

The Living Church

March 2, 1952

Price 15 Cents



MR D C TURNBULL JR
2 EAST HIGHFIELD ROAD
BALTIMORE 18 MARYLAND
NOV 27-52 REN # L05

RNS
IN THE THICK OF ACTION, God, by the hand of Moses, giving Israel a law which is still valid today [see page 11].

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

LETTERS

Effect, Not Duty

THE article [L.C., Feb. 10th] entitled "The Primary Duty" came as a great surprise to me.

Here I've been thinking all the time my primary duty was to love and worship God, and that any personal salvation or salvation of mankind that resulted from my earnest efforts to do this duty was rather a secondary effect. Might not the "hollow men" and "hollow churches" be the direct result of this seeking for self, this desire to get rather than give.

God gives so generously, so beyond our asking that it seems to me church-going as such should be for the supreme purpose of thanking Him for His extreme generosity and offering Him our love, however meager it be.

Personal salvation my eye! Let's begin to render to God the things which are God's and know that our personal salvation will be in direct proportion to our loving Him without whom we can do nothing.

(Mrs.) MILDRED WISE.

Hinsdale, Ill.

U.M.T.

AS a veteran of three years in the peace time army, allow me to express my disgust with your editorial on United Military Training [L. C., February 3d]. First of all I wish you would stop expressing yourself on such matters—though I often agree with you, personally—as people may

construe your editorials as "the Anglo-Catholic point of view," which I trust the one in question is not!

You are generally correct in stating that the training period is not, of necessity, normally bad for the individual, though you overlook the inclination of most young persons to "follow the crowd."

As for regimentation, it is quite conceivable that the knowledge that Sgt. So'n So and all Sgts. So'n So's will pass out of a boy's life in only 180 days will bolster him to resist any effort to break his will. But army life may be very brutalizing and I'm sure you don't think that desirable.

Once such a law is enacted, what is to stop our leaders from deciding that we then must extend the training period from six to 12 or 18 months.

We presently have a draft and an army prepared to fight World War III. After that, if we still exist, I don't know whom the U.M.Tee's will be trained to fight.

WAYNE WILSON, JR.

Louisville, Ky.

No Human Can Tell

YOUR attention to my recent letter [L.C., December 23d] on the subject of the Church's ministry to the gravely ill was much appreciated. The replies which you printed I thought most interesting in revealing our Church people's thinking on the subject.

As occurs so often, though, one finds

that a written communication does not convey his full meaning to his readers. I should like to clarify my position slightly.

I am not in favor of keeping the sick in the dark as to their true condition. If they are very ill they should be told of it. But the basic teaching on a person's relation to death should have been imparted previously, and on the deathbed, only on his own request.

In most cases I do not believe that there should be a liturgy "for the dying." No human being, priest or physician, can tell when a patient will die.

It is good to tell patients the truth whenever possible. But the truth is not likely to be that they are going to die at a time specified by us. Commendatory prayers are all to the good if they convey to the patient that, wherever he is, God is there. But there is only One who knows the time of passing from this world to the next, and no matter how much knowledge and intuition we possess, we are never infallible.

If in prayer or conversation, we presume to dismiss a conscious person from this world, we may well be the principal means of bringing about something which would not otherwise occur for a long while. If this is not murder, it is too close to it to suit me.

(Rev.) BENJAMIN AXLEROD, JR.
Hospital Chaplain, Diocese of
Newark.

Newark, N. J.

Attention Lay Readers OF THE

CHURCH WHO ARE SEEKING NEW SERMON MATERIAL

Frank Dean Gifford's

Signposts on the King's Highway

CONTENTS

SIGNPOSTS ON THE KING'S HIGHWAY
THE TEMPLE OF GOD AND THE ALTAR
THE HOUSE OF THE LORD
THE DOOR
HOLY BAPTISM AND THE FONT
THE LECTERN AND THE PULPIT
THE HOLY COMMUNION
WAYS AND MEANS OF WORSHIP
AN HOLY TEMPLE IN THE LORD
THE BELLS OF GOD
SIGNS AND TOKENS
THE JOURNEY THROUGH LIFE
HOLY GARMENTS
EVANGELISTS AND APOSTLES
THE LORD MY SHEPHERD
GREEN PASTURES AND STILL WATERS
CONVERT MY SOUL

PATHS OF RIGHTEOUSNESS
THE HOUSE OF THE LORD FOR EVER
TREASURES WITHOUT PRICE
OUR SUFFICIENCY
FAITH AND ACTION
GOOD TIDINGS
CHRIST'S TEMPTATION AND OURS (Lent)
THE NECESSITY OF THE CROSS (Lent, Good Friday)
THE REALITY OF THE RESURRECTION (Easter)
THE FELLOWSHIP OF POWER (Whitsunday)
THE GRATEFUL HEART (Thanksgiving)
ALL GOING TO THE SAME PLACE
(Judgment, Heaven)
THAT CREDITOR COMPLEX (Stewardship)
ROCK FOUNDATIONS (Apostles' Creed)
THE WIDOW'S SON (Miracles)

Probable Price, \$2.50 (Postage Additional)

Morehouse-Gorham Co.

14 E. 41st Street, New York 17, N. Y.

29 E. Madison Street, Chicago 2, Ill.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Theologians in Titters

BISHOP Stephen C. Neill, formerly Bishop of Tinnevely, India, later Assistant to the Archbishop of Canterbury, is now Associate General Secretary of the World Council of Churches.

The bishop's latest book, *Fulfill thy Ministry*, is a revision of lectures given to theological students, including a number of Lutherans, at Rock Island, Ill., January 1950. Chapters cover the place of prayer in the minister's life, motives for entering the ministry, the kind of sermons to preach, the need for the minister to know his people, and the Church's task in the world (Harpers. Pp. 152. \$2).

For some unexplainable reason this editor approached the book feeling that it would be dull. It is anything but: indeed it sparkles — not only with thrusts of dry humor that must have kept the theologians in titters, but with the Bishop's radiant faith in the Gospel.

If an Anglo-Catholic, addressing a similar group of candidates for Holy Orders, would have said some things differently and added others, even the Anglo-Catholic will find here some pleasant surprises.

The book will make ministers and aspiring ministers better "servants of the servants of God," whether they belong to the Catholic priesthood or not.

Of Interest

IMPORTANT candidates for later review range in subject matter and time span from John Bunyan to John the Evangelist — and beyond:

(1) *John Bunyan: The Man and His Works*, by Henri Talon (translated by Barbara Wall), is a carefully documented study, typographically attractive, and ornamented with illustrations terrific and terrifying (Harvard University Press. Pp. xii, 340. \$5);

(2) Another book on the respective roles of psychology and religion in mental health: *Nervous Disorders and Religion*, by J. G. McKenzie (London: George Allen and Unwin. In America: Macmillan. Pp. 183. \$2.25).

(3) *Guide to the Christian Faith*, by William A. Spurrier, of Wesleyan University, undertakes, according its author, "to describe *what* the doctrines are, *what* they mean, and *why* they make sense to Christians" (Scribners. Pp. xii, 242. \$2.50);

(4) *John Who Saw*, by A. H. N. Green-Armytage, described as "a layman's essay on the authorship of the fourth Gospel," is by a layman, pre-

sumably addressed to laymen. (London. Faber and Faber. Pp. 182. 10/6).

(5) *The Psalms and Their Meaning for Today*, by Samuel Terrien, associate professor of Hebrew and Old Testament at Union Theological Seminary, New York, was written, according to its author, "not for scholars but for general readers" (Bobbs-Merrill. Pp. xiv, 278. \$3);

Three books of poems this week:

(1) *Spiritual Sonnets*, by Glen L. Swiggett — first of a series to be published in limited edition of 500 and priced at \$1.50 (Sewanee, Tenn.: University Press. Pp. 49. Paper);

(2) *Christ in Poetry* — an anthology "for the heart and the home . . . the living Christ in devotional poems," compiled and edited by Thomas C. Clark and Hazel D. Clark (Association Press. Pp. XXXI, 412. \$3.49);

(3) *Man Answers Death*, edited by Corliss Lamont, with introduction by Louis Untermeyer — a second edition of a 1936 work (Philosophical Library. Pp. xvi, 330. \$4.50).

Philosophy in a New Key, by Susanne K. Langer, is a new edition of a work originally published a decade ago: "a study in the symbolism of reason, rite, and art" (Harvard University Press. Pp. xviii, 313. \$4.75);

A. J. Appasamy's *The Christian Task in Independent India* and N. Gorodetzky's *Saint Tikhon Zadonsky* (SPCK) are now available in this country from Macmillan at \$2.50 and \$4.50, respectively. Both books were noted in *THE LIVING CHURCH* of January 20th, and Gorodetzky's was more fully reviewed in *THE LIVING CHURCH* of February 17th.

Sometimes a book that comes to this department is adjudged of such wide interest that it is reviewed in the editorial section. Dr. Charles Lowry's *Communism and Christ* [L. C., January 27th] is just such a book. Most recent reports from the publishers indicate that this is having a remarkable sale and receiving attention not only in the religious, but in the secular, press (Morehouse-Gorham. Pp. xvi, 176. \$2.50).

Frederick B. Macnutt's *The Prayer Manual* was erroneously priced at \$1.50 in *THE LIVING CHURCH* of February 17th. Actual price is \$2.55, but as it contains 830 prayers, this is less than a third of a cent per prayer! (Mowbrays. In America: Morehouse-Gorham. Pp. xvi, 272).

RAMBUSCH designers and craftsmen working with you and your architect, will find a solution within a designated budget for your church interior.

Decoration

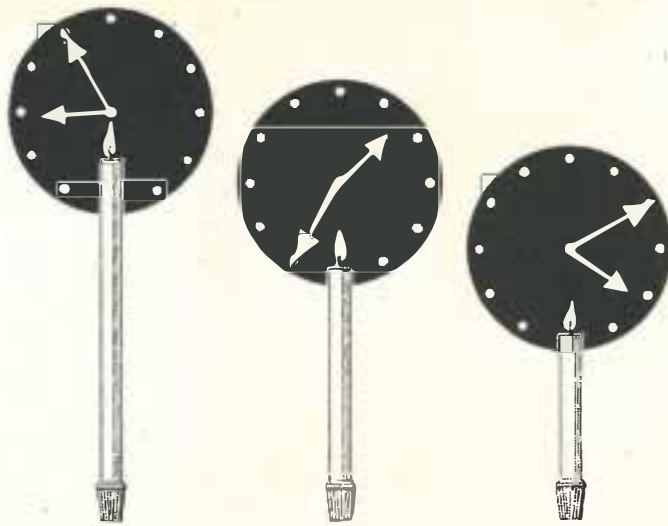


Stained Glass

RAMBUSCH

40 West 13th Street, New York 11, N. Y.

All Saints Church, Atlanta, Ga. • The Rev. Matthew M. Warren, Rector

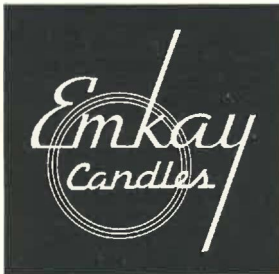


Ever clock-test a candle?

Do your candles burn *long* enough? Or—looking at it another way—do your candles give you full value?

At Emkay, we find out for you. Continuous, controlled clock tests give the answer. To measure up to Emkay's high standards, everything from wicks to special wax formulas must be *exactly* right *all the time!* That's why, for example, we are able to guarantee that 50 Emkay 7-day Lights will last you not 50—but 52 full weeks. This long, even-burning quality is one of the reasons Emkay Candles are

As perfect a symbol as a candle can be.



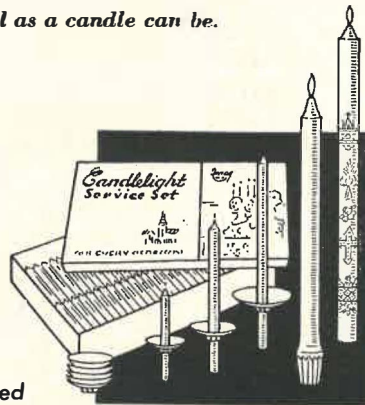
A Division of

**MUENCH-KREUZER
CANDLE CO., Inc.**

SYRACUSE 1, N.Y.

New York Chicago
New Orleans
Los Angeles San Francisco

Flame tested Church Candles for Every Need



LITHOGRAPHED WORSHIP FOLDERS

Beautiful and Appropriate in Art

FOR LENT — PALM SUNDAY — GOOD FRIDAY — EASTER

and All the Sundays of the year.

Samples will be mailed you on request.

GOODENOUGH & WOGLOM CO.

19 Beckman Street, New York
Church and Sunday School Helps
Service and Dependability
Since 1848

PEWS, PULPIT & CHANCEL
Furniture
•• EARLY DELIVERY ••
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 121 SCRANTON 2, PA.



