

The Living Church

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

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• SCRIBNERS •

LETTERS

Oakland Naval Hospital

TO THE EDITOR: I am available to bring the ministry of the Church to wounded men returning to the Oakland Naval Hospital, if clergy, knowing of men in the hospital, will wire or write me. The hospital is near my parish (All Saints), and I am available for calls at any hour if needed. In writing clergy should send men's names, serial number, if known, and ward number, if known.

(Rev.) HENRY T. PRAED.

San Leandro, Calif.

Acknowledgment

TO THE EDITOR: I hope that none of the readers of my article "Revelation and the Resurrection" [L. C., March 25th] will be unduly disturbed over my considerable but unacknowledged debt to Canon Richardson's *Christian Apologetics* (Harpers, 1947), an omission I should like to rectify at once.

The article was originally prepared as a layman's address on Layman's Sunday last October. Since I am a lawyer, and not a theologian, and make no pretense to originality of thought in any field (not even my own), I used techniques familiar to all lawyers (and most sermon writers, if my ears have not deceived me), i.e., obtained the best available texts to be found on the subject, and, based on these, wrote as good a brief as I could for the point of view I urged on my hearers. The original manuscript contained several quotations from Canon Richardson's book and appropriate citations thereto. However, in preparing the manuscript for publication, space limitations compelled me to reduce the original by one third and to eliminate all citations. The reduction was accomplished by paraphrasing and summarizing the quotations and eliminating my personal observations (I am not naive enough to suppose that my own lucubrations are superior or even equal to those of Canon Richardson or any other expert in the field).

Since my address was a layman's attempt to reach other laymen, I cannot believe that anyone familiar with Canon Richardson's work was deceived for an instant. My only hope is that I have not misrepresented him, an ever present danger to the non-professional. To those not familiar with that great book, I suggest a careful reading of it.

GOVE B. HARRINGTON.

Katonah, N. Y.

The Upjohns

TO THE EDITOR: May I call attention to what I believe is a mistake under "Long Island — An important 100 years," [L. C., February 18th]. I knew well Richard Michael Upjohn, the architect of St. Paul's Church, Brooklyn. He was not, however, "the first of the great American church architects." That was his father, Richard Upjohn, the architect of old Trinity Church, New York.

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Things to Come

APRIL							MAY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5		
8	9	10	11	12	13	14	6	7	8	9	10	11	12
15	16	17	18	19	20	21	13	14	15	16	17	18	19
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April

22. 4th Sunday after Easter.
24. National Council meeting, at Seabury House (to 26th).
 Consultation on Church in relation to peoples of underprivileged areas, NCC (to 26th).
 Convocation, Wyoming (to 26th).
 Convocation, Colorado (to 25th).
25. St. Mark.
27. Convention, Indianapolis (to 28th).
29. 5th (Rogation) Sunday after Easter.
 Fund raising campaign for Japan International Christian University Foundation (to May 6th).
30. Rogation Monday.

May

1. St. Philip and St. James (Rogation Tuesday).
 Synod Province VIII (to 3d).
 Consecration of R. S. Watson as Bishop of Utah.
 Convention, Albany; suffragan election.
 Convention, Easton.
 Convention, Quincy.
2. Rogation Wednesday.
 Convention, Massachusetts.
3. Ascension Day.
 Consecration of A. E. Swift as Bishop of Puerto Rico.
4. International Missionary Council, Seabury House (to 5th).
5. Sunday after Ascension.
 Church Periodical Club Sunday.
7. Convention, East Carolina (to 8th).
 Convention, Southern Ohio (to 8th).
 Convention, Washington.
8. Convention, Atlanta (to 9th).
 Convention, Bethlehem.
 Convention, Central New York (to 9th).
 Convention, Chicago.
 Convention, Delaware (to 9th).
 Convention, Fond du Lac.
 Convention, Iowa (to 9th).
 Convention, Lexington (to 9th).

SORTS AND CONDITIONS

THE CHURCHMAN most prominent in the news last week (need we say) was General Douglas MacArthur. Religious comment on his dismissal was scanty, but the Vatican newspaper indicated that it approved of President Truman's decision, while the National Association of Evangelicals indicated disapproval.

THE ASSOCIATION, which is fundamentalist in its outlook, contrasted the General's "irreproachable personal integrity" with "the lack of integrity and widespread corruption and graft in high places." In other resolutions, it challenged the orthodoxy of neo-orthodoxy, urged the enlargement of Sunday School activities, opposed gambling, called for a cleanup of "frivolous or carnal" television programs, asked for the dismissal of Ambassador O'Dwyer, and thanked the President for not appointing an ambassador to the Vatican.

GAMBLING, and religious comment on the subject, is the theme of a comprehensive survey in this week's General news. A lively footnote was furnished by Bishop Clingman in his address to the Kentucky diocesan convention. To counteract the "something-for-nothing" philosophy, he suggested, "Let the clergy lead the way by giving an honest day's work, every day of their ministry."

ORDER has been taken for the consecration of the Very Rev. Richard S. Watson, Bishop-elect of Utah, at Salt Lake City on May 1st. The Presiding Bishop will be the consecrator, with Bishops Rhea of Idaho and Moulton, retired, of Utah, as co-consecrators.

DON'T WRITE to friends in China. That is the warning issued by Bishop Bentley, vice-president of the National Council and director of the Overseas Department, in a recent memorandum. "Many of us," says the Bishop, "would like to write to our Chinese friends to assure them of our continuing interest, our sympathy, and our prayers. This we should not do. Letters . . . would be misinterpreted by the civil authorities. This applies to greeting cards . . . funds . . . any communication." Another item from Church headquarters reports that at latest count there were still 10 Episcopal Church missionaries there, although more were leaving almost daily.

LAST WEEK we reported that Bishop Bentley was off to Panama. Today (Monday) comes a report from our Canal Zone correspondent that the Bishop had just taken plane for the United States from Barranquilla, Colombia. (But, of course, throughout history, "Here he comes . . . there he goes" have been the versicle and response appropriate to a Bishop.) Actually, the Bishop arrived on February 22d and with Bishop Gooden visited Nicaragua, Costa Rica, Panama, every parish in the Canal Zone, and Colombia. More details about this thousand-mile visitation next week.

THE MARYLAND vestry act has been amended, so that now rectors in the diocese of Maryland cannot be fired by the vestry. We are not quite sure from the story whether the diocese of Easton and the part of the diocese of Washington within the state of Maryland come under the new law or not. As amended, the act gives the Church greater freedom to decide such questions as the number of members of the vestry and whether women may qualify as voters and vestrymen. The original act, passed in 1798, did not provide for a Bishop's arbitration in the case of a difference between rector and vestry because Maryland had no bishop at the time.

SOUTH CAROLINA, at its diocesan convention, took steps to provide ministrations for the H-bomb area which has been staked out by the government. The sum of \$15,000 was set aside to help in building churches and parish houses in Barnwell, Allendale, Denmark, and Williston.

REPRESENTATION of Negroes in the diocesan convention, supported 100% by the clergy, met defeat by a vote of 20-17 in the lay order. So South Carolina remains the only diocese in the South which excludes Negroes from convention.

BISHOP CONKLING, in a letter to the clergy of the diocese of Chicago, calls upon the Church to support St. Paul's University, Tokyo, which is "in very great financial need," and says, "We cannot endorse the action of our National Council" in promoting the interdenominational International Christian University "when the Church is failing to maintain a work to which we (as Churchmen) have a prior obligation." Peter Day.

- Convention, Missouri.
- Convention, Montana (to 10th).
- Convention, New Jersey (to 9th).
- Convention, New York.
- Convention, Newark.
- Convention, North Carolina (to 9th).
- Convention, Pittsburgh.
- Convention, Rochester (to 9th).
- Convention, Southern Virginia.
- Convention, Springfield (to 9th).
- Convention, Vermont (to 9th).
- Convention, West Virginia (to 9th).
9. Convention, Western N. Carolina (to 10th).
- Convention, Nebraska (to 10th).
- Convention, New Hampshire.
- Convention, Western N. Carolina (to 10th).
13. Whitsunday.
 National Conference of Social Work, at Atlantic City, N. J.
14. Whitsun Monday.
 Convention, Western New York (to 15th).

15. Whitsun Tuesday.
 Consecration of R. R. Emery as Bishop of North Dakota.
 Convention, Connecticut.
 Convention, Long Island.
 Convention, Rhode Island.
 Convention, Southwestern Virginia (to 16th).
16. Ember Day.
 NCC General Board, at Chicago.
 Convention, Maine.
 Convention, Virginia.
 Convention, Western Massachusetts.
17. Department of Christian Social Relations, National Council, meeting during National Conference of Social Work, at Atlantic City.
18. Ember Day.
19. Ember Day.
20. Trinity Sunday.
 Convention, Olympia (to 21st).
 Convention, West Missouri (to 22d).
22. Convention, Harrisburg.

St. Mark—Evangelist and Martyr

(APRIL 25, PRAYER BOOK)

How many of us have really bothered enough about St. Mark, who he was, what he did, or how he died, to even be intelligent about this Saint and Martyr for whom The Church has set aside his own Feast Day? Some of us read and appreciate his tersely written Gospel. Others have dug a bit deeper, and have traced out his growth in spiritual stature over the years, and have had grace enough to wonder whether OUR spiritual statures have grown similarly or not. Still others of us have studied further and know the details of his horrible martyrdom. MOST of us would make pretty poor martyrs in our day. We have a fit if even our feelings are hurt a bit in parish activity, and we go off sulking and are seldom seen in those

places when Our Lord's work needs to be done. It just never occurs to us to stand certain little silly rebuffs and even deeper heartaches, for CHRIST'S sake, does it? No, we're pretty sad stuff as martyrs, most of us, and it would do most of us a lot of good just to dig back a bit and learn how St. Mark took HIS martyrdom, and for our sake too, don't forget.

And we wonder a bit just how many of our parishes, who have chosen St. Mark as their Patron, and use his name, really do anything about celebrating His Feast, whether more than five show up for Holy Communion, or whether any other significance is given to His Feast Day.

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QUESTION BOX

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• *Please explain the meaning of the asterisk in the verses of the Psalms. Also the significance of the divisions in the Te Deum Laudamus.*

The asterisk in the Psalm verses is a musical notation. It indicates the place where the reciting note enters for the second half of the chant. It represents also, in practically every case, the beginning of the second line of the couplets into which the Psalms are normally divided.

Hebrew poetry is based not on rhyme, but on the use of different words of the same or similar meaning; and most of the Psalms present this structure in pairs. In Psalm 118 we find a complicated interlocking parallelism. This device rhymes the sense, rather than the sound.

The first stanza of the Te Deum Laudamus is a hymn of praise to the Holy Trinity, the second, a confession of faith in the Incarnate Son, and the third is a prayer for the Church. The third is not a part of the hymn in its original form, but is a set of versicles that in course of time became attached to it. Their character as such can be seen by comparing them with the versicles and responses on page 31.

• *Is the Blessing in Holy Baptism (based on Eph. 14-19) directed to the infant or the congregation? If there is but one person to be baptized, then why "hearts" instead of "heart"?*

I would consider that the blessing in the baptismal service is addressed to the newly baptized and to the people, parents, godparents and friends who have brought the candidate to the font, hence the plural "hearts." If the Baptism is held at the old-fashioned time (between the second lesson and the canticle of Morning or Evening Prayer), the priest should turn himself to indicate that the blessing is intended for the baptismal group and then return to his stall while the choir is singing the canticle.

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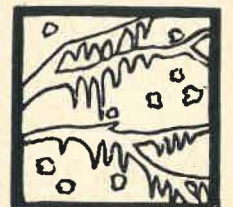
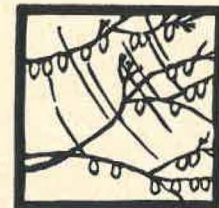


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GENERAL

EPISCOPATE

South Florida Election

The Rev. Martin J. Bram of Holy Trinity Church, West Palm Beach, was elected suffragan of South Florida on the second ballot. The election took place during the diocesan convention held April 10th to 12th at Daytona Beach.

Fr. Bram accepted the election subject to canonically required approvals.

On the first ballot Fr. Bram received 31 clerical and 63 lay votes, and the second 38 clerical and 83 lay.

There were five other nominees [see table].

South Florida Election				
Ballot Numbers	1		2	
	C.	L.	C.	L.
Necessary to elect			34	74
CANDIDATES				
Martin J. Bram	31	63	38	83
C. W. Brickman	10	13	9	10
M. T. Carpenter	12	35	14	35
D. H. Copeland	0	3	0	0
W. L. Hargrave	4	14	1	8
W. F. Moses	9	19	2	5

Missouri Coadjutor

With the traditional ceremonies of historic Anglicanism, the Rev. Arthur Carl Lichtenberger, D.D., was consecrated Bishop Coadjutor of Missouri at Christ Church Cathedral, St. Louis, on April 5th. Dr. Lichtenberger will succeed Bishop Scarlett as bishop of the diocese when the latter retires in September 1952.

