

# The Living Church

March 22, 1953

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**THE SADNESS OF THE MAN OF SORROWS**, who has taken upon Himself the sins of the world [*see page 4*].

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

P. 14: **Church on Powder Keg**



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### Spiritual Needs

IN READING the excellent article on "Four Spiritual Needs" by Bishop Conkling [L. C., February 8th], two thoughts occurred to me.

First, "The cultivation of the work and life of prayer," and the plea for open Churches. But what is there to attract our people from day to day in many of our Episcopal churches? We are creatures that need the outward and visible signs to assure us of the invisible and spiritual. I know from experience that where there is the Reserved Sacrament in the Tabernacle on the Altar, there you find the spirit of reverence, and people come to pray. . . .

The second thought that came to me was under the heading "Called to be Saints." Think! We repeat together the grand anthem of the Creed in which we say "I believe in the communion of the saints." But do we? In many of our Churches the minimum of saints' days as set forth by our Prayer Book are not observed. How then can we believe in the fellowship of the saints if we do not walk with them? They pray for us; are we willing to pray with them, and ask their intercessions? I often wish our American Prayer Book had continued the printing of the black letter saints as found in the English Prayer Book and set forth with Epistle and Gospel in a number of saints days in the Scottish Prayer Book. Saints' days are an incentive to holiness.

Thank God for a bishop like Bishop Conkling who can make us think.

(Rev.) S. J. HEDELUND.

Midland, Mich.

### Authority

IT SEEMS to me that the writer of the letter concerning "Authority," [L. C., December 28th], along with other well intentioned people, has completely lost the correct view of order. It seems to have been proven in history that nothing permanent has ever been accomplished without some sort of careful planning.

The House of Bishops in its statement on ecumenical gatherings has set the pace for all loyal churchmen. This statement may truly exceed the jurisdiction of that house since it may be legislating or rendering a decision which is beyond its powers, because such a decision would violate Catholic practice as laid down by the undivided Church. However, regardless of the legality of this statement in the light of Catholic practice, it is the only formula open to Episcopalians concerning joint services and any violation of this statement of the House of Bishops, the canons of the National Church or the Book of Common Prayer is disloyal, unchristian, and illegal.

Discipline in the spiritual life is a key note of the Christian life and fractiousness and self-assertiveness are the fruits of the sin of pride. Christians, who unthinkingly embrace schemes of union, brotherhood, or any other broad, hazy, nebulous plans without working out the details in every part of the Christian life are undermining the faith and are promoters of secularism. The discipline of this Church does not allow such schemes as the Indian Hill union, and to tolerate such a plan would be to

destroy all order and create confusion, making it harder than ever for Christians to achieve unity in the future, since the Episcopal Church would be only numerous individuals each thinking that his personal opinions, no matter how ill founded, constitute the Church and its teachings.

Authority in the democratic sense is the only hope Christians have of coming to an understanding, yet Mr. Hawkins seems to look at democratic procedure and order as "17th Century counter-Reformation speciousness." If this statement is true concerning the representative system of the Episcopal Church, then all authority including that of the Holy Spirit must be rejected in favor of personal whims and a religion suitable for each individual personality regardless of the inherent truth of such a religion.

The result of this alternative to authority would be to create as many different sects as there are people and make unity farther away than ever.

ARTHUR EVERETT WOOLLEY,  
President, Queens College  
Canterbury Club.

Queens Village, N. Y.

### A Disturbing Fact

THE editorial in *THE LIVING CHURCH* for January 18th points to what you rightly call "a disturbing fact": For the first time since Church statistics have been reported, the ratio of communicants to the total population of the country has declined.

The editorial sums up in this fashion:

"What are the things that limit the Church's appeal to the masses of Americans? And are they things that have to do with the fundamentals of Church teachings or are they things we ought to dispense with when they stand in the way of conversion of souls to Christ and His Church? Why are there so many more Roman Catholics, Methodists, Baptists, and Lutherans than Episcopalians? What does this heterogenous assortment of churches have that we don't have?"

Well, for one thing, the Protestant churches have a common denominator in that people of Protestant background consider them interchangeable. They don't regard the Episcopal Church in the same way. Although the signboard says "Protestant Episcopal" they don't feel at home in a church where people say "I believe in the Holy Catholic Church."

What are the things that limit the Episcopal Church's appeal to the masses of Americans? A good, solid, down-to-earth question, one that certainly merits good, solid, down-to-earth answers, with no "shingling off into the fog." And while we are about it, let's see if we can't find out why the appeal of the Episcopal Church is so limited where Episcopalians are concerned.

There are a great many confirmed Episcopalians outside the Church. They realize that they are Episcopalians in name only but they don't let it bother them. You and I and everyone else who reads this letter know people like that. What brings about this impregnable and devastating indifference? Letters and articles which have ap-



LETTERS

peared in THE LIVING CHURCH provide some good, solid, down-to-earth answers.

In the June 15, 1952 issue a subscriber wrote to say that he was leaving the Episcopal Church because

"if the trumpet give an uncertain sound, who will gird himself for battle? . . . I am rather tired of explaining (even to myself) why Unitarians and Rabbis are invited to preach in our pulpits. . . . I am tired of trying to understand how ours can be a true Church when priests can be allowed to speak with impunity of their disbelief in the deity of our Lord. . . . I am dismayed that our seminaries are not supported and governed by a central authority, rather than by the offerings and endowments available through private sources; and that these seminaries may teach a diversified and contradicting and mutually-exclusive theology, one against another. . . . I must find in my Church a unified voice if I am to continue the practice of religion in an organized Christian body."

The subscriber did not leave the Episcopal Church after all, and we are happy about that, but all of us know, unhappily, that people have left the Church for the very reasons explained in his letter. And for every one who has gone over to another communion, how many have simply drifted off into the periphery of disinterest?

THE LIVING CHURCH for May 25, 1952, carried the text of an address by Governor Thomas E. Dewey of New York. The governor, a prominent Episcopalian, called his talk "Making the Church Known"—a title which is in itself a comment. In the address the governor said, in part:

"I do believe the work of the Church should be better known and its tremendous and growing contribution to our society should increasingly emphasize the vitality of the work among our people.

"One way of emphasizing this is to give greater attention to the diocese. Here is the center of Church authority and responsibility; here is the whole Church represented."

And then, although he referred specifically to a matter which does not concern us here, the governor said something which gives every sincere Episcopalian food for thought. This is what he said:

"It seems to me that a Church which has no adequate authority over its clergy is not an organized Church at all but an ineffectual organization of more or less like minded people."

Let's have that once more: "An ineffectual organization of more or less like minded people." If there should ever be a contest seeking a phrase to describe the Episcopal Church, this one wins hands down.

In that same May 25, 1952 issue of THE LIVING CHURCH Mr. Nestor O. Perala, of Greeley, Colo., wrote:

"The article in the April 12th issue of Collier's magazine about the Cathedral Choir School is very interesting but, like most other articles about our Church, is of no value in public relations. I can look back on dozens of such articles printed during the past ten years where the word 'Episcopal' is never once mentioned."

Mr. Charles E. Monaghan, a student at William and Mary College in Williams-

March 22, 1953



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burg, Va., in *THE LIVING CHURCH* for June 22, 1952, commented on both Governor Dewey's address and Mr. Perala's letter:

"[they] point up what seems to me to be one of the greatest weaknesses in the Episcopal Church: complacency. Certainly we have little to be complacent about when every other major Christian body far outstrips us in membership, evangelization, publicity and resourcefulness."

All of which adds up to one thing: The Episcopal Church's development appears to be seriously handicapped by its unwieldy structure—a network of self-contained units very loosely joined together—which makes it extremely difficult to foster *esprit de corps*. The *New Century Dictionary* defines *esprit de corps* this way:

"A sense of union and of common interests and responsibilities, as developed among a body of persons associated together."

That satisfying feeling of spiritual kinship is something we simply must achieve if we are to survive as a body—much less prosper—but we shall never attain it as long as we insist upon viewing the Episcopal Church in terms of a single parish. It just isn't possible to generate and maintain a sense of common interests among people within the confines of a parish church, because in terms of today's thinking even the largest parish represents a very small piece of the national scene. People think nationally and internationally. Yet there are congregations which smugly wall themselves off, and week after week the leaders of the parish bewail the lack of faith on the part of the backsliders. It isn't lack of faith at all. It's lack of interest. And if you are thinking that this is an irreverent way to speak of a church and its purpose permit me to quote a very well-known saying: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous but sinners to repentance." Let's face it—that's the way people are. You've got to interest them and you've got to make them proud to belong. To scold about faith and duty only alienates them.

What's a church for? To bring people to God through Christ. Statistics would indicate right now that the Episcopal Church, in failing to keep pace with the national population increase, is not accomplishing its purpose. With all of the effort that is being expended we simply are not getting through to the people. With all of our good intentions there is a serious deficiency in our appeal.

Why don't we then give the Church a chance—the Episcopal Church as an organization. Let's feast our minds on its glorious history, beginning with the ancient British Church and moving down through the ages to our own times. Let us then acquaint ourselves with the present-day structure of the Church, how it functions, who its leaders are. Let us learn all about our own diocese, its range of operations, its institutions. Let us get to know the Episcopalians, both past and present, prominent in the American scene. Let us by all means sponsor Episcopal organizations—the Girls' Friendly Society, the Order of St. Vincent, the Brotherhood of St. An-

drew. Every parish should have its own Boy Scouts and Girl Scouts. Most of all, let us promote the reading of Episcopal magazines and Episcopal books for the information they contain about this Church in which we profess membership.

I know that there are a lot of Episcopalians who are very well informed about the Church. After all, we do have many valued lay leaders. But we also have a great many communicants who are not aware of any Episcopal activities on a national scale. I taught three classes of ninth graders in Church School, and if I had asked these young people about the makeup of the Norwegian Parliament I couldn't have got blanker stares than when I began to question them in an effort to find out what they knew about the background and scope of the Episcopal Church. It was all news to them.

And we wonder sadly why we have such a great loss of communicants through drifting away, especially in the age group between 15 and 30, in the "Coming of age" period, as *THE LIVING CHURCH* for February 22 last says,

"when childish notions about God and religion are set aside and have to be replaced by adult ideas. . . . Let's assume that Christ's Church, like Christ Himself, ought to be able to bring 11 out of 12 disciples safely into port. . . . Let's suppose that one more out of the 12 will find his path to salvation in some other Christian communion because somehow we have failed to bring home to him all the resources the Church has to offer him. This is about as far as we dare to slip if we are to be faithful stewards of the mysteries of God."

If the Episcopal Church could hold 10 out of every 12 young people who have been confirmed it would never be compelled to present such appalling statistics as these: Number of confirmations between 1927 and 1951—1,781,159; total number of communicants as of 1951—1,742,188.

As you say, somehow we have failed to bring home all the resources the Church has to offer. But then—how many parishes are really trying?

RICHARD G. BLAUVELT,  
Letter-carrier.

River Edge, N. J.

#### Editor's Comment:

We have made this colossal exception to our rule that letters must not ordinarily exceed more than 300 words because it seems to us to sum up the findings of a "meeting" in our columns over the past year—a meeting in which the speakers included Governor Dewey of New York, an anonymous discouraged layman, a college student from Virginia, a layman from Colorado, the editor, and now Mr. Blauvelt. This appeals to us as a striking example of the contribution of *THE LIVING CHURCH* as a forum for Churchwide discussion of Church problems; and we believe that Mr. Blauvelt is right in blaming a narrowly parochial outlook and a low *esprit de corps* for the Church's poor record in the past decade.

## RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

### RESURRECTED CHRIST\*

Sandro Botticelli

(Florentine, 1444-1510)

ALESSANDRO FILIPEPI, nicknamed Botticelli, grew up under the patronage of the Medici family which had made Florence the center of Italian art in the 15th century. He had adorned the city's churches and palaces with his much admired Madonnas and saints, yet his greatest triumphs came with frankly sensuous compositions such as the famous "Spring" and "Birth of Venus."

Later in life Botticelli bitterly repented the worldly spirit of these mythological paintings. He was deeply stirred by the preaching of the fiery Savonarola, and when this fearless man of God was publicly burned at the stake, Botticelli could not return to his earlier subjects. His art became fervently spiritual, with intensely tragic undertones. Finally he gave up painting altogether and spent his remaining years in rarely broken seclusion.

The "Resurrected Christ" in the Detroit Museum is a work of his late phase. While other artists try to show us the glory of the Easter morning, Botticelli wants us to think rather of the Passion, and the Cross. His Christ has the sadness of the Man of Sorrows who has taken upon Himself the sins of the world, tempered by the outgoing love that shows in the half-open mouth and the hand raised in benediction. Still overshadowed by the darkness through which He has passed, His features indelibly signed by the agonies He has endured, Christ yet thinks only of those for whose sake He suffered. As we contemplate the tender and elegiac beauty of this Christ, we share the anguish of Christina Rossetti's haunting question:

"My God, to die: how did'st Thou  
bear to die  
That long slow death in weariness  
and pain?"

\*Photo courtesy Detroit Institute of Arts.

#### The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making *THE LIVING CHURCH* a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

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Helen B. John . . . . .	8.00
Mrs. William C. Perkins . . . . .	1.00

\$1,498.00

*The Living Church*



# The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, 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.

News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

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### March

- 22. 5th (Passion) Sunday in Lent.
- 25. Annunciation (fast).
- 29. Palm Sunday.
- 30. Monday before Easter.
- 31. Tuesday before Easter.

### April

- 1. Wednesday before Easter.
- 2. Maundy Thursday.
- 3. Good Friday.
- 4. Easter Even.
- 5. Easter Day.
- 6. Easter Monday.
- 7. Easter Tuesday.
- 8. Southern Brazil convocation, to 12th.
- 10. Eastern Oregon convocation, to 12th.
- 12. 1st Sunday after Easter. Nevada convocation.
- 13. Oregon convention, to 14th.
- 14. Georgia convention. Sacramento convention, to 15th.
- 15. Liberia convocation.
- 18. Spokane convocation, to 19th.
- 19. 2d Sunday after Easter. Kansas convention, to 20th. Salina convocation, to 20th.

