaven turned on the spiritual power that filled the hearts and lives of The Apostles and made them amazing and powerful Christian forces. That power has never left The Church. It is just as available now as

then. If anything, the evidences of Its effect upon the lives of men, women and children are much more profound now than then. It is ALWAYS available to anyone who wants or needs It. Without It our sins play havoc with us. With It we become super-men. BUT, we have to WANT It. It, like Jesus, never obtrudes Itself upon us. Many do not want It, for they fear to go where It will take them. Those who want It not, do not want Jesus, nor are they His friends. Those who seek It are in that matchless Fellowship with Him, wherein they both walk and talk with Him daily, and find light and joy and happiness in their lives. Have we all that power now, or are we STILL waiting at Jerusalem, and if so, why?

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LETTERS

The Atoning Life

TO THE EDITOR: In consideration of the subject of the Presiding Bishop's Book for Lent, *The Atoning Life*, may I enter an expression of gratitude for this selection. In this parish we found the book a clear, simple, concise, and deeply moving expression of those primary elements of the Christian faith which must be expressed not only during the Lenten Season but throughout the daily living of all Churchmen.

If the value in this book cannot be gained by the rank and file of our lay people then it is indeed a reflection upon the teaching and educational purposes of this Church. To say the least, it would be rather a poor commentary on its teaching to think that the busy housewives and business and professional people have neither the time nor interest to delve into the basic elements of Christian experience but must turn to books as *The Robe*, *The Greatest Story Ever Told*, and *Mr. Jones, Meet The Master*, pervaded as they are by a strain of sentimentality, for spiritual guidance and inspiration.

In the recent "One World In Christ" campaign there was a slogan which may be well applied here — "An Informed Church Is a Strong Church." This should be applied not only to information concerning the foreign and home missionary work of the Church, but also to the basic teachings expressed and maintained by this Church. In a world where men are fearful in expectancy of coming events we need much more than a simple and beautiful word picture of the closeness of God and the vitality of the Christian Gospel. We need at least an elementary understanding of the aweful and glorious reality of that Gospel.

(Rev.) G. STACKLEY HURST.

Rockingham, N. C.

Editor's Comment:

The defense of this year's Presiding Bishop's Book for Lent in this column is now closed.

The New Antinomians

TO THE EDITOR: It has greatly become the fashion among our clergy to disparage the law and lawyers so far as concerns Church affairs at least. The term "legalistic" has become a term of reproach, so much so that any controversialist feels that he has scored a point if he can only pin on his opponent the label "legalist." Recently one of the leading clergymen of our Church has publicly asserted that what is wrong with our General Convention is that it has too many lawyers in it. This, in spite of the fact that one of the important functions of the General Convention is to make laws for the Church.

Apparently the idea is that while it may be necessary to have Church law, we shouldn't be legalistic about it. In reply, it might be suggested that the same thing might be applied to Church Doctrine. It may be necessary to have our Creeds and

RELIGION IN ART

By DR. WALTER L. NATHAN

Master Conrad of Soest (German, around 1400): The Descent of the Holy Spirit

(See cover picture)



From the Descent of the Holy Spirit at Pentecost only one representation is known from the first seven centuries; after 1500 it again becomes exceedingly rare. But in the Middle Ages, when the Church used the arts extensively for the teaching of dogma and sacred story, the Pentecost scene occurs more frequently as illustrating one of the markstones on man's road to salvation.

Master Conrad's painting is one of twelve panels depicting scenes from the life of our Lord and arranged on both sides of a Crucifixion to form an imposing altarpiece more than six feet high and nearly twenty feet wide. An inscription on the frame tells us the master's name, and dates it in the year 1404. The high artistic qualities of this altarpiece, and of a few other paintings ascribed to the same master, assure him high rank among his contemporaries, although almost nothing is known of his life.

The dove of the Holy Ghost is descending on the Virgin Mary. She sits as if in a trance, her delicate hands

lightly folded in her lap, her slender figure gracefully draped in a long cloak. The worshipful attitudes of the apostles — with St. Paul present symbolically (though unhistorically), and close to Mary — indicate that they, too, are "filled with the Holy Ghost." Peter on the left obviously reads the passage in the book of Joel quoted in Acts 2:17-21. Bartholomew, in the right foreground, may be meant to symbolize the "speaking in other tongues."

The picture glows with gem-like colors on golden ground. Its well balanced, restful composition has the grace of an early Fra Angelico, the melodiousness of antiphony song. Paintings of the "Gothic" age are often erroneously called "primitive." In reality they have the same deep and refined piety, the same mysticism, as the churches whose altars they were designed to decorate. Humbly, without personal ambition, the medieval artist served God in works that are quaint or naïve only to the superficial glance. If we allow them time they will open to us the full depth of their spirituality, and their God-centeredness will flood our souls in streams of grace.

LETTERS

standards of Faith, but we shouldn't be theological about it. In both fields, why not leave it all to the good will of those who are interested? If the clergy and communicants of the Church have the right spirit and want to lead the good life, why worry about Creeds? Why have anything to do with the Prayer Book and its Rubrics? What is the Constitution, and what the Canons, among friends?

This seems to be especially the case whenever the particular person finds that he does not agree with the principles and rules to which the Church seems to be committed, and wishes to do something which is forbidden. If a Rubric or a Canon should stand in the way of participation by a Baptist or a Congregational Minister in our Communion Service in one of our churches, then we are branded as "legalistic" when we call attention to the rules of our Church. If a rector of a parish wishes to invite all to receive Communion at his hands in the parish church, regardless of whether they have been confirmed or are ready and desirous of being confirmed, then it is "legalistic" to object.

The Marriage Canon is apparently considered by some persons in authority in our Church as binding on them only insofar as it happens to coincide with their

wishes. The argument is that there must be no "legalistic" application of it. The fact that one of the parties to a proposed marriage has previously been married and that the partner to the previous marriage is still living weighs not at all, if there has been a divorce in the civil courts. The apparent sincerity of the bride and groom is supposed to remove all impediments. It is "legalistic" to say otherwise.

It is perhaps presumptuous for a lawyer to appeal to Church history and past theological controversies. However, it appears that there have been persons called "antinomians," who believed, that the law was not binding on those who have been "saved"; or on those who were predestined to salvation. Is it out of order to suggest that this present movement has certain parallels to the position of the antinomians?

PAUL F. GOOD.

Omaha, Neb.

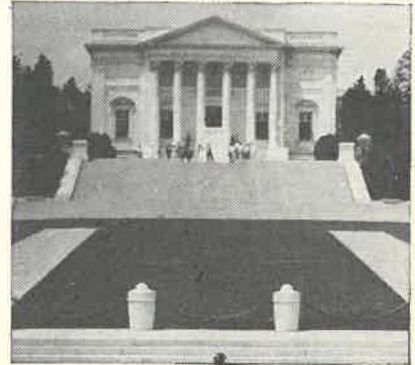
Euthanasia

TO THE EDITOR: Your editorial note on Euthanasia [L. C., January 22d] reads: "We hope that sentimentality . . . will not mislead the public into a demand for legislation that would legalize



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that which cannot be defended on grounds of Christian morality."

May I, not ironically but earnestly, beg THE LIVING CHURCH, which often helps my thinking, that it secure from some religious authority an article which will tell our bewildered minds why similar hope should not apply concerning those who distrust the policy assigning a large proportion of our national resources to the armaments which equip us to kill our fellow-men?

I trust that a sense of humor may exist among the heavenly hosts. They need it as they watch us. VIDA D. SCUDDER.

Wellesley, Mass.

Stamp Collector for Bequia

TO THE EDITOR: I have two churches on the small island of Bequia, and one on each of two neighboring islands, Canouan and Mustique.

The parish church was built by slave labor in 1829 of stone cemented with lime (made from the coral) and molasses.

When I came here in 1947 the walls needed repainting, and there were gaps in the roof (galvanized on one side, and shingles on the other). I set about a roof fund at once, and since it was obviously impossible to raise the money in the parish, tried all sorts of means fairly successfully elsewhere. One thing the parish could do: they collected all the used postage stamps they could find, and I sent them to a dealer friend in England who turned them into cash.

Last year bits of roof falling made things dangerous, so with more faith than funds, we began work. Then came the shock. Beams that looked sound were rotten with termites. The wretched bugs were everywhere, the gallery had to be taken down, window frames removed, and all wood stripped.

Our money was obviously not half enough. However we could not look back. Children carried sand from the shore, and adults' willing hands carried everything else (we have no roads or vehicles in Bequia anyway). All workers gave one day's work a week free and much overtime. Suppliers gave us credit and we finally got the walls reinforced, new timbers, and the roof on before the wet season. In December we had to stop work, for we had used up not only the roof fund money but the parish capital, and owed people wages. Our accounts for the end of the year showed a balance of 60 cents (with some stipend owing the rector!). The SPG came to our rescue with a grant of £150 and further money has come in this year, so that the new gallery is now built, but we still have no windows, and no doors at the west end.

Used stamps (cut from the envelope, not ripped off), not the common U.S. or U.K. ones, but any others, sent to Mr. A. H. Hicks, 21 Hallowell Ave., Beddington, Croydon, Surrey, England, and marked for Bequia Church, would receive Bequia's blessing and the prayers of the faithful, for we regularly pray for our benefactors.

(Rev.) CUTHBERT E. PIPE.

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The Living Church

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Things to Come

1950 MAY 1950							1950 JUNE 1950						
SUN	MON	TUE	WED	THUR	FR	SAT	SUN	MON	TUE	WED	THUR	FR	SAT
7	8	9	10	11	12	13	4	5	6	7	8	9	10
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May

- 28. Whitsunday.
- 29. Whitsun Monday.
- 30. Whitsun Tuesday.
Opening of Evergreen Conference (to September 6th).
- 31. Ember Day.

June

- 2. Ember Day
- 3. Ember Day
- 4. Trinity Sunday
- 5. Conference on Christian Education for clergy, Pasadena, Calif., sponsored by Dept. of Christian Education (through 9th).
- 10. Commencement weekend at Kenyon College (through 12th).
- 11. St. Barnabas. First Sunday after Trinity.
Conference of province of Washington at Hood College, Frederick, Md. (to 17th).
Formerly held at Sweet Briar College, Md.
Commencement at University of the South.
- 12. Priests' Institute, ACU, DeKoven Foundation, Racine, Wis.
- 12. Conference on Christian Education for clergy sponsored by the Department of Christian Education at Tacoma, Wash. (to 16th).
Conference of Outgoing Missionaries, sponsored by Foreign Missions Conference, at New Haven, Conn. (to 17th).
- 14. Chaplains' Conference, Naval Air Station, Jacksonville, Fla. (to 16th).
- 24. Nativity of St. John Baptist.
- 25. 3d Sunday after Trinity.
Wellesley Conference at Wellesley, Mass. (to July 1st).
- 26. Conference on Christian Education for clergy, Salt Lake City, Utah, sponsored by Department of Christian Education (to 30th).
School of Church and Economic Life at the University of Chicago (Federal Council) to July 29th.
Brotherhood of St. Andrew Convention, Carlisle, Pa.
- 29. St. Peter.

THIS WEEK

ALTHOUGH LOSS of life in the grim New Jersey explosion was miraculously small, property damage was on a scale approximating war. Christ Church, South Amboy suffered a minimum of \$100,000 explosion damage, which was not covered by insurance. The whole roof was wrecked, all the stained glass windows were shattered, and the rectory and parish house were also damaged. Fr. Weyrich and his wife were both unhurt, and the altars were untouched.

IN PERTH AMBOY, St. Peter's Church suffered damage to most of its colonial windows, but had insurance coverage. Frederick H. Sontag, our Central New York correspondent, who wired the above information from Verona, N. J., is forwarding a full account of the munitions explosion and its effect on the Church for publication next week.

RECEIPTS from One Great Hour of Sharing, the interchurch relief appeal held on March 12th, total \$4,048,790 so far, reports Dr. Stanley I. Stuber, director of the campaign. Of this, no doubt some \$400,000 is the contribution of the Episcopal Church through its revised Budget adopted at the recent National Council meeting. The original amount adopted was \$500,000, but (together with everything else) it had to be reduced. Dr. Stuber says that the campaign will unquestionably go over \$5,000,000 when all reports are in. But nobody knows how much of this will go to Church World Service's 1951 budget, since some of it will be spent under the auspices of the particular Church which collected the money.