The Presiding Bishop was the chief consecrator, assisted by Bishop Scarlett and Bishop Gilman, retired, of Hankow as co-consecrators.

Bishop Washburn, of Newark, Dr. Lichtenberger's own former diocesan, preached the consecration sermon. The new bishop coadjutor had been dean of the Cathedral in Newark and also president of the standing committee of that diocese.

Nineteen bishops joined in the laying on of hands.

The consecration service began with a procession from the Bishop Tuttle Memorial down Locust Street and into the front door of the Cathedral. Immediately following the Cathedral crucifer were the two masters of ceremonies, Canon Early W. Poindexter of Christ Church Cathedral and the Rev. W. W. S. Hohen-



DR. LICHTENBERGER: Coadjutor of Missouri.

schild, rector of the Church of the Holy Communion, University City.

The procession's second division included lay members of the diocesan council, lay members of the standing committee, the treasurer of the diocese, and representatives of diocesan organizations and institutions. Then came representatives of the governor of Missouri and the mayor of St. Louis and the chancellor of Washington University.

The next division comprised the representatives of 21 other Christian Churches and the St. Louis Rabbinical Association, together with the officers of the Metropolitan Church Federation of St. Louis.

Next in order in the procession were more than 25 clergymen from other dioceses. These were followed by diocesan lay readers of Missouri, and then clergy of the diocese.

The next section of the procession included readers of testimonials in the service, and the secretary of the House of Bishops, the Rev. John F. FitzGerald of Brooklyn, who acted as registrar. They were followed by the visiting bishops attending the service.

Then came the bishop coadjutor-elect, accompanied by his two attending presbyters, the Rev. John Francis Sant, D.D., rector of the Church of St. Michael and St. George, St. Louis, and the

Rev. Louis VanEss, D.D., rector of St. James' Church, Oneonta, N. Y. The final division in the procession, led by a crucifer, included the preacher, the presenting bishops, the Rt. Rev. Angus Dun, Bishop of Washington, and the Rt. Rev. Norman Nash, Bishop of Massachusetts, and the consecrators.

The Epistle was read by Bishop Mitchell, of Arkansas, and the Gospel by Bishop Hobson of Southern Ohio. Dr. Lichtenberger stood at the altar rail while the testimonials were read: certificate of election by diocesan chancellor Alvin J. Goodbar; approval of diocesan convention by the Rev. Charles F. Rehkopf, diocesan secretary; the evidences of ordination by Ethan A. H. Shepley, senior lay member of the Standing Committee; consents of standing committees by the Very Rev. Sidney E. Sweet, D.D., dean of Christ Church Cathedral; and the consents of bishops by Bishop Atwill, retired, of North Dakota, who is now rector of Trinity Church, Kirksville, Mo.

Other bishops who attended the consecration were Bishop Clingman of Kentucky, Bishop Clough of Springfield, Bishop Gesner, Coadjutor of South Dakota, Bishop Ludlow, Suffragan of Newark, Bishop Mason of Dallas, Bishop Nichols of Salina, Bishop Quarterman of North Texas; Bishop Spencer, retired, of West Missouri, Bishop Smith of Iowa, and Bishop Street, Suffragan of Chicago.

At the conclusion of the service, after a solemn recessional, the participants and invited guests attended a luncheon honoring the new bishop in the Bishop Tuttle Memorial. The clergy of the diocese presented the new Bishop with a set of episcopal vestments, and the young people of the diocese gave him a vestment case.

PUBLIC AFFAIRS

The Improper and the Illegal

Senator Paul H. Douglas has disclosed plans for a public inquiry into federal morals and ethics. The Senator was appointed head of a subcommittee of the Senate Labor Committee to look into ethical conduct in government after Senator Fulbright introduced a resolution to set up a commission to study the matter. Dr. Reinhold Niebuhr said that

he and the Rev. Wilfred Parsons, S.J., of Catholic University of America, had been approached about serving on the proposed Fulbright commission.

The National Council of Church's *Information Service* in an analysis of the recent Kefauver and Fulbright investigations, recalled Dr. Niebuhr's observation that while it is man's capacity for justice that makes democracy possible, it is his inclination for injustice that makes democracy necessary.

Relevant to study of government ethics is *Information Service's* observation:

"Walter Lippmann has put the matter neatly in comparing the roles of the two committees: 'The Fulbright inquiry led quickly . . . into that wide field of activities which, though they are not palpably illegal, are at least improper . . . The Kefauver inquiry, on the other hand, has dealt with the failure to enforce the laws. It has been showing that the lawbreakers have obtained power over the law enforcers.' In both cases public officials had been shown to have 'betrayed their trust.'

"This implies that in public life sanctions must be invoked against men who may have broken no law but who are demonstrably below the calibre of acceptable public servants. As Mr. Lippmann put it, 'a civilized society must demand of those who have the ambition to lead it a higher standard of disinterestedness than they would live up to if they had no public ambitions.'"

As the Kefauver and Fulbright investigations smoked out the personnel of organized crime and corrupt government, the Churches and their leaders, individually and jointly, affirmed their stands on the matters involved.

There is a sharp contrast, National Council of Churches' *Information Service* observed, between the Orthodox Christian doctrine that, since every man is a sinner, no one can be trusted far with private power, and the secular expositions (sometimes advocated by nominal Christians) of democracy which imply faith in the perfectibility of man.

In a statement concerning gambling and morals, adopted on March 28th, the General Board of the National Council of Churches declared that:

(1) Public reaction to the Kefauver investigations was reassuring.

(2) Churches have been aware of the immorality now being brought into public view.

(3) Criminal prosecutions alone will not remedy the social malady of gambling.

(4) Society is responsible, but the Churches are especially responsible, for improving moral integrity.

(5) Not only gambling syndicates and their protectors in public office, but all patrons of illegal gambling as well as patrons of "the so-called innocent forms of gambling" weaken morals.

(6) Indifference to corruption in the community is also guilt.

The Council therefore:

(1) Urged federal, state, and local government officials to prosecute exposed lawbreakers.

(2) Urged legislative bodies to examine and revise laws to enable prosecution of those engaged in corrupt practices.

(3) Urged Churches to support public officials who participate in such efforts.

(4) Asked the Churches to appropriately educate their members and arouse them to action.

(5) Reaffirmed its convictions "that the only lastingly effective solution to the problems posed by the recent disclosures is to be found in the attainment of moral integrity by the individual under the grace and guidance of God."

NCC's General Board had condemned illegal and "innocent" gambling. In fact it pointed out that in May, 1950, the Federal Council had declared:

"Gambling has become a commercial enterprise on a national scale. It is also becoming clear that there is a connection between organized gambling and crime. We affirm again our vigorous opposition to gambling as an insidious menace both to personal character and social morality."

But the views of the Churches on gambling did not present a solid front.

The American (Roman) Catholic Philosophical Association, meeting in New York recently, stated that while the association was convinced that gambling is not in itself immoral, it condemned "gambling carried on in ways and conditions that are immoral." It also lent its support to "properly conducted legal investigations that protect the basic rights of the individual while safeguarding the common good."

In January the House of Bishops went on record as being "opposed to gambling in all its forms for the support of the work of the Church."

The House of Bishop's Committee on Memorials and Petitions endorsed an article by Bishop Emrich of Michigan which was published in the November 22, 1950, issue of the *Christian Century*. In the article Bishop Emrich listed three reasons why gambling was wrong for everybody:

(1) "Money paid for a bet often goes to support (a) corrupting . . . side of society.

(2) "There is no place in society for an idle class. . . . Carried far enough, the thought of easy money can destroy a nation.

(3) "When . . . charitable and religious groups use bingo or chances . . . to bring money to their treasuries, it is a cheap thing which fits in with a corrupting tendency in American life."

"There are, of course," said Bishop Emrich, "instances where it is difficult to determine whether a practice is gambling or not. You can determine this for yourself by deciding whether you are

furthering the idea of getting something for nothing."

In England, however the Church Assembly did not disapprove (nor did it approve) a report of the Church's Social and Industrial Commission arguing that a gambling contract in itself is a permissible contract and that gambling can be allowed as an amusement. Leaders of the English Free Church said that the Church of England's failure to condemn this report was resulting in the widespread conclusion that gambling is all right because the Church says so. The Free Church leaders also said:

"What man in the grip of the gambling vice has ever been turned from it by the counsel of moderation? The history of 'moderation' in practice, in the experience of the Christian Church has been one of continuous or recurrent break-down, often scarred by inevitable scandal. . . .

"Who decides when the brake must be on, or the rein let loose? And what about it when it is a poor man who is tempted? Is he a greater sinner when he lets go than the rich man who can gamble much without being financially hurt? And because you countenance a little gambling as a permissible enjoyment, you are led to justify the trade of those who make profit of the follies of men on the ground that it facilitates social enjoyment. That seems to us dangerously like condoning evil."

The Free Church leaders said they welcomed the admission in the Anglican report that the "gambling habit has now become a major social evil."

The Free Church leaders signed the open letter in their personal capacities because of the difficulty of getting official approval in time.

However, there was little doubt that their attitude reflected official Free Church attitudes.

Once again, says *Information Service*, the old familiar issue of the relation of laws and morals arises — the "extent to which human attitudes can be changed by giving statutory expression to ideals for which a majority vote can be won."

ORTHODOX

Celebrate Easter April 29th

The Greek Orthodox Church celebrates Easter this year on April 29th, in contrast to the other Christian Churches which kept the feast on March 25th.

Only once in four or five years does the celebration of the Eastern and of the Western Easter coincide.

ACU CYCLE OF PRAYER

April

- 22 Church of the Good Shepherd, Rosemont, Pa.
- 23 St. George's, Bridgeport, Conn.
- 24 All Saints' Church, Ashmont, Mass.
- 25 St. Mark's Mendham, N. J.
- 26 Grace Memorial, Phillipsdale, R. I.
- 27 Christ Church, Hudson, N. Y.
- 28 Order of the Holy Cross, Santa Barbara, Calif.



FUZZY WUZZIES AND U. S. SAILORS: Now, an opportunity to repay a debt.

Wide World

NEW GUINEA

A Mushroom Shape

By the Rev. R. G. PORTER

Isivita was one of 60 villages in North-west Papua, New Guinea, which were devastated with the loss of thousands of lives in the eruption of Mount Lamington in January. The entire area is an Anglican missionary field, and two priests, a school headmistress, and 16 teachers were among those killed. In this eyewitness account, the missionary at Isivita describes his experiences on that grim Sunday, January 21st.

It began at Isivita on Tuesday, January 16th. That was the day we first experienced tremors. For a time we were somewhat intrigued by them, but after a day or two they became part of our daily life. We felt quite certain that they emanated from Rabaul, and so their source was many miles from us.

Then, on Thursday afternoon one of our teachers observed smoke emerging from our own dear old Mount Lamington. The people had seen it for most of the day but said nothing to us until near nightfall.

Yet even now we quite calmly and complacently accepted the fact that our own Mount Lamington was a volcano. The people's attitude was much the same as ours. I inquired and discovered that there was not even a word for volcano in their language — and so what had they to fear from this unknown terror?

Yet there was, we found, a certain tradition in the district regarding the mountain. It inspired a sense of awe and fear, and one man spoke of climbing it as a child and feeling the ground hot under his feet.

At about 1:30 on Friday morning I was awakened by a twofold noise. There was a group of people not far from my bedroom window in a very agitated mood, and the reason for their agitation was the second noise. Thunder was emerging from the vicinity of Lamington, and vertical flashes of lightning came from the peak. Yet the thunder and lightning were not restricted to that area. The whole sky was alive with electrical activity. It was fascinating to watch, but in another sense terrifying. Perhaps it would have been even more so, had we known more about the habits of volcanoes.

But at this hour of the morning we just couldn't have cared less. We persuaded the people to go back to bed and did the same ourselves. Mother Lane suggested that I might contact the District Officer next day and inquire as to the possibilities of danger. I must confess that I did not do this — half fearing that I might be thought jittery.

At daybreak on Friday the smoke was going up in a way that reminded me of Bikini. It had a kind of mushroom shape. At Isivita we could not actually see the smoke emerging from the ground, but we could see it quite clearly shooting up in thick grey bursts. We since learned that it exploded on Friday on the Mangalas side of the mountain. With a few

boys I set out after breakfast in the direction of Lamington. I suppose its foot would be between four and five miles from Isivita mission station. My main purpose, mind you, was to take photos, but by the time I had reached the foot, thick clouds had covered the whole area and photography was out of the question.

I returned to Isivita where we all went about our various tasks with Lamington out of sight and out of mind except that our memories were occasionally revived by intermittent tremors and rumblings.

On Friday night we did not experience the fireworks of the previous night and we slept soundly.

On Saturday morning the aspect of Lamington from our side had altered. We could see the smoke actually leaving the ground and even dead trees in the vicinity of the crater. Smoke seemed to be pouring from everywhere. But soon the clouds returned and blotted out our view.