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.

# SORTS AND CONDITIONS

HUNTING AND FISHING don't get much attention in Church magazines. In fact, the idea of drawing a bead on some bright-eyed woodland creature is quite widely considered a little less than Christian. However, C. S. Lewis in one of his novels is bold enough to describe some sinless beings on another planet who hunt and are hunted.

MOST OF US are not vegetarians. We recognize, in practical effect, man's place in the animal kingdom as one to whom other animals are food. While there might be something to be said for a world constructed along different lines, the natural world that we know is one in which life and death are partners.

THE SUNLIGHT "dies" by absorption into the grass, the grass is eaten by the steer, and the steer is eaten by us. In the water, the competition is equally fierce, if not more so. The daphnia eats the one-celled animal, the minnow eats the daphnia, the perch eats the minnow, the bass eats the perch, and we eat the bass.

AND, of course, the microscopic organisms have their innings when they go to work on us.

CHRISTIANITY is very firm on the point that mankind is not supposed to prey on mankind; but it does not deny us our place in nature. It is a mistake to think that our aggressive impulses are wicked in themselves. Our place in the complex cycle of life and death and life is one for which not only our minds but our emotions are fearfully and wonderfully fashioned by God.

IN OUR NATURAL warfare, we call upon the doctor to help us when someone is sick. Within the family, it seems that everybody except the sick person wants the doctor to be called. The sick one figures either (1) that he is not sick enough to be told by the doctor that he has to stay in bed; or (2) that he is so awfully sick that he is happier not knowing the gruesome details. Then, when the sick person gets well, and one of the well ones gets sick, the enthusiasm for the medical profession changes accordingly.

THE WOUNDED BEAR withdraws into a cave to suffer in silence while a warfare rages in his members between his body and blood and the invading armies of pathogens. Wise doctors recognize that, in treating human patients, all they can do is lend some support to the side of life in a similar invisible warfare. The purposeful human mind can harm more easily than it can help. But, amazingly enough, life does surge forward, and bears and men grow to adulthood and reproduce their kind. The mere fact that the human mind can plan and execute destruction more efficiently than construction does not mean that the cards are stacked on the side of destruction. It only means that other purposes besides man's are at work in nature, a powerful lifeward thrust that is neither greatly helped nor greatly hindered by human devisings.

THE 100% AMERICAN male is very much in tune with that lifeward thrust of nature. Our physical inheritance may be from Europe, but our souls come from America — from the Indians. Just how the girls have tricked us into building cities and wearing business suits is something of a mystery. An Indian in a tuxedo has suffered the ultimate indignity. And most of us work for 50 weeks waiting for that week when the woods close around us, the waters silently part for us, the smoke smells of wood instead of coal and petroleum, and all the wrinkles and kinks in our minds and hearts magically smooth themselves out.

THEY say that formerly, among some tribes, when an Indian killed a bear he made a nice speech to the corpse, explaining that he regretted the necessity of borrowing the bear's flesh and skin, and wishing his worthy opponent a comfortable journey to the happy hunting ground. While the hunting manners of the white American are not this formal, it is still true that there is a high, unselfish courtesy between hunter and hunted, a unity in that world in which life and death are two sides of the same shield. It may be more civilized to get your meat and fish from the butcher, but you have more respect for it, and a franker recognition of the fact that man is a part of the ceaseless struggle of nature, if once in a while the main course on your table is the result of your own craft and power.

COMING BACK to that wounded bear—his worthy opponent, the hunter, is spiritually akin to him in the feeling that help and healing must come from within rather than from without. The average American male is often a little appalled by the "dog-goodish" aspects of religion; and the more aware he is that his spiritual health is not what it ought to be, the more likely he is to withdraw from the Church and Church activities. You have to be a saint, he thinks, to compete in that league; or, you have to be healthy to tramp around in that forest.

IT IS TRUE that the lifeward thrust within man, in things spiritual as well as material, comes from the body and the blood; from the Body and Blood of Christ, into whose great body, the Church, we have been incorporated by our Baptism. Souls, like bodies, grow and are healed from the inside out. It is in silence, not in talk, in life, not in activities, that supernature makes men into the greater men God intends them to be.

BUT it is also true that when we fight hardest against calling the doctor, we need him most; and that Confession and pastoral counselling are the specific skills our clergy have learned to help the forces of spiritual growth within us overcome the forces of decay. In spite of our week in the woods, we are glad to get back to civilization; and being men, not bears, we have resources among our fellowmen that we ought to use.

Peter Day.



## NEWS FRONTS

## NCC Denounces Probe Methods

The National Council of Churches has denounced "certain methods" of Congressional investigations of Communism and authorized a committee to guard American freedom against both Communist infiltration and "wrong methods of meeting that infiltration."

This action was taken by the NCC's most recent bi-monthly General Board meeting, and was reported by wire services and the *New York Times*.

The Board's statement was supported in debate by Presiding Bishop Sherrill, Churchman Charles P. Taft, and Methodist Bishop G. Bromly Oxnam, president of the World Council.

The *Times* story said:

"The statement by the NCC conceded the right of Congress to investigate, the need to discover and punish conspirators seeking violent overthrow of the government, and the responsibility of educational trustees and boards to deal with subversives in their institutions.

"But it protested against 'abuse' of the investigative function, and against destruction of confidence in educational institutions 'through unsubstantiated charges and blanket indictments.' It also demanded that witnesses be allowed to make 'uninterrupted' initial statements 'of reasonable length.'"

## Intention Denied

Leading members of the House Un-American Activities Committee have denied that the Committee had any intention of investigating Communist influence in the nation's churches. Committee members quickly disavowed a suggestion by their chairman, Rep. Harold H. Velde (R., Ill.), that such a probe was "entirely possible." They also denied that there was any evidence to warrant such an inquiry.

In an interview on a national radio network, Congressman Velde had declared that Communist influence had infiltrated American churches and that he believed there was "a field" for investigation there. [RNS]

## Sewanee Graduation Speakers

Bishop Phillips of Southwestern Virginia and Dr. Peyton N. Rhodes, president of Southwestern at Memphis, will

deliver the baccalaureate and commencement addresses, respectively, at the University of the South June 7th and 8th.

Dr. Rhodes will receive an honorary degree. Bishop Phillips received an honorary doctor of divinity degree from Sewanee in 1938, the year he became diocesan of Southwestern Virginia.

## Petition Signing

Clergy and laymen of the diocese of Albany have been urged by Bishop Barry, the diocesan, to be cautious in signing petitions, especially any in behalf of Julius and Ethel Rosenberg, convicted American atom spies. [RNS]

## Little Girls Singing

A former infantry lieutenant in the Imperial Japanese Army, who missed the Hiroshima atomic bomb because of a thread, is preparing to take final vows in the order of St. John the Evangelist at the Monastery in Cambridge, Mass., after which he will return to Japan to do missionary work.

Fr. Michael Haratani (formerly Lt. Yoshio Haratani) left Hiroshima barely two hours before the bomb was exploded in 1945 to get a sword to replace his old one, on which the cotton thread wrapping the handle had worn out. His story is told in two recent articles in the Providence *Evening Bulletin*.

Fr. Haratani is 34 years old. He is the son of a Buddhist and the grandson of a Buddhist priest. He had no religion of his own. His decision to do Christian work, he says, was not made because he was spared at Hiroshima. He attributes it largely to the way some little girls, trapped in their Christian mission school, died in the bombing singing hymns. He also observes that he needed help badly after his return to Hiroshima the day of the bombing, but didn't know where to turn for it.

After a week counting the dead in the bombed city, Lt. Haratani was seriously ill with radiation sickness. He was one of the fortunate sufferers who recovered, and after two years returned to St. Paul's University, Tokyo, where he had been a senior when he was drafted in 1943. There a friend, the Rev. Christopher Yazawa, answered a number of questions about Christianity that began

to occur to Lt. Haratani, who by then wanted to do work that was not self-centered. He entered the Oyama Monastery of the Order of St. John the Evangelist, and was baptized and confirmed. A few weeks ago he was ordained in Cambridge, Mass., by Bishop Burton of Nassau.

## Bishop of Melanesia Resigns

The Rt. Rev. Sidney Gething Caulton has resigned as Bishop of Melanesia, according to reports received by Religious News Service.

## EPISCOPATE

## Western Michigan Election

March 19th was the date set by the delegates to the 79th convention of the diocese of Western Michigan for the purpose of electing a bishop to succeed retiring Bishop Whittemore. Candidates recommended by committee were the Rev. Messrs. Wood B. Carper, Jr., rector of the Church of the Holy Spirit, Lake Forest, Ill.; Dudley B. McNeil, rector of St. James Church, Sault Ste. Marie, Mich.; and George R. Selway, rector of St. Paul's Church, Lansing, Mich.

## CONVENTION

## 1952 Surplus

The report of the Rev. Gardiner M. Day, general chairman of the Committee on Arrangements for the 1952 General Convention for the diocese of Massachusetts, to Bishop Nash of Massachusetts, revealed that the Convention closed its books with a surplus of \$7,580.10. As the money was given by the people of the diocese of Massachusetts to the diocese, it was felt that the bulk of the surplus should be returned to the diocese. A gift, however, of \$2,500 was presented to the treasurer of General Convention, and the residue of \$5,080.10 was returned to the diocese of Massachusetts.

The chairman's final report indicates that seven innovations were incorporated in the Convention program which are as follows:

"The plans for the 57th General Convention held in Boston, September 7th-19th, formulated by the Diocesan Committee on Arrangements, worked out far more

**TUNING IN** (Background information for new L.C. readers):  
<sup>1</sup>Fifth Sunday in Lent is commonly called "Passion Sunday" and the period between fifth Sunday and Easter, Passiontide. On Passion Sunday the Church begins to

more specifically to our Lord in the "passion" or suffering that He endured for mankind. For this reason it is the custom, from Passion Sunday on, to veil the ornaments in the church, including crosses.



satisfactorily than the Committee itself had dared to hope. The General Convention Fund given by members and friends of the diocese of Massachusetts amounted to \$65,779.45. After all bills were paid and a gift of \$2,500 presented to the treasurer of General Convention, a surplus of \$5,080.10 was returned to the diocese. Credit for this happy outcome is due to the marvelous coöperation of both the clergy and laity throughout the diocese—indeed upon the part of most of the clergy and laity in the entire province—to the conscientious work of the Arrangements Committee chairmen and subchairmen, and above all through the extremely able and economical administration on the part of the Convention Manager, the Rev. Alexander M. Rodger, rector of St. Elizabeth's Church,† Ridgewood, N. J., and the controller, Gerald Y. Hills of Winchester, Mass.

"Seven innovations were part of the 57th General Convention:

"(1) Opening Service.

"The holding of the Opening Service on the Sunday evening prior to the convening of the House of Bishops and the House of Deputies . . . meant that thousands of people who could not possibly have attend-

ed the service on a week day because of business obligations were able to participate in a most thrilling service, and for the first time in history, so far as we know, the auditorium in which the Opening Service was held was not only filled to capacity but was unable to provide for all who desired to attend.

"(2) Delegates to the Triennial in the Procession.

"For the first time in the history of General Convention, the official delegates to the Triennial Meeting of the Woman's Auxiliary marched in the procession at the Opening Service by invitation of the host diocese.

"(3) The Convention Devotional Service.

"So far as we know, this was the first Convention in which a devotional service was held as part of the regular session of the House of Deputies in the place where

the House of Deputies met, with the Bishops joining them for the service. That the services helped to raise the tone of the whole Convention is attested by the fact that this was one of the few Conventions in our memory in which there was at no time any acrimonious debate. . . .

"(4) The National Council Dinner.

"The family dinner of Episcopalians which was a brainchild of Robert D. Jordan, director of the Department of Promotion of the National Council, proved to be one of the happiest and most worthwhile evenings of the entire Convention.

"(5) Registration Fee.

"For the first time visitors were invited to pay a \$1 registration fee, receiving in return a Convention wallet which with the 17 items it contained was worth far more than the fee. While we estimate that there were between 15 and 20 thousand visitors during the Convention, more than 3,000 elected to register. . . .

"(6) Printed Directory of Names and Addresses.

"While the Secretary of the House of Deputies furnishes a printed list of the members of the House of Deputies, this

list does not include their Convention addresses. While it required considerable arduous last-minute work, the Convention office published a directory of all the bishops, deputies, delegates, and other official persons connected with Convention, with their Convention addresses. This was an enormous help, particularly in saving the Information and Registration Bureaus from having to look up and give out this information during the first days when the registration desk is busy with its main task.

Desks a host of time-consuming inquiries." The remainder of the report of the General Chairman deals with three recommendations suggested for the consideration of future Convention Committees based on the experience of this Convention.

The first is that, in order to avoid the situation experienced in 1952, when the ushers and the guards in the Boston Garden were unable to hold the reserved section in the face of the crowds who poured in, that either seats be reserved, or an individual ticket be designated for each seat.

RECEIVING LINE ORDEAL

The second recommendation is that the number of invitations to the Opening Reception be limited to those officially connected with the Convention and their families so that participation in the receiving line will not be such an ordeal for the Presiding Bishop and the guests of the Convention. It is suggested that perhaps another reception might be held at some appropriate time for Episcopalians in the local area.

The third recommendation is that an effort be made to have the "Ecumenical Mass Meeting" a more genuinely ecumenical gathering by inviting representatives of the leading Churches in the area where the Convention is held to be present and have some recognition of non-Episcopal Churches in the program.

