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THIS WEEK, I should like to talk to those who have stopped counting their age by the last birthday and have returned to childhood's custom of counting by the nearest birthday in the future — to those who are going to be 73 or 77 or 82.

FULLNESS OF YEARS is a glorious thing in itself. The dignity of the Old Testament patriarchs is underlined in the Bible by the great life-spans attributed to them. And it is significant that, once middle age has been successfully passed, the fear of additional years is replaced by a positive satisfaction in collecting them.

YET, to many, if not most, of those who attain old age, Christ says, as He said to St. Peter that night by the seashore: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." St. John says that this was a hint as to the death by which St. Peter "should glorify God" — that is, by crucifixion. But it also contains more than a hint of that lesser crucifixion of the aged which befalls most of us who live out our three-score and ten.

IT IS NOT an easy thing to be helped, to be cared for, to be discussed and decided about, to be girded by another and carried whither thou wouldst not. It is uncomfortable to be aware of diminishing physical powers, and even more exasperating to have solicitous youngsters taking charge as if one were quite witless and helpless. It is by no means an overstatement of the case to call the loss of independence a lesser crucifixion.

CURIOUS that Christ gave this charge to St. Peter just after admonishing him for the third time, "Feed my sheep." The Good Shepherd looked at this sturdy guardian of his flock, upon whom He was placing so much reliance, and said, in effect — "Your reward for your devoted service and sacrifice will be this: to be dressed as you do not want to be dressed and carried where you do not wish to go."

THE CLEVER among us build fortifications of wealth and position behind which to fight off the encroachments of old age. Perhaps it is better to be an old lion than an old shepherd, to retain a fading power rather than spend oneself in service to others. This way, at least, one can wrest from the world a few more years of independence.

BUT perhaps it is better to learn the uses of old age in season, rather than to prolong the driving haste and acquisitiveness of middle age to the point where we are too tired and too frightened to slow down.

GOD is very close to the aged, as He is close to all who, loving Him, have taken up their Cross. Christ died young, but He died, as He told St. Peter, girded by another and carried whither He would not. He knew, and He knows, helplessness of the hands, stumbling of the feet, clouding of the

eyes, the rack of pain, the silent withdrawal of friends.

HE WAS SPARED, I was going to say, the mindless cheerfulness of the helpful, but wasn't it this same St. Peter who told Him to put those nasty thoughts of suffering and death out of His mind as they prepared to go up to Jerusalem together?

WHAT REMAINS to stand between us and God? Is it our old age? Or is it rather the lingering fears and self-imposed demands of middle age? I wonder if a middle-aged scale of values is worth all the fight we put up to defend it after we have left our middle years behind.

THERE IS a first adolescence when the baby begins to run around and touch things and feed himself and step into the street — the period between babyhood and childhood. The second adolescence finds the child trying on the ill-fitting ways of adulthood. And then to many of us comes a third adolescence when we attempt to carry into old age all the anxieties and responsibilities about food and clothing and money and activities that seemed so distasteful when we first tried them on.

BUT JOY belongs to us at all ages, and the thing that makes us lose it is simply the fact that we are clutching yesterday's toys and tools so tightly that we have no room for today's. The blind have a blessing in that yesterday's goods no longer encumber them; they must launch into a dark adventure of sounds and smells and textures whether they will or no. If only those who still have their eyesight could draw understanding from the gaiety of the blind!

AND IF EACH of the outward senses is dulled, spiritual vistas can still open inward. Milton said, "They also serve who only stand and wait"; but he was driven by a Puritan conscience. Henry Vaughan, his Anglican contemporary, found something more positive in the stillness of his old age:

"O holy Hope! and high Humility,
High as the heavens above!
These are your walks, and you have
show'd them me,
To kindle my cold love."

IN MIDDLE AGE, we keep borrowing time from God's bank, neglecting to savor this moment or appreciate that, because we have so much to do; and suddenly God gives us all the time there is, long hours and days and years. The poorer we are in everything else, the richer we are in time.

"Yonder all before us lie
Deserts of vast eternity. . . ."

BUT THE DESERT only seems desolate. The light that shimmers on its sand is the blazing forth of the glory of God. Every rock is a wonderfully constructed shelter for His creatures, every scrubby bit of vegetation a symphony of pulsing life. And always, everywhere, the everlasting arms are beneath us until at the desert's end we touch those hands that we shall know by the scars.