Saturday was the first day on which apprehension was apparent among the people. People from Pinja, Hamumuta, and Popondetta came and asked if they might move onto the mission station. I consented though they did not all come. In the afternoon, people from several other villages asked if they might do the same, but as accommodation was already taxed to the limit, I said I would

The Fuzzy Wuzzies

The Mount Lamington natives are the Fuzzy Wuzzies who helped members of the allied armed forces during World War II. Many of them died in the Mount Lamington volcanic disaster. Many of those who survived are injured and suffering from shock. Many have lost all their possessions. Most of the material work which the Church accomplished in the area within the last few years is gone.

Faced with the task of regathering its people and rebuilding and reestablishing itself, either there or in an area somewhere near, the Church needs builders, farmers, teachers, clergy, money, and prayers. The Australian board of missions reports that there has already been an unparalleled offering of volunteers, and that spontaneous and unsolicited donations have resulted in the creation of a special fund.

"What an opportunity," says the Board of Missions, "to repay some of the debt we owe these Fuzzy Wuzzies who helped us so superbly in wartime!"

write to the District Officer and ask his advice.

At about 4:30 Fr. Dennis Taylor arrived, bringing two of our licensed teachers, George and Albert Maclaren, with him. He reassured us, if such was necessary, and compared the Lamington eruption with that which took place at Wanigela in 1943. The latter he told us was far more severe, but yet there had been no loss of life.

EVENSONG AMIDST THE RUMBLINGS

He returned to Sangara, and we had Evensong and preparation for Mass, amidst the rumblings and shakes which by this time were being taken very much for granted.

The night passed without incident and little did any of us realize what the new day had in store for us. Sunday morning was dull with a few spots of rain. Our sung Mass was a very lovely service — one of those where a priest can consciously feel the worship and devotion of his people. Just over 200 made their Communion, and there were more than 300 in Church. I gave to the people the message received from the District Officer, Mr. Cowley, on the previous evening, that there was no cause for alarm.

After Mass, the people hung about as usual outside the Church, talking and laughing together, while the white staff had breakfast. At about 10 AM I returned to my house, which is only about 40 yards from the mission house, and began to write a letter — my usual Sunday pastime when there are no other pressing problems.

At about 10:30 AM I became conscious of the fact that there was a lull in the rumblings. Instead, they had given way to a constant roar, which was increasing in volume. I went out to look at Lamington, but the only difference was that the smoke had increased greatly in density, and seemed to be slightly closer to us. Sister Durdin came out of the hospital, and to our horror we saw this grey mass of thick smoke moving swiftly to us at ground level.

There was little time to make any plan. At first we thought of getting away in the jeep, but that was out of the question. All we could do was retreat to the mission house and crowd as many people as possible in with us. We put as many of them as we could under Mrs. Lane's bed, and prayed as we had never prayed before.

At the rate this mass had been moving, I expected that any minute we would be enveloped in the speeding mass of grey smoke. But nothing happened. Upon investigating I discovered that the grey mass had stopped at a point which would roughly bisect the mission station, and was being pushed back by a wind which had suddenly sprung up.

The line at which it had stopped was clearly marked by the absence of grey pumice on the lawn. If one had walked from the mission house door he would have walked six yards along green grass, and then suddenly into this thick pumice dust.

The mass of smoke gradually lifted, and I went outside. Dozens of terrified people covered in pumice were running on to the station. Their two eyes emerged from completely grey bodies. I ran up to Isivita village (200 yards from the station) and urged all and sundry to come on to the station. They did not require much urging.

The poor dears were terrified, though not hurt, and there were pitiful scenes. One unfortunate woman led along her imbecile son — stark naked, and laughing at the top of his voice.

The thought struck me that what I saw before me was symbolic of perplexed and frightened humanity running to the only safe fortress in this unhappy world — Christ's Holy Catholic Church.

None of us knew from what we were running, for all was now quiet, and yet we all possessed the instinctive conviction that whatever this awful thing was, we had only experienced the beginning.

I could see no one else in Isivita village, only rows of deserted houses, and the whole aspect, but for the color, resembled the after effects of a snow storm.

I went back to my own house, but before I arrived, felt several spots of wet mud on my shoulders. Happily it was cold, not hot. The next phase was about to begin. The mission house was filled to capacity, so I began to fill up my own house. I left Mrs. Lane and Sister Durdin in charge of 50 or 60, and came back to a similar number myself.

DARKNESS DESCENDED

The heavens now proceeded to pour down everything on us. Pumice fell again, sand, and small stones. But the most terrifying thing of all was the darkness which now descended on everything. The sun was completely blotted out, and at 11:30 AM it became darker than any night I have ever known. The blackness was relieved only by fierce streaks of lightning, followed closely by deafening bursts of thunder. The morale of the people was wonderful. We all knelt and prayed throughout. The people heeded every word I said, for the "amens" were most distinct and reverent. I felt a tiny figure move very close to me, and a tiny hand find its way into mine.

Just about mid-day I managed to get a lamp lit, and since the falling matter had subsided, I went down to the mission house to see how they fared there. They had also managed to light a lamp, and while Mrs. Lane led the people in prayers, Sister Pat prepared dressings for the first burns case which had just

come in. The morale here was marvelous also.

I returned to my own house after saying the Angelus, in pitch darkness, and found one of my teachers leading the people in prayer. At 1 o'clock the light began to return, though the visibility was still no more than three or four yards. It was now that the most pitiful and awful scenes of all were witnessed. People with the most terrible burns imaginable began to stream in for treatment. The mission house was filled with them, and with well people also, and so I told all the uninjured to go into the Church, where I would talk to them. I exhorted them to get as far away as possible from Lamington, and as quickly as possible, and they needed no second bidding.

THE CASUALTIES

I returned to the mission house to do what I could to help Mother Lane and Sister Durdin. The entire floor was covered with people in utter agony. Some had almost the whole of their skin burnt off. It hung from their hands like discarded gloves, and their agonizing cries were awful to hear. The best we could do was to make dressings from lint and vaseline, and apply them to their charred bodies. About 40 were treated at the



Wide World
MT. LAMINGTON: After the blast.

mission, but there must have been many who could not reach us.

Soon Sister was busy with the morphia, which must have been a blessed relief for these unfortunates.

One of our many problems was able manpower. When I told the people to retreat, they took me at my word to the extent that hardly a whole man was left on the station. But here I must record my deep appreciation of the great work done by our Isivita teacher, Simon Panderi. He remained at his post throughout, and never expressed any desire to leave us. Two other Christians, Eric and Kingsford, also did wonderful work. In midafternoon our first case died. The immediate problem was the digging of graves — a problem indeed with so little labor available.

I set Simon to work sweeping off the roof of the mission house, for at least four inches of sand and pumice lay upon it, and I feared that it would not stand a further fall.

I might say that during the respite there were constant rumblings and in spite of our lack of knowledge of the habits of volcanoes, we felt certain we would be in for it again sooner or later. We had little doubt that something even more terrible than our experience had occurred at Sangara, for knowing Fr. Taylor as we did, we were quite certain he would have been at Isivita within a couple of hours if it had been at all possible.*

With the help of Eric and Kingsford I dug a grave. It was a large one, for we knew that it would not be long before more burying space would be required. Before the first grave was completed, two children had died, and so I read the Burial Service over the first three. We did not cover it in, as even many more deaths were inevitable. A little later, one more body was added.

Some time after 6 PM Mother, Sister, and myself retired to my house for an evening snack, but all of us found it well nigh impossible to eat. The night we had dreaded had begun. Sister administered more morphia, and we said Evensong together. One by one we moved those who died into the kitchen, and left the living in the sitting room. We felt so helpless, and yet what more could be done? We gave water where it was asked for, and tried to comfort. Thanks to Sister their end was peaceful though the previous agony must have been beyond description. Sister said they defied all the theories of medicine by staying alive as long as they did.

REPEAT PERFORMANCE

Shortly after 9:30 PM there was a lull in the rumbling. We would have

*Fr. Taylor died of burns while helping disaster victims [L. C., February 4th].

The Higaturu Tragedy

Paul Rautamara, brother of a native priest — one of the two priests who died in the Mount Lamington disaster — writes: "I want to tell you what I have seen with my own eyes. A spear has pierced my heart and is even now fixed there. On January 21st about 11 AM the volcano of Mount Lamington exploded. Not the top of the mountain but the side facing the Higaturu valley and the whole of the Higaturu area has gone. Everyone in these villages has died: Sambo 1 and 2, Tutuna, Hohobota, and Kewani between Isivita and Sangara, and Sewa and Inoda. All these have gone.

"With Fr. Moren I left by Qantas (airway) on the 23d for Popondetta and went with Mr. Champion on the first patrol to Higaturu. We were the first to reach the government station at Higaturu and the first person we buried was the District Officer, Mr. Cowley. We then buried other Europeans. Afterwards we went down to the mission station at Sangara where we buried in front of the new mission house three of Fr. Taylor's children and Sister de Bibra, and also Mary Darra, a nurse girl from Wanigela.

"About 12 yards along the path that leads from the mission house to the vestry I found Mona, John's wife, and Cecil Marua's wife, Maud. Alongside the rubber trees nearby my brother John's life had ended. Dulcie, his daughter, lay at his head and I was glad that I was there to represent the Anglican mission as a witness. Weeping I took a spade and buried the bodies and Fr. Moren said the prayers. We found Sister de Bibra's body near the martyrs' graves and carried it to the front of the mission house where she was buried with the children.

"Smoke from the volcano began to ascend three or four days before the 17th, and if the people had moved to Isivita, they would have been all right.

"You remember what a lovely spot this was. Now it is a desert. Coconut

palms and trees are all lying flat; there is nothing living and it will not grow again. All the water is muddy and Qantas Airways have been bringing water from Lae and carrying back the wounded to Lae Hospital.

"There are no Churchpeople or Christians left in Higaturu or Sangara, but the Christians of Isivita are all right and so is Sister and Mrs. Lane and Fr. Porter. And the people at Eroro and Gona are all right. I hope to go back to Dogura and then I shall go to Hiogi and comfort my Father and tell them there all that I have seen this day with my own eyes. The Lord gave life He has taken it back again.

"I knelt down by their sides and thanked God for all that they had been able to accomplish on earth. But they have now entered into their rest. Remember me in your prayers and ask God to comfort us in our sorrow and pour His peace into our hearts. With great pain in my heart I have written this."

In a later letter he writes:

"I do not think we shall ever know such sorrow as great as this that has come upon us. God alone can really give us comfort, so let us ask Him in our prayers to comfort us for we know that they found a good death.

"On Sunday Fr. Moren asked us how we were going to help our people, and I said we would give money. There are 20 of us and we are going to give £2 each. We are giving it in today so that when the white folk have their meeting at the Church tomorrow they will be able to follow our lead. Every Saturday we are going to the native market to buy taro, sweet potatoes, pumpkins, pawpaws, orabu, and bananas and take them along to the Malahang Hospital for the wounded and the sick. There are very few Christians among those in the hospital. We have lost them all. But there are a lot of hearers."

liked to think that all was over. But the three of us in our hearts knew that we were about to experience a repeat performance of the morning "show." Sure enough, the constant and regular roar began again, much louder than in the morning, and there seemed to be noises like exploding fireworks just above the roof. Then falling matter began again, not only dust and sand this time, but large stones. I urged Mother and Sister to get under the table, which would at least give some protection if the roof fell.

The noise by this time was deafening. I am sure not one of us believed we would survive this second blast. It was even more terrifying than the first, the only difference being that the darkness of the night relieved the darkness that accompanied the eruption. We sat it out underneath the table, praying continually.

But yet it passed, and we found ourselves still with the roof on and still sound in body. Of course there were no casualties from this one, and so we just

spent the night talking, and longing for the dawn. I have never known a night to pass more slowly. The first lights of dawn greeted us just after five, and we roused ourselves amidst the smell of death all around us.

Eighteen people had died in the mission house that night. We carried them all out, and laid them on the lawn at the end of the Church. As we lifted several of them, we could feel the burnt flesh coming away on our hands. It was a terrible sight to see these 18 poor charred bodies laid in a row.

Immediately we set to work to dig more graves, and happily by this time more manpower arrived from somewhere. So I was able to go up to Isivita village to search for more digging implements. The scene was pathetic. Not a soul was in sight except a poor imbecile girl, who sat under what remained of a house, nursing a pig. She screamed in fear as Simon and I approached her.

A note arrived from Rod Hart advising us to get out as soon as possible. At last we were forced to see that evacuation was the wisest policy. Only seven burn cases remained, and all of them could walk, except one. The Isivita villages were deserted, and so to stay there would have been foolish.

Our first plan was to walk to the village of Hagenahambo, where we hoped to pick up transport of some kind. This was our plan because I never expected for a moment that the jeep would start, and also because we were told the jeep track to Hagenahambo would be impassable. But to my amazement, it did start, and so after completing the burial with reverent haste we sallied forth with a minimum of belongings.

Fortunately the obstacles on the road were only trees, and not landslides. So with a team in front of us, led by the capable Albert Maclaren, cutting away the worst of the obstacles we managed to get through.