OSBORNE
Designers and Makers of the Finest
CHALICES

Illustrated Book No. LC52C available
Bronze Memorial Tablets List—LC52M

F. OSBORNE & CO. LTD

117 GOWER ST. LONDON W.C. 1 ENGLAND

The Living Church

Established 1878

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

EDITOR: Clifford P. Morehouse, LL.D.
EXECUTIVE EDITOR: Peter Day
MANAGING AND LITERARY EDITOR: Rev. Francis C. Lighthour
NEWS EDITOR: Alice J. Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Ruseh, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus

THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.
Subscription Rates — \$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

Departments

BOOKS	3	EDUCATIONAL . . .	13
CHANGES	23	GENERAL	7
DEATHS	22	LETTERS	2
DIOCESAN	17	SORTS	6
EDITORIAL	12	TALKS	5

Things to Come

MARCH						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

APRIL						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

March

2. First Sunday in Lent.
9. Second Sunday in Lent.
10. Election of Primate of New Zealand.
16. Third Sunday in Lent.
21. NCC General Board meeting, New York City.
23. Fourth Sunday in Lent.
25. Annunciation.
27. Anglican Seminary Conference, Virginia Theological Seminary (to 29th).
30. Fifth Sunday in Lent.

April

6. Palm Sunday.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Maundy Thursday.
11. Good Friday.

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

Member of the Associated Church Press.





Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Checking Up On Yourself

WE often wonder what people think of us—in our better moods, what the best people think of us. "I wish I could be inspected, just as we used to be in the Navy," said one teacher. "If there are any standards for this work of teaching, I'd like to know how nearly I come up to them—or if I am down in the cellar."

All right then, here is a check-list to reveal the efficiency and quality of any teacher. In practical use, the following list may be discussed with a group of



teachers, covering the main points before the typed list is handed out. What would a skilled critic observe? Do we all know what are good points and bad points in teaching—aside from "keeping them quiet"? Teachers mark themselves, taking plenty of time.

A TEACHER'S SELF-RATING CHART

(A) Are any of the following constructive points shown in my teaching:

- Yes No
- — (1) Am I aware of the whole course, not just this week's lesson?
 - — (2) Do I study my lesson during the week, and fully understand the purpose of the writer of the textbook?
 - — (3) Do I always make a written outline for each lesson?
 - — (4) Do I have some good questions written out to help in securing response?
 - — (5) Do I break up my lesson period into varied parts of talk and activity?
 - — (6) Do I guide the discussion to bring out the needs, problems, and deeper interests of all my pupils?
 - — (7) Do I have all materials—such as books, pencils, handwork—all ready before class starts?
 - — (8) Do I have some time of

Yes No

- — (9) Do I insist on courtesy and self-control, and that only one person shall talk at once?
- — (10) Do I keep notes on the individual needs and home background of each of my pupils, and do I have them often in my prayers?

(B) Are any of the following negative points present in my teaching?

- — (1) Do I rely too much on my teacher's guide, and have it open in class?
- — (2) Do I read the story aloud directly from the printed page?
- — (3) Do I talk too much, too rapidly, or in a loud voice or high pitch, not allowing the pupils to reply?
- — (4) Do I follow always the same monotonous procedure in my class period—the same way every Sunday?
- — (5) Do I allow restlessness, discourtesy, and "silly" talk to get out of hand?
- — (6) Do I waste the opening moments passing books, calling the roll, etc.?
- — (7) Do I arrive at my room or table after the children do?

(C) Finally, score yourself:

For every "Yes" in group (A) above, allow yourself 10 golden marks. Total _____

For every "yes" in group (B), give yourself five black marks. Total _____

Subtract total (B) from total (A). Your mark is _____

Highest possible score is 100.

The rating may be done by the school supervisor, in order that all teachers may be observed and evaluated by the same person. Or, they may mark themselves.

In a school which used this self-rating chart early in the year, and then again in the late spring, on the same teachers, an appreciable improvement was noted throughout.

Communion Ware

Beautiful Sterling Silver wide-necked cruet with hinged-top. Celtic or Gothic cross.
 1/2 Pint\$ 50.00
 Pint 80.00
 Quart 185.00



Sterling Silver chalice handsomely decorated with grape and leaf encrusted knob. Magnificently executed. 8 1/2" tall, 4 1/4" cup, 5 1/2" base. \$145.00



Imported Swedish Crystal cruet. Handcut cross stopper. Hand-engraved IHS.

1/2 pint—\$12.50 pint—\$15.00
 Without IHS engraving:
 1/2 pint—\$7.50 pint—\$10.00



Sterling Silver Host Box
 150 capacity\$29.50
 300 capacity\$39.50
 Ask for new catalog

R. Geissler, Inc.

Est. 1877
 23-08 38th Ave., Long Island City 1, N. Y.

The Anglican Missal

Revised American Edition
 Bound in red fabrikoid with gold edges, leather tabs, ribbon markers. Printed on slightly tinted, thin paper of rag content.

Ordinary and Canon
 in Two Colors
 Price \$50.00

The Frank Gavin
 Liturgical Foundation
 Mount Sinai, Long Island, New York

GOWNS

**PULPIT · CHOIR
 CONFIRMATION
 BAPTISMAL
 DOCTORS
 MASTERS
 BACHELORS**

EST. 1912 CAPS GOWNS AND HOODS

BENTLEY & SIMON
 7 WEST 36 ST · NEW YORK 18, N.Y.

SORTS AND CONDITIONS

BY THE TIME this issue is in the hands of its readers Ash Wednesday will have come and gone (though its effects, we trust, will remain). In every parish Churchmen will have paused to keep the "First Day of Lent," by fasting and prayer dedicating themselves anew to their Lord. In this issue we offer our readers the first of a series of articles, appropriate to the Lenten season, but of general interest in their coverage of the broad outlines of the Faith [see page 11].

THE VERY REV. HAMILTON H. KELLOGG, wires that before deciding whether he will accept election as co-adjutor of Minnesota, he will visit the diocese and confer with Bishop Keeler and other diocesan leaders. Dean Kellogg was unanimously elected, on February 21st, on the first ballot. Since 1949 he has been dean of Christ Church Cathedral, Houston, Texas. Dean Kellogg is 52 years old and a native of Skaneateles, N. Y. He is married to Mildred Sarah Haley. He is a graduate of Williams and has the master's degree from Columbia, and three honorary doctor's degrees. During World War II he was a U. S. Army chaplain with the rank of Colonel.

IN A SUDDEN RELAXATION of its stringent restrictions on Church building, the National Production Authority has announced that it is giving blanket approval to 446 churches and religious bodies to start new construction valued at \$101,647,000 in the second half of 1952. Religious News Service reports that NPA officials said that the approval will cover all projects for which application had been made before February 15, 1952. It will also include projects for which authorizations had been denied for the first and second quarters of the current year. Less than a month ago NPA had approved only 83 out of 479 applications from Churches for the first quarter.

"IN THE MIDST OF LIFE WE ARE IN DEATH," wrote the 9th century monk, Notker, whose words have passed into our Burial Office. In spite of his 78 years, the Rev. Charles F. Carson, proofreader at the Cuneo Press, Milwaukee, seemed in the midst of life when he walked into this office for a chat only a little over a week ago. Fr. Carson was killed when struck by a car February 24th. From 1915-21 he was managing editor of *The Living Church*. May he rest in peace!

DOM AUGUSTINE MORRIS, OSB, Abbot of Nashdom, has cabled that he will be unable to make his proposed visit to the USA, and has directed cancellation of his Lenten engagements. The grave illness of Dom Gregory Dix makes the trip inadvisable, and the Abbot requests the continued prayers of American Churchmen for Dom Gregory.

A RECENT LETTER from Joseph P. Smyth, Jr., treasurer of the Retiring Fund for Deaconesses, notes that it has been possible to increase allowances to retired deaconesses, which

now range from \$180 to \$600 per year. Contributions during the fiscal year ending July 31, 1951, amounted to \$9,463.40, not merely \$600 as previously reported [L. C., November 11, 1951]. In addition, for the six months ending January 31, 1952, contributions of \$4,826.30 have come in. The goal of the present campaign is to raise the capital fund of \$150,000 to \$200,000, in order to give more adequate allowances and to provide for future beneficiaries.

"HOW TO make Episcopal Church hospitals better missions was the theme of the second annual meeting of a new Church organization—the Episcopal Hospital Assembly—held in Cleveland, Ohio, February 21st, as part of the meeting of the Protestant Hospital Association," Peter Day reports from Cleveland. "Of 93 institutions listed as Church hospitals by *The Living Church Annual*, 26 are members of the association and more are expected to join as the new group becomes better known.

"THE ADMINISTRATORS and chaplains who met in Cleveland represented a wide range of Church hospitals. Some have full-time chaplains and a full-fledged religious program regarded as a department as important in the work of healing as the other hospital departments. Among those who presented impressive religious programs were the Rev. Charles E. Gus, chaplain of St. John's Hospital, Brooklyn, N. Y., and the Rev. Frederick L. Springborn, chaplain of Norton Memorial Infirmary, Louisville, Ky. Other hospitals had varying kinds of part-time chaplaincy programs, and there were some that had none except perhaps a list of patients with religious preferences indicated for the benefit of visiting clergy.

"IN THE WORDS of Hal Perrin, administrator of Bishop Clarkson Memorial Hospital, Omaha, Nebr., who was reelected president, the assembly agreed: 'Pills and plaster are not enough; hospitals must meet the needs of the whole person, including his religious needs.'

"PRESIDENT of the parent organization, the Protestant Hospital Association, for the past year was Leo Lyons, administrator of St. Luke's Hospital, Chicago. Though closely associated with an Episcopal Church parish, St. Luke's is not officially regarded as a Church hospital."

RELIGIOUS NEWS SERVICE reports that the Tito government has served notice on Roman Catholic and Serbian Orthodox authorities that their theological faculties in Yugoslav universities will be banned after close of the current academic term in June. Official explanation of the move, according to RNS, is that it was taken to "ensure the complete separation of Church and State," as stipulated in the Yugoslav constitution. Religious circles, however, viewed the action as part of a campaign to reduce Church influence in the Communist country, and cited other recent orders affecting religion. Government authorities, on the other hand, ex-

plained that the orders did not abolish theological training in Yugoslavia, but only in state institutions.

ANOTHER ENGLISH BISHOP soon to arrive in this country is the Bishop of Southwell, the Rt. Rev. Frank Russell Barry, who is expected on March 3d for an extended visit and preaching schedule. Coming at the invitation of General Theological Seminary, Dr. Barry will deliver a series of Lenten sermons at the Seminary and will also preach at many other centers, not only in the U.S. but in Canada, before returning to England in June.

NEW CONVENTION MANAGER will be the Rev. Alexander McD. Rodger, rector of St. Elizabeth's Church, Ridgewood, N. J., who will take over on March 1st the position left vacant by the Rev. Dr. Gabriel Farrell, whose job as convening chairman of the International Conference on the Education of Blind Youth, to be held in Amsterdam in July, is making heavier demands than he had expected. Dr. Farrell's request to be relieved, on this account, of the General Convention chairmanship has been acceded to with regret.

THREE HUNDRED LAYPEOPLE of many different religious backgrounds and secular occupations met in Buffalo, N. Y., last week to consider the problems of the layman in his daily work. Reporting on that meeting, Peter Day says that the laypeople, "assisted by a sprinkling of ministers and staff members of the National Council of Churches, deliberated for three days in occupational groups in general session.

"ONLY POSITIVE CONCLUSION arrived at was that Christians should work unselfishly for God and their fellowmen—which is not very startling. The real value of the meeting was in flexing of spiritual muscles by the delegates in their discussion groups as they translated this general principle into the specifics of their own line of work. The industrialists, labor leaders, housewives, farmers, lawyers, teachers, and others declared sincerely, in the words of the conference message, 'We have caught a new vision of our daily work as we studied it in the light of God's will and purpose.' Hope was expressed that many 'little Buffalo's' would be held to follow up the conference. With 16 members of the Episcopal Church and 10 of the Church of England in Canada, Anglicans had a strong delegation at the meeting.

OPPOSITION TO UMT was affirmed by spokesmen for the National Council of Churches and two major inter-church bodies affiliated with it, at recent Senate hearings. Dr. Walter W. Van Kirk appeared on behalf of the NCC and, in addition to NCC's own statement opposing UMT, gave to senators copies of statements in opposition adopted by more than a dozen of NCC's constituent Churches (not including the Episcopal Church). Mrs. T. O. Wedel, communicant of the Episcopal Church, appeared on behalf of the General Department of United Church Women.

Francis C. Lightbourn.

FIRST SUNDAY IN LENT¹

GENERAL

VISITORS

Dr. Fisher to Give Addresses

The Archbishop of Canterbury will not be accepting any speaking engagements during his visit to the United States next fall except his already scheduled two addresses at General Convention. He will leave England with his wife on August 11th and will return on September 19th.

He will be at Convention for three days. His first address, on September 9th, will be at a mass meeting on Ecumenical Relations where he will speak on the World Council of Churches, of which he is a president. The next day he will be presented to a joint session of Convention and will discuss the Anglican Communion.

The remainder of the Fishers' stay in the States will be spent in a vacation at the summer home of the Presiding Bishop and Mrs. Sherrill in Boxford, Mass.

NATIONAL COUNCIL

By ELIZABETH McCracken

Promoting the Church

When a job gets too big for the staff that handles it, either the staff is increased or the job suffers. In the case of the National Council's Department of Promotion, the job has been suffering.

Biggest business of the opening session of Council's February meeting was embodied in a 13-page document which proposes revamping the Department of Promotion to fit the size of the job it is supposed to do.

Presented by the Department through its chairman, Bishop Hobson of Southern Ohio, the proposal gave rise to animated discussion.