Mr. Day paid tribute to the Rev. John C. Leffler, Chairman of the Committee on Arrangements for the 56th General Convention held in San Francisco in 1949, for the great helpfulness of the extensive report compiled by him. As this was a post war Convention and, consequently, the first normal Convention since 1940, Mr. Day pointed out that Mr. Leffler's fine report was really the "Bible" of the Massachusetts Committee.

TOWN AND COUNTRY

Roanridge Chapel

The Rev. C. Gresham Marmion, Jr., of Dallas, chairman of the Town and Country Division, reported that the chapel is now finished at Roanridge, Mo., and the main building up. Two houses on the property are completed. The Rev. Norman L. Foote is living in one of them, and the Rev. John H. Philbrick in the other.

Three conferences for clergy doing rural work are planned, led by members of the College of Preachers.† Many of the clergy who will attend these conferences took work at Roanridge.



DIOCESAN COMMITTEE ON ARRANGEMENTS\*  
There was more than \$7500 left.

VISITING CLERGY

"(7) Pulpit Assignments.

"A list of the 200 Churches which were having visiting clergymen in their pulpits was printed in pamphlet form. This also saved the Information and Registration

\*The Rev. Gardiner M. Day, front row, center.

TUNING IN: ¶The St. Elizabeth to whom some Anglican churches are dedicated is, presumably, the mother of St. John the Baptist, of whom we read in the first chapter of St. Luke's Gospel. Her feast day is November 5th. (Other canonized

saints named Elizabeth: St. Elizabeth of Schonauge, 12th cent.; St. Elizabeth of Portugal, 14th cent.; St. Elizabeth of Hungary, 13th cent.) ¶College of Preachers, Washington, D. C., offers brief refresher courses to clergy invited to attend.



## MISSIONARIES

### Appointments in the Mission Field

Bishop Bentley, vice president of National Council, announced the appointment of these missionaries:

Rowland J. Cox (to be made deacon in the spring) to Alaska; the Rev. Burtis M. Doughty and the Rev. Samuel N. McCain, Jr., to Honolulu; Dr. (Ph.D.) Erroll F. W. Rhodes to Japan; Elbert L. Alston, and Melwin J. Kenny to Liberia—the first for business administration work and the last as a teacher; Richard R. Over to the Philippines.

Five members of the senior class of the General Theological Seminary and one member of its tutorial staff have recently received appointments from the



GTS STUDENTS\*  
After graduation, into missionary fields.

National Council to the foreign mission field. These men plan to begin work after graduation and ordination in June:

The missionary district of the Philippine Islands will receive two G.T.S. graduates: the Rev. Maurice A. Garrison of the diocese of Colorado, fellow and tutor<sup>†</sup> at the seminary, and John C. Worrell, who headed the missionary society of the seminary during this session. To the Church's newest overseas mission, Okinawa, will go William A. Hio. Richard Sevier Miller will work under Bishop Gordon in Alaska. William C. Buck has been named to the understaffed missionary district of the Dominican Republic, now under the jurisdiction of Bishop Voegeli of Haiti. Fifth GTS man is Rowland Cox [mentioned above].

These missionaries are returning after furlough:

To Japan, Henry F. Budd, Gladys G.

Spencer, Gertrude Summers, and Sarah G. White; to Liberia, Catherine C. Barnaby, Edith Sloan, and Reed F. Stewart; to the Philippines, Deaconess Mary E. S. Dawson.

Retirements of three missionaries were announced:

The Rev. Walworth Tyng, Dr. Margaret Richey, and Miss Rachel Walker.

### Speaking Plans

National Council announces these missionary speaking plans:

The Rev. H. Ellsworth Chandlee, teacher in our seminary in Manila, is speaking to a series of district meetings in the diocese of Mississippi April 14th to 23d. During the month of March, Fr. Chandlee will be in the dioceses of Albany, Massachu-

sen will have further study in the Japanese language and then will be assigned to work in Hokkaido.

## POLISH CATHOLICS

### Bishop Scaife Delivers Tribute

It was incorrectly reported [L.C., March 8th] that the Presiding Bishop of the Episcopal Church was present at the funeral on February 21st for Bishop Hodur, prime bishop of the Polish National Catholic Church. Bishop Sherrill, who was unable to attend, was represented by Bishop Scaife of Western New York who made an address of tribute to Bishop Hodur.

## RADIO & TELEVISION

### Needed: Showmanship

Greater showmanship in religious broadcasting and telecasting to attract and hold the largest possible audience was urged at the annual meeting of the National Council of Churches' Broadcasting and Film Commission in New York recently.

Harold E. Fellows, president of the National Association of Radio and Television Broadcasters, warned his audience that "you are judged by your performance, not your intentions," when presenting a religious radio or television program. He pointed out that "often zeal and language frills succeed only in overwhelming when they were intended to convert."

At a panel discussion earlier the same day, a woman radio executive suggested that good entertainment or prominent personalities be used to attract listeners to a spiritual message.

Another speaker, Miss Doris Ann, supervisor of religious TV programs for NBC, suggested that religious personnel responsible for radio and television experiment with listener response to see which of three general formats brings the most favorable response—dramatic, documentary, or "preaching and singing."

Panel chairman George Crothers, director of religious broadcasts for the Columbia Broadcasting System, emphasized that the "sermon and religious music" type program appeals largely to Church people or to people who feel nostalgia for the Church.

Dr. Ronald Bridges, director of the Commission, announced that the Commission recently purchased the TV rights to the Cathedral film on Christ's crucifixion and resurrection, entitled "I Beheld His Glory," and aims for "saturation coverage" of the film on television

setts, New York, Long Island, Pennsylvania, Maryland, and Connecticut.

The Rev. Gale F. Miller, returned missionary from Liberia, is speaking to the Youngstown Regional Meetings in the diocese of Ohio, April 30th.

Deaconess Marion Brown from the Church of the Good Shepherd Mission, Fort Defiance, Ariz., is speaking to a series of district meetings in the diocese of Arkansas and Iowa April 7th to 20th.

The Rev. Seth C. Edwards, president of Cuttington College, Liberia, is on a speaking tour in the diocese of Erie.

### To Hokkaido

The Rev. Harry W. Hansen, newly appointed missionary to Japan, sailed from San Francisco recently. During the first few months in Japan Mr. Han-

\*From left: Messrs. Hio, Worrell, Miller, Garrison, Buck, and Cox.

**TUNING IN:** †Tutors at General Theological Seminary are usually young men recently graduated, who wish to devote themselves either for a time or indefinitely to the academic ministry. A few are picked each year from the senior class, to

undertake their duties the following fall. Supplementing the teaching given by instructors and professors, the work of tutors is mostly with individuals and small groups, allowing greater opportunity for discussion than is possible at lectures.



over the Easter weekend. He added that "I Beheld His Glory" is the first feature-length film the Commission has made available to TV stations.

It was revealed in the Commission's annual report that approximately 1,667 religious radio and television programs with an estimated time value of more than five million dollars were produced during 1952 by Churches working through the Commission.

## INTERCHURCH

### Insights and Steps

Are Americans willing to pay the price of world leadership?

What insights can the Churches give to national leaders whose decisions affect peace, justice, and freedom throughout the world?

What steps can the Churches and church-goers in this country take to prevent an attitude of moral isolation from the world community?

These are the questions which will confront representatives of Churches attending a series of workshops in world affairs to be held in various areas of the United States during the next few months. The regional workshops, which in most cases will consist of two-day forums and study group sessions, are being planned in preparation for the nation-wide Study Conference on the Churches and World Order, scheduled for Cleveland, Ohio, October 27th to 30th.

The national convention, first of its kind to be held since March, 1949, has been called to promote a better understanding of international issues in the light of Christian responsibility. It is sponsored by the Department of International Justice and Goodwill, National Council of the Churches.

### Asian Cry for Unity

A "Letter to the Member Churches" dealing with "Christian concerns in relation to the situation in Asia" was issued by the Central Committee of the World Council of Churches at its recent meeting in Lucknow, India. The chairman of the Drafting Committee was Bishop Dun of Washington.

Bishop Dun is an old hand at drafting ecumenical documents. He was chairman of a similar committee at the Third World Conference on Faith and Order last summer in Lund, Sweden, and was largely responsible for "A Word to the Churches" which came out of that meeting. As far back as the First Assembly of the World Council of Church-

es in Amsterdam in 1948, Bishop Dun had a large share in producing "The Message."

Two paragraphs from this most recent letter, prepared on Asian soil, are especially pertinent.

"No one can enter today into the Asian scene without realizing at every hand the urgency with which many Churches and Christian people are crying for unity. Where Christians find themselves as a small minority in the midst of vast communities of non-Christian peoples the call of God to all of us to seek for unity is powerfully reinforced by the demand and circumstances of the situation, and by their own task of witness.

"There are dangers in this very sense

The Rev. George McNeill Ray, curate, Cathedral Church of St. Luke, Orlando, Fla., reads the gospel at mass attended by Phillip Littleford, son of the Very Rev. Osborne R. Littleford, dean of the cathedral. Fr. Ray was ordained a priest on February 28th. The Belgian-made vestments he wears were an ordination gift of the cathedral chapter members.

Fr. Ray was confirmed by Bishop Louttit of South Florida in July, 1951 marking the end of a 14-year ministry in the Southern Baptist Church including the position of vacation minister to former President Harry S. Truman at a Key West, Fla., church. After confirmation Fr. Ray, who is 41, married, and father of two, attended Berkeley Divinity School.

clergymen, minus the deceased 31, which would place the present number as 66 above the 1952 figure."

## PEOPLE

### Potential Convert Robs Church

After presenting himself as a potential convert to the Rev. Dr. Harold S. Olafson, rector of St. Paul's Church, Flatbush, Brooklyn, N. Y., a young man calling himself George Shelley came back early one morning and confronted parish secretary Edith Storms with a pistol. He locked her in a closet and made off with money (between \$25 and \$50) from the church safe which she had just opened. The *New York Times*, in reporting the



of urgency which cannot be disregarded. Unity may sometimes be looked upon as a solution of all problems. It may be sought with due regard for truth in doctrine and soundness in order. But the Churches of the West are called to show great understanding and a readiness to give full freedom and continuing support to their brethren in the East."

## MINISTRY

### Increase in Negro Clergy

A release from National Council says:

"In the release on the January meeting of the Bi-Racial Committee at Seabury House, Conn. [L. C., February 1st], the statement 'in the past 10 years the number of Negro Clergy has increased by only 23' is not correct. In 1942 there were 173 Negro clergymen in the United States in the Episcopal Church. Of this number 31 have died in the last ten years. In 1952 there were 239. This is an increase of 97

robbery, said a police check turned up the fact that a young man answering the same description had visited St. Ann's Church, Brooklyn, and discussed his religious aspirations with the curate, the Rev. Roger Gray. Two women's purses had recently disappeared from St. Ann's. Mr. Shelly is described as being bushy haired, 26 to 28, and about 5' 11".

### Nurse of the Year

Churchwoman Jeanne McCausland, a registered nurse, is learning to communicate with one of her patients by drawing letters on the palm of his hand with her index finger. The patient, young G.I. Jimmy Schelick, of Washington, Mo., is a casualty of the Korean war, who is now blind, deaf, and an invalid. Miss McCausland is taking care of him at Brooke Hospital, San Antonio, Texas, where she was named "Nurse of the Year" in 1952.

**TUNING IN:** ¶The vestments worn by Fr. Ray are (1) alb (white linen, reaching almost to feet), (2) stole, symbol of ministerial authority (fringed ends reach almost to bottom of alb), (3) maniple (worn on left arm, end matches ends of

stole), (4) chasuble (enveloping vestment with cross outlined on front), and (5) amice (linen collar). Chasuble and maniple are worn only at Eucharist. Under chasuble at waist is girdle, a cord-like belt.



## RUSSIA

### Secular Funeral for "Almost-Priest"

The Moscow Radio announced that Patriarch Alexei of Moscow, head of the Russian Orthodox Church, and leaders of all denominations in the Soviet Union had issued a call for prayers for Joseph Stalin shortly before his death.

The Vatican Radio, according to Religious News Service, reported that during morning Mass in his private apartment, Pope Pius said: "Let us pray for the silent Church in Eastern Europe and China and the great persecutor who is now dead. May God be merciful on his soul." Earlier, a Vatican spokesman said the Pope had offered prayers for the Russian people and for the conversion of Joseph Stalin before his death.

There was no religious service in connection with the funeral of the dead dictator, who started out his adult life studying in a seminary for the priesthood.

## PANAMA

### Clergy Training

Local preparation of clergy, layreaders, and catechists was discussed by Bishop Gooden of the Panama Canal Zone on February 7th during the 33d annual convocation of the district.

The subject came up also at a meeting of the clericus,<sup>¶</sup> and it was then decided to set up a series of seminars with members of the clergy as faculty for the purpose of training layreaders, catechists, postulants, and candidates<sup>¶</sup> being prepared locally.

The past year showed the largest number of confirmations (524 confirmed and 30 received) and showed substantial gains in finances, new buildings, and Christian education. The bishop noted increasing opportunities for Spanish work.

A larger overall budget was adopted, and a scholarship fund set up to help in the education of young people, especially young men studying for the ministry.

During the 15th annual convention of the Woman's Auxiliary on February 5th, a United Thank Offering of \$475.05 was presented.

The annual youth convention was held the same day at St. Peter's Church, La Boca.

Delegates to Synod: The Rev. M. A. Cookson, the Ven. Moultrie McIntosh, Mr. R. H. Greene, Mr. John Neverson.

Bishop Gooden announced the appointment of

the Ven. David B. Reed as archdeacon of Colombia, succeeding the Ven. John H. Townsend, who continues as executive secretary of the missionary district.

Youth president: Rupert Strickland; Woman's Auxiliary president: Miss Vivian Witter.