On the way we met our friend "Blue" Morris, who seemed somewhat surprised to see us alive. He was on his way through the villages looking for survivors, and what a grand job he was doing. He advised us to make for Wasita rather than Popondetta, which we did. There we were able to radio messages to our families.

It was here that we first learned of the Sangara and Higaturu tragedy. Though we were to an extent prepared for it, the final confirmation stunned us.

Since then, none of us have stopped for a moment, nor will we for some time to come.

At the moment I am at a refugee camp some 20 miles from Kokoda, at a place called Wairopi. There are 4,000 natives here, all of them from the Isivita mission district. I am doing my best to minister

to them in their distress. The poor souls do not know what the immediate future holds for them, but I can say without fear of contradiction that the Christians are facing the situation with the same spirit of courage and faith as Christian people have faced divers calamities for 2000 years. Already several have expressed to me their determination to rebuild the mission in this area, in spite of the fact that they will have homes and gardens to build for themselves.

All of us have consciously felt ourselves being upheld and strengthened by the prayers and intercessions of people in Australia and elsewhere. Without them we could never have carried on.

We hope that these prayers continue.

KOREA

Investigate Killing

Acting on a resolution sponsored by Christian members, the Korean National Assembly voted to set up a special committee to investigate the alleged killing

of innocent persons in the South Korean army's drive against Communists. [L. C., October 22, 1950]. [RNS]

POLAND

Bishop's Release Refused

Poland's Communist government has refused to release Bishop Padewski, head of the Polish National Church in Poland and an American citizen, until he stands trial. This information was conveyed to Prime Bishop Hodur of the Polish National Church by the State Department. [RNS]

GERMANY

No More Politics

Pastor Martin Niemoeller has promised that from now on he will keep out of politics.

He made the announcement at the annual meeting of the Synod of the Evangelical Church in Germany after heated debate over his recent utterances on German rearmament and other political issues.

The question of Pastor Niemoeller's political activities was raised by Bishop Dibelius, chairman of the Council. He told the Synod that "there is a certain limit as to the Church's participation in political discussions."

Pastor Niemoeller told the assembly, "I have no intention henceforth of continuing on the political platform." He stressed, however, that he had never wanted to interfere in politics, but "just followed my Christian conscience and acted accordingly." [RNS]

No Political Boundaries

The Evangelical Church in Germany will never recognize the East-West political boundaries as binding on the Church, Bishop Dibelius has announced.

Bishop Dibelius said that the Synod comprises "the whole of the Evangelical Church from Saarbrucken to Silesia." [RNS]

Counteraction

To counteract the danger that crops up from leaving education completely in the hands of totalitarian state authorities, the Evangelical Church of Berlin-Brandenburg has opened an Evangelical high school. The school is designed to give early training based on Christianity to candidates for the pastorate and also to prospective lay leaders. Parents of students attending the high school have a chance to join with their children and teachers in public discussions concerning the relevance of the Christian gospel to present day life. [EPS]



Start a Mission

How One Layman Did It

By Paul Brindel



THE 1950 census is something for organized religion in the United States, especially the Episcopal Church, to consider. The census reveals that millions of Americans are moving to new communities and leaving their religious ties behind.

According to *Time* magazine of July 3d, last, "in 1950 it seems that the U. S. wants to live, not in a big city, but near it." The magazine then cites the near 100 per cent increase in Kansas City's suburbs; Chicago's suburbs up 32 per cent while the city gained only seven per cent.

If the Church is to *hold*, to say nothing of winning these migrating souls, it will have to migrate with them in terms of new parishes and missions.

Where is the money and manpower to come from for this suburban program? True, the national leadership of the Church has taken cognizance of our country's shifting population in a number of ways — a loan fund of more than one million dollars and a study of urban and rural work, to name but two. But the best answer, it seems to me, is for a few score laymen living in suburban communities where there is no Episcopal Church to do as I did in 1948 — to start a mission.

UP TO LAYMEN

It really is easy! If this problem is to be licked it is up to the laity — men and women. The nearby clergy cannot do it, and the bishop can't do it. The Churchman who moves into a suburban community today, especially in California, may adopt one of five religious alternatives:

1. Drive up to 30 miles to the nearest Episcopal Church, usually advertised as "Protestant Episcopal."

2. Gravititate to the local Protestant church because of social or commuter considerations.

3. Attend Mass at the local Roman church, and ultimately become a convert, if the priest is a Paulist or Franciscan or has the "Anglican approach," which fortunately in California is seldom the case.

4. Do as a *majority* in most suburban communities are doing today (if you don't believe it just make a religious census). — attend no church, contribute

nothing, and watch his children and his neighbors' children grow up with no religious training.

5. Start a mission of the Church in his own community!

The last alternative solves everything. Unfortunately, few laymen realize how *easy* it is to start a mission. Several factors give them pause:

1. "Let George do it."

2. An inferiority complex that they are not "worthy" and that their motives will be questioned.

3. That phobia of American life today — "Don't stick your neck out."

Fortunately for the Mission of St. Francis of Assisi, Novato, diocese of California, none of these things bothered my wife and me. We had lived in Novato, just 28 miles from San Francisco across the Golden Gate Bridge, since 1944. Ten miles away — 20 minutes easy driving — are two excellent Protestant Episcopal parishes, St. John's, Petaluma, and St. Paul's, San Rafael. In *theory*, and it is a most fallacious theory, we *should* have attended one of these parishes, just as we spend hundreds of dollars every year in these two communities. Actually, among the founders of St. Francis' Mission, and even today among its nearly half a hundred communicants and Church school pupils *less than half a dozen* attend either parish, or contributed a dime.

Why? The answers are legion. Most of them only try to shift the responsibility, and most emphatically, the question of "churchmanship" or ritual plays little part. The principal reason would seem to be what advertising writers delight to term, "The California way of Life." Really, it is the suburban way of life. People become what Bishop Block likes to describe as, "nature worshippers." An 11 AM service becomes an anachronism for commuters accustomed to early rising five days a week, and with children and/or animals to feed. There are too many things to do around the place, too many weekend visitors. The Church has no part in the life of the community.

But Novato was booming. Our 1948 population was 7000—up to 400 per cent. Less than 10 per cent belonged to, attended, or contributed to the local Roman Catholic, Presbyterian or Baptist

churches. Our 20 acres acquired for the proverbial song had become worth thousands. God had prospered us; what were we doing for God?

In the summer of 1948, I sat down and wrote a letter to the Bishop of California. Upon his return from the Lambeth Conference, Bishop Block replied that he had an open date, November 7th. The next issue of the *Novato Shopper* had this two column, five inch paid advertisement:

ARE YOU AN EPISCOPALIAN?

The right Rev. Karl Morgan Block, D.D., D.C.L., Bishop of California, will be in Novato next Sunday morning, November 7th, 11 AM at Hilltop Ranch, end of Wilson Avenue, to conduct services and to make plans for a Mission of the Church in Novato.

A community is no better than its religious institutions. The Church is the first line of defense against Communism! For further information phone Novato 925-M, or write to Bishop Block, 1055 Taylor St., San Francisco 8.

November 7th finally came. There had been no response to the advertisement, or to publicity in the *Novato Advance*, *San Rafael Independent*, the *Petaluma Argus*, or at the nearby Hamilton Air Force Base. Telephone invitations to the known Episcopalians in Novato, had been greeted with apathy and even hostility—"it would cost money to start a church; there's too many churches here already, why don't you go to Petaluma or San Rafael?"

But when the Bishop arrived after a tour of most of the community's 18 square miles in the Lincoln of the president of the Chamber of Commerce, 20 people met in our house, most of them were in our living room. It was as in the days of Cromwell and the Thirteen Colonies, when services in homes were the rule. Five minutes later, to the strains of "The Church's One Foundation," the first new work of the Church in nearly half a century was born in Marin County. It had been 369 years since Chaplain Francis Fletcher of the *Golden Hind* had conducted the first Prayer Book service in North America just 25 miles away at Drake's Bay.

A photograph of the first congregation

with the Bishop appeared in the *Pacific Churchman* of January, 1949. Regular services were begun the first Sunday in Advent, 1948, in the Novato Community House, and have been held with no break since. In January, 1949, St. Francis' Mission was formally organized. In February, 1949, this writer as warden, was the mission's first delegate to the 99th annual convention of the diocese of California.

From the beginning, St. Francis' Mission was self-supporting. True, our budget was small — \$3 a Sunday for rent; \$10 for a retired priest from San Francisco, the Rev. Herbert Peck; advertising and miscellaneous, \$3. By March, 1949, our monthly contributions exceeded \$100 which, per capita were the highest in the diocese. The Rev. Charles F. Whiston of the Church Divinity School of the Pacific was preaching to thirty or more every Sunday. Our Easter attendance soared to fifty-two.

Within two months we were receiving more publicity than any parish or mission in the county, resulting in an editorial pat on the back from Canon Eric Montizambert, then editor of the *Pacific Churchman*. In the spring of 1949, both the Marin County telephone directory, and the Novato phone book carried advertisements of St. Francis' Mission in the yellow classified sections. A mimeographed bulletin, contributed by the San Francisco Bank, served to keep up enthusiasm.

Not until July, 1949, and the assignment of a resident vicar, the Rev. Peter Farmer, then a deacon just graduated from Virginia Theological Seminary, was outside financial aid needed. Since then, the diocese has contributed over \$3000 towards stipend, vicarage rental, pension fund, etc., plus a \$4000 capital investment for a building site. (A building site and chapel were declined for a number of reasons). Approximately 30 members of the Mission in June last year, pledged another \$4000 toward the building site, payable in two years. Construction of a vicarage with a living room large enough to serve as a chapel, the garage to be used for Church school, was begun in December.

Thus, St. Francis' Mission has become in two years a typical, conventional Protestant Episcopal establishment. Theologically, it offers no more than the two nearby parishes, except convenience. To keep it going, \$2000, or more must be pumped in every year by the diocese. Based upon utmost optimism, five years will be required before the diocesan subsidy can be withdrawn. Actually, there were missions in Marin County for nearly fifty years drawing their diocesan dole.

Does the Church have funds for such suburban missions? Does it have the manpower? Bluntly, do people want this sort of thing to the extent of supporting such a mission? Is there any alternative?

The Magnet

AS the needle turns to the north,
As the plant turns to the sun,
I turn unto Thee.
As a tree lifts its branches,
As a flame burns upward,
I aspire unto Thee.

Not for Thy voice that callest me in clarity of silence,
Not for Thy light shining in blind darkness,
Not for Thy joy in which Thou exaltest man the fallen,
Not for Thy cross which crowns the world sorrow.

Because Thou art! So am I drawn to Thee.

As frost on the window pane melts under the radiant sun,
As ice melts in the harbors in springtime,
So does my heart melt in the presence of God.
As suddenly violets laugh from shady coverts
before cold winds have died,
As buds of the swamp maple burst when the sun warmth
swells within them,
So bursts my heart into song.

Power radiating outward through all bodily being;
Presence pervading, transcending, enfolding, within me, beyond me,
around me — a moment, forever, forever.
A garment, a vestment, enwrapping, beclothing.
Air saying to the bird, "Thou art free. Fly, fly!"
A wind in the soul blowing away debris of dead leaves.
When I say what Thou art, nothing has been said.
I behold Thee not. How should I speak of Thee?

Thou beholdest me.

As the wild geese fly to the south in autumn,
As the wind blows from the west unto the east,
So come I inevitably unto God.
As the river flows to the sea, carving its path
among mountains,
As the wave breaks on the shore, ever returning,
returning,
So come I to Thee.

Yet come I not — for Thou art come to me.

Freely I choose the inescapable, the inevitable, the absolute,
As it was destined before the beginning.
My soul, do you not understand?
Look then, I choose Him of whom eternally I am chosen,
I freely will Him of whom I am taken captive
Before the worlds began.

Love and Life and Light Thou art, and yet — empty is thought —
Who shall bind infinity between pages of words?
Mystery Thou remainest.
Spirit alone of all things has knowledge of Thee.
The Spirit knows and is known.
Thou art God, the I Am.
In this is all said that can be said.
The heart falls silent —
And the silence forever and ever is singing, singing.

ELAINE NEUFER.

Wanted—Junior Partner

How to Work With God

By Annie S. Greenwood

IN Joshua Liebman's *Peace of Mind*, we find this statement: "The religion of the future, for the first time, may become a partnership religion in which men will not only *say* but will *feel* that they are indispensable to God."

This is a thought-provoking way of declaring that God and man form a co-partnership and must work together harmoniously.

If some distinguished industrialist were to offer us a junior partnership we would feel greatly complimented and excited; the possibilities of such position would interest us intensely. Immediately we would begin to consider its requirements and then carefully to examine ourselves to decide whether we possessed the necessary qualifications. Such offer may never come, but one which is eminently higher and consequently much more advantageous is ours today — that of entering into a permanent working partnership with Infinite Power, Wisdom, and Love. Only by accepting this business opportunity can we be assured of filling our highest place in the world. Let us see what qualifications are required:

First, of course, must be a willingness to put the interests of the Firm ahead of our personal affairs. This may seem occasionally to sidetrack our own welfare, but we shall soon discover that the ultimate good in our individual affairs is greatly increased and hastened. The business of the partnership must always receive first consideration.