The document declares that the Promotion Department has "a staff and organization geared to a much smaller conception of its duties" than the increased duties and new opportunities confronting the Department at the present time. Five and a half of the 13 pages of the proposal outline the work which is now being done or supervised by the director

of the Department, Robert D. Jordan. The proposal goes on to recommend that the Department be reorganized, setting up five divisions, with a sufficient staff for each one, four of them headed by an executive secretary and one, the Division of Publications, by a director of publications and publisher of *Forth*. The five divisions proposed are: publications, stewardship, missionary information, public relations, and radio and television. In each division would be "not more than four" members of the National Council. The division of public relations and the division of radio and television would have "not more than four additional [coöpted] members." The additional paid personnel required would be: two executive secretaries, two field secretaries, and four staff members. The expense would amount to \$37,400 for these new members. Additional money of traveling, estimated at \$10,000, brings the total addition to the present budget of the Department of Promotion to \$47,400.

Having read the complete proposal, Bishop Hobson said:

"As chairman of the Department of Promotion and speaking in my 12th year as a member of the National Council, I should like to speak about this proposal. During all my years here I have seen the desperate need for reorganization of the Department. The work of the Department is magnified over what it was in the twenties. We have been doing a poor job because of lack of sufficient staff. There has always been something to block the way, keeping the Department understaffed. When the casual observer looks at the present budget of the Department, it looks like a big figure. But if you examine it closely, you find that some of the large items in it, such as the \$25,000 for mailing, and other items, including printing, really should be carried under general administration. We shall have to work that out with the treasurer, so that the promotion budget will not be padded with items up to \$50,000 that belong in other budgets."

Mr. Jordan said, "We have an intense desire to do the job the Church has a right to expect of the Promotion Department. I think that this proposal will make it possible for us to do it."

Bishop Hart of Pennsylvania advised caution. "I should hate to see the Na-

tional Council adopt this proposal on such short notice," he said.

Bishop Hobson said, "I just want to answer the Bishop of Pennsylvania: if this is to be done at all, it must be done now. This is partly because of the budget requirements and partly because General Convention is coming and these new positions must be filled."

Bishop Block of California, speaking with special reference to the new Divisions of Stewardship and of Missionary Information, said with great earnestness:

"We must not give the impression that we regard money spent abroad as sacred and money spent at home as selfish."

Bishop Bentley, vice president of the Council and director of the Overseas Department said:

"I want to speak for missionary education. Our whole missionary program has extended beyond the informed conviction of the Church. It once was in line with it. The reason the missionary giving has been frozen to one figure while the giving to diocesan and parish purposes has mounted up is that people do not know. I am all for a Division of Missionary Education."

Bishop Mitchell of Arkansas brought out an important point. He said, "This plan is not new. The old Committee on Strategy and Policy recommended it, years ago. We did nothing about it."

Bishop Whittemore of Western Michigan touched upon another vital aspect of the problem: "I listened with great sympathy to what Bishop Hart said; but I am ready to vote on this proposal now. You know what we are when we get back home, about studying the documents submitted to us here. We don't do it." [Laughter.]

Bishop Hobson, speaking of the comparison between parish and diocesan budgets and the expectations of the dioceses, said: "In a time when there is a rise in the cost of living, a parish still has to meet certain expenses. The total increase in costs has not kept pace with the rise in expenses. They may now be \$80,000, with only \$50,000 to pay them."

Richard B. Kahle of Texas said, "We are off on a tangent in this discussion;

TUNING IN (Background information for new L.C. readers): The First Sunday in Lent commemorates Christ's fast of 40 days in the wilderness, the Gospel being St. Matthew's account of that event (Prayer Book, p. 128). The Collect (one of the

few addressed directly to our Lord) is based upon the Gospel. The Epistle ties in with the Lenten theme by recounting the hardships endured by St. Paul and his associates — hardships that any Christian may be called upon to suffer.

every division suggested is just something we are already doing with not enough people to do it adequately. The proposal simply suggests that we get enough people. Of course that means that we must have enough money to pay them."

When the vote was taken, all the members of the Council voted in the affirmative, except Bishop Hart, who did not vote at all.

Bishop Hobson then said:

"This is a particularly strategic time to do this job of reorganizing the Department of Promotion. It is the time to take action so that the increase in budget of the Department may get in the Budget of General Convention."

The proposal offered a third resolution, after the two resolutions putting the proposal into effect were passed, asking for an immediate grant of \$10,200, for the salaries of two staff secretaries to be appointed as soon as possible, and for travel and conference expenses. The total additional sum of \$47,400 is to be added to the budget as presented to General Convention, if the Joint Committee on Program and Budget accept it.

College Work Understaffed

National Council's Division of College Work also suffers from understaffing. The Division asks that its present budget be increased by \$75,000 for the next triennium.

Its chairman, the Rev. Roger Blanchard, reporting to Council said that the understaffing shows up when one considers that 10% of college and university students are Episcopalians, that the Episcopal Church has an unusual appeal to un-churched students, and that the opportunity for the Church among students is unusually good today. Furthermore, the Rev. Mr. Blanchard said, most college clergy and college workers need additional training for their job with students and faculty. He said also that work with faculties is of importance and requires special aptitudes and training.

Bonus for Missionary Bishops

A bonus of \$500 to each of the eight missionary bishops¹ has been approved, H. M. Addinsell, National Council treasurer, said in his report to Council. The salaries of the bishops have been set at \$6000 a year.

Mr. Addinsell also told Council that a grant of \$14,670 to the Japanese International Christian University had been approved.

In reporting that 1951 receipts

amounted to 101.2% of expectations, Mr. Addinsell said that an estimated \$381,321.72 remains available in the treasury for appropriation. He suggested that \$75,000 of this go to Seabury Press and \$215,429.15 to Tucker House so that equal sums advanced to the two from Council's undesignated legacies fund could be returned to the fund.

The Presiding Bishop said, "We shall go to General Convention with half a million dollars in undesignated legacies—the first time in the history of National Council."

Mr. Addinsell said that the Finance Department had approved salary raises for the Woman's Auxiliary appointees at St. Margaret's House and Windham House. Those of the two directors are to be raised to \$4000 and that of the associate director to \$3,200.

The sum of \$7500 for the faculty program of 1952 was added to the budget of the Division of College Work.

Price Worth Paying

"A curriculum alone cannot solve the problem of Christian education," said Bishop Nash of Massachusetts, chairman of the Department of Christian Education, in his report to Council. "We are going slowly, to provide a curriculum—which is the teaching material. We believe that the price is worth paying. In San Francisco we were criticized; and we shall be in Boston, because the curriculum is not ready."

"We must have people who can use the curriculum. It takes time for that. The news is spreading that every parish must educate itself. Material will not solve the problem. Christian education takes curriculum and trained leaders in parishes."

Council officially accepted the resignation (effective May 31st) of the Rev. Dr. John Heuss, who, after five years as director of the Department of Christian Education is now rector of Trinity Parish, New York. Council said:

"We, . . . wish to record our conviction that the Church is greatly in his [Dr. Heuss's] debt for far-seeing leadership in the new program of Christian education since its inauguration in 1946. He has built so well that he has laid the foundation for an enduring structure."

Gross sales of Seabury Press were in the amount of \$28,000, which was \$8,000 ahead of the estimate, the Rev. John Heuss told National Council.

Relief and Coöperation

The Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, reporting to Council on the

work of the Committee on World Relief and Church Coöperation said that a total of \$489,363.39 had been allocated to beneficiaries. This aid was given through (1) National Council of Churches, (2) World Council of Churches, (3) Anglican Churches overseas, (4) Church of South India, (5) Eastern Orthodox Churches in the U.S.A., (6) Program of the Protestant Episcopal Church in the U.S.A., (7) Other agencies, such as the International YMCA, World Student Christian Federation, etc.

Fr. Irwin Retires

Bishop Hobson announced to Council the forthcoming retirement (on March 18th) of the Rev. John W. Irwin, who has served the National Council for 27 years. Fr. Irwin has reached the compulsory retirement age. The Council, by a rising vote, expressed appreciation of the splendid work done by Fr. Irwin in his special field of press relations, with both the religious and the secular press.

Appointments

These appointments were reported to National Council: Miss Barbara M. Clintsman, R.N., to Alaska; Miss Ruth Dale, R.N., to the Philippines; Mrs. Dexter Stevens, as consultant of the Division of Curriculum Development in the Department of Christian Education; and the Rev. George W. R. McCray, as associate director of the Presiding Bishop's Committee on Layman's Work.

New Members

Bishop Scaife of Western New York, recently elected Council member by the Second Province; and the Rev. George M. Alexander, elected by the Fourth Province, took their seats in the National Council for the first time.

ANGLICANISM

Strengthening Ties

By the Rev. RICHARD ELTING, III

Each diocese in the United States has been asked whether it would welcome a visit of a delegation from one of the overseas dioceses of the Anglican Communion in connection with the 1954 Anglican Congress, and whether it would sponsor the visiting delegation and pay part of its travel expenses. This is in accordance with a plan approved by the 1951 meeting of the American House of Bishops. Replies from the dioceses are now being received, and it is the hope of the American Committee on Arrangements for the Congress that

TUNING IN: ¶There are 22 missionary districts of the Episcopal Church. Of these, 13 are within continental US, one is extra-US but still in continent of N. America, seven are overseas (you have to cross water to reach them), and one is

borderline (one literally and figuratively) — you need not cross more than about 500 feet of water to get to it. ¶The eight missionary bishops are, presumably, those in Haiti, Panama, Puerto Rico, Philippines (two), Honolulu, Alaska, and Liberia.

many dioceses will be able to act as sponsors and hosts.

The bishop or bishops and one priest and lay person from each overseas diocese will be invited to attend the Congress. Announcement of plans for the Congress, including the American sponsoring procedure, is being sent to all bishops in other lands.

The 1954 Congress of bishops, priests, and laity of the world-wide Anglican Communion will be the first since 1908. The dates are August 7th through the 16th, shortly before the Assembly of the World Council of Churches is to meet in Evanston, Ill.; and the place is Minneapolis, Minn.

At the close of the Pan-Anglican Congress in London in 1908, a subsequent Congress was planned for 1918. World War I prevented this, and no further action was taken until the 1945 meeting of the House of Bishops of the American Episcopal Church. There Bishop Gray of Connecticut suggested the revival of the Pan-Anglican Congress and stressed the opportunities of such a gathering for strengthening the ties of fellowship within the Anglican Communion and for planning the extension of its work.

The House of Bishops appointed a committee with power to extend through the Presiding Bishop an invitation to the Archbishop of Canterbury to hold such a Congress in this country.

At the 1948 Lambeth Conference in London the Committee on the Anglican Communion stated its belief that "for the future cohesion of the Church something more than the Lambeth Conference is needed." Thereafter by Resolution Number 87 the Lambeth Confer-

ence said that it "welcomes the suggestion that a Congress representative of the Anglican Communion be held, if possible, in June, 1953, and respectfully requests the President to take steps toward this end."

The action of the American House of Bishops in 1945 had been made known to the Archbishop of Canterbury by the American Presiding Bishop, and informal assurances were given that a formal invitation would be welcomed. Consequently, the General Convention, meeting in San Francisco in 1949, resolved, "That in the name of this General Convention, an invitation for such a Pan-Anglican Congress to meet in the United States in 1953 be extended, by the Presiding Bishop through the Archbishop of Canterbury, to all dioceses and missionary districts of the Anglican Communion, and also that a Joint Committee of two bishops, two presbyters,[†] and two lay persons be appointed to make the necessary arrangements, should such invitation meet with general acceptance."

COMMITTEES

The joint committee was appointed, and its present members are Bishop Gray, chairman; the Rev. John V. Butler, Jr., Princeton, N. J., vice chairman; Bishop Carruthers of South Carolina, program chairman; Robert T. McCracken, Philadelphia, secretary; the Rev. A. Vincent Bennett, Fitchburg, Mass.; and Mrs. James McCulloh, Rye, New York. The Committee then appointed the Rev. Richard Elting, III, Meriden, Conn., as assistant to the chairman.

It is expected that many delegates will desire to attend both the Anglican Congress and the Assembly of the World Council of Churches. Therefore, when the latter moved its date of meeting to August, 1954, similar action was taken by the Anglican Congress Committee.

Invitations were received by the General Convention Committee from a number of American dioceses for the holding therein of the Congress. After thorough review of the advantages of each place proposed, it was finally decided that Minneapolis with its central location and excellent facilities of every sort was the ideal site, and the generous invitation of the Bishop and diocese of Minnesota was accepted.

The sub-committee on the Program now includes representatives from nearly all sections of the Anglican Communion. In addition, there is an American advisory committee which is aiding in collating the many suggestions which are being received.



Erwing Galloway

TUNING IN: [†]The word "priest" is derived from the Greek, "presbyteros" (elder), by a process of contraction, second stage of which is represented by presbyter — still used in certain contexts to mean "priest." [‡]A Pan-Anglican Congress,

to be truly "pan" (Greek for "all"), would have to include fellow Churchmen from Britain and Ireland, Canada, Africa, India, China, Japan, Australia, New Zealand, and many other corners of the globe — not to mention the USA.

A Nation's Love — and a World's

Speaking at a memorial service for King George VI in St. Paul's Cathedral, London, the Archbishop of Canterbury called for a national reformation "as eager, as scriptural, as comprehensive and creative" as the one under the first Queen Elizabeth.