NEW METROPOLITAN of the Church of India, Pakistan, Burma, and Ceylon is the Rt. Rev. Arabindo Nath Mukerjee, Bishop of Delhi. He succeeds the Most Rev. Dr. George C. Hubback, who recently announced his retirement. Our correspondent for India, the Rev. Emani Sambayya, who is just returning to India after a year in the United States, has prepared an interesting biographical article on the retiring Archbishop, which will be published in an early issue. The process of electing a metropolitan is a rather complicated one, involving the interests of both the diocese and the Church as a whole.

TOM THURLOW is a member of The Living Church Family who used to write interesting letters during his war service in the Canadian army. From Winnipeg, Manitoba, he writes that the water in the basement of St. Matthew's Church is a lot deeper than it was when we reported it last. The faster they pump it out, the faster it comes in. At nearby Emerson, the Rev. Stanley Atkins has moved to the parish hall, which is on higher ground than the surrounding buildings. Mr. Thurlow will be ordained to the diaconate on Trinity Sunday, and requests the prayers of the Family.

BISHOP BUDLONG of Connecticut has presented his resignation. His diocesan convention, to which the news was made public on May 16th,

expressed its "overwhelming gratitude" for his "years of loyal, able, faithful leadership." The Bishop will be 69 on July 10th. Bishop Budlong assigned to Bishop Gray, his Coadjutor, who will succeed him, "complete episcopal authority over the filling of any and all clergy vacancies in the diocese."

CONNECTICUT has taken in 67 displaced persons, it was reported to the same convention, which met at the Cathedral in Hartford.

THERE WAS considerable excitement at the Albany diocesan convention. Not only did the lightning strike in an unexpected quarter (see page 7), but announcement was made that the Rev. Norman Godfrey of Massena had been selected to go to Okinawa to open up the Church's missionary work there. Also appointed to Okinawa is William Heffner, now a student at the Virginia Theological Seminary. Both men will spend a year in the United States studying the language before undertaking their new work. So Okinawa is still high on the Church's missionary agenda.

LANS FOR UNION among Presbyterian Churches are moving forward, according to a report presented to the General Assembly at Cincinnati of the Presbyterian Church in the USA. A plan for union between the Northern and Southern Churches is meeting more favor in the latter body, it was reported, and invitations have been issued to other Reformed Churches to join in the negotiations.

THE SYNOD OF HURON, meeting in London, Ontario, recently, gave attention to the field of clerical transportation. It turned down a layman's proposal that young clergymen use motorcycles instead of automobiles, even though it was pointed out that wives could be provided with sidecars. Then, while on the subject, the synod revised the canons to change the words "horse and buggy" to "automobile."

DURING festivities at the silver jubilee of the Russian Theological Institute in Paris [L. C., May 21st], both Metropolitan Vladimir and Dr. Donald C. Lowrie were elected honorary members. Congratulations were received from Orthodox, Protestant, and Old Catholic groups—but not from Moscow.

IN CALIFORNIA there is a layman with an unusual hobby. His hobby is giving away money. He does not give large amounts, but a single dollar, each week of the year. The recipient of his gift is the priest who has prepared the sermon for the Presiding Bishop's Committee on Layman's Work for a given Sunday. Each week this layman writes a letter of thanks to the writer of the sermon and encloses his personal check for \$1.00. Our informant—one of the clerical beneficiaries—says: "It may seem a small thing but it has proved gratifying to those who have provided the sermons to know that their efforts have been appreciated."

Peter Day.

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Books to come include: *A Fresh Approach to the New Testament* by H. G. G. Herklotz, *Saint Francis of Assisi* by J. R. H. Moorman, *The Psalms* by Norman Snaith, *Religion and the Common Man* by E. C. Urwin.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Right Use of Stories



IF THEN—as we ended this space two weeks ago—you are not to read the story to the class, how shall you present it? The answer is that stories are a form of dramatic representation, and as such call for a living actor or speaker. It is true that they come to us in printed form, and the poor story-teller argues that they are told so much better by the author that he might as well read them to the children exactly as written. This would seem to be true in some cases, with unusually vivid writings.

But those who have learned how to tell stories in their own words, looking into the eyes of the eager listeners, without notes, and free to make gestures, will not go back to reading aloud. It is true that the teller's words and style may not be quite as polished as the more literary story, but he has made it his own, and it "gets across" as no reading ever does. Moreover, it must often be true that a teacher reads from the book because he will not take the trouble to prepare himself to tell the story. This is a constant temptation, and it is often hard to convince a teacher that he is really covering up his motive, which is to do it the easier way.

Success and long experience in telling stories, after proper preparation, give a satisfaction and confidence that proves the value of the trouble required. Once you know the sense of power and of pleasure in holding the attention of a group, you will not cheapen your performance by reading aloud.

HISTORY OF THE STORY

Ages of racial experience produced the story. It was the simplest means of reporting experience to the young; it was the codified memory of the tribe. The story teller not only entertained, but instructed and admonished. Primitive people, like children, could understand the story, and admire the story-teller. The long line of scalds, jongleurs, and bards of Europe were story-tellers.

Jesus, with other teachers of His day, used the story. The thirty distinct parables of our Lord which have survived

in the Christian scriptures are unquestionably the most beautiful and forceful teaching stories known to mankind. Why did He use the parable? Says Trench, "Had our Lord spoken naked spiritual truth, how many of His words—partly from His hearers' lack of interest in them, partly from their lack of insight—would have passed away from their hearts and memories, leaving scarcely a trace behind?" Indeed, is not this the sacramental principal, derived from the Incarnation: that the outward form conveys the inward and spiritual truth which would otherwise be too elusive to be appreciated.

The story, then, is an age-tested device for teaching. It was and is still the first and most elementary method. But it must not be considered the only method. To the teacher who will take story-telling seriously, and work for skill in it, there are open doors ahead.

STORY-TELLING TIPS

Don't use up your story in the opening moments of your class. It is too precious to waste. Because of its attention-getting quality, you will need it later on in the class period. Build up toward your story discussion, by directed conversation, or other devices.

Decide first the purpose for which you wish to tell a story, then select a story to accomplish this. It is true that most often your editor has already made this decision for you—both the goal and the story.

But if you appreciate the order, you may make other selections, often finding better stories, or an extra story to reinforce your point. Let's not tell a story just because it is in the Bible.

Put all speeches "into quotes." This means that you think out, in your preparation, lines for each character to say. Weak: He told his father that he had been bad. Strong: The prodigal said, "Father, I have sinned. . . ."

Make characterization vivid. You may have to provide appearance, actions, gestures. But make your listeners see the people you are presenting in your tale.

Use rhythmic repetition, repeating the same catch-phrase or term through the story, like the refrain of a song. The children love it, and it helps them remember, and retell it.



WHITSUNDAY

GENERAL

EPISCOPATE

Bishop Campbell Consecrated

The Rev. Wilburn Camrock Campbell, D.D., rector since 1946 of the Church of the Ascension, Pittsburgh, was consecrated Bishop Coadjutor of West Virginia on Ascension Day, May 18th. The consecration took place at St. Matthew's Church, Wheeling.

The Rt. Rev. Henry St. George Tucker, D.D., retired Presiding Bishop, was the consecrator, assisted by Bishop Strider of West Virginia and Bishop Goodwin of Virginia as co-consecrators.

The high points of the service were broadcast over radio station WWVA from 11:30 AM to 12:15 PM. A summary of preceding events in the service, which began at 10:30 AM, and a commentary on the colorful activities as they took place was given by the Rev. James Joseph, rector of St. Peter's Church, Brentwood, Pa., an experienced radio priest. Movies and tape recordings of the service were also made.

Immediately following the consecration service, a luncheon in honor of Bishop and Mrs. Campbell was held for 400 invited guests in the Pine Room at Oglebay Park, Wheeling. Bishop Strider was toastmaster, and the speakers included Bishop Tucker and also Bishop Campbell. Afterwards, in the same room, a reception was held which was open to the public. There was another reception in the evening at the Church of the Ascension, Pittsburgh. The latter was preceded by the annual Ascension Night Festival, at which Bishop Heistand of Harrisburg was the preacher.

Bishop Campbell received a number of gifts from members and families of his parish, including his episcopal ring and pectoral cross, a red stole, and episcopal vestments. St. Margaret's Guild gave him a rochet, and the altar guild gave him his doctor's gown. (He received an honorary D.D. from Kenyon College early this year.)

The new bishop was also remembered by his former parish, All Saints, Brooklyn. The altar guild presented him with a white stole and the vestry with a pen and pencil desk set. From the clergy of the diocese of Pittsburgh he received some luggage for his vestments, and from the clergy of the diocese of West Vir-

ginia a purse of about \$175 with which to purchase a desk.

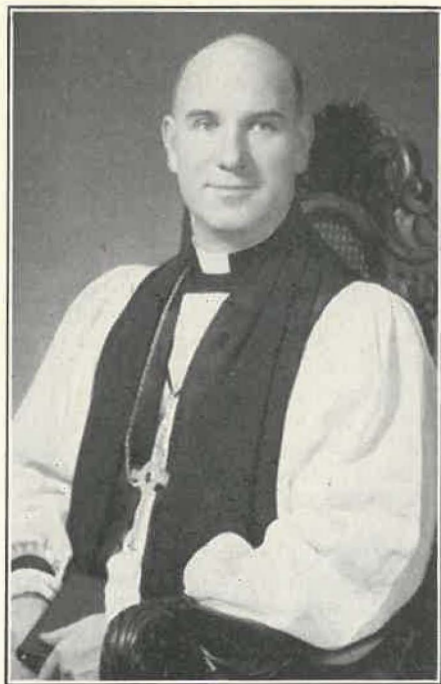
Bishop Campbell does not resign from his parish until June 30th. On the first Sunday after his consecration he was scheduled to conduct his first confirmation service, in his own church, confirming a class which he himself had prepared.

On July 1st, Bishop Campbell and his family will take up their residence in Charleston, where a house has been purchased by the diocese for them to occupy.

The presenting bishops at the consecration were Bishop Budlong of Connecticut and Bishop Pardue of Pittsburgh. Bishop Sawyer of Erie was the litanist; Bishop Heistand of Harrisburg the epistoler; and Bishop Gardner of New Jersey the gospeler. The sermon was preached by Bishop Scaife of Western New York.

Attending presbyters were the Rev. Walter T. H. Cripps, assistant at the Church of the Ascension, Pittsburgh, and the Rev. Charles R. Stires, rector of Christ Church, Bloomfield and Glen Ridge, N. J.

The Hon. R. S. Spillman, Charleston attorney and chancellor of the diocese of West Virginia, read the evidences of election. The evidences of ordination were read by the Rev. John V. Butler, D.D., rector of Trinity Church, Princeton, N. J. The



BISHOP CAMPBELL: *His first confirmation will be that of a class prepared by himself, in his own Church.*

Rev. C. C. Tarplee, rector of Zion Church, Charles Town, W. Va., read the consents of the standing committees. Bishop Tucker of Ohio read the consents of the Bishops.

The Rev. Frederick F. Bush, Jr., rector of Trinity Church, Martinsburg, W. Va., and secretary of the diocese, acted as deputy registrar. The Rev. J. Moulton Thomas, rector of the host church, was master of ceremonies. The Rev. Howard R. Dunbar, rector of Trinity Church, Newton, Mass., was the chaplain to the consecrator.

The procession, which formed at Strider House, one block away, was composed of seven units, each with its own crucifer. In the first unit was St. Matthew's Choir of 40 male voices, which provided the music for the occasion, while the fourth unit was entirely of clergy of the West Virginia diocese.

After a Deadlock

The Rev. David Richards was unanimously elected Suffragan Bishop of Albany on Wednesday, May 17th, the day after Bishop Barry, the diocesan, withdrew his request for an election because the convention had arrived at a deadlock on its balloting for the Rev. John Higgins and the Very Rev. Howard S. Kennedy.