Next, we shall need to recognize our position as that of a junior partner who is to work intelligently, happily, and steadily for the good of the organization, leaving the more subtle matters of policy to the Senior Partner. His wisdom and understanding are so far beyond ours that we would be very foolish to try to make big decisions and to determine the how, the when and the where of results. Such matters belong to the Head of the Firm; if we were to attempt to take them on we would be overstepping our rightful place.

Third in our qualifications would be that of complete confidence in the judgment of the Senior Partner and the realization that we could always turn to Him for advice. He is ready, too, with encouragement whenever we need it and



can always show us the way out of whatever difficulties arise.

Our part, then, is wholeheartedly to give of our best to the good of the partnership, to rely on the perfect wisdom with which we are to be associated, to do the necessary objective work, and to leave the results to be looked after by that Superior Partner in whose business we are sharing. This takes the burden of anxiety from our minds and leaves us free to carry out efficiently our part of the agreement.

In general, this covers the qualifications required of us and points out the principles upon which the partnership rests.

Now we are ready to enter into this lifetime contract and to find out more about our future activities. We may rest assured that the Senior Mind knows our individual abilities and can also see our future potentialities far more clearly than we can. Evidently He wants us to use all our present talents and to develop more fully those others which have been lying dormant. Already he has given us the power of choice; He will continue to respect that spiritual heritage rather than cancel it. We have the right to choose whatever line of work we prefer because His organization is so great that there is opportunity for all of us, each one working at that which he most wishes to do. We may enter any department of service we like and branch out more and more as we advance in efficiency and trustworthiness.

God has unlimited work to be done

and every available junior partner is required in order most adequately to promote His plans. He cannot get His work accomplished unless we accept His offer and do our part with enthusiasm, energy, efficiency, and integrity. Each has a right to feel, and should deeply realize, the fact that he is indispensable. God depends on each of us. Divine Wisdom makes the plans and indicates how they should be carried out, but man is essential in order to get the work done. No man can justify his neglect of duty by saying that another can do it just as well as he, or even better. That is not so. There is no one in the world who can completely and perfectly take any other person's place. It gives a man a fine sense of satisfaction and responsibility to realize that he is so equipped by nature, training, and circumstances that he is exactly the one needed in his certain place.

That's what it means to accept this offer of a junior partnership. It is a business opportunity of unsurpassed importance which guarantees to a man everything good. It hastens his individual advancement in happiness, prosperity, and general welfare, and assures his constant access to that Power and Wisdom with which to settle all difficulties. Anxiety as to results and all problems of expediency are removed, and success guaranteed.

Insofar as man realizes and takes advantage of such business opportunity, to that extent he proves his indispensability to God. Prudent men, regardless of their position or occupation in life, realize this and readily grant it. Each knows he needs God; he knows, too, that God needs him and has to depend on him to get His work done.

"I put on the bandages; God does the healing," says the skillful and reverent surgeon, thinking of his patient.

"I've fertilized that soil, planted the fields, and cultivated them all summer," says the farmer. "This fall I'll do the harvesting but I, of myself, can't make anything grow. That's God's responsibility in our partnership."

"The Father and I work together," says the thoughtful person who dedicates time, personal interest, work, and money to religious and social work. "I began by setting aside one-tenth of my earnings for God's work. This brought such an increase in happiness and income that I soon doubled that percentage. I accept divine guidance in choosing right channels through which to help, and find that the more I give the more I have for further giving. I do the giving; God brings me steadily increasing income. You see, I'm in partnership with God. Our business relationship is happy and profitable. I highly endorse it. I needed His wisdom and companionship; He needed me to help carry on His work."

Yes, junior partners are needed, because God and man are mutually indispensable.

Where Shall We Turn?

THE removal of General MacArthur from the Far Eastern command is a sad admission of confusion and disunity in the United Nations policy. As such, it is as devastating as a major defeat of UN forces by the Communist armies, and it adds up to a tremendous blow to American prestige throughout the world.

We hold no brief for MacArthur in the political statements that he has made from time to time. The task of a field commander in war is to defeat the enemy forces in the field, not to formulate national policy. But when the commander is hampered at every turn by limitations placed on his freedom of military action by political considerations, he cannot properly carry out that task. The result has been, in Korea, a mounting American and UN casualty list, while the conditions imposed make either victory or strategic withdrawal virtually impossible.

The responsibility for the Korean impasse is not to be found in Tokyo, but in Washington. The Far Eastern policy of President Truman and Mr. Acheson has been directed to the attempt to localize the conflict in Korea and to keep it within the limits of police action. But that became impossible as soon as the Chinese Communists entered the war. When the Administration showed signs of planning to deal with this new problem realistically, the pressure from Britain, which still wants to do business as usual with Communist China, further hamstrung American policy. The rapidly growing crisis was bound to result in some sort of blow-up, and that blow-up has now come.

The repercussions of the present crisis will be heard for a long time to come. The firing of MacArthur has not settled the question of U. S. and UN policy in the Far East. The Korean war goes on; all signs point to an early and vigorous Communist spring offensive. Americans are still suffering casualties at the rate of some 1300 a week. Battle-weary troops, many of whom have been in the field for nine months, are still unrelieved.

It is time for Congress and the American people to demand a clarification of U. S. policy in Asia. The President's radio address did not do so. Is there, in the making, a Far Eastern Munich, with admission of Red China to the United Nations as their reward for successful aggression? Or is the war against Communism to spread in China, and perhaps throughout the world? Perhaps that was what General Marshall meant when he warned, a few weeks ago, that the danger today was more imminent than ever.

Most disturbing of all is the growing evidence that political expediency, rather than any considera-

tion of national and international morality, is the determining factor. If the objects of the Kremlin are to drive a wedge between Britain and America, to confuse the issue by fomenting internal disagreements, and to bleed the democracies white through mounting taxation and inflation, these objectives are certainly being furthered by current developments.

WE hope the Truman-MacArthur feud does not split American public opinion into such violently opposed divisions that all hope of united action vanishes, and that American troops in Korea are left to fight an indefinite holding operation against overwhelming enemy force, while the politicians fight among themselves at home.

There was a saying during World War II that the farther a military man got from Washington, the more easily he could tell which were his friends and which were the enemy. Today the Administration doesn't seem to know whether it is fighting against China, Russia, world Communism, MacArthur, or the Republican party. Indeed it appears to be trying both to oppose and to appease each of these simultaneously. The result is confusion worse confounded.

We do not claim expert knowledge either in the field of military strategy or of international diplomacy. But we do know that the issue in the world today is between those who believe in liberty and democracy, and those who would plunge the world into virtual slavery under the false slogan of the dictatorship of the proletariat. And we know that, even deeper than that, the issue is one between the Christian doctrine of man as the child of God, and the Communist one of man as an instrument of materialistic determinism.

In the dark days of the American Revolution, George Washington emerged as our great national leader. In the equally dark days of the war between the states, Abraham Lincoln arose to point the way to a unity beyond the bitterness of civil strife and secession. Where shall America and the world turn for such leadership today, when it is so greatly needed?

Bishops and Organizations

THE Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, put his finger on something that has been troubling us, too, when he wrote about "the heresy of executive-secretaryism" [L. C., April 1st]. What he had in mind, we think, was the growing tendency of diocesan bishops to suppress or oppose such organizations as the EEF and

the American Church Union in their dioceses, on the ground that they might interfere with the smooth functioning of the diocesan machinery.

Now if the EEF and the ACU are simply pressure groups interested in Church politics, this attitude is understandable. But if these organizations are what they claim to be — honest efforts to bear witness to important aspects of the faith which they believe need emphasizing in the Church — then the bishops ought to encourage them rather than to place obstacles in their way. And we believe that both of these organizations are of that nature.

Our own sympathy, to be sure, is closer to the American Church Union, since in general that organization stands for the same principles and Catholic viewpoint as *THE LIVING CHURCH*. Thus we have been hard put to it to remain silent when we have seen instances of attempts by bishops to prevent local meetings of the ACU in their dioceses. There have been at least two such instances in recent months. But we should be equally concerned if similar opposition were directed against the EEF, as we believe it has been on occasion.

The House of Bishops has a hush-hush committee on tensions, commonly known as the Committee of Nine. This committee has reported to the bishops in executive session, but the benefits of its deliberations have never percolated to the less exalted ranks of the Church. Instead, some of the very bishops that make up this committee have created additional tensions by their own actions, or by trying to suppress such organizations as the ACU and the EEF in their own dioceses. We wish the committee would cease to be such a closed corporation, and would share its findings with the whole Church, so that existing tensions might be eased and future ones avoided.

Mr. Kean rightly observes in his letter: "When the House of Bishops becomes primarily a professional association where administrators pass helpful hints back and forth to each other, and any issue which might divide the group is straddled, the Church's witness to our troubled age is certainly confused." We'd like to see that confusion ended, under the wise leadership of our episcopal Fathers in God.

Bishop Moulton and the Stalin Prize

WE are delighted to learn that Bishop Moulton has declined a \$25,000 "Stalin international peace prize" [L. C., April 15th], with the declaration: "I shall do all in my power to keep the United States from going to war, but if she goes to war, I shall be loyal to my native land."

Bishop Moulton is a sincere man, and his desire for peace is, we are confident, a genuine one. But we have noted with sorrow the long line of Communist-inspired causes in which he has been active, from the "Cultural and Scientific Congress" at the Waldorf-Astoria some years ago to the latest "peace pilgrim-

age" to Washington last month. We were embarrassed for him when he spoke at the Waldorf propaganda meeting, to an audience of Communist sympathizers that applauded his endorsement of the synthetic Moscow "peace" line but received his references to God and Christianity with stony silence. How long will it be until he sees that the constant cry of "peace" on Communist lips is a false one, designed to cover up the kind of aggression that has been spelled out in human blood, from the partition of Poland with the Nazis in 1940 to the aggression against the United Nations in Korea in 1950 and 1951?

We are glad Bishop Moulton has the decency to refuse the Stalin prize — but he ought to be ashamed that his actions and associations made the Red dictator single him out for this dubious "honor."

Freedom of the Press

IF WE have not heretofore joined in the storm of journalistic criticism over the silencing of the newspaper *La Prensa* by the Peron government in Argentina, it is only because we felt that condemnation of such an act of dictatorship was obvious. But we are concerned over the fact that our government has apparently made no effective protest over this flagrant act of totalitarianism in our own pan-American orbit.

Our government has had two excellent opportunities to bring this action before the bar of world opinion — the UNESCO meeting in Chile, and the meeting of American foreign ministers at Washington. If we really believe in freedom of the press, why this silence in the face of the most flagrant violation of it in the Western Hemisphere?



THERE is an ancient, though not very honorable journalistic maxim that if you can't answer your opponent's arguments, the next best thing is to resort to personalities. This is what W. B. Spofford (senior) has done in the April 12th issue of the *Witness*, in taking issue with me about the name of the "United Fellowship of Protestants in the Armed Services"—an organization, incidentally, that we learn is an agency of the General Commission on Chaplains, not affiliated with the National Council of Churches. "How would it do," says Bill Spofford, to name the new organization... Church League in Forces? It could then be popularly known as CLIF and thus be a constant reminder to the Presiding Bishop and his fellow officers of the National Council of Churches, that they must hereafter launch nothing of an interdenominational character without first consulting the editor of *THE LIVING CHURCH*." Not a bad idea. And why not change the title of the *Witness*' "Talking It Over" department to BILL? Meaning, of course, Baloney in Limitless Luxuriance.

Clifford P. Morehouse

The CONQUEST OF DEATH

V. "Our Lady Sings Magnificat"

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.



¶Earlier installments of this series have dealt with the need of a future state, the fact of Christ's Resurrection, the assurances this brings to us, and the conviction that in the world to come we shall be "not unclothed, but clothed upon" (L. C., March 18th and 25th, April 1st and 8th). ¶ In the present article Fr. Simcox, translating the medieval imagery of hymnology, discusses the risen life as the fulfillment of our best hopes and aspirations.

There David stands with harp in hand
As master of the choir:
Ten thousand times that man were blest
That might this music hear.

Our Lady sings Magnificat
With tune surpassing sweet;
And all the virgins bear their part,
Sitting about her feet.

There Magdalen hath left her moan,
And cheerfully doth sing
With blessed saints, whose harmony
In every street doth ring.

Jerusalem, Jerusalem,
God grant that I may see
Thine endless joy, and of the same
Partaker ever be!

IN an age of wiser and deeper Christianity than ours, the theology and celestial imagery of *O Mother dear, Jerusalem* would need no defense. I must defend it here, and I do so gladly and militantly, regretting only that my sword is not sharper and that others more competent than I have not bathed their quills in heaven for the task.

This hymn is late-medieval in origin, and began its career as a popular religious ballad. It has picked up verses and ideas as it has gone along. In its full form it includes, not only these naïvely intimate pictures of David, our Lady, and Magdalen, but equally moving and charming pictures of Simeon and Zachariah, St. Ambrose and St. Augustine, each and all engaged in their distinctive heavenly activities.