The Archbishop, Dr. Fisher, said that there is a movement now toward a reformation but that it was a "little shamed and hesitant." As the new reign gets under way, he said, the time is propitious for a return to the Christian religion and the Christian Church. Dr. Fisher said that the reformation should "expel the drab and the dreary, the sordid and salacious, the sadistic and the sexy, the trivial and the trumpery and the assumption that everybody's main objective in life is more money, more clothes, and more amusement."

The kind of reformed living the Archbishop called for seemed to be exemplified in the life of the late king, the new queen, and the rest of the royal family.

The degree of importance which the world gives to the model set by King George VI and carried on by Queen Elizabeth II was indicated by the hundreds of memorial services held not only in Britain, but around the globe, services attended not only by Anglicans, Britains, and people of British descent, but people of all Faiths and nationalities. Services were held in Anglican churches, but they were also held in synagogues and in churches of other Communion.

In Britain itself every house of worship observed the king's death; and the whole nation stopped all activity for two minutes of silence as the Archbishop of Canterbury began the actual burial service* at St. George's Chapel, Windsor Castle.

A cross section of memorial services held in the United States and around the world included:

New York—As more than 1800 persons entered St. Thomas Church, New York City, they heard the final tones of a bell that, like Big Ben in London, had tolled 56 chimes, each a minute apart, each marking a year in the King's life.

Nearly as many persons crowded into Trinity Church where services have been held at the death of every British sovereign since the death of Victoria.

*Although the funeral ceremonies were conducted according to the Book of Common Prayer, they were organized by Britain's leading Roman Catholic layman, the Duke of Norfolk. As Earl Marshal, his hereditary job is to arrange royal funerals and other high state functions. The ducal family has been Roman Catholic since the time of the Reformation.

The congregation, many of them standing in the gallery and aisles, heard the Rev. John Heuss, Trinity's new rector, pay tribute to King George.

More than 2000 overflowed the Church of the Transfiguration (the Little Church around the Corner) for a service arranged by the Episcopal Actors Guild. Delivering the memorial address Sir Laurence Olivier said of the King, "It was not until he was failing in bodily health that the height of his spiritual stature appeared to us in tragically magnificent perspective. He was a King in the properest sense, for he reigned in the hearts of his people."

A memorial service[†] was scheduled at the Cathedral of St. John the Divine for February 20th.

Washington — St. Thomas Church, where the late Franklin Delano Roosevelt worshipped, was filled to capacity for the first of the memorial services in Washington, D.C. Present were diplomatic representatives of Great Britain, Canada, Australia, New Zealand, and the Union of South Africa. Many of the Britishers in that congregation and at other memorial services sang "God Save the Queen" for the first time.

At the Cathedral of St. Peter and St. Paul, Washington, President Truman and his family, members of the diplomatic corps, and more than 3500 others, joined the British delegation in Washington, at a memorial service.

Springfield—The Union Jack was used in the central panel of the altar reredos at Emmanuel Church, Champaign, Ill., for a service similar to one held there for George V in 1936. In eulogizing George VI, the rector, the Rev. Herbert L. Miller, said that such services were particularly fitting in Episcopal churches, since "although the political and military action which brought about the separation of the 13 North American colonies from Britain was very largely carried out under the leadership of Anglicans, there was, from the very moment of the establishment of our Independence, a determined effort on the part of both clergy and laity to preserve the connection between the English and American members of the Church."

South Carolina—Bishop Carruthers of South Carolina and the Rev. DeWolfe Perry conducted a memorial service in Charleston, S. C., at St. Michael's Church.

Western New York—In a prayer at the service in St. Paul's Cathedral, Buffalo, N. Y., Bishop Scaife of Western

New York expressed the hope that the British people, encouraged and strengthened by the example of the dead king "may be fruitful in good works."

Milwaukee—Gathered at All Saints' Cathedral, Milwaukeeans mourned the passing of "a saint who gave his life for his people." "We do not merely honor him in terms of sovereignty," said the Rev. Bernard G. Buley, addressing the congregation. "We think of him as a member of the Catholic church. For, in the Catholic church, the barriers of position and race and nationality pass away."

Los Angeles—Prominent British laymen who participated in the service at St. Paul's Cathedral, Los Angeles, included Ronald Coleman, Douglas Fairbanks, Jr., and Sir Cedric Hardwicke, who read a tribute to King George written especially for the occasion by James Hilton. Mr. Hilton said, "In the great city where he lived, the hero as often as not was the man next door, and the king was next door to his people all the time. . . . When peace came and the lights were turned on, the palace lights were with them; and now when death has come and the palace blinds are drawn, the people's are drawn also. Never before like this has a King of England lived and died."

Spokane—Memorial services for King George were held in Spokane, Wash., at St. Andrew's and Holy Trinity Churches and at the Cathedral of St. John the Evangelist. A Requiem Mass with pontifical absolution[†] was celebrated at Holy Trinity by the Rt. Rev. F. P. Clark, Bishop of Kooteny in the Province of British Columbia.

Mexico — Into the mourning pews at Christ Church, Mexico City, filed ambassadors from 27 countries including Yugoslavia and Turkey, for the memorial service. The church, with its columns bearing mourning bands, was filled to capacity.

Overseas—And around the world people went to church to mourn the dead king and to pray for him and his family.

In Munich, in the U.S. Zone, the link between Anglicans and Old Catholics showed up in memorial service for King George held in the Old Catholic Church of St. Willibrod.

In Moscow there was a service at the British Embassy. In Teheran members of the Iranian Cabinet of Premier Mohammed Mossadegh and 300 dignitaries attended a service. About 1000 persons, mostly curious Moslems, lined the street

outside the church, which was guarded heavily by police. Even in Cairo, scene of recent anti-British riots, there were memorial services.

In Singapore Russian flags were brought to half-staff aboard 33 Russian trawlers in port as a mark of respect for the King.

SEAMEN

Captain Carlsen Honored

Captain Henrik Kurt Carlsen was honored with his officers and members of his crew from the "Flying Enterprise" recently at an informal testimonial dinner at the Seamen's Church Institute of the diocese of New York.

Meeting with his men for the first time since he gave them the order to "leap" into the violent waves of the Atlantic, Captain Carlsen spoke to them personally and as a group. Facing his men, he said with visible emotion, "You performed splendidly boys, and I thank you for it. There was no commotion that day on the sea, no fear, no hard words. You followed my orders perfectly, to the man."

A presentation of a sextant was made to Captain Carlsen by the Rev. Dr. Raymond S. Hall, director of the Seamen's Church Institute, on behalf of American Merchant seamen. Capt. Carlsen's own sextant was lost with the ship. This was one of only two gifts that the Captain has accepted.

Captain Carlsen, a shy, soft spoken man, seemed surprised at the honor being paid him. Speaking to the entire group, as he received the sextant, he said, "I honestly don't know why I deserve all of this. We only did our jobs well. That is all."

PUBLIC AFFAIRS

Federal Migrant Board Asked

Two priests, one of the Episcopal Church and one of the Roman Catholic Church, urged a Senate Labor subcommittee to set up a federal commission on migrant labor. The Roman Catholic priest, the Rev. Theodore J. Radtke, also told the committee that a minimum farm wage of 75 cents an hour was needed to solve migratory labor problems. The other clergyman, the Rev. Canon Robert D. Smith, is social relations chairman for the diocese of New Jersey. He was one of the original members of the New Jersey State Migrant Labor Board, which he said had improved the housing, health, and morality of migrant farm workers.

TUNING IN: † Memorial services, like those held for the late King, take the form either of the Burial Office (Prayer Book, p. 324), with appropriate embellishments, or of the Holy Communion, with special Collect, Epistle, and Gospel (P. B.,

p. 268). † Absolution, (of the dead, with body physically or morally present) consists of prayers similar to those on page 319 of P. B., together with censings and sprinkling of holy water. It is "pontifical" when performed by a bishop.

BELIEVE...



By the Rev. Robert Nelson Back

Rector, St. Peter's Church, Weldon, Pa.

A Series of Five Articles Based on the National Council's Book, "The Faith of the Church"

I. God

THE Gospel of Jesus Christ, which means the good news about Jesus, was first proclaimed two thousand years ago by a band of men called Christians. The good news was a simple message: God came to the world of men and lived among us in the Person of Jesus Christ.

The preaching of the early Christians can be found in the statements of faith which we know as the Creeds.¹ Although the Creeds in their present form represent a developed theology, what the Creeds say is what the first Christians believed and preached. The Creeds are the theology of the Church; they were for the early Christians, and they are for us.

"I believe in. . . ." These are the first three words of the Nicene Creed.

How do we come to believe in anything? In God? In Christ? In the Church? In general, there are two ways. First, we may be reared and nurtured in a certain tradition which is a part of us when we reach maturity. Christian homes breed Christian children. Church-going parents usually have Church-going children. We believe in something because our parents before us believed

in it. We believe because we have been reared in an atmosphere of belief.

But there is a second way in which we come to believe, and it is a much more dramatic way, although not a more valid way. It is the way of conversion. The classic example of a convert is St. Paul. A Jew, a Pharisee of the Pharisees, he devoted his early life to stamping out the menace of Christianity. An accumulation of experiences caused him to reconsider the beliefs which sprang from childhood's environment. One day, suddenly as though he were struck to the earth by the arm of God, he forsook his past and his heritage and embraced a new faith called Christianity.

"I believe in. . . ." Every man believes in something. The question is what? The Christian believes the Creed — not really the Creed but the ultimate reality which the Creed expresses. The Christian believes what he believes either because he has been reared to believe it or because through conversion he has come to believe it.

Obviously there are many intelligent people who are not Christians and who do not believe in the reality behind the Creed. This makes us know that belief, belief in anything, is grounded in faith. We believe the Creed, not because we can prove what is there, but because we accept much of it by faith. The Creed, the basic theology of the Church, is an axiom which we must accept by faith.

Mathematics, geometry for example, is

based on axioms which cannot be proved. Try to prove that a straight line is the shortest distance between two points. Geometry does not try to prove axioms. It says, "here they are; believe them; accept them on faith because if you do not you can get no farther in geometry."

The experimental scientist has faith. He believes what will work in his laboratory today will work tomorrow also. Christianity says, "here is the Creed; believe it or you can get no farther in Christianity." The reason that all men are not Christians is that all men cannot accept the axioms of Christianity.

The agnostic claims he believes nothing that cannot be proved. But agnosticism is only a mental concept. Life has to be lived day by day and hour by hour, and every life is based on faith in something — a faith which cannot be proved. The question is not, "how can I believe?", but rather, "what can I believe?"

The Christian says, "I believe in one God, the Father Almighty, Maker of Heaven and Earth." He says this in faith because he cannot prove even the existence of God. If we could prove God then God would not be God. When we attempt to prove something we must go beyond that which we are trying to prove to some absolute.

How do you know what time it is? You look at your watch. Supposing your watch is wrong? You appeal to your radio. But radio time may be wrong. You appeal to Greenwich. But Greenwich may be wrong. You finally look to the sun. Perhaps even the sun is wrong, but you cannot go any further. You have reached the end of authority; the sun is the absolute—so far as telling the time is concerned. You cannot ultimately prove what time it is without referring to the sun, and the sun cannot be proved right or wrong.

God is the absolute, the final answer.

(Continued on page 15)

TUNING IN: ¹Creed is from Latin "credo," "I believe." The Apostles' and Nicene Creeds—statements of what Christians believe—are Western and Eastern expansions, respectively, of such New Testament passages as St. Matthew 28:19,

Romans 10:9, and I Corinthians 8:6. Nicene was adopted by Council of Constantinople, 381 A.D., as a clearer formulation of what Council of Nicea, 325 A.D., had affirmed. Apostles' reached its present form about 8th century.

Two Dictatorships

ONCE upon a time there was a dictator who had a beautiful and unscrupulous wife. Together they ruled a country with a rod of iron, enforcing their will by means of secret informers and using terror, assassination, graft, and bribery as instruments of national policy and of their own power. The time was a hundred years ago; the place, Argentina. Their names were Juan and Evicarnacion Rosas.

The above might be considered a fairy tale, or at best a bit of obscure history, but for the fact that it has lately been repeated with many surprising parallels. The time, 1952; the place, again Argentina. The dictator and his wife, Juan and Eva Peron.

Fleur Cowles is the wife of the publisher of *Look* and *Quick*, herself the former editor of *Flair* and a journalist of no mean ability. On a trip to South America with her husband and a party of journalists a year and a half ago, she had the unique opportunity not only to interview Juan and Eva Peron, but to spend some little time with Evita (as she is affectionately known), and to observe the situation in Argentina at first hand.

This led her to conduct research into the earlier dictatorship, and to show, in her recently published

Bloody Precedent,* the sinister ways in which each of them arose and perpetuated itself. The likenesses are striking; but so far the contemporary dictatorship shows no signs of the sudden collapse of its 19th-century prototype.

Not the least significant part of this fascinating book is the text of an astonishing indictment of the Peron regime written in 1950 by a minority member of the Argentine Congress, smuggled out of that country and now published for the first time. This paper was introduced into that Congress under the harmless guise of a bill for educational reforms, and not until it was printed in the normal course of legislative routine was its true nature discovered.