East met West recently, when Mar Eshai Shimun, Catholicos Patriarch of the East (right), dined with the Archbishop of Canterbury (left) at the Athenaeum Club in London. The Patriarch was returning from a visit to Cyprus. On Palm Sunday he will dedicate the new Patriarchal Cathedral of Mar Sargis in Chicago—a former Lutheran church building, done over in the traditional Assyrian style to replace the former Cathedral—"a tiny brick structure . . . hardly more than a garage."

## BRAZIL

### Preparation for Houston

In order to give deputies ample time to study and practice English so as to be able to participate in every way when General Convention meets again, the convocation of the missionary district of Southwestern Brazil this year elected its deputies to the 1955 Houston meeting. The convocation was held February 8th to 12th in the Church of the Redemption, Sao Gabriel, Rio Grande do Sul.

Evangelism was stressed by Bishop Krischke of Southwestern Brazil in his pastoral letter, as being of the very nature of the Church. In order to be effective in its mission, the Bishop urged that the Church be first renewed and instructed.

In line with the Bishop's plan and as a follow-up to the laymen's conference,

the convocation finished its business Saturday morning, and a weekend for religious education was begun with a large outside participation of laymen not connected with the convocation.

Two new congregations were admitted: Christ Church, Catuçaba, and Sao Joao Batista in Quevedos, both in Rio Grande do Sul. Confirmations by the Bishop totaled 203.

Deputies to General Convention: The Rev. A. J. T. Guedes, Mr. O. F. Silva; alternates, the Rev. M. L. Oliveira, Mr. S. Rolim. Brazilian National Council: The Rev. A. J. T. Guedes, Mr. F. Guimaraes; alternates, the Rev. D. Bueno, Mr. D. Borba.

Council of advice: Clerical, A. J. T. Guedes, P. Dalfollo, A. Soria; lay, A. Garcia, N. Vieira, A. Ribeiro.

## SOUTH AFRICA

### Bishop for New Diocese

The Rt. Rev. William James Hughes has been appointed first bishop of the new diocese of Matabeland in the Province of South Africa. Dr. Hughes was trained at the College of the Resurrection, Mirfield, and after serving for a time in England and the West Indies was consecrated Bishop of British Honduras in 1944. The next year he was translated to the see of Barbados, where he remained until 1951. Subsequently he has been assistant bishop of Birmingham. He was given the honorary degree of Doctor of Divinity by the University of Leeds in 1947. His cathedral city in his new diocese will be at Bulawayo. There are about 15 European and eight African clergy.

## INDIA

### Lay Preachers

A body of lay preachers in which women will be eligible to serve is being created by the Church of South India to work in the churches and among non-Christians.

Qualified candidates recommended by a special committee in each of the 14 dioceses will be commissioned by the bishop and issued licenses renewable yearly. Each will be attached to a specific parish. Although receiving no remuneration, they will be entitled to repayment of expenses incurred by necessary traveling.

The Church of South India was formed in September, 1947, through the merger of Anglican, Presbyterian, Methodist, Reformed and Congregational groups in that area. It now has more than a million members. [RNS]

**TUNING IN:** ¶A clericus is a group of clergy who meet at more or less regular intervals for worship, study, and fellowship. ¶A layreader is an unordained male licensed by the Bishop to read services of the Church that do not require the pres-

ence of a priest or deacon. A catechist is a lay person licensed by the Bishop to teach the elements of the Church's faith. A postulant is a man in the first stage of formal study for the ministry. A candidate is in the second stage.



## Mink Coat and Chestnut Chasuble

THE Creed, the Lord's Prayer, and the Ten Commandments are the only parts of the Catechism that children are still expected to be able to say before they are "brought to the Bishop to be confirmed by him" — with the idea, presumably, that this trio will take on mature meaning as the years go by.

To make the Apostles' Creed, the Lord's Prayer, and Ten Commandments appear relevant to the adult of today, the Rev. Carroll E. Simcox, rector of Zion Church, Manchester Center, Vt., and former literary editor of THE LIVING CHURCH, began a few years ago a projected trilogy, first volume of which, *Living the Creed*, was published in 1950, followed a year or so later by *Living the Lord's Prayer*. Both volumes were published by Morehouse-Gorham Co., which has now put out Fr. Simcox's completion of the series, *Living the Ten Commandments* (Pp. 120. \$2.25).

The present volume shows the author at top-notch. With his opening sentence in Chapter II ("Jealousy is a vice in any man and a necessary virtue in God"), he is off at a galloping start: one by one the commandments, "given in old time by God to the people of Israel," in their bold 20th-century application whizz by — as if on television — to the final scene where a woman admires a mink coat in a store window . . . and Fr. Simcox gives the magic formula for turning this innocent little pastime into *pleonexia* — which, being interpreted, is "covetousness."

This is a hard-hitting book. Because it punctures at many points the complacency of the average American, it may not be a best seller; but those who turn up their noses at it are the losers.

ONE paragraph from the latest work of a venerable priest and prolific writer — *Action in the Liturgy*, by Walter Lowrie — voices with such crystal clearness the heart-felt conviction of many Churchpeople, that it is here given verbatim:

"If we continue to confirm young people (or adults) without making it plain to them that they must fulfill the law of Christ [i.e., attend the Lord's Supper every Sunday], and that by a breach of it they are formally excluded from the Church, until they are formally reinstated as penitents, we may as well throw up the sponge. But, alas, this cannot be taught in any parish where the Eucharist is not celebrated as the principal act of worship on every Lord's Day" (p. 49).

This book, "composed of addresses delivered on various occasions during the course of several years" and of portions of the author's *The Lord's Supper and the Liturgy* (1943), is divided into two parts. Part I, headed "Essential Action in the Liturgy," treats of such matters as the church building, scripture and the



sermon, the offertory, eucharistic prayer, fraction (solemn "breaking of the Bread"), communion, and Catholic action (Philosophical Library. Pp. xi, 303. Six plates. \$4.75).

In his discussion of the New Testament background Dr. Lowrie finds a Eucharistic significance not only in the feeding of the multitude, but in St. John 20:19-23 (Gospel for First Sunday after Easter) and 20:26-29 (where, according to Dr. Lowrie, doubting Thomas doubts not the Resurrection but the Real Presence), as well as in St. Paul's celebration on shipboard (Acts 27:33-36), which Dr. Lowrie describes as a "communion in one kind, and a sacrament of which St. Paul partook alone" (p. 14).\*

Dr. Lowrie stresses the importance of offertory, eucharistic prayer, fraction, and eschatological orientation of the Eucharist. But his conception of the offertory seems to stop short of seeing in the bread and wine a token offering of human industry, for he appears to consider these elements significant only as objects of God's creation.

Part I, in the opinion of this editor, is the more solid contribution, but perhaps many of the clergy will find Part II more interesting. Thus, in Part II, Dr. Lowrie devotes exactly five pages to a careful weighing of the pros and cons of genuflecting, finally to come out with the scales tilted slightly on the side of the pros: "after all, genuflection is now the Roman custom, and that is an argument of prodigious weight" (p. 217). He inveighs against the linen chasuble ("initially dishonest, as an entering wedge"), only to admit, in a footnote, that "circumstances beyond his control" compelled him on one occasion to buy one (which actually he appears never to

\*Later Dr. Lowrie says that perhaps only on this occasion did St. Paul wear a chasuble — "for in St. Paul's day the *paenula* or *phenoles* was hardly an indoor garment but rather an overcoat, more especially a rain-coat . . ." (p. 184).

have used), and that "the chasuble of Thomas à Becket . . . at Anagni is a real chasuble, although the ground of its rich embroidery is heavy linen" (p. 195). (Dr. Lowrie's recommendation: a chestnut-colored chasuble of light wool, "the stole being sufficient to indicate the season.")

There are a few typographical errors: the liturgy referred to on page 30 as that of the "eighth" book of *The Apostolic Constitutions* is on page 90 incorrectly given as that of the "seventh"; *epiclesis* is on pages 85 and 86 misspelled *epiclasis*, and this editor has searched in vain in Liddel and Scott's two-volume Greek lexicon for *eclasis*, given as its equivalent on page 85; *missa secca* (p. 140) should read *missa sicca* ("dry mass," i.e. one without consecration).†

*Action in the Liturgy*, written in the winsomely ironical style of which only Dr. Lowrie is capable, is interesting, amusing, choice. Everyone will find in it many things to agree with and everyone many things with which to disagree.

### Books Received

THE INTERPRETATION OF THE FOURTH GOSPEL. By C. H. Dodd. New York: Cambridge University Press. Pp. xi, 477. \$8.

THE CHRISTIAN SOCIETY. By Stephen Neill. Harpers. Pp. xiv, 334.

THE REALM OF SPIRIT AND THE REALM OF CAESAR. By Nicolas Berdyjev. Translated by Donald A. Lowrie. Harpers. Pp. 182. \$2.50.

THE SPIRITUAL ESPOUSALS. By Jan van Ruysbroek. Translated from the Dutch with an introduction by Eric Colledge. Harpers. Pp. vii, 195. \$3.

THE UNFINISHED REFORMATION. By Charles Clayton Morrison. Harpers. Pp. xvi, 236. \$3.

THE FOUR GOSPELS. A new translation by E. V. Rieu. Penguin Books. Pp. xxxii, 245. Paper, 65 cents.

KEYS THAT UNLOCK THE SCRIPTURES. By James E. Dean, Th.D., Ph.D. Dutton. Pp. viii, 214. \$3.

†On page 147 Dr. Lowrie quotes "a sentence of Arnold Toynbee's which I read for the first and last time nearly sixty years ago." If the reader's reaction is at all like the reviewer's, it will be somewhat on this order: "Arnold Toynbee is a brilliant man, but it is extremely doubtful if, as a baby in arms, he uttered this mouthful of wisdom: 'democracy is sudden like the sea, and like the sea it grows rough with storms and sweeps away many precious things. . .'" But let the reader consult the (British) *Dictionary of National Biography* and he will find that there was an Arnold Toynbee (1852-1883), social philosopher and economist, whose *Industrial Revolution* was posthumously published in 1885. (The present Arnold Toynbee is no descendant of this man, who died childless.)



## Holy Week- *Easter*

By Dorothy Roby Schneider

Do we encourage children to ask questions about death, or do we excuse our own wish to avoid the subject on the grounds that they are too young to understand? Yet without death there can be no Resurrection; and the living of Holy Week can make Easter seem to a six-year-old even more wonderful than Christmas.

**E**ASTER can mean more to children than a fancy basket of colored eggs, even though the egg itself is symbolic of new life. It can mean more than the bloom of a lily, breath-taking and spotless though the lily may be. We must experience Easter in relation to Holy Week, just as we see the blossom of a plant in relation to its complete life-cycle. Without having descended to the depths of the Passion we cannot rise to the heights of the Resurrection. Without Good Friday there could be no Easter.

We are giving our children a false concept if we simply point out the blooming of springtime, the hatching chicks, the new green shoots, and say, "They never die, you see; with God there is no death."

We need to show them instead that new buds grow only where the dead leaf has dropped from the branch. Bulbs put forth new shoots only after they have been buried in darkness.

Without death to self there can be no love. Without death to sin there can be no new life of righteousness. Without death to our earthly bodies there can be no resurrection. We must not only live in Christ, but die and be buried with Him in order to rise with Him to eternal

life. The Church gives us Passiontide, with its solemnity and sorrow, and Easter, with its joy, as the time to teach children about death.

Do we look for our children's questions about death and encourage them to talk about what it is and why? Or do we excuse our wish to avoid the subject on the grounds that they are too young to understand?

Perhaps we think to ourselves, "They are only children; let them be happy and enjoy life; the thought of death might frighten them; why make them face it until they have to?"

### NO SUDDEN FLASH

Whatever we feel about our children and death reflects our own attitudes about death. As soon as we ourselves realize that death is a part of life for which we are constantly preparing, that it is a step toward final and complete maturity, then we know that we are cheating our children of the knowledge of their divine heritage if we do not teach them at every opportunity all that we can about it.

The Kingdom of God is not revealed to us in a sudden flash of comprehension. It is not achieved by a sudden whisk of the spirit from one sphere to another,

any more than spring is the sudden appearance one morning of potted tulips in the window of a florist's shop. The flashing red tulips are the symbol<sup>1</sup> of spring, just as the Resurrection is the symbol of everlasting life.

God has filled the world with symbols of Himself. It is for us to interpret them and use them to know Him and love Him more. At no time are we more aware of God's reaching out to us through His visible creation than when the world around us is bursting with the symbolism of Easter. Here, in the hills of New England, Easter may find us with snow still on the ground, impatient for the blooming of daffodils and hyacinths already gracing the dooryards of our neighbors down in the valleys below us. In having to search harder for signs of spring we discover that it does not come as a sudden burst of bloom and leaf, but rather as the maturity of the growth which has been continuous within the plant.

### FULLNESS OF MATURITY

Growth in the Kingdom of God is like the continuous growth that we see through the wavy panes of old glass of a window in the country. The twisted and gnarled lilacs hugging the old house, whipped by the winter wind, slap their slender young branches against the window pane. Under a coat of ice they show the swell of new buds. The buds are there all winter, protected from without by their tough covering, nourished from within by the mysterious storage of food from the soil, until they reach the stage when they will push out their leaves. The leaves were there all the time in a formative state. They are not new life, but rather renewed life, reaching its fullest expression in the spring.

The life given us by God through Baptism is growing within us. If we have shielded it from outward evil, fed it from the soil of righteousness and God's love, it will be ready to burst forth into the fullness of maturity in eternity.

We are caught up in the drama of the Passion and the Resurrection on Palm Sunday when we carry home the palms, visible evidence of our participation in Christ's Entry into Jerusalem. Just as the Church uses the palms, at home we use the outward and visible world and our activities in it, to express the inward and spiritual reality of God. To live symbolically does not keep us from living realistically. By symbols, both tangible objects and physical acts, we link our lives to the reality and truth underlying the universe, which is God Himself.