On Tuesday evening, after the deadlocked session, many individuals and groups urged the Bishop to renew his request for a suffragan the following morning. Accordingly, at the morning session on the 17th, Bishop Barry announced that, as a result of these conferences, he would recommend a name to the convention if the nominators of the deadlocked candidates would withdraw the names of these. This they did, and the Bishop proposed the name of the Rev. David Richards, whose imminent departure for Columbia had been observed at an earlier session. Dr. Frederick Crumb, president of State Teachers College, Potsdam, N. Y., placed the name of Fr. Richards before the convention. The Rev. Darwin Kirby seconded the motion, nominations were moved closed, one ballot was cast for Fr. Richards and declared unanimous.

Fr. Richards accepted the election. In so doing, he said, he had to make an about face from the missionary frontier of the south to the missionary frontier of the north. Only recently he had been

appointed missionary to the district of the Canal Zone and assigned to the city of Bogotá in the Republic of Colombia. He has been assistant rector of St. George's Church, Schenectady, N. Y. since 1948.

Supporters of Dr. Higgins and Dean Kennedy were at an impasse for three ballots (the last of eight; names of all other candidates were withdrawn after the first five). At the end of the eighth ballot the voting stood as follows: out of 96 clerical votes cast, with 49 necessary for a majority, Dean Kennedy had 54 and Dr. Higgins, 42; out of 72 lay votes cast, with 37 necessary for a majority, Dean Kennedy had 34 and Dr. Higgins, 38. In other words, Dean Kennedy had the majority of the clerical votes, and Dr. Higgins the lay majority.

Balloting opened on Tuesday morning immediately after a celebration of the Holy Communion. Nominations, which were received on Monday evening, included:

Dean Kennedy (who is Dean of All Saints' Cathedral, Albany), Dr. Higgins (who is rector of St. Stephen's Church, Providence, R. I., and a member of National Council); the Rev. Allen Brown, rector of Christ Church, Hudson; Bishop Voegeli of Haiti; the Rev. H. Boardman Jones, rector of Christ Church, Troy; the Rev. Oliver Carberry, rector of St. Paul's Church, Albany; the Rev. Michael Coleman of British Columbia; and the Rev. Charles Kennedy, rector of the Church of the Messiah, Glens Falls, N. Y.

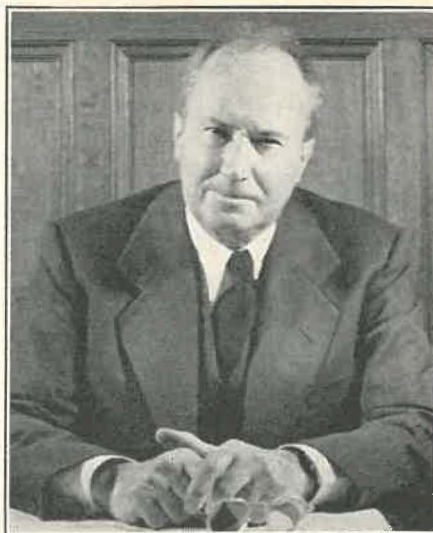
At the end of the third ballot the names of the Rev. Messrs. Coleman, Jones, and Charles Kennedy were withdrawn.

Consecration of Fr. Richards cannot take place until January when he will be 30, the minimum age for bishops. Until then he will serve as archdeacon. He was born January 23, 1921.

Fr. Richards was graduated from Lehigh University in 1942 and from General Theological Seminary in 1945. He was ordained deacon in April of that year and priest in October by Bishop Gooden of the Canal Zone. Fr. Richards served as a missionary in the Canal Zone in the republics of Colombia and Costa Rica. In September, 1948, he returned to the United States to become assistant rector of St. George's.

Bishop Scarlett of Missouri Requests Election of Coadjutor

Formal request for the election of a Bishop Coadjutor, who could succeed him as Bishop in 1952, was made by Bishop Scarlett of Missouri at the convention of his diocese, meeting at Christ Church Cathedral, St. Louis, the beginning of May. The Bishop announced that a special convention would meet on No-



BISHOP SCARLETT: *A testimonial convention.*

vember 1st to elect a Bishop Coadjutor. Bishop Scarlett will offer his resignation at the next General Convention.

The convention itself was a testimonial to Bishop Scarlett on his 20th anniversary as a Bishop. At a mass service at the cathedral on the evening of May 2d, Bishop Tucker of Ohio spoke of Bishop Scarlett's services to the Church, and the Rev. Dr. Reinhold Niebuhr, professor of Christian ethics at Union Theological Seminary, spoke of Bishop Scarlett's contribution to American Protestantism.

Testimonial resolutions from the parishes and missions of his diocese were given to Bishop Scarlett at the convention dinner, together with a television set from the clergy, and a watch from the vestrymen of parishes and missions.

MINISTRY

Presumptuous, Mischievous, Irregular

The Council of the American Church Union, officially representing for the purpose 24 Church groups, has condemned as "presumptuous, mischievous, and irregular" the "participation of ministers of non-episcopal bodies" permitted by Bishop Hall of New Hampshire at the recent ordination to the priesthood of the Rev. Marc Anton Nocerino [see L. C., May 14th].

The Council brands the act as the "most flagrant known breach of the Church's doctrine and discipline yet committed in the Episcopal Church throughout its history," and memorializes the House of Bishops to inquire into the alleged facts of the case, and, if these are found as reported, to subject Bishop Hall to appropriate discipline.

The resolution is to be transmitted to

the House of Bishops, the Presiding Bishop and the Church Press, and to be disseminated among all bishops, priests, and deacons of the Church.

Full text is here given:

WHEREAS, it is reported in THE LIVING CHURCH, issue of May 14th, 1950 with an accompanying photograph, that "Priests and ministers of other Christian Churches in New Hampshire joined with Bishop Hall of New Hampshire, and his clergy, when he laid hands on the head of the Rev. Marc Anton Nocerino to make him a 'priest in the Church of God' in Grace Church, Manchester, N. H., on St. Mark's Day." And

WHEREAS, we believe this act to be the most flagrant known breach of the Church's doctrine and discipline yet committed in the Episcopal Church throughout its history, in that the Constitution and Canons of this Church were violated, the essential and basic rule and teaching of the Ordinal contemptuously disregarded, General Convention is flouted in its ordered approach to Christian unity, and the patient seeking of a succession of Lambeth Conferences set at naught; and

WHEREAS, this act of purported joint ordination is directly in opposition to the consensus of the Episcopal Church as manifested by the popular rejection of a like scheme set before this Church in recent years, known as the Proposed Agreement for Joint Ordination, and so overwhelmingly repudiated by the members of the Episcopal Church that it was "set aside" by the Commission proposing it; and

WHEREAS, the participation of ministers of non-episcopal bodies was meaningless so far as any contribution to the cause of the reunion of Christendom goes, inasmuch as they represented only themselves, and the Bishop of New Hampshire had no authority from the Episcopal Church to invite them; and

WHEREAS, the Bishop of New Hampshire directly disregarded the rubric,

"When this Prayer is done, the Bishop with the Priests present, shall lay their Hands upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,"

for it is the teaching of this Church that it is the office of a Bishop . . . "to confer Holy Orders" (p. 294, Book of Common Prayer); and the significance of the Priests present laying their hands on the head of the ordinand is that of receiving him into their Order, a very different matter from transmitting that Order and its authority; and

WHEREAS, the Bishop of New Hampshire did violate the "solemn" declaration of conformity to the doctrine, discipline, and worship of this Church which he made at his consecration, and also did break the vow he then made "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word" (p. 449 Book of Common Prayer) and instead has committed an act contrary to

that declaration and that vow, and has violated the doctrine and discipline of this Church; and

WHEREAS, the Bishop of New Hampshire has violated the Preface to the Ordinal, wherein it is required that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the Form hereafter following, or hath Episcopal Consecration or Ordination." And

WHEREAS, the Bishop of New Hampshire has achieved nothing for the cause of unity, but rather has hindered it by the grievous scandal he has created;

THEREFORE, BE IT RESOLVED, that we the Council of the American Church Union, officially representing the many thousands of its members and sympathizers of the American Church Union and the Clerical Union for the Maintenance and Defense of Catholic Principles, three other organizations of priests, eleven Religious Communities, and eight national organizations of lay men and women, and speaking in the name of all loyal supporters of the doctrine, discipline, and worship of the Book of Common Prayer, do utterly condemn the act of the Bishop of New Hampshire as presumptuous, mischievous, and irregular; and we do declare that his act should subject him to severe censure and discipline; and that for the preservation

of the peace of the Church, and for its own unity, strength, and advancement of the Church's program, and for the sound and true promotion of the reunion of Christendom; do memorialize the House of Bishops to make due inquiry into the case as reported, and if found as stated, to administer appropriate censure and discipline.

BE IT FURTHER RESOLVED, that a copy of these Resolutions be transmitted to the House of Bishops, the Presiding Bishop, and disseminated among all Bishops, Priests, and Deacons of this Church.

Court Denies Dr. Melish's Appeal

On May 14th the appellate division, second department, of the New York supreme court, denied the Rev. Dr. John Howard Melish and "The Committee to Retain Our Rector" for permission to appeal to the Court of Appeals.

Dr. Melish and "The Committee" now have 30 days in which to petition the latter court for leave to appeal to it.

It will be recalled that on April 3d the appellate division unanimously upheld the decision of supreme court Justice Meier Steinbrink, which, in turn, sustained the dissolution of the pastoral bond by Bishop DeWolfe between Dr. Melish and Holy Trinity Church, Brooklyn [L. C., April 16th].

VISITORS

"Chopsticks for Your Children"

The Rev. Edmund R. F. Penn, dean-elect of the Cathedral of St. Paul, Hankow, China, [Ngo-Siang diocese of the *Chung Hua Sheng Kung Hui*— "Holy Catholic Church in China"], studied church administration in the diocese of Central New York from January until the end of April. He sailed from San Francisco for China on April 27th.

During his stay in Syracuse Fr. Penn lived with the family of Dexter Wilson, representative of the Second Province on the Presiding Bishop's Committee on Laymen's Work. He agreed to give an exclusive interview to THE LIVING CHURCH's Central New York correspondent.

To the question, "What impressed you most about the Episcopal Church in America?" came the quick reply:

"Laymen's work. Why, it is terrific what your men do. I have visited at six major churchmen's association meetings here in Central New York, and what interest and loyalty your men have! One of the troubles with our Church in China is that it is a women's Church. We see all too few men active in Church affairs, especially in worship."