It is a lovely and heart-warming pano-

rama of heaven. It can move and comfort and exalt us still, if we are capable of reading apocalyptic poetry — or any poetry at all. But as modern man has grown more modern he has lost the spirit of poesy, and to lose this is more than an esthetic loss: it is to lose one's capacity for true religion. In an earlier chapter we quoted Santayana's discerning dictum: "Our religion is the poetry in which we believe." We noted the important difference between the poetry or myth of mere fancy and that of truth; and we need only remind ourselves here that the divine poem in which Christians believe is — or claims to be — of the latter sort. Heaven may be true. We believe that it is. But we shall either speak poetically of heaven or we shall not speak of it at all.

SAFELY WORLDLY

Everything that can be said about heaven must be said in poetic terms. But to speak of heaven in such terms to the prosaized people of a culture that is proud of its self-inflicted poetic idiocy is as futile as to address a luncheon club in Old Persian. I regretfully submit that very few people today can understand what these references to our Lady, David, Magdalen, Simeon, and the rest, are even meant to mean.

But what is especially saddening is the attitude that most modern Christians take toward this matter. They have gone along with the world in casting out the demon of poesy from their own souls, and they are happy and proud of their spiritual illiteracy; it is a badge that tells the rest of the world that they are safely worldly. It says: "We may be Christians of a sort, but don't worry about us: we're modern — we're as bewildered, and annoyed, by the 'mysteries' as the rest of you; we aren't other-worldly; we don't read the Bible and other dangerous old books of that kind."

Lest you think my stricture is exaggerated, consider the prevailing attitude of modern churchmen toward such a

hymn as *O Mother dear, Jerusalem*. We never sing it except in rigorously expurgated versions, and it is thought better not to risk contamination even with these. The following statement by Albert E. Bailey, a very learned and very modernistic authority on hymnology, would be endorsed by almost every "sensible" Christian:

"While we cannot fail to enjoy this glorious picture (*O Mother dear, Jerusalem*) we cannot help wondering why a modern compiler asks us to accept and sing such a concept in an act of worship. A medieval monk in his cell might believe that this vision is the *summum bonum* of all existence, but citizens of a contemporary Western democracy must regard it all as a fanciful escape from reality. In truth, we do not sing these hymns even though they are in our hymnal. Our religious interests are centered on other things."

Alas that it is so! Our religious interests are centered on balancing the parish budget, religion and the various *isms*, service with a smile, religion for the common man (religion without thought) — but why go on? — where it used to be centered on God and His angels and His saints in heaven. Such is progress! The poor medieval monk in his cell wallowed in the conviction that God is important and that heaven is worth waiting for.

His only advantage over us lay in his spiritual literacy. (Many today, would consider that his greatest affliction.) He had enough of it to know what the *Jerusalem* cycle of poems was all about. We today must make a strenuous effort if we are to grasp what those old songs of Zion are meant to convey.

OUR CHIEF VAINGLORY

Let us see what we can make of the first three stanzas quoted at the beginning of this chapter.

David, we may remember, was "the sweet singer of Israel." The richest gift God had given him was not his state-

(Continued on page 20)

WESTERN MASS. — The first act of its golden anniversary year will be Western Massachusetts' 50th annual convention on May 16th. Bishop Nash of Massachusetts will preach at the service on the preceding evening. Information coming from a highly reliable source as to what Bishop Nash and Bishop Lawrence were doing 50 years ago while the diocese was being set apart: They were playing together on the front lawn of the senior Bishop Lawrence's home.

LOS ANGELES — A fatality of the plane crash in Santa Barbara, Calif., on April 6th, was Church school teacher Edwin S. Potter, Jr., 25. Mr. Potter's wife is secretary to the Rev. George J. Hall, rector of All Saints'-by-the-Sea Church, Montecito, Santa Barbara, where Mr. Potter taught.

MINNESOTA — "The whistle, warning people that the river was going over the banks, blew on Thursday evening while I was making a call," writes the Rev. Robert Wright, rector of St. James' Church, Marshall, Minn. The Redwood River which was jammed with ice and had been rising for a week flooded into about three-fourths of the houses in Marshall before it receded. After the whistle blew, says Fr. Wright, "Everyone went to look at their business establishments to see if water was coming in. I checked the church and the house but everything was dry. I then went downtown and helped some of the merchants move their stock to the first floor of their stores. I got home at about 11:30, went to bed, and at 12:30 my phone rang and a fellow clergyman told me I had better move my car from in front of the rectory. When I got to it the water was up to the running board, where only an hour ago the street had been dry. Still the church and rectory had no water in them. Some of the members of the parish had come to the church and taken the new tables and chairs and other equipment out of the undercroft and put them in the church proper.

"The whole town was awake and those that were not pumping their own basements were working with the Red Cross disaster committee. I worked there until 8:30 AM. When I got home I found that the basement of the rectory had between two and one-half and three feet of water in it. Some old tables and pews that had been stored there were floating around the basement, along with the screens and some old folding chairs. We were very fortunate in that the Church basement, which had been remodeled only a year ago, never had more than three inches in it. The members of the parish between watching and check-

building The Living Church

VI. WE DARE TO DREAM!

THE LIVING CHURCH is grateful indeed to the hundreds of friends, clerical and lay, who have taken concrete steps to put into effect one or more of the seven steps of our plan to build the magazine's circulation and increase its effectiveness.

We are especially grateful to the many readers who have written letters of constructive criticism, suggesting possible improvements in contents.

There has been no post-Easter slump for THE LIVING CHURCH this year. Every week, more parishes go on the bundle plan. Right now, the bundles are on

the verge of passing the all-time high of the last General Convention period. A higher percentage of subscribers is renewing than at the same time last year. And in the past six weeks 790 new subscribers have been added to the list.

And yet—there are ten times as many parishes that do *not* receive a bundle as parishes that do. Of the 1,688,000 communicants of the Episcopal Church, more than 1,600,000 never even see the magazine, and probably 1,000,000 never see *any* national Church magazine. All that has happened to date is only a small beginning.

Beyond the present drive of THE LIVING CHURCH to double its circulation and to widen its reader-appeal, we dare to dream of not merely doubling circulation but doubling it again, and then doubling it again. From 15,000, to 30,000, to 60,000, to 120,000, and then to 240,000, with the possibility of larger issues, stronger advertising support, and lower subscription prices, is just a matter of moving forward one step at a time, doing as much as possible with the resources that exist. Already the circulation has gone from 15,000 to 17,000 weekly. Already, we are hearing reports that the magazine is of interest to a wider group of laypeople.

Building THE LIVING CHURCH is like building a snowball. Because enough Churchpeople have the vision of a strong, effective national Church weekly, they are turning to and helping to push a snowball which is not very large as yet, but growing rapidly. A bundle of five copies, or one or two new subscriptions, may not seem to be very significant. But it is just this kind of help, in more and more places, which will make the magazine grow and extend its effectiveness until it really can double and redouble, and redouble again the number of Churchpeople who know what the rest of the Church is thinking and doing.

These are the seven ways in which readers can help:

- (1) By writing effective short articles for the laity.
- (2) By assuming responsibility for a parish bundle.
- (3) By giving gift subscriptions (\$7.00 per year for the first and \$6.00 per year for each additional, new or renewal).
- (4) By securing introductory short-term subscriptions at \$2.00 for 26 weeks.
- (5) By sending names and addresses of good prospects.
- (6) By taking subscriptions on commission.
- (7) By financial contributions to THE LIVING CHURCH PROMOTIONAL FUND.

THE LIVING CHURCH is already on its way toward the first 100% increase in circulation. Will you help it reach the goal?

The Living Church

407 East Michigan Street

Milwaukee 2, Wis.

ing their own basements watched the pump that was working in the church basement. As far as can be determined there is no damage to the church."

One of Fr. Wright's parishioners reported on the fifth day of the flood that Fr. Wright had been on the job with the Red Cross for four straight days.

UTAH — A revised seal for Utah was approved at the district's convocation April 1st and 2d. It will be used at the May 1st consecration of the district's new bishop, the Very Rev. Richard S. Watson. Acting Bishop Lewis (of Nevada) reported that during the past year there has been a 50% increase in baptisms and a 70% increase in confirmations. He also read a greeting from Dean Watson. Then convocation gave Bishop Lewis a standing vote of appreciation for his work.

ELECTIONS. Executive council: the Rev. J. E. MacGinnis, Albert Spann. Provincial synod delegates: clerical, Mortimer Chester, R. D. Taylor, Fr. MacGinnis; lay, Frank Harris, J. A. Howell, E. C. Bader.

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Christology: A Functional Approach

THE literary editor, mulling over the week's batch of books, picked one up and, by a kind of intuition, said to himself: "This might well turn out to be the book of the week." A careful reading confirmed the offhand impression.

The book bears the simple, direct, and scriptural title, *The Redeemer*, and the chapter heads are equally direct, simple, and for the most part scriptural: Man, Prophet, Judge, Priest, Teacher, Leader, Ruler of Nature, Sacrifice, Life, God. The author, William R. Cannon, is professor of church history and historical theology at Emory University (Abingdon-Cokesbury. Pp. 224. \$2.75).

Dr. Cannon's work might be described as a functional approach to Christology. Its thesis is stated at the outset: "the person of Jesus Christ is defined entirely by His work. Christology is not the cause but rather the effect or result of faith. The creedal formularies of Nicaea and Chalcedon lie at the end, not at the beginning, of the ancient dispensation." Accordingly, Christology proper is postponed until the final chapter, the bulk of the book being given over to a Christological foundation in terms of our Lord's significance as man, prophet, judge, priest, etc.

Dr. Cannon shows himself widely read in the writings of recent and contemporary theologians, both English speaking and continental, and in patristic literature, to which he makes frequent reference. His work is worthy of the attention of specialists, and will be of interest also to the general reader, though the latter may find the last chapter a little stiff going. (Dr. Cannon observes that the footnotes can be skipped without detriment to continuity.)

The author shows himself skilled in the use of apt illustrations to drive home his point — as, for example, in his criticism of "moral influence theories of the Atonement": "There is an incomparable difference in the thought of a soldier between the death of a companion who, loyal to a commission in battle, fell by his side in the ranks and the death of a friend who, having seen him wounded and in peril, dared the fire of the enemy and was killed as he dragged him to safety behind the line" (p. 156). And

the bride-and-groom analogy of the grace-and-faith relationship on page 83 is indeed moving and striking, if a bit jolting.

New Testament specialists will perhaps think that Dr. Cannon has overdone the attempt he makes to harmonize the discrepancies in the Resurrection accounts, and that he would have been on firmer ground if he had taken the view of Archibald Hunter in his recently published *The Work and Words of Jesus**:

"But if the stories are vivid and life-like, we cannot weave them into one coherent and consistent narrative. Nor is it worth while to try to do so. There are discrepancies. But, after all, is not this just what we should expect? Or, rather, should we not be highly mistrustful if, instead of discrepancies, we found only a neat and contradiction-free harmony? Nay, the very discrepancies show that no harmonizing instinct was allowed to obliterate them." (p. 126).

However, it is by Dr. Cannon's Christological conclusions that his book will be judged by Churchpeople. These are set forth in some detail in the final chapter and are frankly offered as Chalcedonian. Dr. Cannon is at pains to underscore the reality of both our Lord's humanity and His deity, and he uses the term Incarnation without apology. Yet it is not clear just wherein he considers the "person" of Christ to consist. Thus, on page 189, he says that the events of our Lord's career "centered in an ego as particularized, as specific, and as biologically and psychologically real as that of any other normal human being" — which *might* be taken to mean that our Lord's "person" was that of His human nature as such. On the other hand, on page 191, we find this: "But in John's teaching the Logos of God and the man Christ Jesus were the same." This *may* be a way of stating the orthodox belief that the Logos, the Second Person of the Blessed Trinity, *was* the ego of the man Jesus, but the matter is put as clearly as one would expect in a work of this sort.

Churchpeople will be grateful to Dr. Cannon, who is a Methodist, for what is on the whole a fine piece of work, culminating in the unequivocal affirma-

*Westminster Press. Pp. 196. \$2.50.



tion that Jesus Christ is "very God and very man forever." But they will wish that his frankly incarnationalist viewpoint had led him, in the few places where the subject is touched upon, to an appreciation of the Catholic sacramental system as the extension of the Incarnation.

Of Interest

LATER GREEK RELIGION, edited by Edwyn Bevan. Excerpts (roughly 3d-century B.C. to 3d-century A.D.) in translation, with introduction and notes by Dr. Bevan (1870-1943), author of *Jerusalem and the High Priests* (1904), *Christianity* (1932), *Symbolism and Belief* (1938), etc. Vol. 4 of Library of Greek Thought. First published 1927 (Beacon Press. Pp. xi, 234. \$3).