We read the Passion Gospels, prefer-

**TUNING IN:** ¶"Symbol" and "devil" are derived from the same root word. *Symballein* ("throw together") is to unite, *diaballein* ("throw across") is to trip up. Latter gives *diabolos* ("he who gums up the works"), which yields English "devil."

A symbol is thus a means to unity. In ancient times it was held in some sense actually to "be" the thing signified, as today in sacramental theology ("This is my Body"), though with us a symbol is usually regarded as something separate.





ably in the mornings, so they will live with us during the day.

As the children trudge down the road to school they may, like Peter and John, be on the lookout for a man bearing a pitcher of water,<sup>¶</sup> who will show them to the house where Christ will eat the passover with His disciples, or they may be among the disciples following Christ to the Mount of Olives. We hear the quabble of the chickens and geese from a neighbor's barnyard echoing between the hills. We listen for the crowing of a cock, and when we hear it we are with Peter, standing alone in the darkness and weeping bitterly.

We share the humility of Christ washing the disciples' feet by recalling the tub of water outside the back door where, on summer afternoons, mother sometimes kneels down to give an extra scrub and a pat to the dirty bare feet of small boys before they may come in for supper. Perhaps the children will experience the meaning of humility over and over again as they look for dirt between the toes any night in the bath. We even suggest the parallel between the spicy smelling hair oil that Daddy rubs into their heads after hair cuts and the precious ointment

poured on the head of Jesus by the woman in the house of Simon the leper. What a wonderful feeling to have loving fingers massaging one's head and to associate it with the anointing of Christ for burial.

As Holy Week progresses we add to the visible reminders of the penitential season collected in our home during Lent. The children have arranged the palms beside a print of Christ's Entry into Jerusalem. We have made a triptych of the Crucifixion. We have stopped by the roadside on the way home from Church and gathered branches of a thornapple tree, which the children have made into a crown of thorns, not without receiving a few pricks from the vicious spikes. Work progresses on the decorating of the Paschal Candle which we will light on Holy Saturday night.

#### CLOVES FOR INCENSE

We set a 24-inch candle in a base of plaster of paris, using a bath-powder box for a mold. The children think the base should be painted gold. Nothing else would be quite important enough. Near the bottom of the candle, instead of the traditional grains of incense, we

insert cloves, in the shape of a cross — one for each of the five wounds. We paint on the candle symbols of the Resurrection, each one providing a story often retold between Easter and Ascension, as that particular symbol melts away with the burning of the candle.

We save the making of Hot Cross buns until Maundy Thursday night to be eaten Good Friday morning, so that their significance will not be lost by being dribbled out all through the days of Lent until they become just another meaningless bakery product.

Good Friday is a busy day, with time for meditation and silence while we work. The children put up three crosses on the top of a rugged hump of a hill at one side of our house. It was their own idea that they should be lashed rather than nailed. It would not really be necessary to cut down a tree in order to make the crosses, for they are only about three feet high, but how can we feel more closely at one with our Lord, bearing the weight of His cross, than by dragging a tree home from the woods, carrying the base of the trunk over our shoulders with the branches trailing behind?

#### AN EASTER GARDEN

The children stand off to survey the crosses when erected, then down below at the foot of the hill begin to construct an Easter Garden.<sup>¶</sup> They pile rocks for a tomb, surrounding it with moss and lichen. In their eyes the finished result quite resembles the beauty of the garden of St. Joseph of Arimathaea.

When the garden is completed we stand at the foot of the hill looking up at the crosses and pray to Christ that, during these three hours when He hung upon the cross, He will help us to remember that He did it all for us. We pray that we may share His sorrow and pain. Later in the afternoon when the children feel the hour has come for the burial they place the stone in front of the entrance of the tomb.

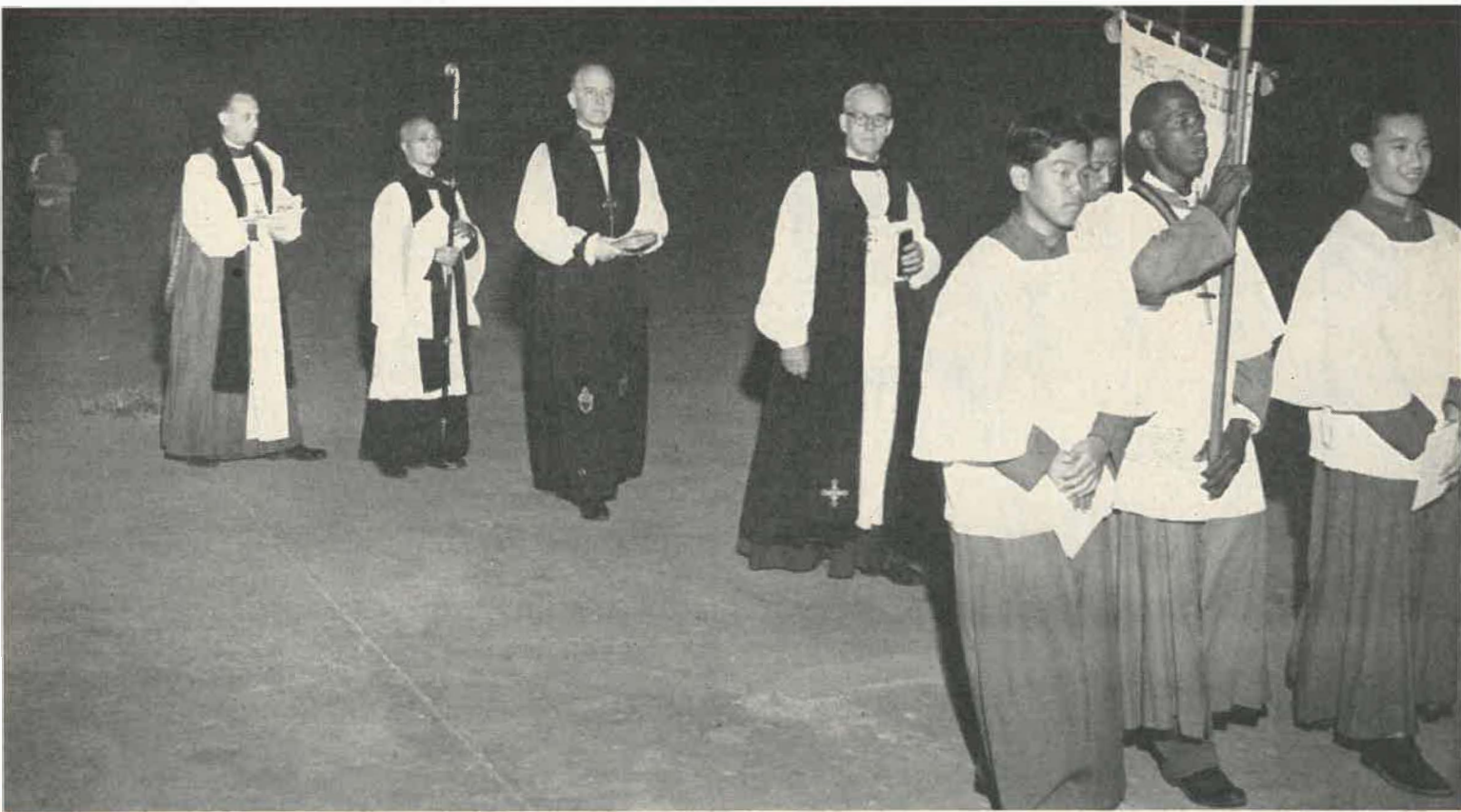
On Holy Saturday the children divide the sacrificial beans which we have been placing in a jar during Lent. The dried lima beans, dyed penitential purple, are symbols of treasure laid up in heaven. Each bean represents one self-denial or mortification or one act of obedience or self-giving. Each of the children wraps his share of the beans in whatever way he feels treasure should be wrapped. Very early in the morning of Easter Day they will run out to the garden, place a little angel at the door of the tomb, roll away the stone, and find their symbolic treasure tied to an Easter gift.

After Church on Holy Saturday night  
(Continued on page 20)

TUNING IN: ¶In St. Luke 22:9 Jesus is asked, by Peter and John, where He wants to eat the Passover. He tells them to go into the city, where they will be met by a man bearing a pitcher of water, who will lead them to the house where

they are to make ready. ¶The cut on this page, drawn by the author and showing the construction of an Easter Garden, is the result of a suggestion made by the Rev. Victor Hoag in the Living Church column, Talks With Teachers.





AT THE HONOLULU CONVOCATION  
*Procession of Bishops.\**

## The Church on the Powder Keg

*and elsewhere in the Pacific is doing an effective job  
that will advance the coming of the Kingdom of God*

By the Rt. Rev. Walter H. Gray

Bishop of Connecticut

**T**ENSION is the first impression gained as one enters the Pacific area today, a tension which increases as one approaches the mainland of Asia and recedes as one lands again on the mainland of North America.

Especially after our plane left Tokyo and arrived first at Okinawa, then at Formosa, and finally at Hong Kong, an indefinable but very real air of suspicion seemed to enter into even casual conversation with fellow passengers, and information that one's destination was Hong Kong brought many suggestions that that city is not a good place to visit nowadays.

My destinations were primarily Manila, where I was to serve as co-consecrator for the new suffragan bishop there [L. C., February 15th], and Honolulu, (where I was to address meetings of the convocation of that missionary district); but also scheduled, at the request of Bishop Ronald O. Hall, was a visit to Hong Kong and a conference.

### JAPAN, OKINAWA, AND FORMOSA

Travel via Alaska and the Aleutians ended first in a brief visit in Tokyo. Meetings with the Presiding Bishop of the Nippon Seikokwai and visits with

Mr. Francis Sayre, with the Bishop and Assistant Bishop of Tokyo, and with others gave information about the rapid progress of the Church in Japan and the fact that losses in membership incurred in the war years have been made up. A trip to St. Luke's Hospital to see patients from Korea made one vividly aware of the cost of war in suffering.

A quick stop in Okinawa found U.S. Army Chaplain Thomas Clarkson on duty at the hospital at 6:45 AM, and from a Roman Catholic sergeant came reports about the good work being done by representatives of our Church there.

Formosa gave a glimpse of the Chinese Nationalist fortress and its disciplined troops, and also word of the large group

of refugee members of our Church who have come from the mainland of China and who are seeking priestly ministrations and Episcopal supervision.

### HONG KONG

Exactly two days after leaving New York came an entrance through the narrow passageway leading into Hong Kong. The wing-tips of the plane seemed almost to scrape the sides of the peaks lining the entrance, and then came the breath-taking view of the beautiful Hong Kong harbor with its many ships.

The diocese of Victoria, Hong Kong,

\*Left to right: Bishops Kennedy of Honolulu, Gray of Connecticut (author of article), and Jenkins, retired, of Nevada.



is now detached from the Chung Hua Sheng Kung Hui (Holy Catholic Church in China) and is under the trusteeship of the Archbishop of Canterbury. Several years ago its territory in China was made into the two dioceses of South China and Yun-Kwei. Now the diocese covers only the British Crown Colony of Hong Kong. It is under the selfless leadership of British Bishop Hall, who has reduced his living quarters in the Bishop's Lodge to one room in order that the remainder may be used to relieve in some small measure the over-crowding of the colony.

The first impression one gains in Hong Kong is that of people — great milling masses — which is not surprising since the population has grown from 400,000 in 1945 to approximately 2,600,000 today. Every inch of space in Victoria seems to be occupied. Hundreds of thousands of refugees have poured in from Communist China and many literally live in the streets.

On the hills around the city stand beautiful homes; but in the main portion of the city squatters have built their hovels wherever there is room. Smells are at first difficult to endure; however, it is more difficult to accustom one's self to the thought of the wretched condition of so many human beings and to the hopelessness of the prospect before them. The only immediate possibility of refuge elsewhere is on Formosa; but it is said that only men able to be soldiers are desired there.

The Church in Hong Kong is doing a superb job. Tirelessly Bishop Hall works. He is on committees to feed the needy. He has given land from the grounds of the Bishop's Lodge for the construction of a building to care for homeless boys who have been in trouble with the police. He has established a rural orphanage which is a touching sight, with the youngsters raising their own food on tiny terraces clinging to steep hillsides. Over them is a Chinese who seems a veritable St. Francis.

Many day schools are maintained by the Church because of the absence of adequate public instruction — rooms open-windowed despite the cold air where well-bundled Chinese children learn their lessons (frequently in sing-song fashion) in English and Chinese. The Christian faith is taught in all classes.

St. Mary's Church is a striking example of the adaptation of Chinese architecture to Christian worship. It bears its scars of war. In another Church, the only war damage was a bullet through the heart of the figure of Christ in the stained-glass east window.

Chinese constitute 99% of the population. Mainly they are anti-Communist; but it is said that on holidays many

Communist flags have been mixed among those of the Nationalists and frequent predictions are made that, if Hong Kong is attacked by the Communists, it will have to be defended both at the front and in the rear.

Naturally, there are many reports of conditions in China. A few of these which may be of interest here are as follows:

1. Churches in the country districts are used for governmental purposes, and assembly for worship is forbidden. However, in cities worship is permitted and services are better attended than ever. Christians are reported to be faithful even when it is dangerous to be so. The clergy are having a hard time, particularly those who have been educated in the USA or those who have contacts here.

2. The "Hate America" campaign is intense and caused by the fact that this nation is the only one whose power is feared.

3. The economic blockade has hurt. Materials for manufacture are scarce. Little is being done to repair streets and buildings.

4. Inflation is fantastic. On the black market one American cent brings 200 Chinese dollars.

5. While there has come about widespread dissatisfaction with Communist rule (particularly since terror is used as a matter of policy), there is little expectation of an uprising. There is much pride in the fact that China has taken its place again as one of the Great Powers. The anti-Communists hope to be rescued from the outside, but it would take a tremendous army to do this. Every able-bodied Chinese is in uniform.