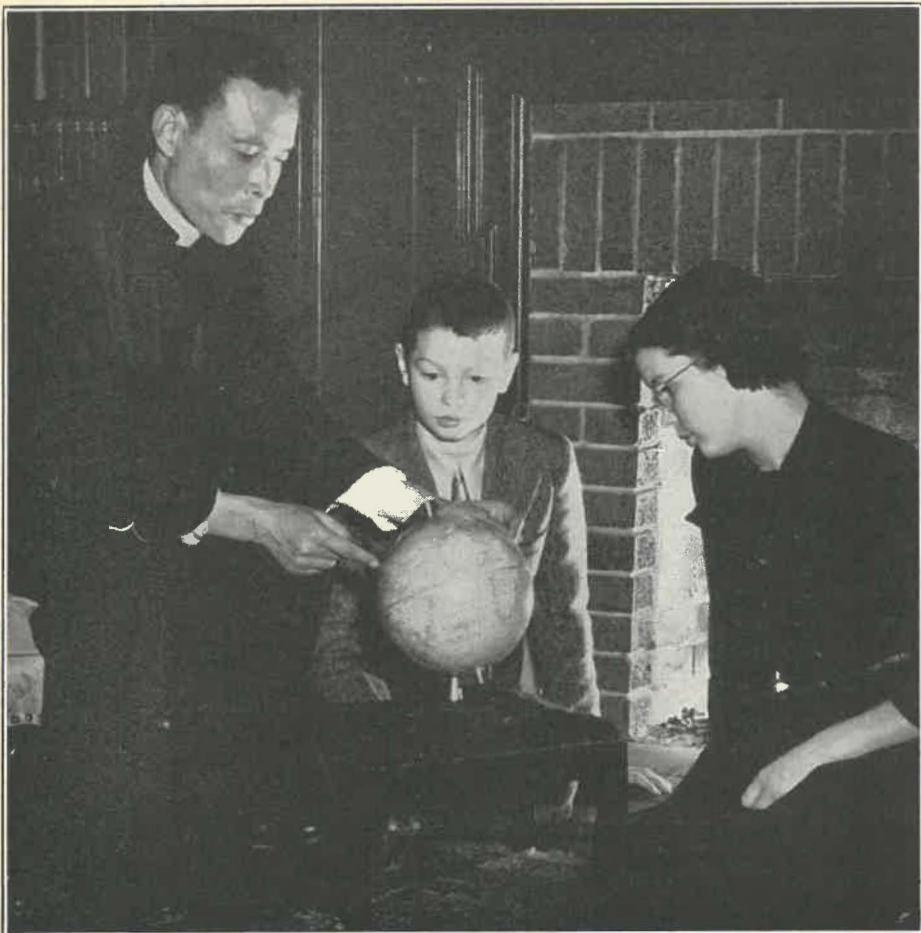
Fr. Penn, who has a considerable accent and often was hard to understand during the interview, told us of the difference between the clergy in America and those in China:

"Clergy in China are in a more inferior position than in the U.S.A. In China, anyone can become a Buddhist priest, and because these men lack education, the Chinese often will not respect them. Education is the most respected thing in China. To be respected, one must be educated, and so often the Chinese people forget or never learn that Chinese Episcopal priests must be highly educated before they are ordained. I hope you will continue to support educational institutions, in China, as in these lies much of the hope for a democratic leadership."

Asked to tell something of his background, Fr. Penn said he was married and has three children, who are now in Communist occupied China. For 10 years he taught in a Church school, and last fall he came to Bexley Hall, Ohio, to study and to write his thesis on the Church's relations with the Communists.

Our last question was "What message to the people of America do you have as you leave the shores of this democracy to fight for Christ in Communist occupied China?" and Fr. Penn said there were five.

1. "Have individual Americans take an interest in the education of Chinese youth.



LAYMEN'S TRAINING: Fr. Penn shows location of Church's work in China to John and Christina Wilson, children of Dexter Wilson, of Syracuse, N. Y.

2. "Help all Christian bodies keep peace with the Communists.

3. "Send books and magazines to us, so that we may continue to learn of the West's culture. Send them to the Rt. Rev. Stephen H. S. Tsang, 38 Poyang Road, Hankow 6, China.

4. "Set up an exchange system among the clergy, so that 10 American priests would serve in China for a year, and we would take their places here, and do this all over the world.

5. "Remember that Samuel I. Schereschewsky, first American Bishop of China, said to the General Convention of the Episcopal Church not too many years ago that the only way to Christianize China was through education."

The interview over, Fr. Penn graciously arose from his chair to indicate that he had said all that he thought needed saying. Then he presented the interviewer with two pairs of chopsticks — "for your children" — which interviewer explained he did not have, a fan — "for your best girl" — who interviewer said would surely enjoy the exquisite gift, and "Chinese Christmas cards for your parents, whom you must always honor."

WORLD COUNCIL

Power of the Holy Spirit

Reaffirmation of Christ as Lord of all has been proclaimed by the six Presidents of the World Council of Churches in a Whitsunday message to Anglican, Orthodox, and Protestant churches throughout the world.

Citing the difficulties of "living and acting together as one fellowship" through the World Council of Churches, the Presidents pointed out that Pentecost releases to the churches the power of the Holy Spirit to "overcome all the barriers that still exist between us."

Those signing the message include:

Pastor Marc Boegner, president of the National Council of the Reformed Church of France and of the French Protestant Federation; Dr. Geoffrey Fisher, Archbishop of Canterbury, England; Professor Tsu-Chen Chao, dean of the School of Religion at Yenching University, Peiping, China; Dr. John R. Mott of New York, Chairman-Emeritus of the International Missionary Council; Bishop G. Bromley Oxnam, Bishop of the Methodist Church, New York Area; Dr. Erling Eidem, re-

cently retired Archbishop of Upsala, Sweden; Archbishop S. Germanos, Metropolitan of Thyateira, Orthodox Exarch for Western and Central Europe.

[Text of the message is given on page 13].

NATIONAL COUNCIL

W. Ted Gannaway Resigns

National Council has announced the resignation of W. Ted Gannaway as member representing the Fourth Province.

At the Council offices there were many expressions of regret at losing the man who was largely responsible for the presentation to Churchmen of the Church's program through the laymen's training institute. Mr. Gannaway also served as chairman for laymen's work in the Fourth Province.

He is resigning from the National Council because business matters have made it necessary to move from the Fourth Province. He is connected with the Atlanta agency of the Berger Manufacturing Division of Republic Steel.

FOREIGN

INDIA

Assistant Bishop Chosen

The Ven. C. R. H. Wilkinson of the Canadian Mission in Kangra was unanimously chosen on April 11th as Assistant Bishop of the diocese of Lahore. He will administer the archdeaconry of the Punjab, which at the next meeting of the Church of India, Burma and Ceylon may be erected into a diocese.

Dr. Hubback Retires

The Most Rev. George C. Hubback, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, left Bombay for England on a two-month leave prior to retirement.

Dr. Hubback is retiring because, he says, there are problems confronting the Church which could be better tackled by a younger man.

A native of Cheshire, England, Dr. Hubback came to Calcutta as an engineer in 1906 and joined the Oxford Mission as a lay brother two years later. In 1910 he resigned from his civil post and returned to England, where he was ordained in 1912.

Returning to India the same year, Dr. Hubback served as chaplain in the War Hospital at Bombay and in 1924 was made Bishop of Assam. In the follow-



DR. HUBBACK: To India as an engineer.

ing year he became Bishop of Calcutta and the first elected Metropolitan of India. [RNS]

WALES

For the Good of the Diocese

The Lords Lieutenant of Flintshire, Denbighshire and Montgomeryshire have

written to churchwardens in the diocese of St. Asaph asking them to obtain signatures to an appeal to the Bishop of St. Asaph, Dr. Havard, not to resign his see, according to the *London Church Times* of April 14th.

Dr. Havard had been elected to succeed the later Dr. D. L. Prosser as Bishop of St. David's. [L. C. April 30th].

The letter says:

"We appreciate that it is his duty to accept, but, nevertheless, we hope, for the good of the diocese, he will be persuaded to decline the office."

According to the *London Church Times* of April 28th, however, Dr. Havard has accepted the see of St. David's, despite the fact that over 6,000 persons signed the petition asking him to remain Bishop of St. Asaph.

CHINA

Wan-gan Installs Bishop Ch'en

By ALICE GREGG

The Rt. Rev. Robin T. S. Ch'en, D.D., was installed as Bishop of the diocese of Wan-gan (former missionary district of Anking) on Sunday, April 16, 1950, in the church at Kanhsien, the farthest outpost of the diocese. Actually, it is nearer to Canton than to

Anking, being 300 miles due south of Nanchang in Kiangsi province, and almost on the border of Kwangtung province.

The installation service represented a new departure. It is Bishop Ch'en's theory that it is the diocese which installs its bishop. Since two members of the standing committee were present in Kanhsien in the persons of the Rev. Wang Meng-chou, the incoming rector, and the Rev. Daniel B. K. Liu, who founded the parish there in 1941, Bishop Ch'en selected this spot for the service of installation. Each church in the diocese had special prayers on that morning.

The Credentials from the House of Bishops were read by Mr. Wang. Mr. Liu offered prayers for the new bishop and for the diocese. After this, the Rev. Mr. Liu (representing the standing committee) and Mr. Shu, chairman of the local vestry (representing the local parishes) invited the Bishop to sit in the Bishop's chair. After this ceremony, there was the rite of confirmation and a sermon by the Bishop. Twelve were confirmed at the morning service, and a thirteenth in the evening.

BRAZIL

Benefits of Division

By the Rev. CUSTIS FLETCHER, JR.

Events that have taken place in 1950 would seem to reward the courageous statesmanship of General Convention shown in creating three missionary districts where before there had been but one.

New missions and preaching stations have been started in anticipation of the resolutions of the three Convocations, recently held, which call for a new advance in all sectors. The work in Canoas already is too large for the holding of services in homes of the members. At Vila Floresta a day school has been started, and outdoor services are held under the spreading branches of a fig tree, in order to accommodate a growing congregation. Bishop Pithan of Southern Brazil is making plans to open work in Florianopolis, in nearby Santa Catarina.

Newly consecrated Bishop Krischke of Southwestern Brazil plans new work for the frontier city of Uruguaiana in the second semester, and expects to occupy before long the strategic city of Cruz Alta located on the *Serra* or high tableland north of his see-city of Santa Maria.

In Central Brazil, through the United Thank Offering, Trinity Parish, São Paulo, will soon have its first adequate church building in a far better location than at present.

Bishop Melcher is at the present studying the possibilities of work in the capital of Paraná, the "Smiling City" of

Curitiba, and in Belo Horizonte, capital of Minas Geraes.

A NEW SPIRIT

There is a new spirit abroad in the Brazilian Church. One has only to go to one of the Convocations, and see and hear the laity, to realize that this Church will grow. At every Convocation there were present more laity than at the former "Council" of past years when there was but one district. This year, perhaps for the first time since the very early days of the work, it was possible for all the clergy to go to Convocation. Laity and clergy joined forces in working out an advance program of great possibilities.

In the past because of great distances—and consequent expense—it was not possible to hold conferences for the clergy

Episcopal Youth of the city met at the Church of the Rev. Samuel Kainuma. In Porto Alegre all the various youth groups, such as Junior Auxiliary, Brotherhood of St. Andrew, and UME have made plans for the purchase of a piece of property to be used for retreats, picnics, and meetings.

The Woman's Auxiliary, always a strong factor in the Church, has also benefited through the division. Larger opportunity has already produced overnight the development of greater leadership. And, as is true with the Convocations, the annual WA meetings have been better attended.

In each of the three Convocations congregations were admitted to the status of aided parishes. In Central Brazil the work on the Isle of the Good Jesus, in the National Capital, among inviolated



BRAZILIAN EPISCOPATE: (left to right) Bishops Pithan (Southern Brazil), Krischke (Southwestern Brazil) and Melcher (Central Brazil).

and laity. Some of the clergy only saw the Bishop when he made his annual visitation, and were otherwise cut off from contact with their fellow clergy, unless they could manage to go to the Convocation. Now with three districts this handicap will disappear. Bishop Krischke has already held a retreat for his clergy, and Bishop Melcher is planning a laymen's meeting for Rio de Janeiro.

The youth of the Church, too, is showing itself more active. In Bagé, recently, the frontier regional group of the União da Mocidade Episcopal held a congress. A similar event is planned for Rio de Janeiro for July 1st. The young people in Rio Grande and Pelotas are holding frequent joint get-togethers alternately in the two cities served by a local train connection. In the city of Bagé during Bishop Bentley's recent visit, all the

military personnel has grown to this extent. In Southwestern Brazil the congregation of Jesus Christ, Taquaral, State of Santa Catarina, was made an aided Parish. While in Southern Brazil the members of the former mission of the Saviour in Cangussú are now proud to speak of the Parish of the Saviour.

CZECHOSLOVAKIA

The Last Thread Cut

Communist-dominated Czechoslovakia has broken all diplomatic ties with the Vatican, it has been reported in Rome by *Il Quotidiano*, organ of Italian Catholic Action. In an editorial, *Il Quotidiano* asserted that the Vatican was not responsible for the severance of diplomatic ties between the Holy See and Prague.

[RNS]

SATYAGRAHA*

THE spirit of the lord is nowhere to be seen
 Is lost in the night among the stars in their courses.
 Is sightless and soundless, but is seen by the hearts desirous of the *light*.
 It gleams as a diamond on the dew of the morning.
 To the eye of desire of the truth, the spirit of the lord is visible,
 But nowhere to be found and kept.
 Nowhere to be held, possessed, but discerned by the heart's desire,
 Hidden from the hater, and the lover of his life, the prejudiced,
 The knowers of all knowledge and the teachers of all truth.
 The spirit of the lord is voiceless,
 Inarticulate as the rushing torrent from the hills.