Peron did everything possible to suppress it, and most copies were destroyed; but a few found their way, through other Congressmen, into underground channels of opposition. It is far more devastating than any outside commentary could possibly be, and shows the extent to which democratic concepts and the fundamental rights of man have been thrown overboard by the Argentine dictatorship. Specifically, it indicts the regime for violation of the "Declaration of the Universal Rights of Man" adopted by the

(Continued on page 14)

*Random House. Pp. xii, 270. \$3.00.



The Rev. Theodore P. Ferris

RECTOR OF TRINITY CHURCH, Boston

Has Read "Communism and Christ," and says:

"Dr. Lowry's book on Communism is the best analysis of our times that I know. It involves a description of Communism, its origin, development and present significance. It includes an evaluation of the American way of life, its strength and weakness, its dangers, opportunities and responsibilities. It relates our American way to Christianity under the judgment of which all ways of life must come.

"Against this historical background, it presents Christianity, the meaning of which becomes more sharply outlined by the vigorous opposition of Communism. Many Christians have criticized Communism but not many have been able to set forth with such power and freshness the Christian view of life as Dr. Lowry has done in this book.

"Dr. Lowry is a scholar and theologian but he is writing now for the people and his technical training is entirely at their disposal. What he has to say is well within the range of any intelligent person and well worth the time that any deeply concerned Christian may give it."

The Bishop of New York Book for 1952

COMMUNISM and CHRIST

By Charles W. Lowry

Price, \$2.50, Postage Additional

14 E. 41st Street, N. Y. 17

Morehouse-Gorham Co.

29 E. Madison Street, Chicago 2

EDUCATIONAL

SEMINARIES

Appointments at ETS

The Rev. Raymond W. Albright, Th.D. of Reading, Pa., has accepted appointment as professor of Church history at Episcopal Theological School and the Rev. Owen C. Thomas of New York as instructor in theology beginning September 1st. The Rev. Frederick W. Dillistone, D.D., professor of theology has submitted his resignation to take effect at the close of this school year in order to accept work in England.

Why They Want to Minister

Nine young men stood up at a Sunday morning service recently and explained why they were preparing for the ministry.

The students, all but two in their early 20's, spoke at Calvary Church, New York City, where they are parishioners.

One of the young men, T. Edmund Beck, 21, said that he had become interested in church work by joining a discussion group at Princeton, where he is now a senior. Perry Porter, 24, in his final year at Union Theological Seminary, said he sees the ministry as the "channel through which the world can be changed."

Twenty-five year old Charles H. Clark, who will be graduated this spring from Virginia Theological Seminary, concludes that "the ministry is the most inclusive of all vocations."

A pre-theology student at Bard College, Michael Zuckerman, 20, said he abandoned plans to develop his singing voice to study for the ministry.

During his talk Thomas Fletcher, 37, in his second year at Episcopal Theological School, said that two years ago he was stricken with polio and became "very sick and very scared." "Frightening things are around us all the time," he said, and described fear of these things as "not unhealthy."

The three other students who spoke at the service were Bardwell Smith, 26, who will graduate from Yale Divinity School in 1953; John Bishop, 24, of Kingston, N. Y., a student at VTS; and George Marshall, 24, Philadelphia Divinity School student.

PRIMARY

Cornerstone Laid

The 150 pupils of the Grace Church Day School for Boys and Girls, New York City, were the official witnesses recently to the laying of the cornerstone of the new building. Extensive remodeling is planned for the two old buildings in the near future.

How to Outfit your Choir

for one-third less than you planned!

Choir Boy and Acolytes' Cassocks

Whether you outfit your choir one-at-a-time, or all-at-once . . . you'll be grateful to find how these fine choir Cassocks can stretch your budget. Graceful, modernized Latin styling is sturdily tailored into 2-ply combed, mercerized poplin. Fully washable. Examine for yourself, without one cent of obligation, the full lining in back and shoulders; the rip-proof seams! Our specialization on one style, large mill purchases, and direct service to you, explain the startling value-savings listed below. Check the sizes now—for a single sample cassock, or as many as you need. If you are completely delighted, and anxious to keep the cassocks, let us bill you in the regular way. Otherwise, simply return and owe us nothing. Hopkins Co., 422 Washington Bldg., N.W., Washington, D. C.



Your choice:

- BLACK
- SCARLET
- PURPLE
- CREAM
- WHITE

Quantity	Length	Price
.....	36 in.	\$5.00
.....	38 in.	5.25
.....	40 in.	5.50
.....	42 in.	5.75
.....	44 in.	6.00
.....	46 in.	6.50
.....	48 in.	7.00
.....	50 in.	7.50
.....	52 in.	8.00
.....	54 in.	8.50
.....	56 in.	9.00
.....	58 in.	9.50
.....	60 in.	10.00
.....	62 in.	11.00
.....	64 in.	12.00

Hopkins Co., Dept. 31
422 Washington Bldg.,
N.W., Washington, D.C.

Please rush Cassocks as checked in list at left. Color desired If Completely satisfied, you may bill us at the regular terms, otherwise, we will return garments for full credit.

Church
St. & No.
City Zone State
Signature

Check here if you want Budget Plan



ST. JAMES LESSONS

A nine course series of instruction for Episcopal Church Schools including illustrated work books—150-250 pages (60c each) and teachers' manuals (I, II, III 40c each. IV through IX 60c each).

No Samples Payment with Orders
ST. JAMES LESSONS, Inc.
865 Madison Ave., Dept. 3, New York 21, N. Y.

Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet
S. Clement's Church
20th and Cherry Streets Phila. 3, Pa.

Clergy and Choir VESTMENTS ALTAR HANGINGS and LINENS Chasubles-Albs-Amices-Copes

J. M. HALL, Inc.
14 West 40th Street, New York 18, N. Y.
Tel. CHickering 4-3306

KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.
Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

(Continued from page 12)

General Assembly of the United Nations on December 10, 1948, and to which the Argentine Republic is a party.

It would be interesting to see this paper brought to the attention of the UN Assembly, by our own representatives, or by those of one of the Latin American republics. For while the Declaration does not have the force of international law, the Argentine representatives would be hard put to it to defend their autocratic master and his totalitarian regime at the bar of world public opinion.

Bloody Precedent should open the eyes of those who think that totalitarianism cannot flourish in the atmosphere of the Western hemisphere. If it can happen in Argentina, it might happen much nearer our own boundaries. And while the Argentine dictatorship is anti-Communist, the Communists have a way of turning such situations to their own advantage. If we ignore this cancerous growth in South America, we are likely to do so to the peril of other free countries, and eventually to our own peril.

Economy in Government

WE hope the good work of the non-partisan Hoover Commission for economy in government will not come to an end with the termination of its citizens' committee on May 31st.

One of the most-needed reforms is that of the postal service. Certain rates, including second-class (periodical) rates, will increase April 1st, to add to the increases that have already gone into effect. Yet mail service today is slower and less efficient, directory service has been abolished, and postal business and accounting methods continue to be antiquated and cumbersome. No private corporation could continue in business with such methods, and it is not surprising that with all of its inefficiency the Post Office Department annually shows a staggering loss.

Experiments made by a New York newspaper recently showed that mail in the London metropolitan area was delivered four times as rapidly as in New York; yet the British postal service shows a profit.

Another important recommendation of the Hoover Commission is that for civil service reform. "I am convinced," said Mr. Hoover recently, "that had these reforms been enacted three years ago, they would have saved great grief to our country." Still another needed reform is that of the Veterans Administration, and Federal health services.

In an election year, it is difficult to keep such questions out of politics; but it is important that they not be overlooked in the pressure of partisan politics. Good government is not the monopoly of any party, and it is the concern of every citizen. We hope the public will increase pressure on Congress and the Administration until these and other needed reforms are initiated and carried through.

Monroe FOLDING TABLES

And Folding Chairs

Ask for Catalog



The Original "No Knee Interference" Folding Banquet Table

DIRECT PRICES TO CHURCHES, SOCIETIES, SCHOOLS & COLLEGES, CLUBS, LODGES, etc.

Monroe Tables Designed and Manufactured Exclusively By

THE Monroe COMPANY
20 CHURCH STREET COLFAX, IOWA

“Were You There?”

Lenten Meditations

by the Rev. Harold E. Wagner
St. Mark's Church, Detroit

\$1.75 plus postage

**Morehouse-Gorham Co.—
New York and Chicago**

I Believe

(Continued from page 11)

He cannot be proved because there is nothing by which to prove him. God is finally the proof of all things, and nothing proves him.

The Christian says, "I believe in one God, the Father Almighty, Maker of heaven and earth." And he says it by faith, believing where he cannot prove. The difference between a Christian and a non-Christian is not that one believes and the other does not. They are both believers, and they both believe by faith. It is not in belief where they are different; they are vastly different by virtue of *what* they believe.

When the Christian claims he believes in "one God, the Father Almighty, Maker of heaven and earth," what does he mean?

THE FINAL ANSWER

When the Christian says he believes in "one God," he states his faith in the absoluteness of God. God is the one, final authority. There are not lesser authorities vying with him for power. When a man wonders why he was created, or why there is a world with people in it, there is only God to answer those questions. At the end of everything, at the beginning of everything, there is God and only God. He is the alpha and the omega, the two Greek letters which start and stop the alphabet, the beginning and the end. He is the Final Answer beyond which we cannot go.

Because God is the absolute, because he is everything that is, we can never comprehend him. We can know God only in part, for we see through a glass darkly. St. Paul wondrously reminded us that we cannot know God fully. "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past tracing out."

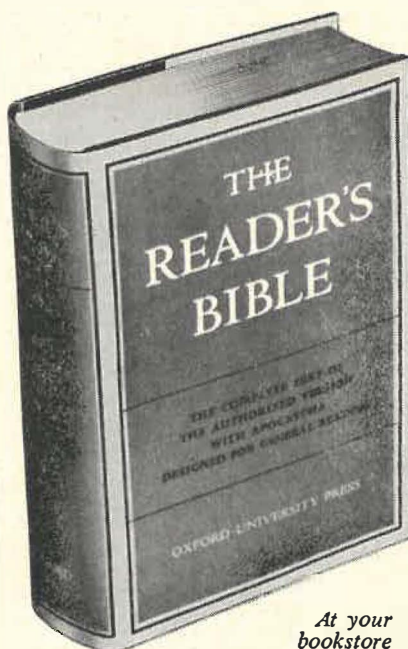
Although we cannot draw a circle of understanding around God, the Final Answer, we can know something about him. For he has revealed himself to men; he has told us enough about himself for our immediate satisfaction. In Christ, his Son our Lord, we find the complete revelation, but wherever truth is found God has revealed himself. Of ourselves we cannot know God. He reveals himself to us. But it takes initiative on our part to know and understand his revelation.

"I believe in one God. . . ." I do. The whole Church says these words. But they are personal. It is I who believes. I am speaking for myself. Christianity is personal, and we cannot make a commitment of faith for someone else. Here is one place where we must mind our own business. "I believe. . . ."

"I believe in one God, the Father Almighty. . . ." It was Jesus who re-

"The first genuinely readable Bible for the layman."

—Los Angeles Times



At your
bookstore

OXFORD UNIVERSITY PRESS
114 Fifth Ave., N. Y. 11

Publishers of Fine Books for over Four Centuries

"The whole of the King James Version, including the Apocrypha, is printed without editing and without illustrations, but unusually well printed. Large clear type and paper of good weight are used. Poetry is printed in the usual style of poetry. The result is a very beautiful book . . . Seldom has the King James Version been printed in such a distinguished edition."—*The Lutheran*

"The 'helps' are done in terms of the best modern scholarship and are really helpful . . . This superb edition in modern form will be a new incentive to reading the Bible."

—*Christian Century*

"This book was designed to be a 'layman's Bible.' It achieves this purpose without question and ought to be one of the most widely read editions ever published."

—*The Witness*

A limited number of copies of the India Paper edition are now available. \$10.00. Regular edition. \$6.50

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to *clergy, lay officials and active lay workers* of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programing and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N. Y.



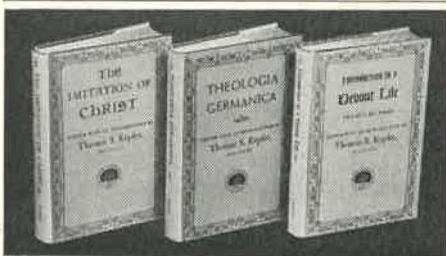
ON
FILM
RENTALS

with
**Cathedral's
ECONOMY
PLAN**

Ask for **SPECIAL Film Order Blank** showing actual dollars saved and complete information from your book store,

or
Cathedral Films

140 N. Hollywood Way,
Burbank, Calif.



Lenten reading and Easter gifts from the greatest religious writers.

**WORLD
DEVOTIONAL
CLASSICS**

edited by **THOMAS S. KEPLER, Ph.D., S.T.D., D.D.**

These are the first three volumes in a new series presenting the greatest religious literary works of all time. Their tasteful, uniform format unites the beauty and dignity of devotion—semi-limp bindings, convenient pocket size for pocket, purse or bedside table.

**THE IMITATION OF CHRIST
THEOLOGIA GERMANICA
INTRODUCTION TO A DEVOUT LIFE**

At your bookseller now, each only \$1.50

THE WORLD PUBLISHING CO.
Cleveland and New York

vealed this family relationship. God is our Father and every man our brother. God is compassionate. "Like as a father pitieth his children, so the Lord looks mercifully upon us." Whatever life brings in the way of joys and tragedies, I believe that God is my Father, that he is my strong arm and my defense. Nothing in this world or out of it can really hurt or harm me because his love is so all-embracing. The world in which we live is in the making. God is continually revealing himself. The tragedies of this life are the inevitable results of an incomplete world. We cannot understand most of them, but beyond the tragedy, and using it for good, is God.