6. An all-out blockade by our fleet of China and Hong Kong would result in a Communist attack upon Hong Kong.

7. There is no difference between Russian Communism and Chinese Communism.

All in all, Hong Kong is fascinating with its strange shops, its funeral processions led by brass bands, its rickshas and sedan chairs; but it is also a "powder keg," where people look anxiously at the constantly-manned anti-aircraft guns. One leaves it with something of a sense of relief, but also with admiration for the brave and effective witness the Church is making there.

#### THE PHILIPPINES

The Church in the Philippines is fortunate in the devoted leadership of Bishop Binsted and his clergy and especially in the fine group of men who are being trained for the priesthood at St. Andrew's Seminary under Dean Mandell. These young Filipinos sang perfectly

at the consecration service for the suffragan bishop, and a conference with them afterwards showed them to be sensitive spiritually and keen intellectually. About one-half are members of the Philippine Independent Church, whose clergy have now received the apostolic succession through our Church. A principal subject of interest among them is race relationships in the United States and what the Church is doing about the matter.

St. Luke's Hospital, Manila, was one of the few buildings to escape destruction in the war, and in some ways this seems a misfortune. The building is a wooden structure which appears to be a firetrap, and it is located next to a vast squatters' settlement and along an open sewer. The Bishop has purchased a large tract of land on which new buildings for St. Andrew's Seminary are being constructed, and eventually the Cathedral will be located there. A considerable sum of money is available for the construction there also of a new hospital, and the superintendent stated he had promises of much more money from corporations desirous of having a new hospital built. Only a "go ahead" signal from the National Council is needed.

Inflation hits our missionaries hard. Living costs are several times those in the USA and missionary salaries do not keep pace with them.

Our Church in the Philippines is strong in the country districts and weak in Manila, where the Roman Catholic Church is dominant. Ultimate union with the Philippine Independent Church and its one and one-half million members would appear to be greatly to the benefit of both.

#### HAWAIIAN ISLANDS

The outstanding impression made by the Church in the Hawaiian Islands is a joyous one. *Christian fellowship* has genuine meaning there. Bishop Kennedy is an inspiring leader, who clearly has the respect and affection of Churchmen and non-Churchmen alike. Particularly is he widely admired among representatives of the armed forces both in posts of high command and in the ranks as well. Two admirals spoke of him with appreciation and a lieutenant general was looking forward to having him soon in Korea where he is the Bishop officially charged with providing Episcopal ministrations to our armed forces there.

The Youth Convention held in Honolulu brought together members of four races. This provides touches of humor as when one sees solemn-faced Japanese boys singing, "When Irish Eyes Are Smiling"; but in the services of worship

(Continued on page 20)

**TUNING IN:** Anglican work in the Hawaiian Islands was begun in the reign of King Kamehameha IV and his consort Queen Emma; first Bishop, the Rt. Rev. T. N. Staley, (1861-1870), being sent out by the Church of England. Second

Bishop, the Rt. Rev. Arthur Willis, served from 1871-1902, when jurisdiction was transferred to American Church. The missionary district, named after the see city, Honolulu, now comprises Hawaiian and other islands in Pacific.



## The Cross and the Crisis

**I**N PASSIONTIDE, the Church begins its intense concentration on the central fact of Christianity — the fact that Jesus Christ died upon the Cross for our sins. The pictures, statues, and ornaments in the Church are removed or covered for two weeks, so that they may not distract attention from the Cross on which Christ died.

Today, when religion has become once more a matter of interest and significance to intellectuals, businessmen, statesmen — when newspapers, general magazines, and books are concerning themselves with the direction and destiny of man and with man's relationship to God — the emphasis of Passiontide is especially needed. For the centrality of the Cross is the key to Christianity, and this fact is not always realized by the men of good will who are turning to religion so hopefully today for a solution of the crisis that faces modern man.

In the *Saturday Review* for February 25th, an editorial by Norman Cousins, the editor, discusses the paradox of Christianity in intelligent and sensitive terms. Mr. Cousins points out the fact that Christianity has not yet found the means to make man "move easily from theology to action — action that is morally effective and effectively moral." In spite of the fact that, as he points out, many Churches, including the Episcopal Church, have stated the truth of human interdependence simply and vigorously, what they have to say does not seem to have much effect in the practical realm. Man's powers of destruction have become so great that, unless the moral gap is closed, it would appear that our civilization is doomed. But in this situation, "Christianity . . . has become one of the values we fight for instead of a force in itself. It is not regarded as the working source of wisdom and strength, but as a factor, a respected possession, a shelter for conscience."

Christianity, in the world of the 20th century, has had wished upon it a status similar to that of neo-Platonism in the declining years of the Roman Empire. It has become a cultural repository, a sort of combined museum and filing system for all the high philosophical insights, the moral aspirations, the practical wisdom, the apprehensions of beauty and wonder, of our civilization. Its sturdy old dogmatic structure, once considered out of date and cramped by the intellectually inclined, is being newly appreciated by the neo-Christian as a useful shelter for these assorted idealisms, just as the mythology of the ancient world was newly appreciated by the neo-Plato-

nists in the last great effort of Greco-Roman culture to resist the threat of barbarism from without and Christian dynamism from within.

But like the neo-Platonist who sentimentally revived the old mythology, the modern intellectual sees no special determinative character in the dogmatic structure of his re-acquired Faith. Islam, Judaism, Hinduism, Buddhism, can also serve as impressive cultural repositories for human idealism. Why can't the exhibits be arranged, the files extended, in such a way as to make the whole field of "religion" instantly available to the researcher? Since it is a well known fact that all great religions agree closely on the fundamental characteristics of "the good life," why cannot their several avenues of approach toward that life be accepted simply as interchangeable techniques?

In view of the rapid increase in the destructive power of the bad life, the problem has assumed a new and clamoring urgency. Unless the fundamental unity of mankind is expressed in effective action on a world scale, catastrophe will soon befall the whole human race. No religion up to this point has succeeded in conquering human selfishness on the national and international level. Might not all together be able to do that which none has been able to do alone?

**T**HE Christian Church, that great cultural repository, loves each of the treasures of human aspiration and experience with which it has been endowed over the centuries. It is dismayed at the thought of becoming separated from these things. It is agonized not only over the possibility of its own loss, but over the possibility of worldwide suffering and death for millions of human beings. But in its heart it knows that it may become stronger in its prosecution of its real mission if, instead of being a cultural repository, it once again becomes the hunted enemy of civilization as it was in its early centuries. It does not desire human suffering, but it does not expect human beings to stop suffering in any civilization or in any transition from an old civilization to a new. And its real message is not something it shares with high-thinking Hindus and Mohammedans and Buddhists and Jews, but rather something unique to itself: a message which it can translate into a myriad of languages and explain in the terms of a number of different philosophies but cannot alter or dilute.



This message is not "one of the values we fight for." It does not need to be fought for any more than sunrise and sunset, or an eclipse of the moon, or the law of gravity. Those who do not know that message, or have heard it and do not believe it, are to be pitied, but hardly to be feared, or to be thought of as the inheritors of the future.

This is the way the Church's message begins: "God sent His only-begotten Son to die upon the Cross for our sins. . . ."

This bald and simple fact is to the Christian the beginning of facts in religion, in politics, in ethics, in the arts, in philosophy, in natural science. In the effort to controvert it, the world of Greco-Roman culture drew into a united philosophical and theological front, hunted out Christians and tortured and killed them. But the fact remained, and the Church remained to proclaim it. Barbarism swept over the empire, extinguishing all the beauty and learning of centuries, but it did not extinguish the Church or its message. Democracy in Europe was at war with the Church when it began, but now it looks to the Church as its only hope of survival. And the newest dynamic political movement, Communism, has already begun to come to terms with the fact that it cannot stamp out the Church or its message. Paradoxically enough, thousands of Russians flocked to the Church's altars to pray that God would spare Stalin, the demi-god of Communism, for a few more years.

If the Church cannot maintain this "difference" against Communists, and Mohammedans, and Hindus, and Jews, and modern American secularists, it really has little to contribute to a solution of the present world crisis. For, except for its Gospel, it has through much of its history been a rather insignificant affair. "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called," said St. Paul.

Christianity's singular impotence in today's crisis has caused distress in the hearts of thinking Church-people just as it has caused disappointment in the hearts of non-Churchmen. One would think that, if the Church is all that it says it is, the very repository of divine revelation, the cure for original sin, the means of access to divine power, it would be able to rise to the desperate need of mankind. Even on a lower valuation, as a sound teacher of ethics and motivating force for righteousness, the Church ought to be able to accomplish something. Whereas in fact, it is accomplishing almost nothing; and a case could be made out for the thesis that by preaching a debilitating pacifism in the 1930's the Church weakened democracy and helped prepare the way for World War II. The Church is not only failing to save civilization today but has failed to save it in the past, and will probably fail to save it in the future.

The Church of today is in a position similar to

that of our Lord when He made His triumphal entry into Jerusalem. People are looking to it expectantly and hopefully; but their hopes will not be fulfilled in the way that they expect. The cure for sin is not wisdom, nor power, nor preaching, nor planning. The only cure for sin is suffering.

We suspect that many of the readers of this Church magazine would hold with man-centered idealism that there ought to be a way around the crisis of modern man rather than merely a way through it, and would instinctively reject the idea that more suffering has to be piled on top of the age-old burden of human woe. We ourselves are by no means convinced that Western civilization is in its final throes. But the problem of suffering is not merely a matter of the ultimate catastrophe of atomic war. It is a matter of broken families, neglected children, rejected oldsters, spiteful neighbors, loyalty inquisitions, strikes and lockouts, disputed inheritances, mental disease, cancer, urban blight, racial discrimination, lies and fears and lust and envy.

**C**HRISTIANITY has never been able to offer an escape from suffering, whether on a small scale or on a large, within the confines of this present world. But in the Cross of Christ it has found a way to transmute suffering into a redemptive force. The thing that makes sin evil is the suffering it causes to the innocent; the fact that it opposes God's will for our peace. But suffering would only generate new sin, new damage to mankind, further suffering, if God had not provided us with the resources to love our enemies and bless our persecutors. His divine intervention, His taking upon Himself of the full force of mankind's accumulated pride, hate, and resentment, introduced the new factor of redemption into the human predicament.

Christ did not promise His followers an easy lot in this world. He warned them not only of personal troubles, sorrows, and persecutions, but of wars and rumors of wars, social upheavals, and natural catastrophes. And when these things come to pass, He said, "Your redemption draweth nigh." For the Church of Christ is strongest in its redemptive work when the outlook seems darkest. It is then that its message has its plainest meaning and most compelling power. For when human blindness and folly are exhibited in their most awful aspect, men realize at last that they are helpless without God; that the things they have to do for self-preservation are the things that are leading to their own destruction; that only in the Cross is the victory that overcomes the world.

Our civilization may continue for a time, or it may fall. But either in its continuance or in its fall, it is the Cross of Christ that makes it possible for human suffering to be turned by forgiving love into a power for good instead of for evil.





## Holy Laughter

By MERLE G. WALKER

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LOS ANGELES — A goal of \$1,130,000 for additional church and institution building and for expansion of missions, parochial school education and social service work has been set by Church-people in the diocese of Los Angeles as the goal of their first advancement fund campaign. The drive will be launched April 17th at a special diocesan convention.

CUBA — Considered by many present the best convocation in the life of the Church in the Island, the 45th convocation of the missionary diocese of Cuba was held at Holy Trinity Cathedral, La Habana, from February 27th to March 2d.

Parochial schools reported an unprecedented increase both in students and income; the quota for the general program of the Church was overpaid twenty per cent; and more than \$4,000 was contributed toward self-support and another sum toward the Bishop's stipend.

Plans were made for the organization of laymen's work throughout the diocese, for better coordination of the work of parochial schools, for observance of the 50th anniversary of the consecration of the first missionary bishop of Cuba.

The Rt. Rev. Dr. John B. Bentley, Vice-President of the National Council and director of overseas work of the Church, was present and was the main speaker at a clergy conference.

Seventeen clergymen, teachers, and lay readers who have served the Church for 25 years or more were honored by the convocation. Engraved silver medals were also presented to the Ven. Ramon C. Moreno and Mr. George E. Knight.

NORTH CAROLINA—A sunken garden, which runs the entire front length of the parish house, is a significant feature of new Christ Church, Charlotte, N. C. A raised grass stage at one end is intended for extensive use for outdoor Church school functions in the mild Carolina climate. The entire plant cost \$465,000 including furniture. Buildings

and furniture were designed by Raymond H. Julian, New York architect. Constructed of pale maroon-colored oversize English type brick, the church

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is of Georgian design. The nave seats 507, and in addition to the large parish hall, there are 19 classrooms.

The choir and organ are in a one-story transept [visible in center of cut]. This arrangement, says the architect, allows the altar to be the focal center.

**WESTERN NEW YORK** — When Miss Hazel E. Watson died in 1950 she left \$50,000 to her home parish, St. Stephen's, in her home town, Olean, N. Y., to be used in any way the church thought best. A parish property survey committee investigated and the decision was to use the money to convert the rectory into part of the parish house and buy and remodel a new rectory. Dedication of the "Hazel E. Watson Wing" is planned for after Easter.

**IOWA** — The department of promotion of the diocese of Iowa has adopted a program of advertising to appear in five Sunday newspapers throughout the state of Iowa during 1953. The ads will appear 12 times during the year concentrated before Easter and Christmas. The format will be uniform for all 12 and will be two columns wide by ten inches long with different copy each appearance and will discuss such questions as "Why Kneel to Pray," "Why Pray out of a Book," "Why Use Vestments," "Why Use Creeds," "Catholic or Protestant?"

To encourage parishes and missions throughout the diocese to publish the ads locally, mats are available free to be run concurrently with the diocesan ads. Financial assistance is given to parishes and missions by the diocesan department to encourage all localities to run the ads and thereby cover the entire state.