THE spirit of the lord is not locatable
 To the fickle is fitful as the flame on the marshes.
 Is frail and easily extinguished
 By the wrath of man working not his righteousness.
 Is mighty as the mountains, reared up,
 Shaped, twisted, and distorted by centuries of slow gigantic movement
 Is hardly accessible as their poised and jagged crags.
 The spirit of the lord possesses those who desire it.
 Is unpossessable. Fades as the manna but ever renewable.
 More precious than diamonds and rubies,
 More abundant than the sands of the shore,
 Golden, by the crushing and washing of the sea,
 (Not by the mines of Mammon destroying land and people.)

THE spirit of the lord is unconfined, by bars and prison walls,
 By sacred aisles, and choirs and places where they sing.
 It blows where it lists
 To make music for the shepherds clothed in sackcloth
 When the lamb of God is born.
Gloria in excelsis Deo, et in terra pax.

THE spirit of the lord is a sword
 Dividing truth from untruth, without hope, fear, or favor.
 More exact than the balance, more truthful than the true.
 More just than justice.
 Forgiving where the Law condemns, more exacting than the Law.
 To the possessors of the Law the spirit of the lord is lawless,
 Breaking with non-violence the fetters forged by fear.
 Subversive to those who are fearful of the evil.

THE spirit of the lord is unreliable
 To those who would, if they could, believe in its purpose.
 Too tolerant to those who are intolerant of time.
 Is vague and impractical to the apostles of force,
 Timid to the regiments of the righteousness of Might.
 Weakness to condemners of the Way, the Truth and Life
 Next a defiantly dying assassin and a lately penitent thief.

PRAISE be to thee O lord for these mighty mountains
 Unpossessed and unpossessable by their possessors.
 For these diamonds on the cobwebs in the first light of morning.
 For the four winds of heaven and the stars which cannot come down.
 Praise be to thee O lord for a generous heart in those who are fearful
 And the dispossessed.
 For those whom our injustice has left human yet.
 Glory be to God for the spirit of the lord is free.
 It opens up new and still untrodden ways

*Term used by Gandhi to describe "truth-force, the spirit of resistance."



SYMBOL OF THE SPIRIT: A view from the valley of the permeating power of the Spirit gleaming "as a diamond on the dew"

Through the streets of the city
 The paths of the jungle and

GLORY be to God for the
 Apportioning no reward
 For the abundance of his eternal
 Glory be to God for the destiny
 For the spirit of the lord is
 Creating and recreating all from

ALLELUIA.
Lord filleth the earth
let us adore thee

A MESSAGE

*from the Presidents of
the World Council of Churches
Whitsunday, 1950*

ON THIS DAY of thanksgiving for the outpouring of the Holy Spirit upon the Church of Christ we ask how we may truly and fully participate in this wonderful and sacred mystery. The answer is given in a verse of the Epistle to the Hebrews (3:14): "For we share in Christ, if only we hold our first confidence firm to the end." (Revised Standard Version.)

WE LIVE in a world in which the original confidence of the Church that Christ is the true Lord of all is constantly challenged. *Dare we maintain that Christ is Lord of this world of ours with its crying injustices, its suffering masses, its power politics, its unceasing conflicts and its attempts at self-destruction?* It is the Holy Spirit Who enables us to believe that Jesus is Lord, and to hold *this confidence firm and unshaken to the very end.* In the power of the Spirit we believe and we must proclaim that Christ has borne and overcome all this sin and all this suffering, and that He *reigns.* Armed with that victorious certainty, *the Churches stand to combat the tides of hopelessness, defeatism and indifference which threaten to undermine the life of nations.* For if this Christ is King, we are sent out to bear fearless witness to Him and to serve the brethren in *self-forgetting acts of charity and of justice,* and in *devoting ourselves to the healing of the nations.*

WE ALSO need to hold fast to this promise for our Churches. We need to be reminded of the original confidence of the Church that the Holy Spirit which created a people of one heart and one mind would maintain and, if need be, restore their unity. The word which we spoke together at Amsterdam that our Churches intend to stay together may easily fade away as we turn to our daily concerns and as we confront the difficulties of living and acting together as one fellowship. Let us then believe in the power of the Holy Spirit. He draws us together. He says to us on Whitsunday that *He can overcome all the barriers that still exist between us.* If we live in humble dependence on Him, we are enabled to pray and work for the unity of God's children in order that the world may believe in the Son.

THE Spirit intercedes for the Saints. In Him let us then intercede for each other and for ourselves in order that the first confidence of the Church may live in us all and that we may proclaim it together till the very end.

MICHAEL SCOTT.

The Presidents of the World Council of Churches:
Pastor Marc Boegner
The Archbishop of Canterbury (Geoffrey Fisher)
Professor T. C. Chao
Dr. John R. Mott
Bishop G. Bromley Oxnam
The Archbishop of Upsala (Erling Eidem)
The Metropolitan of Thyateira (S. Germanos)

Spirit of the
world; O come
ALLELUIA.

The LOCKED DOOR

By One Who Almost Turned Away

THAT some Episcopal churches are open for business on Sundays only I learned when I was very young. I was walking home from school by a different route to vary the monotony of the daily trip, when I passed the pretty stone church where a short time before I had been confirmed. I suddenly wanted to go in for a minute or two. I doubt that I was wrestling with any major childhood problem, or that I had any particular prayers in mind. It was probably the normal impulse that does not need to be explained to those who do pay a little visit to their church when they pass it, and that cannot be explained to those who don't.

A little self-consciously I mounted the steps that I generally used only on Sunday, and pulled on the door. At first I thought that it was stuck. I pulled harder on the heavy iron rings. Then I knew that the door was locked.

I have never forgotten the childish feeling of shame and shyness that came over me at my stupidity, and my fear that the people in the homes across the street had witnessed my humiliation. It did not occur to me to question the locked door. I felt to blame for my ignorance. I fled.

Now childhood is a sensitive age, and this was as great a shock to me as though my mother had hit me without provocation. It caused such mortification that my feelings come back to me today with all the intensity of that hour. I remember putting my hands in the pockets of my sweater and keeping my eyes on the toes of my shoes as I walked hastily down the street, furious with myself for my foolish blunder.

Perhaps it was the God who loves little children who guided my steps then, for three blocks later I really noticed for the first time the church which my little Roman Catholic friends attended. I had passed it a great many times before, but not until then did I see its white stone exterior, the freshly swept sidewalk, and the large doors standing open.

DEFIANCE MAKES ME BOLD

In those days, and in that narrow Protestant community, Roman Catholicism was only slightly less dangerous than scarlet fever. The phrase ". . . he is a Catholic . . ." carried as much of a stig-

ma as six months in the county jail. So perhaps it was partly defiance that made me bold enough to enter the church.

The church was beautiful. Little candles flickered before the various altars and shrines. The high altar was elab-



orate and lovely, and on it was a crucifix instead of a plain cross, which immediately seemed logical and appropriate to me. Around the walls were statues of our Lord, and as there was no one in the church I had the courage to walk around and look at them. I saw they represented the Road to Calvary, and they were very real and sad.

Today I know and love the Stations of the Cross, but that day, without any knowledge of the proper prayers, I paused before each station, following the story through to the end, and I was deeply touched by this graphic method of portraying the tragic events. For the first time I could visualize that Path of Sorrow.

I didn't linger very long in the church. I don't remember kneeling down, or even saying a prayer, for I was afraid some one else might come in and that

it might not be proper for me to be in a Roman Catholic church. But that brief, prayerless visit was the beginning of hundreds of visits to many Roman Catholic churches in many cities from that time to this, for I knew that those doors would always be open.

Shortly after that I began to question my Roman friends about their religion. Children love to pass on their knowledge, and they found me a very attentive audience. When they saw I was interested, they told me the things they had been instructed in, and taught me some of their prayers, including the appealingly beautiful "Hail Mary." They made of religion a much more inspiring thing than had my rector, whose pre-confirmation instruction had gone in one ear and out the other. He was a good but dull man, and, unfortunately, not at his best with children.

THEY TAUGHT ME

The stories I heard from my friends were told with absolute conviction and youthful ardor, and made God and the Holy Virgin and the Saints seem near and around me. In my church I had never heard of venerating our Lady. She was merely "Mary, the Mother of the little Lord Jesus" at Christmas time, and there the subject was dropped.

They taught me the rosary, and how to light a candle at the altars in supplication or thanksgiving, how to cross myself with holy water on entering and leaving the church, and to genuflect deeply when passing the altar. And they told me about confession, though there I was on the outside, for I knew I could not participate in that, thinking that only Roman Catholics were granted the wonderful privilege of humbly confessing to their priest and hearing from his lips the comforting and holy words of absolution.

All this time I was faithfully attending my own church, singing in the choir during Lent, and participating in various parish activities. But it was more from a sense of duty. My parents were unaware of my seemingly Rome-ward interests, and they thought they had a good little Episcopalian under their roof.

From then until after my marriage I was floundering and seeking a firm footing spiritually, but I had no idea exactly what I wanted. My religion was

vague in my mind. I had little feeling of closeness to any church, least of all my own. When I did pray, it was a forlorn sort of pleading for happiness that I rather hoped God would lay in my lap without any effort on my part to earn it.

And then I spent a month in a hospital where there was a convalescent Roman Catholic priest. He and I became close friends and had many long discussions about religion, and it was from him that I learned for the first time of the Catholicity of the Anglican Communion. I had thought many times of conversion to Roman Catholicism, and I discussed it with him quite seriously. But it is a difficult thing to renounce the faith of one's parents, no matter how little that faith has come to mean. So then he told me more about my own church, and I felt that there I might find the sort of religious life I had been unconsciously seeking all those years.

It was the same faith I had been reared in, with the addition of many beautiful ceremonies and customs that made one feel that something was taking place in the church at all times, offering a constant opportunity for worship and comfort. It would mean a fuller, richer church life, and a more active participation.

A TREADING-ON-AIR FEELING

By this time I was living on an army post, and I went to the Episcopal chaplain who was fine and understanding and sympathetic, and fortunately sufficiently Catholic minded to start me off in the right direction. He finally heard my first confession, and I will never forget the glorious, treading-on-air feeling as I left that little chapel that day. A new world had been opened to me.

From that time on I knew that nothing in life could harm me, that disappointments were transient, that enemies were harmless and that prayers are answered. But most of all, I learned that God is real. And far from being a temporary happiness, a new toy, so to speak, this richer faith becomes more wonderful every year.

Undoubtedly there are other people groping today, as I was once. It seems

A plea for teaching the Church's wide resources of devotion to all candidates for Confirmation, so that Churchmen will not have to learn them accidentally, as did the author.

a pity that children are not instructed in the full scope and work of the Episcopal Church. They are generally Episcopalians not by choice but by heritage, as is true with the adherents of most religions, but they should be given *all* the information about their own church by their own parish priest, and not have to learn from a priest of another faith by accident as I did.

Of course in the small community that supports but one Episcopal church, it would be impossible for the child, as he grows up, to choose a parish to his particular liking. But at least the confirmation classes in one type of parish can be told of the existence of other types. Especially should all be told of confession; and this information should be presented

at that particular time, but which inevitably will be encountered at some time or other.

Of course, those of the other extreme of churchmanship have their feelings about the matter too, and they are to be respected. But, speaking as one who was reared in this type, I can't help pointing out the lovely war shrines in the Catholic parishes. How little was offered the worrying mother who sought comfort in the more Protestant parish on week-days. Perhaps she could stand before a plaque on the wall and see her son's name printed there, and she could kneel in a pew and pray for him with her heart full of sorrow and concern. (Providing, of course, the doors were not locked.)

But how much more comforting it might have been if she could have prayed before a war shrine, lighted a candle before that first Sorrowful Mother, and perhaps have knelt side by side with other mothers who also sought comfort in their church. It would not have been copying Roman customs. It would have been as natural as mother love. And when she left the church, she would know her little candle flickered there with other candles lighted by other parents who were all bearing the same cross.