"I believe in one God the Father Almighty, Maker of heaven and earth. . . ."

God is the creator of all things; He is the maker of everything that is. He is the beginning as well as the end.

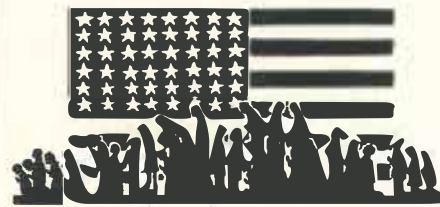
IN THE THICK OF ACTION

God is the living creator. Creativeness is basic to his nature. God speaks a language of action. The Bible, which is God's Book wherein he reveals himself, is a book of action. The Old Testament is concerned with how God created a world, how God created a nation, Israel, how God cared for that nation, how by the hand of Moses He gave it a law, which is still valid today.

The story the Old Testament tells is of a God who shared the fortunes of His people, who prodded and rejoiced, who cajoled, threatened, and loved. God in the Old Testament is right in the thick of action. He is alive, living. The Old Testament is a nation's record of the acts of God. On every page God is alive, breathing, moving, acting.

The New Testament is the world's record of the saving act of God. In the Person of his Son, God came to earth to reconcile man, the sinful creature, to God, the Holy One. God is the God of action. God is known to us by his acts. And so are we known to him — by our acts. By our fruits, God knows us. By what we do, he judges us.

"I believe in one God the Father Almighty, Maker of Heaven and earth. . . ." But we can say those words a thousand and one times and not believe. Our belief is real only if it is belief in action. Do we really believe in God? If we believe in him we cannot help but act as though we do. God is a God of action, and those who believe in him must act in accord with this belief.



This beautifully designed Visiting Communion Set made of sterling silver, with crystal mounted Cruet, forms a most welcome gift for church or clergyman. Price of 5 pieces, complete with Case, \$95.00

Prices subject to change without notice

WRITE FOR ILLUSTRATED
ECCLESIASTICAL BROCHURE
GIVING PRICES

Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831



**HYMN
BOARD
CARDS**

PRINTED on excellent quality card-board. White figures on black cards. Plain legible block letters.

NUMERALS in sets of 10 . . . \$7.50 per set
SEASON CARDS, set of 33 cards all church seasons including Hymns, Psal, Day, Pro, Rec, etc. . . . \$7.50 per set
(individual cards 50c each)

SUPPLEMENTARY CARDS for all saints days, set consisting of 33 cards . . . \$7.50 per set
(individual cards 50c each)

All cards trimmed to fit any hymn board. Complete outfit consisting of 10 sets of numbers, all seasons and supplementary cards, 166 cards in all . . . \$18.50

We also offer
**STAINED GLASS WINDOWS
BRASS WOODWORK
BRONZE TABLETS
FABRICS and HANGINGS**
Ask for new catalog

R. Geissler, Inc.

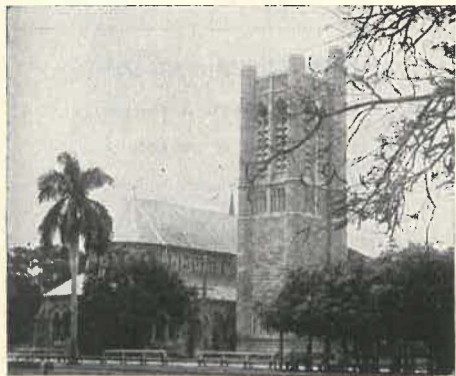
Est. 1877
23-08 38th Ave., Long Island City 1, N. Y.

DIOCESAN

HONOLULU—The effort to bring the Church to Hawaii was almost as tedious as the Islands' 98-year-old struggle for statehood. The movement to establish the Church reached a climax in 1862 when Honolulu's first bishop, the Rt. Rev. Thomas Nettleship Staley, arrived on the islands. That was, by the records, 83 years after the first service from the Book of Common Prayer was held in Hawaii.

As Churchmen gathered in Honolulu to celebrate the 90th anniversary of the Anglican Communion and the 50th anniversary of the transfer of that work to the American Episcopal Church, the people of Hawaii took note of the remarkable development of the Church there in the last several years.

It was two years after Pearl Harbor that the Rt. Rev. Harry S. Kennedy became bishop of the missionary district



HONOLULU: St. Andrew's Cathedral.

of Honolulu. He was 42 years old at the time and had 17 years of experience in the ministry behind him. His eight years in the episcopate have been fruitful ones for the district. The communicant strength (7,405) has doubled as have the number of parishes. There has been an abundance of building including a dozen rectories, a dozen parish halls, and an assortment of new churches, youth centers, and other buildings, and as well as extensive renovating and modernizing. Each day 3000 children attend three diocesan schools and 15 parochial schools. Hawaii Episcopal Academy was established in 1949.

Bishop Kennedy's jurisdiction includes the Hawaiian Islands, the American Islands of Samoa, and Guam, Midway, Wake Islands, and Okinawa.

The total area of the eight Hawaiian Islands *Time* figured out, in its February 18th issue, is about a third larger than Connecticut. But, the *Time* article said:

"The workable lands are mere fringes running from the sea steeply to the rugged, volcanic mountains. Thus, for agricultural purposes, Hawaii is about the size of a small Ohio county. This 'county' produces about \$230 million a year, mostly from



A New Offer In Choir Vestments

✓ READY-MADE

✓ STOCK SIZES

✓ IMMEDIATE DELIVERY

at

MOREHOUSE-GORHAM CO.

Heretofore we have handled only choir cassocks and cottas custom-made to the individual measurements. These are still available to the customer who orders in advance and can allow four to five weeks for delivery.

Now, for the customer who must have quick delivery and who can be fitted with a stock size vestment, we offer Poplin Cassocks (men only) and Broadcloth Cottas (men and women) of top quality fabric, expertly tailored in the same workrooms in which our regular custom-made vestments are produced. Because these garments are made in advance, in quantity production, we can make them for less, and can offer them to you at a substantial saving.

In ordering, please state chest measure and desired length of each garment.

CASSOCKS

Sample Size And Price Scale

CHEST	LENGTH	BLACK	RED
28	40	\$ 8.00	\$ 8.50
30	44	8.40	8.80
32	48	9.25	9.80
34	52	10.40	11.15
36	56	11.90	12.65
38	58	12.50	13.30
40	62	14.60	15.80

COTTAS

CHEST	LENGTH	SQUARE	GATHERED
		YOKE	ROUND YOKE
30	23	\$ 5.25	\$ 5.35
34	25	5.75	5.90
36	26	6.00	6.30
38	27	6.25	6.65
40	28	6.75	7.15

14 East 41st Street
New York 17, N. Y.

Morehouse-Gorham Co.

29 East Madison Street
Chicago 2, Ill.

CHURCH SCHOOL SUPPLIES

We carry a complete line of workbooks and other Church School and parish supplies, as well as religious books of all publishers, and we give you prompt service. Write us your needs.

CHURCH BOOK SHOP GRACE H. OSBORN

83 McAllister Street, San Francisco 2, California

MEMORIAL TABLETS



IN BRONZE and BRASS

Send for illustrated brochure No. LCIM

RELIEF • INCISED • ENAMEL

F. OSBORNE & CO., LTD.

117 GOWER ST., LONDON WC 1 ENGLAND

When writing to Advertisers please mention
THE LIVING CHURCH

DIOCESAN

the big sugar and pineapple crops. . . . But the income from all agriculture is still far less than the island's annual bill of imported goods from the mainland. In early 1950, there was a flare-up of unemployment, but the Korean war brought a return of military activity, jobs for about 28,000 Hawaiian civilians, and a new warlike boom. But still the gap is ominous, and Hawaii's planners try to fill it with tourists. . . . Whether the gap is closed or not, the patterns of the new Hawaiian mosaic are not likely to be altered for the worse. The changes [breakdown of economic monopoly, adjustments of racial and linguistic minorities, etc.] that have taken place in the swift decade have as much to do with the heart and spirit as with economics. Struggle ill becomes an island paradise."

In his message of greeting for the Church's anniversary celebration Bishop Kennedy said, "God has called us to live and work in these islands where the population is growing and where we hold a strategic place as the threshold of the Pacific."

Although there are no records to prove it, it is almost a certain fact that the first of all Christian services in the Hawaiian Islands were read from the Book of Common Prayer of the Church of England during the two weeks which Captain James Cook's two ships spent in Hawaiian waters.

The first Christian services for which there are records took place in 1779 and were also from the Prayer Book. One of them was a burial service said over Captain Cook's bones which had been recovered from the natives.

Not until 83 years later, however, after waiting out a period of Anglican missionary inactivity, clergy shortages, and negotiations, did the Church officially come to Hawaii. Actually it was there all along in Prayer Book services on board ship and on shore.

In 1858 King Kamehameha and his partly English queen, Emma, headed a movement for founding an Anglican Church on the Islands. It is almost certain that Kamehameha translated a good portion of the Prayer Book into Hawaiian. Bishop Horatio Potter of New York was in England in 1860 with Bishop William Ingraham Kip of California and they joined in seconding the wishes of Kamehameha and Emma. On December 15, 1861, Bishop Staley was consecrated. And on August 17, 1862, the bishop sailed from England.

The second bishop of Honolulu was the Rt. Rev. Alfred Willis and it was during his episcopate, in 1902, that the Church was transferred to American jurisdiction and became the missionary district of Honolulu. And during Bishop Willis's episcopate St. Andrew's Cathedral was built.

The first American bishop of Honolulu was the Rt. Rev. Henry Bond



Visiting Communion Set
in sterling silver . . . beautifully fashioned, exquisitely proportioned. Nine pieces in a velvet-lined leather case. \$137.50.

BLACK, STARR & GORHAM
FIFTH AVE. AT 48TH ST., NEW YORK 19, N. Y.

Send for our quotation and suggested designs for railing, porch columns, folding gates, fence and entrance gates to beautify and protect your home, school or church at low cost. Send dimensions.

**CINCINNATI
IRON FENCE CO.**

INCORPORATED
2113 FLORENCE AVE., CIN. 6, OHIO

Designers-Crafters
of Ornamental Ironwork,
Fencing and Gates.

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National
CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

Church Groups RAISE MONEY Easily!



Sell these handsome 10-inch PICTORIAL PLATES, each having a beautiful reproduction of an artist's drawing of YOUR OWN CHURCH permanently baked on. The resale price is low.

Free illustrated literature and prices are yours without obligation.

Write today for folder H.

EDWARDS CHINA & GLASSWARE CO.
2118 N. CHARLES ST. • BALTIMORE 18, MD.

BOOKS FROM ENGLAND

- W. E. Barnes (Edited). *A Companion to Biblical Studies*. \$5.92
- H. N. Bate. *A Guide to the Epistles of St. Paul*. 92c
- F. F. Bruce. *The Books and the Parchments*, \$1.85; *The Acts of the Apostles (Greek) with Commentary*, \$3.68
- C. J. Cadoux. *The Life of Jesus*. 25c
- S. L. Cazier. *Bible and Spade*. \$1.14
- F. B. Clogg. *An Introduction to the New Testament*. \$1.28
- G. Dalman. *Sacred Sites and Ways*. \$1.93
- C. H. Dodd. *The Parables of the Kingdom*, \$1.28; *The Authority of the Bible*, \$1.93; *About the Gospels*, 57c; *The Apostolic Preaching and Its Developments*, 92c; *The Bible To-day*, \$1.50; *The Epistle to the Romans*, \$1.87; *The Johannine Epistles*, \$1.87

The above books are NEW and post free. Payment by International Money Order. (Checks, include 7c extra).

Send for lists of new and used books, many at less than 50c.

IAN MICHELL, 29 LOWER BROOK ST.,
IPSWICH, ENGLAND

STAINED GLASS

Bronze Tablets
Brass Altar Ware
Furnishings of
Metal and Wood

SINCE 1869

**THE PAYNE-SPIERS
STUDIOS, INC.**

124-24 EAST 15TH STREET, PATERSON 4, N. J.

VESPERS OF THE DEAD

For Public or Private Devotions
5c each \$4.00 per 100

THE GUILD OF ALL SOULS

The Rev. Franklin Joiner, D.D., Superior
2013 Apple Tree St. Philadelphia 3, Pa.

DIOCESAN

Restarick. His democratic attitude improved relations among Hawaiian Churchpeople and between the community and the Church.

The last of the Hawaiian royalty, Prince Jonah Kuhio Kalaniana'ole, Hawaii's second representative to Congress, died during the next episcopate, that of the Rt. Rev. John D. LaMothe.

Bishop Littell, Bishop Kennedy's predecessor, retired in 1942. Before his election to the episcopate he had spent 30 years in the mission field in China. During his episcopate he led the development of Honolulu's Chinese, Japanese, and Korean missions. And under him the Church in Hawaii survived the initial impact of the war.