At the bottom of each ad there is a coupon to be clipped and mailed to the diocesan office, and the inquirer will receive a copy of one of the many pamphlets which develops the particular theme of that ad. Then the diocesan office will send the name of the inquirer to the nearest priest and his key layman providing opportunity for local follow-up. This is considered the most important step in the whole campaign.

This is a new venture on the part of the diocese to reach the unchurched. It is sponsored by the Episcopal Men of Iowa with the department of promotion paying the cost. The Rev. John N. Taylor, rector of St. Mark's, Fort Dodge, Iowa, is chairman of the department.

**NEW YORK** — Senator MacNeil Mitchell of Manhattan, N. Y., said he would introduce an amendment to rent decontrol bills in the state legislature which would bar increases in buildings where the housing laws are violated. Senator Mitchell said he was acting on an appeal made to him by Bishop Donegan of New York. [RNS]

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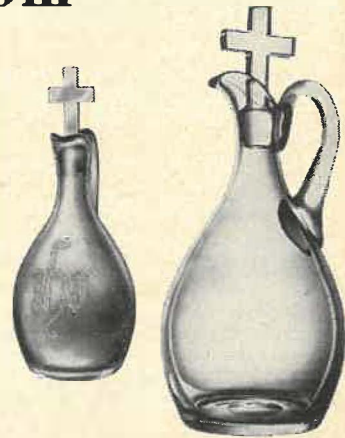
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**SUNFLOWER DISH CLOTHS**

were sold in 1952 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

**SANGAMON MILLS**  
Established 1915 Cohoes, N. Y.

**Holy Week—Easter**

(Continued from page 13)

we light our Paschal Candle. For the family gathered around the candle there is a hushed moment before its light pierces the darkness, as we pray:

"O Lord holy; Father Almighty, everlasting God, pour forth thy blessing upon this candle and hallow it with thy grace. Mercifully grant that as this light, kindled with visible fire, dispels the darkness of night; so may our hearts be inflamed with that fire invisible which is the light of thy Holy Spirit, that we may be made worthy after the perilous darkness of this life to attain to the unflinching light of eternal life. Through thy Son Jesus Christ, true Light that lighteth every man that cometh into the world, who with Thee, in the unity of the Holy Spirit, liveth and reigneth one God, world without end. Amen."\*

On this night, when earth is joined with heaven there comes the sweet joy of peace. It stays with the children as they crawl into bed on Easter Even. They are unusually calm and quiet.

On one such night Beau (age 6) paused half in and half out of bed, and looking up with some of the light of the Paschal Candle still shining in his eyes, said, "You know, Easter is really more fun than Christmas."

**Powder Keg**

(Continued from page 15)

one also sees the brotherhood of man under the Fatherhood of God.

Youngsters on the streets seem fully at home with the clergy of all Churches. One eight-year old looked curiously at this visitor and asked, "Are you the Bishop or the Pope?"

The Woman's Auxiliary is strong under the leadership of a charming Chinese, who urged support of the United Thank Offering, remarking, "After all, we give little and receive much. We cast our bread on the water and it comes back a Dagwood sandwich."

The clergy of the district seem younger on the average than those in mainland dioceses—a tribute to the response Bishop Kennedy is evoking from our seminarians. Many of the men serve in lonely stations among people almost entirely of other races; but they and their families do so with a joyousness which is inspiring.

One leaves the Church in the Pacific areas with deepened appreciation of what is being done in the name and for the sake of Christ and His Church and with a deepened desire to support this work. An effective job is being done, and it is one which will make a great contribution to the cause of world peace through the building of the Kingdom of God.

\*From *A Manual for Priests of the American Church* (Society of St. John Evangelist, 1944).



**Corporal Jerry Crump**  
**U.S. Army**  
**Medal of Honor**



THE REDS had been attacking all night in overwhelming numbers. By dawn, Jerry Crump could see that his position

alone was keeping them from overrunning L Company. Twice he went out to meet them with his bayonet. Once he recaptured a machine gun. Four times he left shelter to bring in wounded.

Then an enemy soldier lobbed a grenade squarely among the wounded men. Without a second's hesitation, Corporal Crump smothered the explosion with his own body, and saved his four companions' lives.

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## DEATHS

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

### James Albert Midgley, Priest

The Rev. James A. Midgley, a retired priest of the diocese of Ohio, died at his home in Brecksville, Ohio, on February 21st. He had retired as rector of Grace Church, Cleveland, in August of last year.

Mr. Midgley was a graduate of Philadelphia Divinity School, and received both deacon and priests orders from the late Bishop Whitehead of Pittsburgh. He served in Pittsburgh diocese for some years, being rector of St. Mark's, Pittsburgh, from 1919 to 1926. From 1926 to 1948 he served as rector of All Saints', Cleveland, and from 1948 to 1952 at Grace Church. He was a member of the Cleveland Church Chaplaincy staff for a good many years including seven years of service as chaplain of the Cuyahoga County Jail.

Mr. Midgley is survived by his widow, Lydia Davey Midgley, and five children.

### James Stuart Neill, Priest

The Rev. James Stuart Neill died December 14th at Bellows Falls, Vt. He was born in Philadelphia the son of Robert Rea Neill and Mary Snedeker. He was graduated from Harvard and the Episcopal Theological School in 1910.

In 1911 he married the former Caroline L. Moeller and they had three children. He served as curate of St. Stephen's Church, Lynn, Mass.; rector, St. Matthew's Church, Brooklyn Manor, L. I.; rector, St. Mary's Church, Manchester, Conn., and rector of St. George's Church, Lee, Mass. He was archdeacon of Hartford, member of the department of missions, secretary to the executive committee of the cathedral chapter and chairman of the board of examining Chaplains, as well as deputy to the provincial synod.

Mrs. Neill and their three children survive.

### Percy A. Paris, Priest

The Rev. Percy A. Paris, D.D., rector since 1943 of Emmanuel Church, Little Falls, N. Y., died in Florida on March 2d. Fr. Paris was born in Boxmoor, England, July 10, 1888. He was trained at Trinity College, Toronto, and ordained in 1914.

He held various charges in Canada until 1922, when he became rector of the Church of the Cross, Ticonderoga. He was rector of Emmanuel Church, Little Falls, from 1930 to 1935; dean of the Cathedral at Algoma, 1935-41; recalled to Ticonderoga, 1941-43; finally recalled to Little Falls.

He is survived by his wife, and one adopted son.

### F. T. Trafford, Priest

The Rev. Frederick T. Trafford, assistant rector of Trinity Church, Pottsville, Pa., died in Pottsville General Hospital on February 22d, after a lengthy illness. The Rev. Mr. Trafford was widely known in eastern Pennsylvania. He was graduated from Moravian College and its seminary in 1918 and was named pastor of the Third Moravian Church in New York City. After three years, he moved to Bethlehem, Pa., where he served as pastor of the First Moravian Church until 1924. He resigned that year to become a priest in the Episcopal Church. In 1937, he was named rector of St. Paul's Church in Minersville, Pa., and its auxiliary, St. Stephen's Chapel in Forestville, Pa. He resigned two years ago to become assistant rector of Trinity Church in Pottsville, Pa.

### Cyprian P. Willcox, Priest

The Rev. Cyprian Porter Willcox, retired priest, died at his home in Athens, Ga., on January 30th. He was 82 and had been in declining health for some years.

Aside from serving churches in Raleigh, N. C.; Cedartown and Atlanta, Ga., the Rev. Mr. Willcox had lived in Athens most of his life. An Athens newspaper said of him:

"He was devoted to young people and was always happy when surrounded by a group of them. His love for the young was fully reciprocated. . . . He was . . . of brilliant mentality and was a sparkling conversationalist. . . . Until recent years he was highly accomplished as a ventriloquist."

The Rev. Mr. Willcox is survived by a brother, sister-in-law, and nephew. His wife, Mattie Hunnicutt Willcox, died many years ago.

### Louis William Pierpoint

Louis William Pierpoint, vestryman of Epiphany Mission, Burnet, Texas, died of a heart attack on January 24th.

Mr. Pierpoint was born in England.

Confirmed in the Cathedral of Durham, he brought a missionary spirit to America. He was a licensed layreader in Canada, in Kansas City, Mo., and in the diocese of Texas. His faithful effort on behalf of the small congregation in Burnet and vicinity was instrumental in keeping the Churchpeople together until a minister could be found.

He is survived by his widow; a daughter, Mrs. H. R. May of San Antonio; a son, the Rev. Arthur William Pierpoint of Colorado Springs, Col.; three grandsons, and two granddaughters.

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Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

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## NOTICES

### MEMORIAL

*In Memory of*

S. Brown Shepherd, Jr.

MARCH 26, 1906—JULY 8, 1940

son of

S. Brown and Lilla Vass Shepherd

*Beloved, may the years*

*That made you mine*

*Have opened to the light*

*Of love divine*

*May all you are*

*Be still a former part*

*Of much you were*

*When holden in my heart--*

*Beloved, may the dear Lord*

*Speed my prayer*

*That as I could not here*

*Love shield you there.*

—Lilla Vass Shepherd

## CLASSIFIED

### 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.

### CHURCH FURNISHINGS

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

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### GUEST HOUSE

ST. ANNE'S Guest House. A comfortable home for elderly women. For information please write the Rev. Mother Superior, O.S.A. Convent of St. Anne, 287 Broadway, Kingston, N. Y.

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 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): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 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

### Appointments Accepted

The Rev. Ivan H. Ball, formerly rector of St. Luke's Church, Mechanicville, N. Y., is now director of the division of audio-visual aids of the diocese of Albany. Address: 75 Elk St., Box 203, Capitol Station, Albany 10, N. Y.

The Rev. Robert H. Bull, formerly rector of St. Andrew's Church, Emporia, Kans., is now curate of St. Paul's Church, Eighteenth and Washington Blvd., Kansas City 2, Kans.

The Rev. Rodney F. Cobb, formerly locum tenens of Grace Church, Everett, Mass., is now vicar of St. Paul's Church, Goodland, Kans. Address: 210 W. Thirteenth St.

The Rev. Robert Moreland Cook, formerly curate of Trinity Church, Elmira, N. Y., is now priest associate of St. John's Mission, Athol, Mass.

The Rev. William H. P. Cowger, who formerly served St. Peter's Church, Neligh, Nebr., is now rector of St. Martin's Church, South Omaha, Nebr. Address: 2322 J St.

The Rev. Claire T. Crenshaw, formerly vicar of the churches at Nyssa, Vale, and Ontario, Ore., is now rector of Trinity Church, Bend, Ore. Address: Box 582.

The Rev. John R. Crockett formerly rector of the Church of the Epiphany, Ventnor, N. J., has for some time been rector of St. Timothy's Church, Philadelphia. Address: 5720 Ridge Ave., Philadelphia 28.

The Rev. Edward L. Freeland, formerly non-parochial, is now vicar of Trinity Church, Kingman, Ariz. Address: 423 Spring St.

The Rev. John J. Howard, formerly rector of St. Mary's Church, Bluefield, Va., and Christ Church, Pocahontas, is now serving St. Luke's Church, Blackstone, Va., and Gibson Memorial Church, Crewe.

The Rev. S. Janney Hutton, formerly in charge of St. John's Church, Glasgow, Va., Christ Church, Buena Vista, and Grace Church, Buchanan, is now serving St. John's Church, Hopewell, Va.

The Rev. Frank G. Rice, formerly vicar of St. Martin's Church, New Boston, Tex., and St. Thomas', Atlanta, Tex., is now curate of Trinity Church, Fort Worth, Tex. Address: 3401 Bellaire Dr. S., Fort Worth 9.

The Rev. George A. Robertshaw, rector of St. George's by the River, Rumson, N. J., was recently made an honorary canon of Trinity Cathedral, Trenton, N. J.

### Changes of Address

The Rt. Rev. William H. Brady, who was recently consecrated Bishop Coadjutor of Fond du Lac, has moved from Alton, Ill., to 839 Main St., Stevens Point, Wis.

The Rev. Alexander K. Campbell, who is serving St. David's Church, North Hollywood, Calif., formerly addressed at 4538 Tujunga Ave., may now be addressed at 12244 Emelita St., North Hollywood.

The Rev. John T. DeForest, assistant rector of St. Mark's Church, San Antonio, Tex., formerly addressed at 615 John Adams, may now be addressed at 2303 W. Mistletoe in San Antonio.

The Rev. Wells Folsom, CSSS, who recently became vicar of St. Paul's Church, Virginia City, Mont., may be addressed in Virginia City at Box E.

The Rev. Robert Hill Porter, who recently became rector of All Souls' Church, Waterbury, Conn., may be addressed at 18 Hewlett St., Waterbury 10.

The Rev. G. Charles Rowe, who recently became rector of the Church of the Holy Nativity, South Weymouth, Mass., may be addressed at 8 Nevin Rd., South Weymouth 90.

The Rev. Guy S. Usher, who is serving St. Thomas' Mission, Dallas, Tex., may now be addressed for all mail at 5007 Wenonah Dr., Dallas 9.

### Ordinations

#### Priests

Central Brazil: The Rev. Herman A. di Brandi, chaplain of Southern Cross School, Porto Alegre, R.G.S., was ordained priest on February 14th by Bishop Melcher of Central Brazil at St. Paul's Church, Sao Paulo, S. P., Brazil. Presenter, the Rev. B. C. Causey; preacher, the Rev. Custis

## CLASSIFIED

### LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Fall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325L, Marblehead, Mass.

### MUSICAL INSTRUCTION

CHOIRMASTERS, ORGANISTS—The Organ Institute will conduct a Choral School at Andover July 27—August 16. Faculty: Olaf Christiansen, Arthur Howes, Ifor Jones, Ernest White. For choral conductors; less intensive curriculum for choral enthusiasts. Also master classes in organ with E. Power Biggs, Catherine Crozier, Arthur Howes, Robert Noehren, Ernest White; individual lessons. Organ session at Tacoma June 29—July 18, with Arthur Howes, Carl Weirich, Ernest White. Information: Organ Institute, Andover, Mass.