I feel that broader instruction would lead to a happier church life, and would also tend to prevent the aimless groping, and perhaps conversion to other faiths, of the Episcopalian who seeks a more ceremonious form of worship, unaware that such a form is available in his own Church. Instruction would not disturb the routine of the so-called low churchman who is content with his own form of worship, but it would open the doors to the many whose temperaments need something more.



so as to indicate that this sacrament is not a freak or oddity in our church, but one available to all whose hearts might lead them in that direction.

Also, the classes should be told of the other devotions found in parishes with the Catholic emphasis, even though these may not be practiced in their own particular parish. The commonly accepted forms of worship in the average Catholic parish should be taught to all. The inadequately instructed child naturally assumes that all Episcopal churches are alike, and when he visits in another town his mind is distracted from the service itself after having been surprised by some unheard of genuflection or response.

These things should be a part of a child's religious training just as he is instructed at home in little matters of social etiquette that might not concern him



Holy Ghost or Unknown Soldier?



HERE is probably no major festival of the Church that is so little understood today as "Pentecost, commonly called Whitsunday." The very names of the feast are shrouded in antiquity, and have lost their meanings for the modern world, and even for multitudes of loyal, practicing Christians. And the Holy Ghost, whose feast-day it is, means less to the average layman, perhaps, than the Unknown Soldier. Yet the Holy Ghost is God Himself, the third Person of the Blessed Trinity.

Our Lord did not expect the Holy Spirit to be recognized by the world. "I will pray the Father," He said, when He announced His impending departure from visible fellowship with His disciples, "and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him." He did expect Christians to recognize Him: "But ye know Him; for He dwelleth with you, and shall be in you."

We humans are primarily eye-minded; and because we cannot visualize the Holy Ghost, we find it hard to recognize His reality. The world does not see Him, therefore the world does not know Him. True, we do not see the Father, either; but we know human fathers, and from the imperfection of human fatherhood we can gain some idea of the perfection of the Fatherhood of God. We do not see the Son; but at a particular time in history He took upon Himself our humanity; and the eye-witness accounts of those who actually saw Him are the most precious records of the Christian Church. Our Lord tells us that we should know the Holy Spirit, "for He dwelleth with you, and shall be in you."

The most common representation of the Holy Spirit in Christian art is a dove; because it was "like a dove" that the Spirit descended upon Jesus at His baptism by John the Baptist in the waters of Jordan. This is beautiful symbolism, but it has lost much of its significance for the urban-minded people of a mechanistic age. Perhaps a more easily understood symbol today would be a powerhouse, which converts the boundless energies of nature into the service of man. But this would be inadequate, too; for the Holy Spirit is a Person, not merely a force; and He is God, whom we are called upon to worship and to serve.

Yet power is a symbol that moderns understand, and it is a true symbol of the Holy Spirit, so far as it goes. The power of God the Holy Ghost was the Spirit that moved upon the waters in Creation, and that brought into being the heavens and the earth.

The power of God the Holy Ghost filled the hearts and minds of the disciples when they were gathered "with one accord in one place" on that first Pentecost. The power of God the Holy Ghost enabled that little band of men and women to turn the world upside down for Christ, and to bring the mighty Roman Empire to its knees before the throne of the Heavenly King. And it is the power of God the Holy Ghost that sustains and strengthens the Church today, as in every age, and that will prevent the gates of hell from prevailing against it.

Surely today we who profess the faith of Christ need an increasing awareness of the power of God's indwelling Spirit. Even as our Lord prophesied, the world does not know Him, because it cannot see Him. But we know Him, in the power that is given us at Holy Baptism; in the strength that flows into our souls in Holy Communion; in the light that shines from the pages of the Holy Scriptures; and in the guidance of the Holy Catholic Church. In that knowledge the followers of Christ have been "brought out of darkness and error into the clear light and true knowledge" of God the Father, and of His Son Jesus Christ.

Arms—for the Hate of Allah

ANOTHER batch of Christian leaders has returned from a tour of Israel, sponsored by the Zionist-front "American Christian Palestine Committee," to charge that the "aggressive arms" that Britain is supplying to Arab states "can be used for a new blitz attack on Israel." Their remedy? They want our government "to view with favor the request of Israel to purchase defensive arms in America."

Frankly, we are getting fed up with this method of currying Christian support for Israeli political aims. We have yet to hear from the members of one of these guided (or misguided) tours of Israel, and the Israeli-held part of Jerusalem anything like an impartial evaluation of the religious situation there—or of the political situation, either. We have not heard so much as a whisper from them about the plight of the Arab refugees, many of them Christians, who have been dispossessed and forced to flee from their homes. We have not heard a word of protest over the brazen defiance of world opinion by the Israeli government in moving its capital to Jerusalem in spite of the vote of the United Nations to internationalize that city.

One of the members of this latest propaganda junket was a top-notch religious journalist, Dr. Daniel A. Poling, editor of the *Christian Herald*. The press

release of the "American Christian Palestine Committee" says that he "commented on the excellent relations between the Israel government and the Christian religious institutions in the country." This brings up an interesting point, on which we ask Dr. Poling to shed some light. Has the Israeli government in fact returned to Christian control the hospitals and other Church institutions that it seized during the recent hostilities? As recently as March 21, 1950, Ambassador Francis P. Sayre protested in the Trusteeship Council against the seizure of these properties as a violation of international law.

Another question for Dr. Poling: What is the actual situation of the Christian Arabs of Palestine? Have they been permitted to return to their homes in Israeli territory and been given not only religious freedom, but protection of their economic interests and an opportunity to earn a living? If not, or if their homes or business properties were confiscated or destroyed in the fighting, have they been given proper compensation for their losses?

Surely right and justice are not all on one side. A good journalist is supposed to try to see both sides and to evaluate the situation as fairly and impartially as possible. We shall look for such an evaluation in the columns of the *Christian Herald*. Don't forget, Dr. Poling, to tell your readers about the dispossessed Christians of Palestine. How will the supplying of arms to the Israeli government—or to the Arab governments, either—solve their problems of food, clothing, shelter, and a chance to earn an honest living?

Spiritual Erosion

WE ARE not surprised that the American Church Union and its affiliated bodies, through their executive committee, have set forth a vigorous protest against the participation of Protestant ministers in an ordination in New Hampshire. At best this is a blurring of the Church's doctrine of the ministry—and of the doctrines held by the participating ministers' denominations, too; for they were neither acting as a presbytery, in accordance with Presbyterian doctrine, nor as representatives of the congregation, in accordance with Congregational polity. Indeed, it is difficult to know just what they were doing, and the accompanying "service note" merely added further confusion to the picture.

If this were an isolated incident, we should be inclined to put it down as the muddled but kindly-intentioned act of a bishop whose heart was bigger than his head, and who genuinely intended no more than a gesture of amity. But it is one of a series of incidents that obscure the Church's teaching on Holy Orders, and that confuse and upset loyal Church people. In one diocese there is a corporate Communion of Protestant ministers, with one reading the Epistle and another the Gospel. In another diocese there is a "joint Confirmation"—whatever that may

mean. In a third, Episcopalians are encouraged to affiliate with community churches, in which open Communion services are the rule, sometimes celebrated by a minister not episcopally ordained. Again, a Unitarian minister is asked to preach a sermon, or even to give the benediction (not, we presume, in the Name of the Trinity, in whom he does not believe).

Each one of these acts may be, and is, defended as an act of Christian charity and broad-mindedness. Many of them can be justified, after a fashion, by a curious sort of liberalistic legalism. Most of them are well-intentioned. But the net result of them is a constant nibbling away at the faith and order of the Church, a sort of spiritual erosion that is going to lead us, some day, to an arid ecclesiastical dust-bowl.

Let's be honest and clear-headed about the basic principle involved in all of these acts of doubtful legality and dubious propriety. Either the Episcopal Church stands for something positive, something that is different both from Romanism and from Protestant sectarianism, or it doesn't. If it does, let's be loyal to it. If it doesn't—well, then there simply isn't any excuse for the continuance of the Protestant Episcopal Church in the U. S. A., and we may as well close our churches or turn them over to the Methodists or the Salvation Army.



SPRING came late to New York this year, but it's here now. Hurdy-gurdies on the street instead of the hot chestnut stands, tulips instead of snow-flake pinwheels at Rockefeller Center, ice-cream stands in Central Park, and the world's largest color transparency in Grand Central Terminal—such are the signs of the times in the metropolis. The transparency is really lovely—60 feet long and 18 feet high, with more than a mile of cold-cathode fluorescent tubing giving 61,000 watts of light. Scene: A mother photographing her two children in a suburban garden.

Out here in northern Westchester, where I hide away to write editorials, spring comes in a more conventional manner. Outside my window is a beautiful 100-year-old tulip hedge in full bloom. A bluejay couple is setting up housekeeping distractingly nearby. Turtles are sunning themselves on rocks in the pond. The postman brings gay letters from young people who need money for graduation. The world is normal.

Even the obituaries in the *London Church Times* have a lighter touch. I see that one Canon Freshwater has died in Blackpool. Interment, I presume, at Waterbury.

Spring fever must have struck Washington, too. The *Herald Tribune*, recording the action of a Congressional committee on extending the withholding tax to dividends, notes that the proposition was "adopted by what was reported to be a close party-line vote of 16 to 19 in the twenty-five-man committee of fifteen democrats and ten Republicans." It doesn't say which side cast the most double votes.

Clifford P. Morehouse

BOOKS

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

Cordial for Drooping Spirits



MOST of us have neither time nor inclination to read the books in the category of the psychological treatises of C. G. Jung. But we ought to realize that this great psychotherapist—who regards his science as the science of the soul—is a thinker of prime importance to religion. There is much in Jung's theories that we Christians will welcome, and perhaps more that we can only abhor. But in the study of him there is great reward.

Hans Schaer is himself a (German) Protestant pastor. He knows both theology and psychology, and he is clearly a devotee of Jung, but not uncritical. His book *Religion and the Cure of Souls in Jung's Psychology* (Pantheon Press, \$3.50) is—once you get past the grim title—informative and stimulating.

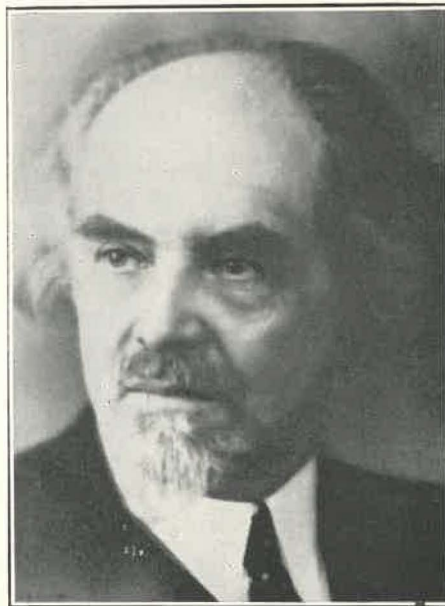
Jung concerns himself, as a therapist, with the psychic effects of the ideas and images of religion, rather than with the truth or falsehood of such ideas and images. Professionally he is interested in what helps people rather than with what is true. He is not a theologian but a physician. Yet, as a physician of souls, he recognizes that religion is the most potent force in human life, because the most influential for better or for worse. Schaer's task in this book is to present Jung's views on the basic "psychic images" of religion and to assess the significance of these views for the religion of today and tomorrow. He does his work intelligently and objectively and writes with crystal clarity on a very elusive subject. The result is an extraordinarily interesting and useful book.

GEORGE E. DEMILLE'S *The Catholic Movement in the American Episcopal Church* has found its well-earned place as the standard work in its field since its first edition in 1941. Comes now a second edition (Church Historical Society, 4205 Spruce St., Philadelphia, \$3) which has been revised by the author and enlarged to include a necessary chapter on Liberal Catholicism. This book tells the story of American Anglo-Catholicism as well as it could be told in a single volume; it is admirably judicious and objective; and a positive delight to read. Church history written in this vein justifies the claim made for it by somebody who said that the reading of Church history is "a cordial for droop-

ing spirits." The truth of that depends no doubt largely upon *what* history you are reading—and *whose*; DeMille's monograph falls within this pleasant orbit.