Peter Day.

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
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Things to Come

JANUARY						
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January

- 31. 4th Sunday after Epiphany.
West Texas council.

February

- 1. Purification.
- 2. California convention.
Maryland convention, to 3d.
Michigan convention, to 3d.
- 5. Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, to 7th.
- 7. 5th Sunday after Epiphany.
- 9. Installation of the Rt. Rev. Russell S. Hubbard as Bishop of Spokane.
Southern Virginia council.
Central Brazil convocation, to 11th.
- 10. Meeting, Joint Commission on Ecumenical Relations, Washington, D. C., to 11th.
- 11. Southwestern Brazil convocation, to 14th.
- 12. Woman's Auxiliary, executive board, Seabury House, to 15th.
- 14. Septuagesima Sunday.
- 16. National Council, Seabury House, to 18th.
- 17. Arizona convocation, to 18th.
- 18. Southern Brazil convocation, to 21st.
- 20. Panama Canal Zone convocation.
- 21. Sexagesima Sunday.
- 22. Puerto Rico convocation, to 24th.
- 24. St. Matthias.
- 25. First national convention, United Church Men, NCC, to 27th, Cincinnati, Ohio.
- 28. Quinquagesima Sunday.

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

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Young Yellowhorse Needs Your Help Quickly

Your heart would skip a beat and your arms would reach out automatically to Young Joe Yellowhorse if you could see this brave young Navajo standing at the door of his shabby home.

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You can help Yellowhorse . . . descendant of the earliest Americans . . . through the *Save the Children Federation*. Your gift of only \$96 will help buy glasses for him and others like him . . . help provide medicines to halt the diseases that have taken so many Navajo lives in past years . . . help provide schooling that will enable him to earn a living in a world that's changed so much a young Navajo can't follow his ancestral trade.

This is not a duty you can delegate. It is a privilege that only a few who realize the plight of the Indians today, will recognize. Look behind the statistics of disease and death among the Navajos and you'll open your heart and your check book to send a gift for Young Yellowhorse. In return—you'll get a full report on how your gift has helped . . . perhaps a letter from Yellowhorse himself, or one of his schoolmates.

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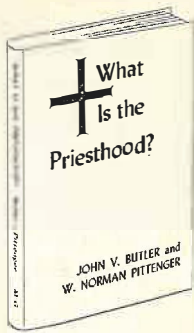
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Foreword by Stephen F. Bayne, Jr.
Bishop of Olympia

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

The Devil Lurks Close Behind

IT seems to me it's about time somebody said something on the other side about a thing very popular amongst our Episcopal Churchpeople these days, and re-asserted that there are still a few ardent Catholic Churchmen who are also total abstainers from alcohol and tobacco.

In our Baptism we promised to fight under Christ's banner, against "the world" and "the flesh," as well as against "the Devil"

Drinking and smoking are neither sinful nor objectionable in themselves, so long as they are done in moderation and are not flaunted before the world. At the same time, those who use them must own that they are luxuries, because many people get along perfectly without them. And the true Christian must watch carefully any excursion on his part into luxurious living. For the Devil lurks very close behind.

SMOKING BEFORE COMMUNION

God forbid that I, or any other, should look on those who wisely use these things with any but charitable eyes. . . .

But may they learn to clean up their own ashes and cigarette stubs. And especially, let's keep cigarettes out of church sacristies and vestry rooms. And, as we refrain from eating and drinking from midnight until we have received our Lord's Precious Body and Blood, so let us likewise refrain from smoking.

(Rev.) HOLLIS H. A. COREY,
Retired, Olds Hall.

Daytona Beach, Fla.

A Spur

WITH much interest and approval I have read the article "Why the Sacrament of Penance" [L. C., October 11th]. The author has made very clear the blessing received by this great Sacrament, and I feel very much urged to add some thoughts that are those of all true penitents.

At every ordination this remarkable gift is bestowed upon the priest. "Whose sins ye remit, they are remitted, and whose sins ye retain, they are retained." A sweet power, and yet one to be guarded carefully, and how careful must we penitents be not to become careless in our self examinations. As often as we need spiritual counsel and absolution it is there for the asking!