A History of the Crusades; Volume I — The First Crusade and the Founding of the Kingdom of Jerusalem, by Steven Runciman. First volume of a projected trilogy. Second is to contain "a history and description of the kingdom of Jerusalem and its relations with the peoples of the Near East, and of the Crusades of the twelfth century," and the third, "history of the kingdom of Acre and the later Crusades."

An important work, the fruit of evident erudition, documented, but offered as readable. Appendices, bibliography, index. Attractive typography. Nine plates. Five maps (Cambridge University Press. Pp. xiii [xiv], 376 [377]. \$5).

In the Steps of the Pilgrims, by Sidney Heath. Pilgrims and places to which pilgrimages were made in medieval England. An enlarged edition of the author's *Pilgrim Life in the Middle Ages*, published 1911. Profusely illustrated (Putnam. Pp. 296. \$4).

The Struggle of the Soul, by Lewis J. Sherrill. "The religious development of the individual . . . from infancy to old age." Author, formerly dean of Louisville Presbyterian Seminary, is now on faculty of Union Theological Seminary (Macmillan. Pp. viii, 155. \$2.50).

The General Convention Offices and Officers 1785-1950, by C. Rankin Barnes. Biographical sketches of I. The Presiding Bishops of the Church, II. The Presidents of the House of Deputies, III. The Secretaries of the House of Bishops, IV. The Secretaries of the House of Deputies, V. The Treasurers of the General Convention. Documented. Publication Number 33, Church Historical Society Publications.

A revision and reprinting of "The General Convention: Offices and Officers, 1785-1949" (*Church Historical Magazine*, June 1949), published as a bound volume by request and appropria-

tion of General Convention of 1949, brought down to date (Church Historical Society, 4205 Spruce St., Philadelphia 4, Pa. Pp. vi, 148. \$3).

Man's Pain and God's Goodness, by J. V. Langmead Casserley. "Pain in theory, pain in the Bible, pain in practice." Author is examining chaplain to Bishop of Exeter. (Mowbrays. In America: Morehouse-Gorham. Pp. 64. Paper, 75 cents).

The Wisdom of Evelyn Underhill. An anthology from her writings, compiled by John Stobbart. Decorations by Sylvia Green. Attractive. Suitable for mailing with a letter (Mowbrays. In America: Morehouse-Gorham. Pp. 32. Paper, 45 cents).

On This Occasion, by Leslie Kingsbury. "Outline Talks for Use at the Marriage Ceremony." Ten talks. Suitable also for giving to bridal couple. Viewpoint Catholic, terminology Prayer Book (Mowbrays. In America: Morehouse-Gorham. Pp. 56. Paper, 60 cents).

Better a Day, edited by John P. Leary, S.J. "Lives of Fifteen Heroic Brothers of the Society of Jesus." Period covers last 400 years. Author, 1945-48 a teacher of philosophy, sociology, and English at Gonzaga University, expects to be ordained priest in June 1951. Imprimatur. (Macmillan. Pp. vii, 341. \$4).

With Singleness of Heart, by Gerald Kennedy. Seven aspects of the pastoral ministry. The minister as critic, pastor, evangelist, revealer, repairer, saint, and leader. By Bishop of Portland, Ore., area of Methodist Church, author of *The Lion and the Lamb* (Harpers. Pp. 157. \$2).

Bears in the Caviar, by Charles W. Thayer. The author, a West Point graduate who has held a variety of diplomatic posts, says: "This is not a diplomatic history of the dreary decade leading up to World War II. . . . It is purely and simply an account of some of the episodes any diplomatic officer is likely to run into during his off hours." Well written and extremely amusing (Lippincott. Pp. 303. \$3.50).

Periodicals

The Beloit Poetry Journal, edited by Chad Walsh and Robert H. Glauber, contains in spring 1951 issue a poem by Portia Martin, frequent contributor to THE LIVING CHURCH, one on the Crucifixion, by Wallace A. Bacon, and one on the Prayer Book burial service, by Jean Burden (Beloit College, Beloit, Wis. \$1 a year; \$2.50 three years; single copies 35 cents).

Past - Present - Future

Recently we received an order from a person living in Canada and it struck our eye because it was addressed to *The Young Churchman Co.*, Milwaukee, U.S.A. There are undoubtedly many who have never heard of *The Young Churchman Co.* since it was formed in 1870, incorporated in 1885 and changed in 1918. In that year (1918) it became known as The Morehouse Publishing Co. The change in name was made for two reasons: as a perpetual memorial to the founder of the house, Mr. Linden H. Morehouse and to correct the impression that the output of the publishing house was chiefly juvenile. In 1938 the Morehouse Publishing Co. became the Morehouse-Gorham Co., this time memorializing the name of Edwin S. Gorham, founder of the N.Y.C. company that was merged with the Morehouse Publishing Co.

Stock has just been received of four new titles published by A. R. Mowbray, London. THE WISDOM OF EVELYN UNDERHILL, 45 cents; ON THIS OCCASION (Outline Talks for Use at the Marriage Ceremony) 60 cents; MAN'S PAIN AND GOD'S GOODNESS, 75 cents; THE IMITATION OF CHRIST (Set forth in Rhythmic Sentences, according to the original intention of the Author) \$2.25.

For the church musician, we recommend THE CHURCH AND MUSIC by Erik Routley, \$2.70. This new work, published in England, tells the story of Christian thought about music and ought to be helpful to the clergy as well as organists and choirmasters and inquiring laymen.

CHRISTIAN FAITH AND WORSHIP by W. Norman Pittenger, 75 cents, is a fine little manual to send to a young man in service. It contains a section Prayers in Wartime; other helpful sections are; The Christian Rule of Life, Morning Prayers, Prayers During the Day, Evening Prayers, Attendance at the Holy Eucharist, etc.

A new Supplement to our Church School and Church Supply Catalog is now under way and will be issued on or about July 1st. This catalog will list our Church School courses, new Administration Supplies, new books for Leaders and Teachers, new books for boys and girls, new Creative Activities and new items in the Visual Aids department. If you are a superintendent or a teacher in a Church School this catalog is a "must." A copy will be sent to every parish in the Church.

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Conquest

(Continued from page 16)

craft or his generalship. God had given him the gift of song, and had inspired him to sing the glory of God. Now, in heaven, he exercises that talent "as master of the choir" ("without obstruction," as Dr. Johnson would say).

To Magdalen God had given what he gives to all of us: the capacity to sin, and she had sinned; and the capacity to repent, and she had repented. Healed and forgiven, she "cheerfully doth sing with blessed saints." Who would ever have predicted this, or thought it possible, for the old Magdalen? She is now—as Bailey points out with surprising insight—"understudy to the Virgin." But Mr. Bailey lacks insight to his own insight. I infer from his silence that he fails to see the tremendous implicate of this. The repentant prostitute finds herself in heaven an understudy to the Virgin Mother of God! I will not expatiate the point, but I will remark that we see it with considerable difficulty, and that the benighted "medieval monk in his cell" would see it—and a world of wonderful meaning in it—at a glance. Perhaps some day we shall grow ashamed of our own spiritual nescience which is now our chief vainglory.

I have saved the loveliest of these verses for the last:

Our Lady sings Magnificat,
With tune surpassing sweet,
And all the virgins bear their part,
Sitting about her feet.

Our Lady once lived *Magnificat* (St. Luke 1:46-55) to what was humanly its bitter end, when she stood at the foot of the Cross and the sword pierced her soul; now she sings it. Her sorrow is become her song, her pain is become her paean.

To capitulate: the best thing that David could do on earth was to sing. Faithfully, humbly, and exultantly he sang the glories of his God. But his tongue had the mortal stammer; his time was short; and the world—in him as well as outside him—shouted down his singing. Still he was faithful to his muse. Behold him in heaven, with harp in hand, as master of the choir!

The best thing that Magdalen could do was repent and, of course, love. She could love much because she was forgiven much. And repent and love she did. But for the rest of her days on earth the burden of the sorry consequences of her sin went with her. And like anyone who loves greatly she mourned because she could not love enough. That moan she has now left; the old barrier between her and those saints to whom so much did not need to be forgiven is down, and with them she "cheerfully doth sing." And she can love, now, to her warm heart's content.



The best thing that the other and greater Mary could do was what God asked her to do: to mother the Saviour of the world. It is not enough to recognize that this was the most glorious privilege ever granted to any of the daughters of men; it was the most heart-breaking burden ever laid upon one. But from the beginning her soul did magnify the Lord, and not itself; through the troubled time it continued steadfastly and unswervingly to magnify the Lord; and now that *Magnificat* is her triumph song forever.

In heaven we fully become what God wants us to be and what we in our best moments long to be. That fulfillment is heaven. We must wait for it. We cannot have it now. We must wait; and some cannot wait, and fall away in despair. The "fell clutch of circumstance" crushes their hope, or their own pleasure in sin kills their hunger for that fulfillment, and hence their hope of heaven. But does someone long to do something perfectly to the glory of God, and mourn because he does it so badly? Let him strive on, and say not "the battle and the wounds are vain." As David doggedly went on trying to sing God in strains worthy of his theme, God was preparing him. As Magdalen repented and daily renewed her repentance with heavy moan, God was making her ready for a career of everlasting and unrestrained loving—the fulfillment of her vocation from the foundation of the world. And thus God is dealing with each one of us—with each according to his own unique calling and destiny.

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity confirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;

Enough that he heard it once: we shall hear it by and by.

Browning, *Abt Vogler*.

DEATHS

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

Sidney William Creasey, Priest

Sidney William Creasey, 75, priest, died on April 3d after a short illness, in Gainesville, Fla., where he has been making his home since retirement in 1945.

Before retiring he served in South Dakota, Pennsylvania, Massachusetts, and Oregon, and was the archdeacon of Idaho and eastern Oregon.

Mr. Creasey, who was born in London, England, is survived by his widow, Catherine S. Creasey of Gainesville; a daughter, Mrs. John Bradner of Monroe, Mich.; three brothers, Frank of Idaho Falls, Idaho, and Maurice and Leonard, both of Toronto, Canada; a sister, Mrs. Andrew Tyler of Birmingham, England; and three grandchildren.

Frederick F. H. Nason, Priest

The Rev. Frederick F. H. Nason, rector of Grace Church, Hartford, died on March 26th of a heart ailment. Before his death he had been hospitalized for eight weeks. He was 60 years old.

Fr. Nason was born in Newport, R. I., and was graduated from St. Stephen's College, Annadale, N. Y., and General Theological Seminary.

After he was ordained priest in 1918, he served as curate at the Chapel of the Incarnation, New York, for one year, and another year at Grace Church, Brooklyn, N. Y. In 1920 he became rector of St. John's Church, Essex, Conn., where he served until 1923 when he went to Grace Church, Hartford.

Surviving are his wife, Madeleine Barden Nason; a daughter, Mrs. Raymond Loring Hilton; three grandchildren, and a sister, Mrs. William L. Essex, wife of the Bishop of Quincy.

William Ault, Priest

The Very Rev. William Ault, dean of St. Andrew's Cathedral, Honolulu, died late Easter Even at the age of 80. His ministry in Hawaii had covered a period of 54 years of faithful service. Born in Titbury-on-Trent, Staffordshire, England, he came directly to Hawaii at the invitation of Bishop Alfred Willis in the days when the Church of England was responsible for the mission. First serving the Church of the Holy Innocents on Maui, he traveled by horseback all over the Valley Isle, extending his ministry to Churchpeople in the most distant reaches.

In 1910 he came to Honolulu where his leadership in the cathedral parish came to be admired by the whole community. He was at once jovial, witty, and perceptive.

Dean Ault is survived by his widow, the former Elizabeth Hayselden Ault;

three sons, Norman, who is senior warden of St. Christopher's Church, Kailua, Ralph and Kenneth, all of Honolulu; and two daughters, Peggy Ault Ewart of Honolulu, and Mary Ault Tobin of Nebraska.

Benjamin J. Darneille, Priest

Funeral services for the Rev. Benjamin J. Darneille, 81, Los Angeles, retired priest, were conducted at St. Paul's Cathedral, Los Angeles, February 27th.

Mr. Darneille, born in Scottsville, Va., attended the Washington, D. C., public schools, Roanoke college, and Virginia Theological Seminary. He was ordained deacon in 1899 and priest in 1900. Before coming to California in 1905, he served missions at Elko and Carson City, Nevada.

In the diocese of Los Angeles, he was a leader in developing churches in Monrovia, Needles, and El Centro, and was active in the social welfare work of the diocese. He was recently chaplain of the U. S. Soldiers' Home, Sawtelle, and, just before his retirement, he was assistant rector of St. John's Church, Los Angeles.

George Edward Renison, Priest

A distinguished clergyman of the Los Angeles diocese, the Rev. George Edward Renison, 71, rector of St. Barnabas', Eagle Rock, from 1926 to 1939, died January 17th.

Mr. Renison succeeded his father, Robert Renison, who established the work in Eagle Rock in 1917, as rector of St. Barnabas. Born in Ireland, Mr. Renison came to Canada as a young man, studied at the University of Lennoxville, and, in his early years, worked among the Hudson Bay Indians.