ANOTHER second edition of an older work is Corliss Lamont's *The Illusion of Immortality* (Philosophical Library, \$3.95). Dr. Lamont is a humanist philosopher and something of an evangelist for the creed that man is the measure of things and science is his saviour. He regards all belief in personal immortality as a baneful illusion that is philosophically ridiculous. His exposition of his thesis is, on the whole, intelligent and philosophically sane enough. But—perhaps without realizing it—he spends a good deal of time tilting with windmills. He thinks he is attacking the central Christian reason for belief in immortality when what he is actually attacking is only the old philosophical idea that man is immortal in his own nature. If he wants to attack the Christian belief in immortality at its base he must attack the Christian idea of God: for *that* is the base. He must beat the Christian theologians with theological weapons.

NICOLAS BERDYAEV (obit. 1948) was a Russian philosopher whose influence was great and good



NICOLAS BERDYAEV: *A haunting vision of Christ.*

while he lived and which may well grow greater in the years ahead. Matthew Spinka gives us a fine and adequate introduction to him in *Nicolas Berdyaev: Captive of Freedom* (Westminster Press, \$3.50). Berdyaev was an intellectual pilgrim from Marxism to Christianity. But neither his Marxism nor his Christianity was ever conventional or partisan. A number of intellectual masters left their mark upon him: Kant, Dostoevsky, Marx, Bulgakov, and others. But Berdyaev himself was an entirely original genius. The most determinative force in his thinking was his haunting vision of the Christ in Dostoevsky's scene of the Grand Inquisitor. Meditating upon this, Berdyaev became, first the philosopher, then the apostle and prophet, of the freedom which is in Christ. His intense and profound subjectivity (he once called himself *homo mysticus* rather than *homo religiosus*) makes him an enigma to the "practical man" of the West. But he is a stimulating and challenging enigma, and though we may stumble as we follow his—to us—tor-tuous thinking, he is a qualified guide to Christ's freedom.

THE eighth volume in the *Fathers of the Church* series (Fathers of the Church, Inc., \$4.50) is now available, and it is of special importance because of the treatise it contains: Augustine's *City of God* (Books i-viii). Moreover, it is of special value because of the masterful introductory essay by Etienne Gilson. I have never seen a better English translation of Augustine's masterpiece than that of Frs. Zema and Gerald Walsh here; and Gilson's essay, as a philosophical summary and assessment of the main issues of the work, is grand.

ADMIRERS of George Santayana will welcome a new anthology of him: *Atoms of Thought* (Philosophical Library, \$5). I have always considered Santayana's philosophy flimsy and whimsical and have marvelled sadly at his vogue. Having now worked through this anthology, I still think so.

Closing bargain tip to the clergy: S. P. T. Prideaux, *36 Outline Sermons on General Subjects* (Morehouse-Gorham, \$1.05). These outlines are simple, suggestive, and thoroughly usable. They will give you some fresh ideas on the basic preaching themes.

NEW YORK

UTO Ingathering

Fourteen thousand dollars, representing the United Thank Offering of the women of the diocese of New York, was presented at the Cathedral of St. John the Divine on May 2d. The contributions were received by Bishop Gilbert of New York, who was celebrant at the service at which more than 700 women made their communions. The Bishop was assisted by the canons of the cathedral.

Dr. Clifford P. Morehouse, editor of *THE LIVING CHURCH*, spoke at the meeting which was held in the Synod Hall after the service. In the course of his talk he described the work which is being done by the Church in the Virgin Islands and urged Churchpeople to visit the missions of the Church when vacationing or traveling.

Speaking in detail of the program and budget, Dr. Morehouse said, "The Church's program is not just a sort of extra-curricular activity for the pious; it is the central task of the whole Church."

Bishop Gilbert installed the newly-elected officers of the diocesan Auxiliary.

President, 1950-1953, Mrs. George W. Burpee; vice-president-at-large, 1950-53, Mrs. Clifford J. Nuhn; vice-president for Christian relations, 1950-1952, Mrs. Malcolm Tuttle; vice-president for devotional life, 1950-1952, Mrs. Samuel M. Shoemaker, Jr.; vice-president for education (unexpired term), 1950-1951, Miss Ethel C. Fowler; vice-president for supply, 1950-1952, Mrs. Arthur J. Simpson.

Vice-president for district of the Bronx, 1950-1952, Mrs. John R. Newman; vice-president for district of Dutchess, 1950-1952, Mrs. E. Stuart Hubbard; vice-president for district of Manhattan, 1950-1952, Mrs. Edwain F. Hussa; secretary, 1950-1952, Mrs. Warren J. Taussig; treasurer, 1950-1952, Mrs. John H. Michaeli; chairman of nominating committee for 1951, Mrs. Francis Sydney Bancroft.

NORTH CAROLINA

Minimum: \$3000 and Rectory

During the convention at which it was decided to hold a special meeting to elect a coadjutor [L.C., May 14th], the diocese of North Carolina voted to make \$3,000 and rectory the minimum salary for diocesan missionary clergy.

The annual convention, which was the 134th for the diocese, was held May 2d and 3d at Winston-Salem, N. C. A committee of three clergymen and three laymen was selected to present three or more nominees for the office of coadjutor to the special convention which will be held September 14th in Raleigh.

The Woman's Auxiliary of North Carolina held its convention late in April. Religious News Service reported that the women adopted a resolution instructing their legislative committee to

WITH A DEEP BOW TO NORMAN ROCKWELL'S SATURDAY EVENING POST COVER — BOLTEON



CONVENTION GRAPEVINE: *The complete circuit.*

Church News

fight "degrading literature on the newsstands." The committee was asked to take steps toward the control of periodicals and books considered a degrading influence, particularly upon young people.

ELECTIONS. Standing committee, clerical: J. M. Dick, C. R. Haden, Jr., Gray Temple, I. H. Hughes; lay: J. B. Cheshire, James Webb, Cleveland Thayer.

WYOMING

Sacrificial Giving Seen as Step Toward Aided Diocese Status

Bishop Hunter of Wyoming, in his charge to the convocation of his district, meeting April 18th to 20th at St. Mark's Church, Casper, called for consideration of a step by step procedure to become an aided diocese.

The first step would be to increase the endowment fund — and this would call for sacrificial giving, over and above the present level of giving.

Bishop Hunter also asked convocation to consider the building of a new Canterbury House at the University of Wyoming. This, he said, was the biggest piece of advance work in the district.

In adopting the largest budget in its

history, the convocation noted that Wyoming had given very little in past years to Indian Work in the district, and added to the budget the amount of \$500 for this purpose.

Bishop Quarterman of the district of North Texas, speaker at the annual banquet, told convocation to think in terms of a program and then seek the budget to meet the needs. He said that it was "high time" for missionary districts to get off the WPA.

ELECTIONS: Executive board, clerical, Fred McKinney, Harold Weaver, Otis Jackson; lay, Albert Tweed, Dwight Jones, Hoyt Leach.

Delegates to Synod, clerical, M. B. Hitchcock, Luke Yokota, R. H. Clark; lay, Dr. H. J. Aldrich, A. D. Watson, James Jiacoletti. Alternates, clerical, Harold Weaver, Thomas Rodda, C. E. Wilson; lay, H. J. King, Dwight Jones, Dr. D. G. Nichols.

EASTERN OREGON

Training Courses for Lay Workers Endorsed by Convocation

The convocation of the district of Eastern Oregon, meeting at St. Andrew's Church, Burns, Ore., April 15th to 17th, adopted a resolution recommending a series of training courses for lay workers, leading up to next fall's



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program of enlisting laymen for the support of the Church's mission.

The action was taken as the result of Bishop Barton's charge to his district the second day of the convocation. Preacher at the service of Evening Prayer on April 16th was the Rev. Gordon Ashbee, who recently came to the district to take charge of the rural mission of St. Barnabas' in Langell Valley.

ELECTIONS: Executive council, clerical, E. O. Robathan, Jackson Gilliam, H. N. Tragitt, Jr., D.D.; lay, Dr. Miles Gillingsrud, Elmer Kerns, Lloyd Williamson. The elected members of the council are the Rev. Messrs. R. E. Gayle, F. C. Wissenbach, L. B. Thomas.

Delegates to Synod, clerical, Jackson Gilliam, R. E. Gayle, L. B. Thomas; lay, Horace Getz, Vondis Miller, Allyn Roberts.

MEXICO

Vigor and Interest

"We cannot say that our work has been spectacular, but we are surely forging ahead with firm steps," Bishop Salinas y Velasco of Mexico stated in his yearly report to the convocation of his district held the middle of April at the Cathedral of San José de Gracia in Mexico City.

New churches erected during the year include St. Michael's in Cuernavaca and the Sacred Family Church in Mexico City. St. Paul's Church in Michoacan and the Holy Ghost Church in Tlalpan, D. F., will be dedicated and opened for public worship as soon as government permission is given.

The missionary district has two new homes, one for boys and one for girls, in Nopala, Hidalgo. The children reside in these homes and attend public schools for their education. In Mexico City a new kindergarten and social center have been opened.

Another sign of the vigor and interest shown the Church was the receiving of 320 new communicants by confirmation and affiliation. Two newly organized missions were also reported.

SALINA

Two Surveys Planned

The sending of one of its sons, newly ordained to the diaconate by Bishop Nichols of Salina, to the missionary field of the Church of England's diocese of British Guiana, marked the convocation of the district of Salina, held at Garden City, April 22d and 23d.

The Rev. Glenn Walker of Spearville, Kans., was made deacon at St. Cornelius' Church, Dodge City, a neighboring town to Garden City, on the morning of April 23d, and in the presence of many delegates to convocation. Several days later the Rev. Mr. Walker was to leave for British Guiana.

Advance work at the convocation in-

cluded planning for establishment of a Church School by Mail, which would be under the direction of Deaconess Evelyn E. Seymour of St. Faith's House of Salina.

The convocation determined upon a survey of the district to be made under the direction of the Very Rev. Fred W. Litchman, chairman of the department of promotion. It was pointed out that there are many new population centers in the district following the developing oil and gas areas.

The St. Francis Boys' Homes for so-called "delinquents" will be surveyed in May by the Child Welfare League of America for the purpose of bringing the homes to the highest possible standard. The staff residences at both the Salina and Ellsworth units of the Boys' Homes are provided through the assistance of the 1949 National Youth Offering, totalling \$19,200.00.

MISSOURI

Anniversary Convention

The 20-year episcopate of Bishop Scarlett of Missouri was honored at the convention of the diocese of Missouri, meeting at Christ Church Cathedral, St. Louis, May 2d and 3d. At the same convention Bishop Scarlett made formal request for the election of a Bishop Coadjutor [See Episcopate, page 8].

The combined choirs of the greater St. Louis parishes led the music for the mass service held in the cathedral on the evening of May 2d.

ELECTIONS. Diocesan council, clerical, Joseph Nicholson, W. H. Laird, Ned Cole, Jr.; lay, J. H. Leach, Chester Brewer, M. G. Attree. The Rev. A. M. MacMillan was named to an unexpired term on the council.

DELAWARE

Pooling of Resources

A diocesan advance fund, set up by canon a year ago to receive and administer gifts and legacies and to lend money at low interest for advance work in the diocese, now amounts to nearly \$154,000. This was one of the facts of interest brought out at the convention of the diocese of Delaware, meeting May 9th and 10th at Christ Church, Dover, Del.

Bishop McKinstry of the diocese said that the great number of contributors to the fund indicated a growing sense that all should share in advance work, rather than only a few persons of larger means.

St. Barnabas' Church, Marshallton, was admitted as a parish. Confirmations for the past year numbered 525, the largest number in the history of the diocese.

Immediately after the convention, the

Bishop and his wife left for San Antonio, Tex., where the Bishop was to preach the centennial sermon at St. Mark's Church, where he was once rector.

ELECTIONS. Executive council, the Rev. P. A. Kellogg, the Rev. D. W. Mayberry, Dr. C. J. Rees, Mrs. Ellason Downs.
Delegates to Synod, clerical, P. A. Kellogg, E. H. Ehart, Jr., L. W. Hampton, A. W. Boyer; lay, Cortlandt Schoonover, R. J. Forman, Mrs. Downs, Victor Graham.