I have been in England for a few months but I have managed to read and pass on THE LIVING CHURCH every week. I even saw a page of LIVING CHURCH put up on St. Barnabas' bulletin board, so you see you are over here too. . . . Perhaps it may be a spur to one who has not yet tasted the fruit of Repentance nor heard: "and pray for me a poor priest."

(Mrs.) MARY V. MACADAM.
Sussex, England

Sacrifice, Spelled Out

HOW TO MAKE A SUCCESS OF YOUR MARRIAGE may sound like just one more of those "How To's" that dot the bookstalls today, but the Signet Key Book of this title, by Eustace Chesser, M.D., is worth a plug in this column.

Dr. Chesser, to be sure, does not say all that a Catholic Churchman would say on the matter, but the importance of religion is recognized ("You cannot 'take up' religion — it has to take you



sued by his theory of Eucharistic Sacrifice and liturgical dotting of the i's and crossing of the t's is another matter.

In Brief

THE POLISH NATIONAL CATHOLIC CHURCH IN AMERICA AND POLAND. By Theodore Andrews. Macmillan. Pp. ix, 117. \$2.50.

A work by an American priest, originally published in England (SPCK), and now available in the USA. Interesting, and important as the only extended treatment thus far by an Anglican of the Polish National Catholic Church [see L. C., December 13, 1953].

A CALL TO THE UNCONVERTED TO TURN AND LIVE. By Richard Baxter. Zondervan. Pp. xxviii, 142. \$2.

A reprint, described as "complete and unabridged," of the "best seller in the United States in 1664." (Baxter, 1615-1691, originally a Puritan Anglican, became a non-conformist in 1662.)

up if its benefits are to be felt") and it contains much common-sense counsel, while its innocent allusions to the obvious (e.g., "men tend to look at things in a masculine manner, and women in a feminine manner") provide occasional dashes of humor.

In view of its availability and low price, the book can be recommended.

THE sacrificial element in Christian worship, long neglected in Anglicanism, has in recent years come increasingly to the fore. Fr. Hastings Smyth spells it out in *Sacrifice: A Devotional Homily*, which considers the nature and purpose of sacrifice in ancient times and relates this to the work of our Lord begun on Calvary and now "externalized" in the liturgical offering of His "socially extended Body."

Perhaps the most striking feature of this study is the new twist that Fr. Smyth gives to the doctrine of transubstantiation, as against the Thomistic definition which he finds defective.

The book has an appendix containing the Liturgy of the Society of the Divine

SACRIFICE: A DOCTRINAL HOMILY. By F. Hastings Smyth, Ph.D., Superior, Society of the Catholic Commonwealth. Vantage Press. Pp. ix, 149. \$2.75.

Commonwealth — "an example of a possible revision of the medieval English Rite," in accordance with the author's predilections.

Fr. Smyth's general aim, that of the reintegration of society and the natural order, under our Lord, is, of course, one with which Catholic Churchmen ought to be sympathetic. Those who read his book will find this idea brought out trenchantly. How many will be per-

Books Received

GREAT IDEAS OF THE BIBLE OUTLINED FOR MODERNS. By Ryllis Goslin Lynip. The First of Two Volumes. With Selected Passages from the Bible: A New Translation by Dr. James Moffatt. Harpers. Pp. xiii, 272. \$2.75.

COMMUNICATING THE GOSPEL. The Lyman Beecher Lectures on Preaching, 1953, Yale University. By Halford E. Luccock. Harpers. Pp. 183. \$2.50.

FAITH TAKES A NAME. By Dwight E. Stevenson. Harpers. Pp. 189. \$2.50.

EDUCATION INTO RELIGION. By A. Victor Murray. Harpers. Pp. xii, 230. \$3.

ONE FINE HOUR. The Life of Jesus told as a personal encounter . . . By Frederick Keller Stamm. Harpers. Pp. 176. \$2.50.

REFLECTIONS ON LIFE AND RELIGION. Sir James Baillie. Edited by Sir Walter Moberly and Professor Oliver de Selincourt. Macmillan. Pp. 288. \$3.75.

CHRISTIAN FAITH AND COMMUNIST FAITH. A Series of Studies by Members of the Anglican Communion. Edited by D. M. Mackinnon. New York: St. Martin's Press, 1953. Pp. xii, 260. \$4.50.