Mr. Renison is survived by his widow; two sons, Robert and William; two daughters, Mrs. Samuel H. Sayre and Mrs. Robert W. Allen; two brothers, the Rt. Rev. Robert J. Renison, bishop of Moosonee, Canada, and the Rev. William T. Renison, Stockton, Calif., and three sisters, Mrs. H. C. Montgomery and Mrs. Julia Musser of Oakland, Calif., and Mrs. Armistead C. Leigh, Jr., Beverly Hills.

Lucy Drake Mitchell

Lucy Drake Mitchell, wife of James G. Mitchell, New York attorney and former member of the Commission on Approaches to Unity and the Advisory Council on Ecclesiastical Relations, died April 5th after a long illness.

Mrs. Mitchell was born in Australia March 7, 1878, and was married at Sydney, Australia, September 5, 1906. In addition to her husband, she is survived by a daughter, Frances Elsie.

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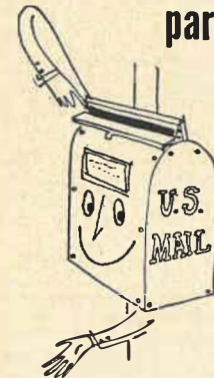
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CHANGES

Appointments Accepted

The Rev. Bartolome C. Alorda, who formerly served Spanish-American missions in the diocese of Los Angeles and acted as vicar of St. Luke's Church, Calexico, Calif., is now rector of St. Paul's Church, El Centro, Calif. Address: 515 Orange Ave., Box 1609.

The Rev. Michael R. Becker, formerly canon sacrist at All Saints' Cathedral, Albany, N. Y., is now rector of St. Philip's Church, Palatine, Ill. Address: Box 213, Palatine.

The Rev. Cyril H. Boddington, formerly rector of St. Andrew's Church, Taft, Calif., is now chaplain of the Tulare-Kings County Sanitarium. Address: Springville, Calif.

The Rev. Anselm Broburg, formerly of East Providence, R. I., is now rector of the Church of St. Sacramento, Bolton Landing, N. Y., and priest in charge of St. Paul's Church, Horicon. Address: Bolton Landing.

The Rev. Donald W. Condon, formerly rector of St. James' Church, Woodstock, N. Y., will become chaplain of the Veteran's Hospital at Albany, N. Y., on May 1st.

The Rev. Howard L. Cowan, formerly curate at the Church of the Incarnation, Detroit, will become priest in charge of St. John's Church, Shawano, Wis., and St. Ambrose's, Antigo, on April 29th. Address: 139 S. Smalley, Shawano.

The Rev. William Eckman, SSJE, priest of the diocese of Chicago, is now assistant at Christ Church in Philadelphia, Second St. above Market. Address: 20 N. American St., Philadelphia 6.

The Rev. Sheldon B. Foote, formerly assistant at St. Mary's Church, Park Ridge, Ill., is now priest in charge of Holy Cross-Immanuel Church, Chicago. Address: 5843 S. Morgan St., Chicago 21.

The Rev. Hamilton Hess, formerly deacon in charge of St. Michael and All Angels' Church, Fort Bragg, Calif., is now curate at the Church of the Incarnation, Santa Rosa, Calif. Address: 550 Mendocino Ave.

The Rev. Norval W. Holland, formerly rector of Holy Trinity Church, Manistee, Mich., is now rector of Grace Church, Cedar Rapids, Ia.

The Rev. Howard R. Kunkle, formerly assistant at Trinity Church, Montreal, Canada, will become rector of St. Andrew's Church, Fort Scott, Kans., and priest in charge of St. John's, Girard, on April 23d. Address: 8 N. Eddy, Fort Scott.

The Rev. Alfred A. Maloney, formerly rector of Christ Church, Madison, Ind., will become vicar of Trinity Church, Anderson, Ind., on May 1st.

The Rev. Earl O. Minturn, formerly rector of St. Andrew's Parish, Fort Scott, Kans., is now rector of St. Thomas' Parish, Garden City, Kans. Address: 710 N. Main.

The Rev. George W. Moore, formerly in charge of St. Paul's Church, Corunna, Mich., and St. John's Church, Chesaning, is now serving St. Paul's Church, Jeffersonville, Ind.

The Rev. Clifford E. Barry Nobes, formerly rector of St. Thomas' Church, Bellerose, L. I., N. Y., will become rector of St. Augustine's-by-the-Sea, Santa Monica, Calif., on August 1st. Address: 1217 Fourth St.

The Rev. David Craig Patrick, formerly assistant at the Church of St. Michael and All Angel's, Baltimore, is now rector of Trinity Parish, Independence, Mo.

The Rev. William J. Potter, formerly assistant at St. Peter's Church, Auburn, N. Y., is now rector of St. Matthew's Church, Moravia, N. Y., and missionary to St. Ambrose's, Groton. Address: Moravia.

The Rev. Henry Powers, who has been serving St. Helena's Church, Beaufort, S. C., will become rector of St. Peter's Church, Rutledge Ave. and Sumter St., Charleston, S. C., on May 1st. Address: 350 Sumter St.

The Rev. J. W. Robson, formerly of Charteris, P. Q., Canada, will on May 1st become rector of St. James' Church, Fort Edwards, N. Y., and chaplain of the Veteran's Hospital, Mount McGregor, N. Y. Address: Fort Edward, N. Y.

The Rev. Edward R. Sims, formerly priest in charge of St. Peter's Church, Harrisonville, Mo., and the churches at Pleasant Hill and Lee's Summit, will become rector of Calvary Church, Sedalia, Mo., on May 1st.

The Rev. Dr. William Way, rector emeritus of Grace Church, Charleston, S. C., was recently elected an honorary member of the South Carolina

Historical Society, of which he was president for 10 years.

The Rev. James H. Williams, formerly associate rector of St. Andrew's Church, Jackson, Miss., is now rector of Christ Church, Laredo, Tex.

The Rev. John Winslow, formerly rector of Trinity Church, Van Buren, Ark., is now rector of St. John's Church, Sonora, Tex.

The Rev. William G. Worman, formerly curate of St. Paul's Church, East Cleveland, Ohio, is now rector.

Armed Forces

The Rev. W. Armistead Boardman, rector of St. Luke's Church, Cleveland, Tenn., has been given a year's leave of absence. He is entering military service with the National Guard as chaplain to the 118th Tac. Rec. Wing, soon to be based in Memphis.

The Rev. Alex W. Boyer, rector of St. James' Church, Newport, Del., has volunteered his services as a Navy chaplain and has been ordered to duty with the rank of Lieutenant junior grade. About May 10th he will report for temporary duty to the First Naval District in Boston. On June 15th he will be stationed for general line duty at Newport, R. I. The Rev. Mr. Boyer had previously received orders to report but received an extension of a month's time because his church will be host to the convention of the diocese of Delaware on May 8th and 9th.

Chaplain (Lieut. Col.) John E. Kinney, formerly at the William Beaumont General Hospital in El Paso, Tex., should now be addressed: 0-312-950, HQ 3rd Corps, Camp Roberts, Calif.

The Rev. Frank W. Marshall, Jr., formerly at St. Stephen's Church, Colebrook, N. H., is now a chaplain with the rank of captain in the United States Army. Address: HQ 322d Sig. Bn. (Corps), Fort Bragg, N. C.

The Rev. Harlin E. Tillberg, rector of the Church of St. John the Divine, Moorhead, Minn., and vicar of Trinity Mission, Wahpeton, N. D., is now a chaplain in the United States Navy. Address: BOQ D2, Naval Training Station, Newport, R. I.

Chaplain Frederic Witmer, rector of St. Andrew's Church, Big Rapids, Mich., is the first priest in the diocese of Western Michigan to be recalled into active duty with the U. S. Army. He is at Fort Leonard Wood, Mo.

Changes of Address

The Rt. Rev. Arthur C. Lichtenberger, Bishop Coadjutor of Missouri, may now be addressed as follows: Office, 1210 Locust St., St. Louis 3, Mo. Residence, 38 Washington Terrace, St. Louis 12, Mo.

The Rev. Charles T. Chambers, Jr., deacon in charge of St. Mark's Church, Hope, Ark., and St. James', Magnolia, has moved from 320 S. Pine to 420 West Ave. D. in Hope.

The Rev. William I. Cool, who recently became a canon of St. Paul's Cathedral, Oklahoma City, Okla., may be addressed at 419 N.W. Nineteenth St., Oklahoma City 3.

The Rev. Richard M. Fenton, retired priest of the diocese of South Florida, may now be addressed: Crowell, Shelburne Co., Nova Scotia.

The Rev. Norman B. Godfrey and the Rev.

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THE LIVING CHURCH

CHANGES

William C. Heffner have arrived in Okinawa to undertake work as missionaries there. Their address: OCAT, APO 719, c/o P.M., San Francisco.

The Rev. Norval W. Holland, who recently became rector of Grace Church, Cedar Rapids, Ia., should be addressed: Rectory, 2130 Mount Vernon Ave.; church, 525 A. Ave. N.E.

The Rev. John Leacher, retired priest of the district of Utah, formerly addressed at Benecia, Calif., may now be addressed at 2200 Monterey Ave., Menlo Park, Calif.

The Rev. Dr. George B. Myers, professor emeritus of the School of Theology, Sewanee, Tenn., will sail with his wife on the Queen Elizabeth, leaving for England on April 21st to spend the spring and summer with their daughter, Mrs. Peter E. Thornton, in Seale, Surrey. The trip was made possible by the gift of the alumni at the time of Dr. Myers' retirement last June.

The Rev. Louis A. Parker, who recently became rector of St. Anna's Parish, New Orleans, may be addressed at 1004 Kerlerec St., New Orleans 16.

The Rev. Caleb B. K. Weed, who recently retired in the diocese of Louisiana in the 52d year of his ministry, may be addressed at 816 Burdette St., New Orleans 18.

The Rev. Dr. Royden K. Yerkes, director of

education of the diocese of Chicago, formerly addressed at 620 N. Central Park Ave., Chicago 24, should now be addressed at 718 Somonauk St., Sycamore, Ill, for all purposes of mailing. He is continuing his present work.

Resignations

The Rev. Denis A. Delicate has resigned as vicar of Immanuel Church, El Monte, Calif., and may now be addressed at 743 N. Pickering Ave., Whittier, Calif.

The Rev. Frank E. Drake, retired priest of the diocese of Eau Claire, formerly addressed at Fort Dodge, Ia., and Owen, Wis., may now be addressed at 1879 Feronia Ave., St. Paul, Minn.

The Rev. Boston Lackey, after 21 years of service at St. Paul's Church, Wilkesboro, N. C., has resigned that work to devote full time to his other duties as rector of St. James' Church, Lenoir, N. C.

The Rev. Daniel Randall Magruder has announced his resignation as rector of the Parish of St. John the Evangelist, Hingham, Mass., as of July 1st, when he will have completed 30 years of service.

The Rev. Harry Stansbury Weyrich, rector of Christ Church, South Amboy, N. J., has resigned

and may now be addressed at 105 Burke Ave., Towson 4, Md.

Ordinations

Priests

Central New York: The Rev. Gale Francis Miller was ordained priest on March 20th in Robertsport, Liberia, by Bishop Harris of Liberia, acting for the Bishop of Central New York. Presenter and preacher, the Rev. E. B. Robertson. The new priest will continue his work as principal of the interior village schools and priest at St. Andrew's Church, Balomah, Liberia.

Indianapolis: The Rev. Rufus L. Simons was ordained priest on March 21st by Bishop Kirchoffer of Indianapolis at St. Stephen's Church, New Harmony, Ind. Preacher, the Rev. Dr. I. M. Blackburn. To be vicar of St. Stephen's Church, New Harmony, and St. John's Church, Mount Vernon, Ind. Address: New Harmony. The ordination was at one time a Methodist minister.

Los Angeles: The Rev. William F. Licht, a veteran of World War II, was ordained priest on March 9th by Bishop Bloy of Los Angeles at St. Paul's Church, San Diego, Calif. He has been serving as vicar of St. Elizabeth's Mission, Linda Vista, 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; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

—DENVER, COLO.—

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

—WASHINGTON, D. C.—

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Low Mass, daily ex Sat, 7; Tues 7 & 9:30; Thurs 7 & 12; Sat 12; C Sat 5 to 6 & by appt

—MIAMI, (COCONUT GROVE), FLA.—

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

—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 Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch S 9:30 & 10:30; Daily 7:15 MP, 7:30 HC

—EVANSTON, ILL.—

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

—BALTIMORE, MD.—

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

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

—BROOKLYN, L. I., N. Y.—

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 10:15 & 11 MP. 1st Sun HC 11, 3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 & 10 HC

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8; Children's Mass 9:30, MP 10:45, Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

—NEW YORK CITY—

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

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C Sat 2-5, 7-9

—NEW YORK CITY (Cont.)—

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

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursey; Daily: MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

—COLUMBUS, OHIO—

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced.

—PHILADELPHIA, PA.—

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

—PITTSBURGH, PA.—

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter
Sun 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

—SAN ANTONIO, TEXAS—

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

—MADISON, WIS.—

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