NEW YORK—The Rev. James A. Pike was installed as dean of the Cathedral of St. John the Divine on February 16th, with a beautiful and impressive service, before a congregation of 3,000. In the two processions were the choirs of the Cathedral, the choir and religious staff of Columbia University (where Dean Pike had been chaplain), the departments of religion of Columbia University and Barnard College, religious and civic dignitaries, officials of the diocese of New York, trustees of the Cathedral, Bishop Gilbert, who is an honorary canon, the three canons, the clergy of the diocese of New York, Bishop Boynton, Suffragan of New York, and Bishop Donegan of New York. When Bishop Donegan was seated, the dean-designate was presented to him by the canons and a trustee of the Cathedral.

OKLAHOMA—Relating every isolated Churchman in Oklahoma to a nearby parish or mission is a project which was recommended at the recent diocesan convention. Each congregation was asked to assume a definite area of responsibility, with laymen leading the work of calling and organizing new Woman's Auxiliary groups.

Bishop Casady, the diocesan, said Oklahoma had completed a long period of consolidation and is now entering a phase of expansion into smaller communities.

Convention granted parochial status to St. Luke's, Chickasha, St. John's, Norman, and St. Thomas', Pawhuska, bringing the total number of parishes to 21, as compared with 12 five years ago. Another indication of expansion last year was the election of Bishop Powell as coadjutor. And the laymen of western Oklahoma have organized themselves to help expand the Church's program in that area, and several new Church schools have opened during the year. Grace Church, Anadarko, the first congregation in Oklahoma, was reorganized after 30 years of inactivity and admitted as an organized mission. Several congre-

If it's a HARPER PRAYER BOOK you can be sure it's the BEST because it features



Ask to see
HARPER PRAYER BOOKS
On sale at leading
booksellers everywhere

Craftsmen Bindings

—attractive and durable.

Color-fast Leathers

—will not fade or rub off.

"Micropake" India Paper

—finest India paper made in America (used in all small and medium-size Harper India paper editions).

Flextex Edgeling

—amazing new method of giving paper-lined books a deluxe appearance.

Gift-Pak Boxes

—three-piece box that gives a handsome gift wrapping in blue and gold.

HARPER & BROTHERS, New York 16, N. Y.

UTILITY ANGLICAN CASSOCK

\$22.50



Suitable for all-year wear. Complete satisfaction is guaranteed.

This superior Rayon Faille Cassock has lined sleeves and full rayon lining to the waist. It is light weight and price includes a two piece cincture of same material. Tailored to perfection for durable wearing qualities. Made in traditional style in our own workshop by America's oldest Cassock makers.

COX SONS & VINING, Inc.

131 East 23rd Street, New York 10, N. Y.

FOR YOUR CONVENIENCE USE COUPON

COX SONS & VINING, INC.

Established 1837

133 East 23rd Street, New York 10, N. Y.

Please send _____ Anglican Cassock with cincture of same material.

Chest _____ Height _____ Collar Size _____
Sleeve Length _____

Name _____

Address _____

Town _____ State _____

LC March 2

MOWBRAYS

Church and Altar
Ornaments

Embroidery and
Needlework

Cassocks and Surplices

At favourable exchange rates

A. R. MOWBRAY & CO. LIMITED
28 MARGARET ST., LONDON, W.1
ENGLAND

AMERICAN & ENGLISH A CHURCH ART

BY PAYNE STUDIOS PATTERSON, N. J. BY J. WIPPELL & CO. LTD. EXETER, ENGLAND

STAINED GLASS
LIGHTING FIXTURES
CARVED WOODWORK
SILVER AND BRASS
AMERICAN ENGLISH
PEWS & TABLETS EMBROIDERIES

ADDRESS ALL INQUIRES TO
STUDIOS OF
GEORGE L. PAYNE
15 DUNDEE ST. PATTERSON 7 N. J.
CHURCH ARTSMEN FOR FIVE GENERATIONS

NASHOTAH SCHOLA CANTORUM RECORDS MISSA MARIALIS

(1940 Hymnal)
also

Propers and Evensong of The Feast of
the Purification. APRIL RELEASE.
Available at \$3.85, cash with order.
Check or Money Order payable to:

BISHOP KEMPER
MISSIONARY SOCIETY
NASHOTAH HOUSE, NASHOTAH, WIS.
MISSA De ANGELIS, 78 R.P.M.,
still available at \$2.50

Cloister Art Studios

ENGLEWOOD, NEW JERSEY
STAINED LEADED GLASS WINDOWS
Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical
craftsmanship is guaranteed.

We invite your inquiries.
Designs and Estimates on request.

When Writing Advertisers
Please Mention
THE LIVING CHURCH



GRACE CATHEDRAL PAINTING: *Begun by an unbeliever.*

gations completed building programs and others began them. And confirmations totaled 655, second-highest number in history.

Convention adopted a record-breaking budget of \$71,701 as compared with \$63,531 in 1951. National Council's request for an increased quota of \$19,478 (accepted quota in 1951 was \$17,213) was carefully discussed and then accepted.

ELECTIONS. General Convention deputies (clerical): E. H. Eckel, P. R. Palmer, R. C. Allen, T. O. Moehle; (lay): Rush Greenslade, C. M. McCrae, A. D. Cochran, H. H. Diamond. Standing committee (clerical): E. H. Eckel, H. A. Guiley, W. W. Davis; (lay): J. B. McClelland, C. M. Greenman, R. B. Gunning. Bishop and council: (clerical) E. H. Eckel, A. E. Persons, T. O. Moehle, R. T. Rauscher, M. E. McWilliams; (lay) C. M. McCrae, L. W. Dowd, T. D. Harris, W. S. Warner, Victor Thompson, Jr., J. B. McClelland, Howard Bozarth, J. J. Coates, A. G. C. Bierer, Boyd Gunning, R. S. McKee, R. U. Fry, G. A. Park, Joe Meibergen.

KANSAS—The Transfiguration.

Miss Marian Helwig, LIVING CHURCH correspondent for Kansas, is historiographer and registrar for the diocese, and Bishop Fenner's personal secretary. Around diocesan headquarters in Topeka she is, she says, "general handyman." Travel, both active and armchair, is one of her favorite hobbies. When traveling she likes to take a busman's holiday by visiting Anglican churches. There are many Lutheran pastors in Miss Helwig's ancestry, but she became a convert to Anglicanism after reading Bishop Wilson's "The Divine Commission." Here she tells of another conversion to Anglicanism and of the effect it has on visitors who stop at the Topeka Cathedral.

A few years ago a woman in Kansas attended a wedding in the chapel of Grace Cathedral, Topeka. She was not

an Episcopalian and had never been in the chapel before. During the service a painting, by the late George M. Stone, of the Transfiguration hanging over the altar caught her attention. She came back to the chapel often to study the painting. After a number of these visits

STAINED GLASS

WOOD-
WORK
METALS
MARBLE
LIGHTING
CHANCE

DECOR-
ATION
MOSAIC
AND ALL
CHURCH
CRAFTS

THE J. R. LAMBS...
TENAFLE, N. J.

The Manitowoc Church Furniture Co.

Designers — Craftsmen

PEWS

Tracery and Carving

Dept. Q

WAUKESHA

WISCONSIN



VESTMENTS

For Clergy and Choir
Clerical Clothing—Church Hang-
ings—Ornaments and Materials.

Catalog Free.

THE C. E. WARD CO.
NEW LONDON, OHIO

LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE., NEW YORK CITY

she decided to join an inquirers class and soon afterwards came into the Church.

Since the picture of the Transfiguration was first painted in 1918 and hung in the cathedral chapel it has inspired a number of conversions.

The painting dominates the chapel, and fills many casual visitors and travelers with a feeling of deep reverence.

The chapel was the gift of a pioneer doctor and his family, dedicated to the memory of his parents. It was planned that everything in the chapel was to be of exquisite quality—the stained glass windows, the sanctuary floor of marble and terrazo, and the woodwork and wainscoting of fine old black walnut. Then an artist was sought to paint an unusual and inspiring altar piece.

George M. Stone, a native of Topeka, was available, but he was known to be an outspoken unbeliever of strong convictions. While studying at the Sorbonne, he had come under the influence of the French School of Rationalism and had held staunchly to these beliefs into the years of his maturity and fame. When he was commissioned to do the painting, Grace Cathedral communicants shook their heads. But Mr. Stone was an artist of integrity and went about his research with thorough conscientiousness before starting the picture. He, the unbeliever, made a study of the New Testament and the meaning of the Transfiguration.

By the time the painting was completed, Mr. Stone came to the Bishop and told him he was ready for confirmation. That was in 1918 and Mr. Stone was 60 years old. He said that while he was painting the picture an indescribable feeling had come to him—a peace of mind that he had never known and a deep happiness. He had the conviction that the picture had almost painted itself—that he, his brushes, and colors were but the medium of expression of the Divine Spirit.

Mr. Stone was baptized and confirmed that same year. When he died on November 2, 1931, he was a member of the vestry of Grace Cathedral. A plaque has been inscribed to his memory in the cathedral.

When the present dean, the Very Rev. John W. Day, conducts visitors through the Cathedral, he points out many beautiful and interesting things—carvings by Alois Lang, brilliantly executed stained glass windows, and a stone under the cross on the altar dating back to 500 A.D. from the church founded by St. Aiden at Lindisfarne, England. Last of all, the dean takes the visitors into the chapel, and at the stop before the altar and the Transfiguration of Christ, tells the story of the painting and the strange transfiguration of the non-believer into a believer and a devoted Churchman.

The Episcopal College of the Southwest

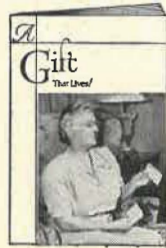
DANIEL BAKER COLLEGE

- Has now run for a year and three quarters. It has 165 students, fifteen of whom are studying for the Ministry, and seven who are women training for Church Work.
- Funds are urgently needed for decent salaries for a first-class Faculty—for the Library—for Scholarships for Students—for Survival!

Wilford O. Cross
President
Brownwood, Texas

ENJOY PEACE OF MIND

Through a Remarkable Annuity Plan That
Enables You To Give and Receive Richly



Send today for an interesting **free** booklet that tells how you may share in the great work of spreading the Gospel throughout the world—at the same time receiving a *safe, generous, assured, lifelong income*, beginning immediately. Today, sure, write THE AMERICAN BIBLE SOCIETY, Dept. LC 205 450 Park Avenue, New York 22, N. Y.

PALM for Palm Sunday ORDER EARLY

PALM SUNDAY, APRIL 6th

We Guarantee Absolute Satisfaction

100 Heads for.....	\$17.50
50 Heads for.....	11.00
25 Heads for.....	6.50
12 Heads for.....	3.75

All Good Lengths—36—48 inches

THE NIESSEN CO.
We are Pioneers in the Handling of Palm
256-70 S. 23rd St., Philadelphia 3, Pa.

MAGNIFICENT TONE | FINEST ACTION

Satisfaction Guaranteed...

that is what you receive when your choice is a WICKS. Here is GREAT pipe organ value!

**WICKS
ORGANS**

HIGHLAND * ILLINOIS

When Writing Advertisers Please Mention THE LIVING CHURCH

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector.
Box L Vicksburg, Miss.

Hannah More Academy

The Diocesan girls' school for Maryland. Grades 6-12. Boarding and Day. Accredited. College preparatory and general courses. Small group. Homelike atmosphere. Modern methods, aims, equipment. Music, art, speech. Riding and other sports. Cultural advantages of Baltimore and Washington. Established 1832. Catalog. Victor L. Cain, Headmaster, Reisterstown, Maryland

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

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

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC, KENOSHA, WIS.

Saint Mary's-in-the-Mountains

Founded 1886

A small Episcopal boarding school in the White Mountains, preparing girls for leading colleges. Ninth through twelfth grades. Emphasis upon art and music. Horseback riding, mountain climbing, skiing, tennis, other sports. Catalogue.

Mary Harley Jenks, M.A., Principal
LITTLETON NEW HAMPSHIRE

MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently renovated. Includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel
Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota.

Address: Director of Admissions.

Carleton College
Northfield Minnesota

DEATHS

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

Charles Lewis Gomph, Priest

The Rev. Dr. Charles Lewis Gomph, rector emeritus of Grace Church, Newark, N. J., died February 17th at St. Barnabas' Hospital, Newark, after a long illness.

For 36 years Fr. Gomph was rector of Grace Church. This was the longest rectorate in the history of the parish. He came to Grace Church in 1913, succeeding the Rev. Elliot White, and resigned in December, 1949, on the advice of his physicians, having collapsed during a service in January of that year.

Fr. Gomph was educated at Albany Academy, Amherst College, and the General Theological Seminary, which awarded him the degree of Doctor of Sacred Theology at a special ceremony in 1935.

In his seventh year at Grace Church, he declined a call to the larger parish of St. Mark's Church, Philadelphia. He was the Catholic Churchmen's choice for Bishop of Newark in 1932, but failed to be elected at the deadlocked special convention. For many years he was president of the Almshouse Missionary Society, which provides Sunday Services for the Ivy Hill Almshouse. Having been connected with the work of the Hospital of St. Barnabas for Women and Children for nearly 20 years, he was elected president of the Hospital in 1933 and held that office for 15 years.

In the diocese, Fr. Gomph's leadership was sought and obtained on all sides. Ten times a deputy to the General Convention, he was on the Finance and Advisory Board and its Budget Committee, the Cathedral Chapter, and first vice-president of the Church Mission of Help. He was a member of the

organ. In the first 24 years of his rectorate, the parish debt was reduced from \$120,000 to \$36,400. From December 1931 through 1933, 40 to 100 undernourished children were served hot lunches daily at Grace Church.