ROADBLOCKS TO FAITH. By James A. Pike and John McG. Krumm. Morehouse-Gorham. Pp. 144. \$2.25. The Bishop of New York Book, 1954.

HEALING EVERYWHERE. By John Gayner Banks. St. Luke's Press, 2243 Front St., San Diego 1, Calif. Pp. xv, 244. \$2.50.

A GUIDE TO SPIRITUAL HEALING. By H. C. Robins. Mowbrays. In America: Morehouse-Gorham. Pp. 99. \$2.25.

SAINTS ALIVE! By Mervyn Charles-Edwards. With a Foreword by the Bishop of London. Mowbrays. In America: Morehouse-Gorham. Pp. 132. \$2.25.

The Same Old Game

By MAYNARD KNISKERN

UNCONDITIONAL HATRED. By Captain Russell Grenfell, R.N. The Devin-Adair Company, 1953. Pp. 272. \$3.75.

THE title-page of this book carries the superscription "German War Guilt and the Future of Europe." The "unconditional hatred" of the title itself is that which the Allies in two World Wars have applied, like a medieval instrument of torture, to a misunderstood and largely helpless Germany. This, at any rate, is the thesis of the author, an officer in the Royal Navy whose previous works have been confined to various aspects of naval strategy and tactics.

Unconditional Hatred is a tract, an essay in historical interpretation rather than history: vigorously argued and strongly documented, it is nonetheless a one-sided view which may

remind a Christian reader of D. M. Baillie's dictum that all heresies begin as oversimplifications. It will certainly redress many one-sided views at the opposite extreme, wherein we find the self-righteous attempting to explain Germany's rôle in the two Great Wars as the stirring of some dark demonic force to which Frenchmen, Britons, and Americans are fortunately immune; but this volume cannot stand alone as serious history nor can it be read without the utmost wariness and discrimination. It counters "the same old black-and-white clichés with regard to Germany," to quote from the publisher's blurb, by means of the no less primitive (and misleading) approach of reversing the chess board to white-and-black.

This is the "same old" game except that the author gets the first move.

FOURTH SUNDAY AFTER EPIPHANY

LAYMEN

Five-time Roundup

A Kiplinger-type laymen's newsletter, signed by the director of the Presiding Bishop's Committee on Laymen's Work, the Rev. Howard Harper, and the associate director, the Rev. George W. MacCray, was recently mailed from New York City to provincial and diocesan chairmen.

The letter, to be issued five times throughout the year, usually once every two months, replaces *Churchmanpower* and is an attempt to present a brief, concise roundup of news and issues of interest to members of laymen's groups.

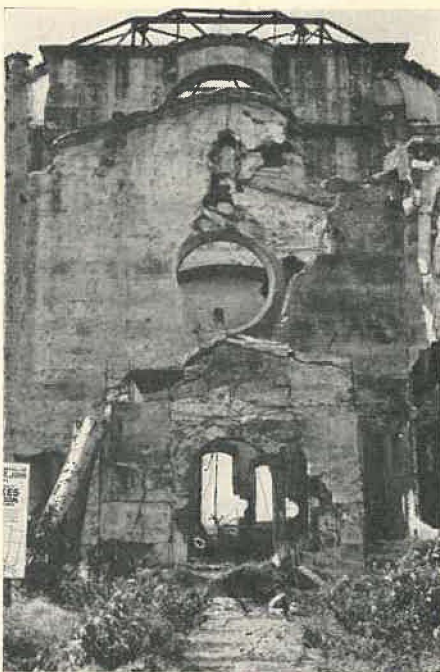
FINANCE

Seven Spirits Move Evil

Builders for Christ, the Church's current drive for capital funds, is approaching its second phase, as attention is focused on the building needs of the Church overseas, particularly in Japan, the Philippines, and Puerto Rico. The period from the middle of February to the middle of March has been set aside for a Churchwide study of how and why the Church must expand its facilities in these areas, just as the period between January 15th and February 15th was devoted to a study of the seminary needs.

Ordered by the General Convention when it met in Boston in 1952, the Builders for Christ campaign is meant to provide for those building needs which cannot be met through the regular budgets of the general Church, the seminaries, or the American Church Institute for Negroes—budgets which provide only for current running expenses.