PITTSBURGH

Third Canon Precentor

The Rev. Alfred Hamer has recently completed 25 years as organist and choir-master at Trinity Cathedral in Pittsburgh, and in recognition of his work Bishop Pardue, the diocesan, has elevated him to canon precentor. There are now said to be three canon precentors in the Church, and Canon Hamer is the first one in the diocese of Pittsburgh. In his new position Canon Hamer is director of music for the entire diocese.

NEVADA

Approve Establishment of Nevada Episcopal Foundation

A spirit of enthusiasm and determination prevailed throughout the convocation of the district of Nevada, held at Christ Church, Las Vegas, the middle of April. Some 90 persons, delegates to the convocation, the meeting of the Woman's Auxiliary, and the House of Young Churchmen, together with visitors from nearby Boulder City and Henderson, gathered at Christ Church for the opening service on April 16th.

The convocation accepted a budget for 1951 of \$10,600, an increase of \$4,700. Nevada's quota of this year's One World in Christ offering was added to this year's National Council expectation to make an estimated \$6,150 as the missionary quota for 1951. The item of \$1,500 budgeted for travel was increased

to \$4,000, and \$450 was provided for work among the isolated.

The request of Bishop Lewis of the diocese for the establishment of a Nevada Episcopal Foundation was also heartily granted. Three trustees were elected to serve with the Bishop and the chancellor, who are ex-officio trustees of the foundation: Messrs. J. T. Elliott, Harold Gorman, and P. S. Rhodes.

ELECTIONS: Executive council, clerical, J. T. Ledger, J. N. Brockmann, J. R. Orpen, Jr., A. S. Kean; lay, Fred Steiner.

UPPER SO. CAROLINA

Canterbury Club Sells Coca Colas at Parish Painting Party

Despite a thermometer reading of 93 degrees and the call of the lakes and golf courses, on the afternoon of May 6th, more than 50 men of the congregation of Trinity Church, Columbia, S. C., gathered at the churchyard and took in hand steel brushes and paint brushes with which they attacked more than a quarter of a mile of iron fence, with the result that the congregation was saved several hundred dollars.

Among the workers were doctors, lawyers, insurance agents, advertising agents, real estate agents, and men representing other branches of commerce and industry, and the clergy.

The members of the Canterbury Club, Episcopal student organization, at the University of South Carolina, seeing an opportunity for service and profit, appeared on the scene with ice cold coca colas; and it was discovered that, because of the heat and hard work, the men were eager to have them at any price. Proceeds from the sale were given by the Canterbury Club to the Parish Building Fund.

After four hours of hard work the job was more than one-half done, and the men gathered for a conference at which they decided that all would return the following week to finish the work.



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DEATHS

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

Elliott C. B. Darlington, Priest

The Rev. Elliott C. B. Darlington was seated in his parked car on Tuesday, May 2d, when he was stricken by a heart attack. He died shortly afterwards.

The car was parked on the grounds of Columbia university where Mr. Darlington was continuing his studies. He was graduated from Columbia in 1916 and from its law school in 1920. He gave up the practice of law to study at General Theological Seminary and Philadelphia Divinity School and was ordained deacon in 1926 and priest in 1927.

Mr. Darlington's brothers are Dr. Henry Darlington, retired rector of the Church of the Heavenly Rest, New York city, and the Rev. Dr. Gilbert Darlington, treasurer of the American Bible society.

Octavius Applegate, Priest

The Rev. Octavius Applegate, D.D., a retired priest of the diocese of New York, died at his home in Winter Park, Fla., on May 8th, and was buried the following day from All Saints' Church.

Dr. Applegate was born in Franklin, N. Y., in 1865, and educated at Trinity College and the General Theological Seminary. He was ordained to the priesthood in 1891, and served as rector of St. John's Church, Ellenville, N. Y., from 1891 to 1896; of St. John's Church, Keene, N. H., 1896 to 1899; of St. John's Church, Kingston, 1899 to 1909; of Grace Church, Utica, 1909 to 1923; and of Christ Church, Warwick, (all these New York) from 1923 until his retirement in 1933, since which time he has made his home in Winter Park.

He was a delegate to General Convention in 1913, 1916, 1919 and 1922; was an Examining Chaplain from 1909 to 1933, and represented the diocese of New York at many meetings of the provincial synod. He is survived by his widow, Ada Havermeyer, and a son.

Mary Lile Rogers

Mary Lile Rogers, widow of the Rev. E. Reinhold Rogers, died in St. Petersburg, Fla., on May 2d, after an extended illness. The Rev. Dr. Rogers was for many years the rector of the Boys' Home, an institution of the dioceses of Southwestern Virginia and Southern Virginia located at Covington, Va.

Mrs. Rogers was born at Trinity, Ala., and spent much of her early life in the home of her brother, Dr. William Minor Lile, dean of the Law School at the University of Virginia.

She is survived by three sons, William Minor Lile Rogers, E. Reinhold Rogers, Jr., and John Lile Rogers.

The burial office for Mrs. Rogers was

read in Charlottesville, Va., on May 5th by her nephew, the Rev. B. B. Comer Lile, rector of Christ Church, Alexandria.

Catharine A. Bowen

Miss Catherine A. Bowen, for more than 30 years a missionary and teacher in midwestern dioceses, died on March 21st at the home of a sister. She was 78 years old. Her last position was that of a teacher in St. Mary's High School for Indian Girls at Springfield, S. D. Burial Mass and Absolutions were said for her on March 24th in St. Barnabas' Church, Omaha, Neb., where she was a member.

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CHANGES

Appointments Accepted

The Rev. Alexander Corti, formerly rector of St. Alban's, Silver Creek, N. Y.; priest in charge of St. Peter's Church, Forestville; and chaplain of Gowanda State Hospital, will become rector of St. Mark's Church, North Tonawanda, N. Y., on June 1st. Address after June 20th: 229 Goundry St., North, Tonawanda, N. Y.

The Rev. Dr. William C. Hicks, retired priest of the diocese of New York, is serving as priest in charge of Trinity Church, Lowville, N. Y., until a rector is found for the church.

The Rev. Josiah Ogden Hoffman, Jr., formerly rector of St. Luke's Church, Monrovia, Calif., is now vicar of the Chapel of St. Dunstan of the Parish of St. Paul, San Diego, Calif., and chaplain to Episcopal students at San Diego State College. Chapel: 5198 College Ave., San Diego 5; vicarage: 5843 Hardy Ave., San Diego 5.

The Rev. Frederick Phinney, formerly assistant minister of St. John's Church, Waterbury Conn., will become rector of the Church of Our Savior, Brookline, Mass., on October 1st. Address: 23 Monmouth St., Brookline, Mass.

The Rev. Ralph K. Webster, formerly priest in charge of Holy Trinity Church, Daytona Beach, Fla., will become chaplain of Christ School, Arden, N. C., on August 1st.

Resignations

The Rev. David S. Agnew, rector of St. Mark's Church, Marine City, Mich., has retired from the active ministry because of ill health and is for the present living at Wickenburg, Ariz.

The Rev. Walter G. Harter has resigned as vicar of St. Luke's Church, Tuckahoe, N. Y., and is retiring. Address: 35 E. Ninth St., New York 3.

The Very Rev. Garfield Williams, retired dean of Manchester Cathedral, England, has left Trinity Church, Lowville, N. Y., where he has been serving as priest in charge, and is returning to England.

Changes of Address

The Rev. John Joseph McCarthy, formerly assistant, Tioga County Mission, Berkshire, R. D. 1, is now a novice of the Order of the Holy Cross and may be addressed at West Park, N. Y.

Ordinations

Priests

Oklahoma: The Rev. Milton E. McWilliams, Jr. was ordained priest on April 29th by Bishop Cas-

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CHANGES

ady of Oklahoma at St. James' Church, Oklahoma City, Okla. Presenter, the Rev. Joseph S. Ewing; preacher, the Rev. Walton Davis. To be vicar of St. James' Church, Oklahoma City, and St. Mary's, Edmond.

Rhode Island: The Rev. Charles L. Winters, Jr. was ordained priest on May 6th by Bishop Bennett of Rhode Island at Trinity Church, Newport, R. I. Presenter, the Rev. Chauncey F. Minnick; preacher, the Rev. Emami Sambayya. To be vicar of the Chapel of St. John the Divine, Saundertown, R. I., and to serve as chaplain for Episcopal students at R. I. State College, both effective July 1st.

Deacons

Newark: John Christian van Dyk, Sc. D., was ordained deacon on April 22d by Bishop Washburn of Newark at St. Peter's Church, Morristown, N. J. Presenter, the Rev. A. C. Lichtenberger; preacher, the Rev. C. P. Trowbridge. To be vicar of St. Paul's Church, Morris Plains, N. J. Address: Old Fort Rd., Bernardsville, N. J.

Dr. van Dyk, who heads the Chemical Research Associates in Bernardsville, came to the United States from the Netherlands in 1948 to help estab-

lish a branch of the John de Kuyper & Sons, wine firm, in Jersey City.

Rhode Island: Howard Carlton Olsen was ordained deacon on April 22d by Bishop Bennett of Rhode Island at the Cathedral of St. John, Providence. Presenter, the Rev. Robert H. Mercer; preacher, the Rev. Dr. C. Lennart Carlson. To be deacon in charge of Calvary Church, Pascoag, R. I. Address: 11 Greenwich Ave., East Providence, R. I.

Sacramento: Richard Henry Larsen was ordained deacon on April 15th by Bishop Porter of Sacramento at St. John's Church, Petaluma, Calif. Presenter, the Rev. Arthur W. Farlander; preacher, the Rev. Charles F. Whiston.

San Joaquin: Clarence Thomas Abbott, Jr., was ordained deacon on April 23rd by Bishop Walters of San Joaquin at Christ Church, Alameda, Calif. Presenter, the Rev. Dr. Henry M. Shires, preacher, the Rev. Weston H. Gillett. To be vicar of St. Anne's Episcopal Mission in Lincoln Village, a suburb of Stockton, Calif.

Wyoming: The Rev. Richard C. Heintz, formerly a clergyman of the Evangelical and Reformed Church, was ordained deacon on April 11th by Bishop Hunter of Wyoming at St. Paul's Church,

Dixon. Presenter, the Rev. C. E. Wilson; preacher, the Rev. E. Thomas Rodda. The new deacon will continue to serve Little Snake River Parish, with residence at Dixon.

Layworkers

Mr. Carl L. Ditcher is now layreader in charge of Grace Church, Willowdale, N. Y. Address: R.F.D. 3, Waterloo, N. Y.

Degrees Conferred

The Rt. Rev. Frank A. Juhon, D.D., Bishop of Florida, has received the honorary degree of doctor of divinity from Washington and Lee University, Lexington, Va.

The Rt. Rev. Hamilton West, D.D., Bishop Co-adjutor of Florida, has received the honorary degree of doctor of divinity from Virginia Theological Seminary.

Living Church Annual Corrections

The Rev. Wilfred H. Hodgkin is incorrectly listed on page 451 at P. O. Box 953, Morro Bay, N. Y. His correct address is St. Peter's-by-the-Sea, Morro Bay, Calif.



CHURCH SERVICES

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



—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

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
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. James Murchison Duncan
1215 Massachusetts Ave. N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30; Daily Masses: 7; 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

—CHICAGO, ILL.—

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

—DECATUR, ILL.—

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

—EVANSTON, ILL.—

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

—BALTIMORE, MD.—

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

—DETROIT, MICH.—

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

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.

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenchild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

—RIDGWOOD, (NEWARK), N. J.—

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

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Philip F. McNairy, dean-elect
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

—NEW YORK CITY—

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (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 MP & Ser; 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 Darlington, 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

—NEW YORK CITY (Cont.)—

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. 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. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC; HD 12:10; Daily, Noon-day, ex Sat at 12:10

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 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

—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

—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 Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

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

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sobin, r; Rev. Gilbert Doane, c
Summer months, Sun 8, 11 HC; Weekdays as onno; C by appt.