Fr. Gomph is survived by his sister, Miss Ida R. Gomph, with whom he made his home.

Paul Edwin Curtis

Paul Edwin Curtis, assistant manager of the Morehouse-Gorham Church Book Store, New York City, died suddenly on February 7th, on his way home. The Rev. Wilfred F. Penny, rector of St. Ignatius Church, New York, where Mr. Curtis was a vestryman and master of ceremonies, said, "The work that the Holy Spirit had begun in Paul will be continued and will be used by God for whatever purpose our Lord has for him. Paul was always a witness to the Faith of the Church as a whole, and especially in his own parish. In death, he is not silent: he still is a witness."

Paul Edwin Curtis was in his 30th year. He was the son of Charles and Virginia Curtis. Besides his parents, he is survived by two sisters and two brothers.

SCHOOLS

FOR BOYS



Founded 1858

A Christian community that works, plays, worships together. Shattuck men are trained to build a better world through loyalty to God and fellow man. Grades 9-12. ROTC. Summer School-Camp. Write for catalog.

The Rev. Sidney W. Goldsmith, Jr.
Rector and Headmaster
522 Shurway Hall Shattuck School
Faribault, Minnesota

CATHEDRAL CHOIR SCHOOL NEW YORK

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

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

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.



Commission on Revision of the Hymnal and of the House of Deputies Committee on the Prayer Book.

In 1938 when he completed a quarter of a century as rector, Grace Church vestry and parish organizations installed a stained glass window in the choir as a tribute to him. Many achievements marked his administration: redecoration of the interior of the Church, pointing of the masonry, erection of a new parish house and a new rectory, installation of new stations of the cross, and a new

CLASSIFIED

ALTAR BREAD

EXCELLENT QUALITY Wafers and Hosts. Sacramental Bread Company, 19 Lafayette Street, New Rochelle, New York. Telephone NEW Rochelle 6-0807.

BOOKS

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

STATIONS OF THE CROSS, Illustrated. Based upon Prayer Book. Approved Bishop Pennsylvania. \$2.25 dozen, postpaid. Remittance with order only. Rev. Wm. Alberts, 311 South Orange Street, Media, Pa.

BOOKS WANTED

LIBRARIES of religious books purchased. Get our offer—good prices paid. Baker Book House, Dept. LC, Grand Rapids 6, Mich.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Lending Library, of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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

LINENS AND VESTMENTS

CHURCH LINENS: For thirty years suppliers of fine Irish Linen, Transfers, Patterns and other items. Immediate deliveries. Samples free. Mary Fawcett Co., Box 325 L, Marblehead, Mass.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations, patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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

POSITIONS OFFERED

GENERAL STAFF NURSES: 144 bed hospital located in Southern Colorado near mountain resorts. 44 hour duty, liberal personnel policies including social security. For information write Director of Nurses, Parkview Episcopal Hospital, Pueblo, Colorado.

ASSISTANT MINISTER wanted—25-35 years, for a Church of about 1400 communicants, located in a deep South city of about 125,000 inhabitants. Very liberal allowance. Low Churchmanship. Work in part to be among young people. Reply Box J-663, The Living Church, Milwaukee 2, Wis.

ASSISTANT, under 35 years of age, for large Midwestern Parish. Special interest in Church School and youth work. Good salary, house, car allowance and utilities. Reply Box L-700, The Living Church, Milwaukee 2, Wis.

SUPPLY for July and August, New York City, Apartment, Salary, Low Church. Reply Box M-702, The Living Church, Milwaukee 2, Wis.

PRIEST FOR SUPPLY. Nothing offered but rectory, good fishing, friendly people, grand scenery. Be on furlough June, July, August. Write: The Rev. L. Russell Clapp, Box 770, Seward, Alaska.

CHANGES

Appointments Accepted

The Rev. Robert W. Bell, who formerly served Calvary Memorial Church, Saginaw, Mich., is now connected with the Duluth Associated Missions in Minnesota. Address: 5518 W. Eighth St.

The Rev. Darby Wood Betts, who has been assistant chaplain at Columbia University, will serve as acting chaplain during the Spring session. Address: Earl Hall, Columbia University, New York 27.

The Rev. W. Kirk Cresap, formerly rector of the Church of the Epiphany, Glenburn, Pa., will become rector of St. John's Church, Wilmington, N. C., on March 15th. Address: Third and Red Cross Sts.

The Rev. George W. R. MacCray, formerly on the staff of the Church of St. John the Baptist, Harrow, England, is now assistant to the executive director of the Presiding Bishop's Committee on Laymen's Work.

The Rev. Luman J. Morgan, formerly rector of St. Peter's Church, Smyrna, Del., will become rector of Christ Church, Tom's River, N. J., on March 17th.

The Rev. Nelson F. Parke, former rector of All Saints' Church, Brooklyn, is now associate rector of St. Philip's in the Hills, Tucson, Ariz. Address: St. Philip's Plaza, Route 6, Box 625, Tucson.

The Rev. W. Shelby Walthall, formerly vicar of St. Mark's Mission, Coleman, Tex., is now vicar of St. David's Church, Denton, Tex. (This is a new church organized in September.) Address: 2307 Bolivar St., Route 1, Denton.

Armed Forces

Chaplain (1st Lieut.) Charles L. Burgreen, formerly addressed at Riviera Beach, Fla., and at Fort Benning, Ga., is at present in Germany and may be addressed at HQ 2nd Bn., 8th Inf. Regt., AFO 39, c/o P. M., New York.

Chaplain (Major) James Richards, formerly addressed at the Chaplain School at Fort Slocum, N. Y., should not be addressed at Parks Air Force Base in Pleasanton, Calif. Because of a change in orders he is now addressed: 8510th Pilot Training Wing, Randolph AFB, Texas.

Changes of Address

The Rt. Rev. Donald H. Hallock, Bishop Coadjutor of Milwaukee, formerly addressed in Hinsdale, Ill., is now residing at 2514 E. Marion, Milwaukee 11.

The Rev. Gordon T. Charlton, Jr., who is serving St. Matthew's Church in Fairbanks, Alaska, reports that the Post Office will institute mail delivery service in the near future and that all publications addressed to him or to the church should bear both the box number 401 and the street address in Fairbanks: 1025 First Ave.

The Rev. Robert G. Elliott, who recently came to St. John's Church, Wayne, Mich., may be addressed at 3849 Newberry St.

The Rev. Peter Francis, dean of boys at the Ellsworth Unit of the St. Francis Boys' Home, may be addressed at Box 285, Ellsworth, Kans.

The Rev. R. E. Green, formerly addressed in New Haven, Conn., may now be addressed for all purposes at 20 Moulton St., Hamden 14, Conn.

The Rev. A. N. Keedwell, retired priest of the diocese of Pennsylvania, who has been addressed in Philadelphia, may now be addressed at 2635½ Central Ave., St. Petersburg, Fla.

Ordinations

Priests

Delaware: The Rev. H. Wiley Ralph was ordained priest on December 21st by Bishop Mc-

NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

CLASSIFIED

POSITIONS OFFERED (Cont'd.)

CASEWORKER: Graduate of an accredited professional school, for Family Service Department of a Church-sponsored, multiple-service agency; intake non-sectarian. Good personnel practices. Salary from \$3000 according to experience. Write Miss D. Milo Upjohn, Supervisor, Episcopal City Mission, 225 S. Third St., Philadelphia 6, Pa.

WANTED, May 1st. A Housekeeper for Rectory. Adults. Reply, St. Peter's Rectory, Rockland, Maine.

POSITIONS WANTED

CHURCH WOMAN, deaconess training, many years in foreign mission field, desires post in small mission parish or institution. Reply Box S-689, The Living Church, Milwaukee 2, Wis.

ORGANIST, female, B.M., 1941 Eastman School. Experienced liturgical and non-liturgical. Considerable school music choral directing experience. Reply Box B-701, The Living Church, Milwaukee 2, Wis.

PRIEST—37 years of age, unmarried, Prayer Book Churchman, highest references, desires work in the East. Will consider Parish, Mission or Assistantship. Reply Box E-695, The Living Church, Milwaukee 2, Wis.

PRIEST, Catholic, competent; desires Catholic parish. Minimum \$3600 and house. Reply Box H-703, The Living Church, Milwaukee 2, Wis.

LIKE TO COME TO FLORIDA? Prayer Book Churchman seeks larger work. Would like to exchange with someone wanting smaller place. Married. Energetic and alert. Good preacher. Successful with young people. Excellent references. Would accept call without exchange. Reply Box B-696, The Living Church, Milwaukee 2, Wis.

LIVE PRIEST, desires change, age 38, War Service Experience. Invites correspondence from Live Bishops and Vestries. Reply Box B-704, The Living Church, Milwaukee 2, Wis.

PRIEST, 36, family. Sound Churchman with unusual pastoral, administrative, and educational background. Community leader. Good preacher. Thoroughly Catholic-minded, yet sympathetic with and acceptable to conservative Prayer Book people. Helped present parish through financial and Churchmanship difficulties. Now seeks other opportunity, possibly with parochial school prospects. Would consider Rectorship of active, worship-centered, (not necessarily large) parish, headmastership of Church-related school, Diocesan director of religious education, etc. Present income exceeds \$5000, but considers good facilities and responsive people more important than salary. Now in East, will travel. Reply Box S-697, The Living Church, Milwaukee 2, Wis.

CANADIAN High School Principal, Churchman, age 40, M.A., B. Ed., seeks teaching or administrative position in Church School, or college for September. Reply Box Y-698, The Living Church, Milwaukee 2, Wis.

TEACHING POSITION in Church-related boys secondary school. Age 28; college major-history, political science, economics; graduate top Church preparatory school, Eastern university. Reply Box B-691, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CHANGES

Kinstry of Delaware at Christ Church, Delaware City, Del. Presenter, the Rev. E. S. Hallam; preacher, the Rev. H. L. Mayfield. To be vicar of Christ Church.

Massachusetts: The Rev. William Barclay Parsons, Jr., was ordained priest on September 24th in Holy Trinity Cathedral, Kyoto, Japan, by Bishop Sasaki of Kyoto, at the request of the Bishop of Massachusetts.

The Rev. Milton Saville was ordained priest on February 9th by Bishop Nash of Massachusetts at Grace Church, Medford, Mass., where the ordinand will continue to act as curate. Presenter, the Rev. Angus Dun, Jr.; preacher, the Rev. T. P. Ferris. Address: 168 High St.

Minnesota: The Rev. Homer C. Carrier was ordained priest on December 19th by Bishop Keeler of Minnesota at St. Clement's Church, St. Paul. Presenter, the Ven. D. L. Harris; preacher, the

Rev. G. F. Lewis. To be vicar of the missions at West Concord, Pine Island, Kasson, and Kenyon. Address: West Concord.

Deacons

Minnesota: William Robert Brushett was ordained deacon on January 22d by Bishop Keeler of Minnesota at St. John's Church, Eveleth. Presenter, the Rev. J. T. Boulet; preacher, the Rev. Douglas Henderson. To continue to be in charge of St. John's, Eveleth, and St. Mary's, Tower, Minn., where he has been a layreader. Address: Eveleth.

William Charles Wedge was ordained deacon on January 14th by Bishop Keeler of Minnesota at St. Andrew's Church, Waterville, Minn. Presenter, the Rev. V. E. Johnson; preacher, the Rev. Glenn Lewis. To continue in charge of the

missions at Waterville, Janesville, and Waseca, Minn. Address: Waterville.

Marriages

Sgt. Stephen William Hall of Philadelphia and Miss Janice Lowry of Indianapolis were married on November 3d at Christ Church, Indianapolis. Sgt. Hall, now in Germany with the 28th Division, is the son of the Rev. Dr. Percy G. Hall, executive secretary of the Armed Forces Division of the National Council.

The Rev. Robert D. Wright, rector of St. James' Church, Marshall, Minn., was married on January 19th to Miss Margaret M. Richardson of St. Paul, Minn.

Living Church Annual Corrections

St. Andrew's Church, Schroon Lake, N. Y., should be listed on page 133 as having 39 members, not 89.



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, COLORADO—

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

—WASHINGTON, D. C.—

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days
7 & 12 Noon; C Sat 5-6

—ATLANTA, GA.—

OUR SAVIOUR 1068 N. Highland Ave., N. E.
Sun Masses 7:30, 9:30, 11; B 8; Daily Mass Wed
& Fri 7, 10:30; others 7:30; C Sat 4

—CHICAGO, ILL.—

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

—EVANSTON, ILL.—

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; 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

—WAUKEGAN, ILL.—

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

—ATLANTIC CITY, N. J.—

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

—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, 11 MP, 1st Sun HC 11

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 Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 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; 1 J & 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., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning
Service & Ser, 4 Ev, Special Music; Weekdays:
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

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

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

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 INTERSESSION
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.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 1 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

—NEW YORK CITY—

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. Bernard C. Newman, v
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 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

—CINCINNATI, OHIO—

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

—COLUMBUS, OHIO—

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
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. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &
Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 &
4 to 5

—PITTSBURGH, PA.—

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7;
Int & B Fri 8; C Sat 8 & by appt

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15; Wed & HD 11

—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.—

ST. ANDREW'S 1833 Regent St.
Rev. Edward Patter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

—PARIS, FRANCE—

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