Parishes throughout the United States are being asked to participate by making use of their own materials or the materials on overseas needs prepared by the National Council, such as the leader's guide for group discussions, the Builders for Christ overseas mailing piece for distribution into the homes, and the news items for parish and local newspapers to be found in *The Church in Action*, monthly clip-sheet. Many of the clergy and lay readers will preach sermons during this four-week period on the Church



RUINS OF MANILA CATHEDRAL.
After the war, a start from scratch.

overseas, and each member of the Church is urged to acquaint himself with the overseas needs of the Episcopal Church, so that when the nationwide canvass for the Builders for Christ Campaign takes place May 2d, each giver will know why he is giving.

The goal of the Builders for Christ campaign is \$4,150,000 of which \$1,225,000 has been earmarked for overseas building. Of this amount \$625,000 is slated for Japan, \$100,000 for the Philippines, \$200,000 for Puerto Rico, and the remaining \$300,000 will be allocated to those areas showing the most urgent need at the time the money is received at the General Convention of 1955. Actually, these allocations represent only a fraction of the actual building needs in the overseas fields. The choice of these particular items was dictated by the urgency in certain quarters, such as in Japan, where the Church must move fast to fill the spiritual void created by the abolishing of state Shinto as a result of the war defeat.

Said the Presiding Bishop, the Most Rev. Henry Knox Sherrill, after his visit to Japan last fall:

"There is beyond any question a great

void, and whenever there is a void, seven spirits more evil are very apt to move in. . . . We talk a great deal about filling this void by importing the practice of democracy, but I am sure that we are dead wrong if we think we can introduce democracy without introducing the spiritual basis of democracy which is the Christian religion."

The Nippon Seikokwai, or Holy Catholic Church in Japan, is an autonomous Church, having its own Presiding Bishop and National Council. Each of its ten dioceses has its own Japanese bishop and Japanese clergy. Financially, however, it is still greatly dependent on the American Church, for World War II had a disastrous effect in the destruction of churches and church schools, the scattering of congregations, and the shutting off of assistance from the American Church and American missionary personnel.

Under the leadership of the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai, the Japanese Church has endeavored to meet the opportunities presented by the overthrow of state Shinto as the binding spiritual force of the Japanese people. Church schools, junior colleges, and St. Paul's University in Tokyo are building up a Christian leadership for Japan, but the number of Christians in that country still represents less than one-half of one per cent of the total population.

Further advance is presently hampered by the lack of adequate facilities for such advance. The \$625,000 sought for Japan in the Builders for Christ campaign is to go toward the building of seven large churches in each of the seven dioceses, a cathedral and diocesan center in Kyushu, a diocesan center for youth work and rural missions in North Kwanton, and for the expansion of seven of the Church's leading educational institutions. These educational institutions provide the greatest opportunity for the extension of the Church in Japan, since many non-Christians attend and are exposed during their entire course of study to Christian teaching and worship.

The Japanese Church expects to raise an equal amount on its own to make the completion of these building projects possible.

In the Philippines, the Builders for

TUNING IN: Fourth Sunday after Epiphany commemorates the healing of the leper and of the centurion's servant (St. Matthew 8:1ff). Collect prays for "such strength and protection, as may support us in all dangers, and carry us

through all temptations." American interest in the Church in Japan is not only an expression of Christian fellowship, but stems from the fact that the Church in America played a large part in forming its sister Communion in Japan.

Christ drive seeks to raise the \$100,000 needed to complete the building fund for the rebuilding of the Cathedral of St. Mary and St. John,¹ Manila, one of the many Philippine churches destroyed or damaged in World War II. The destruction was so complete that the Philippine Church had to start from scratch in its building program following the war. To make for a stronger and more unified Church, a diocesan center was planned on the outskirts of Manila to include the cathedral, diocesan offices, St. Luke's Hospital, St. Luke's School for Nurses, apartments for single church workers, St. Andrew's Seminary, and two bishops' houses. All the work in the Philippine Church will radiate from this center. Some of the buildings have already been completed, such as those of St. Andrew's Seminary, and some have yet to be begun, such as St. Luke's Hospital, but all the funds are in excess for \$100,000, and it is this final boost which the Philippine Church's designation in the Builders for Christ campaign is to give.

In Puerto Rico, St. Just's School,¹ a boarding school for boys, has long been a drain on the missionary district's treasury, for the present dormitories can accommodate only 40 boys, whereas the present faculty could just as easily teach one hundred boys.