### PERSONAL

SWYGART—Clergy who are approached by J. R. Swygart for assistance for his family may obtain relevant information from the Rev. Roddey Reid, Jr., Box 302, Bristol, Va.

### POSITIONS OFFERED

WANTED: Priest for Sundays in July. Westchester, suburban New York. In return for use of rectory and small stipend. Near Beaches. 35 minutes from center Manhattan. Reply Box H-849, The Living Church, Milwaukee 2, Wis.

WANTED: Physical education teacher for second semester. Church boarding school for girls in the south. Reply Box M-841, The Living Church, Milwaukee 2, Wis.

WANTED: Field representative. Part time work. Church boarding school for girls in the south. Reply Box M-842, The Living Church, Milwaukee 2, Wis.

A SMALL CHURCH SCHOOL for girls in the far south is in need of an art teacher. Reply Box A-853, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

TEACHER, M.A., experienced, Art, Crafts, Religious Education; also History, Psychology. Young woman; desires position Fall 1953. Reply Box T-857, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN—experienced wants position, companion or housekeeper in Texas or Louisiana, have car. References exchanged. Reply Box R-852, The Living Church, Milwaukee 2, Wis.

EXPERIENCED TEACHER desires position September 1953 in Girls Church school. Reply Box M-855, The Living Church, Milwaukee 2, Wis.

SMALL PARISH or Curacy by Catholic Priest East of the Mississippi and North of the Ohio rivers. Reply Box H-856, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR available after Easter. Experienced and highly trained. Recitalist. Excellent liturgical background. Outstanding references. Reply Box G-848, The Living Church, Milwaukee 2, Wis.

PRIEST—married, 35, desires parish. Ph.D. degree. Vital preaching, good pastor. Youth group experience. Reply Box S-854, The Living Church, Milwaukee 2, Wis.



## CHANGES

Fletcher. Address: Caixa Postal, 790 Porto Alegre, R.G.S.

**Los Angeles:** The Rev. John Rogers Davis was ordained priest on February 24th by Bishop Campbell, Suffragan Bishop of Los Angeles, at St. Luke's Church, Long Beach, Calif., where the new priest will continue as assistant.

The Rev. Phillip John Bartlett was ordained priest on February 23d by Bishop Bloy of Los Angeles at All Saints' Church, San Diego. To continue as vicar of the Mission of St. Philip the Apostle, Lemon Grove, Calif.

The Rev. Hal C. Ashbrook, Jr. and the Rev. John Edward Erickson were ordained to the priesthood by Bishop Bloy of Los Angeles at St. Luke's-of-the-Mountains, La Crescenta, Calif., on February 24th. To continue as assistant of St. Luke's, La Crescenta, and as vicar of St. Bartholomew's, El Sereno, Calif., respectively.

The Rev. Donald L. Irish was ordained priest by Bishop Campbell, Suffragan Bishop of Los Angeles, on February 26th at Christ Mission, Los Angeles, where the ordinand has been in charge since January 15th.

The Rev. Waldo Farrington Chase, who is 91 years old, and the Rev. D. Murray Hammond were ordained to the priesthood on February 19th by Bishop Bloy of Los Angeles at St. Matthias' Church, Whittier, Calif., where the Rev. Mr. Chase assists the Rev. A. E. Jenkins.

The Rev. Mr. Chase has served as deacon in parishes and missions of Southern California for 63 years. He was also an organist and choir-master, serving for 30 years as head of the music department of Marlborough School for Girls in Los Angeles. He has been living in Whittier since his retirement in 1943.

Taking part in the service were three brothers of the Rev. Mr. Hammond, all Episcopal clergymen: the Rev. Messrs. J. Keith, W. Reid, and Frederick C. Hammond. The Rev. S. Reginald Hammond of the diocese of California presented his son for ordination.

**Ohio:** The Rev. B. Stephen Topalian was ordained priest on February 24th by Bishop Burroughs of Ohio at Grace Church, Galion, where the ordinand will be rector. Presenter, the Ven. Dr. Donald Wonders; preacher, the Rev. J. R. Pattie. Address: 126 W. Walnut St.

**Oregon:** The Rev. John Edward Easton was

ordained priest on February 24th by Bishop Dagwell of Oregon at St. Matthew's Church, San Mateo, Calif. Presenter, the Rev. J. S. Baldwin, OHC; preacher, the Rev. Lesley Wilder. To be vicar of the Church of the Transfiguration, San Mateo.

**Tennessee:** The Rev. Robertson Eppes, Jr. and the Rev. Thomas Adams Roberts were ordained to the priesthood on February 28th by Bishop Barth, Coadjutor of Tennessee, at St. Mary's Cathedral, Memphis.

The Rev. Mr. Eppes, presented by the Very Rev. W. E. Sanders, will be canon of St. Mary's Cathedral. Address: 692 Poplar Ave., Memphis 5.

The Rev. Mr. Roberts, presented by the Rev. E. S. Greenwood, will be rector of St. George's Church, Germantown, Tenn.

**Western North Carolina:** The Rev. John McTammany was ordained priest on February 12th by Bishop Henry of Western North Carolina at Grace Church, Asheville, N. C., where the new priest will be in charge. He will also serve the Church of the Redeemer, Asheville. Presenter, the Rev. P. W. Lambert, Jr., OGS; preacher, the Rev. W. S. Lea. Address: Box 8013, Asheville, N. C.

### Deacons

**Los Angeles:** The Rev. Alpha Gillett Bechtel, a former Methodist minister, was ordained deacon on February 24th by Bishop Campbell, Suffragan Bishop of Los Angeles, at St. Luke's Church, Long Beach, Calif. The new deacon, who has been assisting at Navy Family Chapel, Long Beach, is now vicar of Redeemer Mission, Fifth and Indiana St., Los Angeles.

**Mexico:** Word has been received from Bishop Salinas of Mexico that two new deacons have been ordained in the missionary district of Mexico. They are Francisco Javier Vazquez, who will be assistant at Jotutla and Galeana Missions, State of Morelos; and Rafael Moreno Garcia, who will serve at Apeo, Santa Ana, and La Estancia, State of Michoacan, Mex.

### Deaconesses

Deaconess Heath Dudley, retired, formerly addressed at St. Elizabeth's House, Maryhill, Mount Sinai, L. I., N. Y., may now be addressed at 3 C Emrose Court, 349 W. Bute St., Norfolk 10, Va.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Save the Children Federation

Previously acknowledged .....	\$ 451.24
Rosalind Mason .....	48.00
Rebekah Oldfather .....	4.00
Mrs. Philip F. Robb .....	4.00
Pauline Williamson .....	4.00
Woman's Auxiliary, St. Luke's Church, Smethport, Pa. ....	4.00
Dorothy Hoag .....	2.50
	\$ 517.74

### For Korea

Previously acknowledged .....	\$ 519.00
Mrs. Harriet Longley .....	50.00
Miss Robbins, Chicago .....	2.00
	\$ 571.00

### Flood Sufferers in Europe

Previously acknowledged .....	\$ 40.00
Mrs. C. W. Oathout (England) .....	50.00
Anonymous .....	10.00
St. Mark's Church, Beaumont, Tex. ....	10.00
	\$ 110.00

### Work in Tadian, P.I.

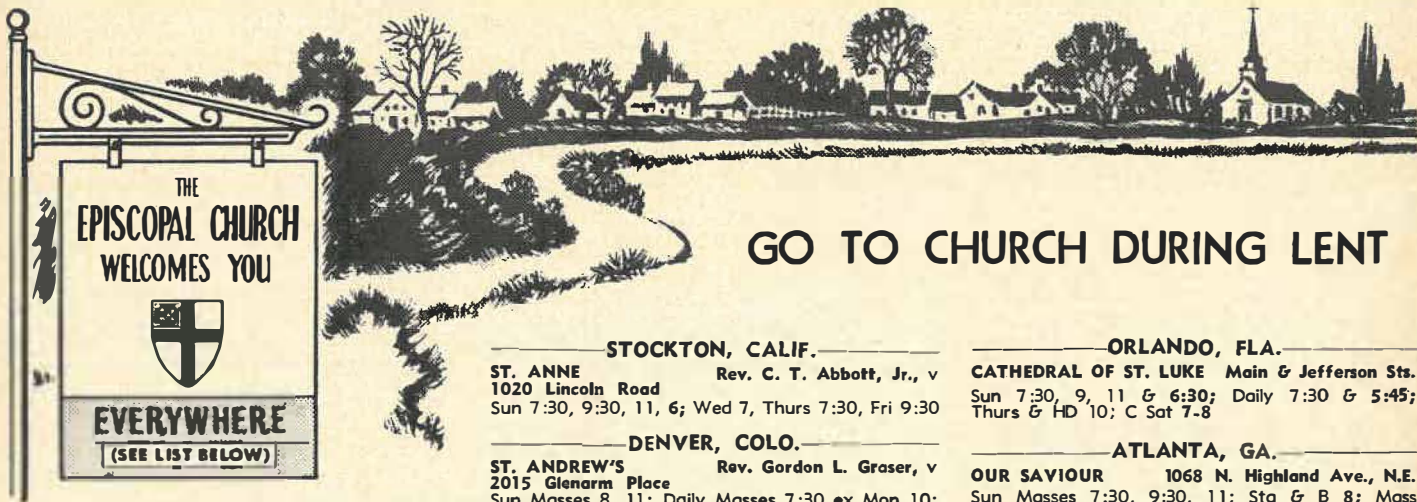
Anonymous .....	\$ 10.00
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### Paul Rusch's Work in Japan

C. W. Barker .....	\$ 25.00
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### Southern Cross, Melanesia

Previously acknowledged .....	\$ 22.00
Woman's Auxiliary, St. Luke's Church, Springfield, Ill. ....	5.00
	\$ 27.00



## GO TO CHURCH DURING LENT

### STOCKTON, CALIF.

**ST. ANNE** Rev. C. T. Abbott, Jr., v  
1020 Lincoln Road  
Sun 7:30, 9:30, 11, 6; Wed 7, Thurs 7:30, Fri 9:30

### DENVER, COLO.

**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.

### STAMFORD, CONN.

**ST. ANDREW'S** Rev. Percy Major Binnington  
Washington Ave.  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

### 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

### NEW SMYRNA BEACH, FLA.

**ST. PAUL'S** 1 bk off US #1  
Sun Eu 7:30, 9, 11, MP 7:15, Lit 10:30, Sta &  
Ador 7:30; Daily ex Wed 7 & 5:30; Wed 9:30 &  
7:30; C Sat 6-6:30

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass  
Wed & Fri 7, 10:30, others 7:30; C Sat 5

(Continued on page 24)

**KEY**—Light face type denotes AM, black face PM; addr, address; onno, 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.

### LOS ANGELES, CALIF.

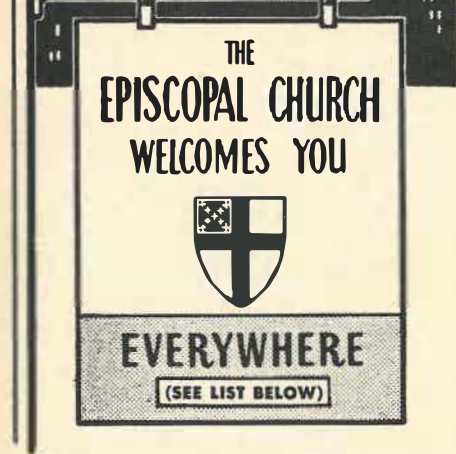
**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, rem  
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.  
MP 8:30 & Ev 5:30 Daily.  
C Sat 4:30 & 7:30 & by appt

### 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





## GO TO CHURCH DURING LENT

### NEW YORK CITY (Cont.)

**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

**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, D.D.  
5th Ave. & 53d Street  
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs; 12:10 Noonday ex Sat

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Rev. Bernard C. Newman, v  
Broadway and Wall St.  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, 8:45, 12, Noon Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Rev. Robert C. Hunsicker, v  
Broadway & Fulton St.  
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D., v  
Broadway & 155th St.  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed Vicar's Evening 8:10; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** Rev. Paul C. Weed, Jr., v  
487 Hudson St.  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45



CATHEDRAL OF ST. LUKE  
ORLANDO, FLORIDA

### 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

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30; Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 10 (Sung) 11:45; Ev & B last Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

### HOLLIS, N. Y.

**ST. GABRIEL'S** Rev. Robert Y. Condit  
196th St. & Jamaica Ave.  
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French, Rev. John M. Mills, Assts.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast), 9 Sch of Religion and Nursery, 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

### UTICA, N. Y.

**GRACE** Downtown  
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H. M. Cook  
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5:10

### 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

### 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, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30; C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl, Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7 & by appt

### READING, PA.

**ST. MARY'S** Rev. Lyle E. Scott  
Front and Windsor Sts.  
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thurs & HD HC; Lenten Services: Thurs EP 7:30

### 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 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 5-6

### LONDON, ENGLAND

**ANNUNCIATION** Bryanston St., Marble Arch, W.1  
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno). C Fri 12, Sat 12 & 7

(Continued from page 23)

### 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 Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30. 7:30-8:30 and by appt

### 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

### BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7; Wed & HD 10; Thurs 6; EP 5:45; C Sat 5-6, 8-9

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues & Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

**TRINITY** Rev. John G. Dahl, r  
Grand River & Trumbull (Downtown)  
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10; C Sat 7:30-8

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

### RIDGEWOOD, N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller, r  
Franklin Ave. at Cottage Place  
Sun 8, 9:30, 11; Wed in Lent 4 (Children) & 8; Fri all year 9:30 Lit & HC; HD 9:30 HC; C by appt Open daily 8-4

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11, MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat & Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC; Wed 10 HC

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer

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

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun: HC 8 & 9:30, Morning Service & Ser 11; Thurs, and HD HC 12; Wed Healing Service 12