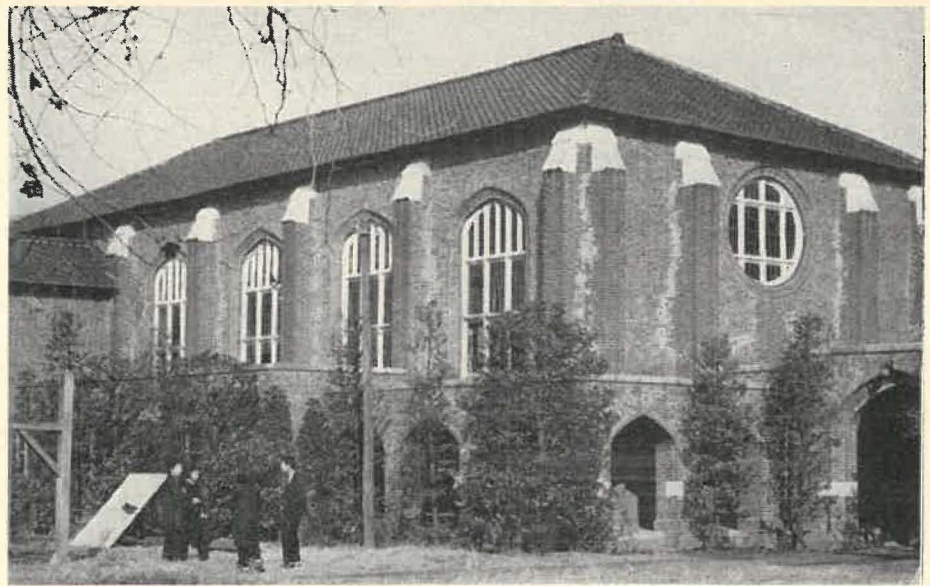
In selecting St. Just's School from among the many other missionary projects needing capital assistance in the Church's overseas field, it was felt that the Church was really making an investment in the future, for the addition of new dormitories would make the school self-sufficient.

Educational work has been the mainstay of the Church's mission in Puerto Rico and in the entire Caribbean area.



ST. JUST'S SCHOOL, PUERTO RICO
Teachers for 100; room for 40.

TUNING IN: Joint dedication of the Cathedral in Manila to St. Mary and St. John recalls the scene from St. John's account of the Passion in which our Lord's Mother and the "disciple whom he loved" were standing at the Cross when



ALL SAINTS' CHAPEL, ST. PAUL'S UNIVERSITY, TOKYO
Percentage of Christians to population is less than half of one per cent.

Through its leadership in the field of education in these predominantly Roman Catholic countries, the Episcopal Church is forcing the dominant Church and the state authorities to raise their own educational standards and to concern themselves with the educational, social, and economic needs of the people.

PUBLIC AFFAIRS

The Case of Two Priests

When a priest of the Church arouses unfavorable and public comment, it is natural that his bishop would want to find out whether the comment was justified. Some dioceses make this a duty of the bishop. Such is the case in Massachusetts.

Last summer the secular press reported that Mr. Herbert Philbrick, former undercover agent for the FBI, testified that two clergymen of the diocese of Massachusetts, because of their conduct in relation to Communism, are "not true ministers of the Gospel." The two clergymen are the Rev. Dr. Joseph F. Fletcher and the Rev. Kenneth DeP. Hughes. Mr. Philbrick said that his testimony was based on hearsay.

At the time this report was made [L. C., September 27th] Bishop Nash of Massachusetts said:

"I have a duty under the canons or laws of the diocese of Massachusetts to investigate reports of conduct by clergymen of the diocese which affects the peace and honor of the Church. Mr. Philbrick's testimony constitutes such a report . . . I am therefore asking for a full transcript of Mr. Philbrick's testimony."

The Bishop has now issued a formal

report on his findings in the case. In it he announces that in his judgment there is no basis, in the charges he has investigated, for canonical proceedings against Dr. Fletcher or Mr. Hughes. This is the Bishop's statement:

"In recent weeks it has been my duty, under the canons or laws of the Protestant Episcopal Church in the United States of America and of the diocese of Massachusetts, of which I am Bishop, to investigate reports and charges concerning two clergymen of the diocese, the Rev. Dr. Joseph F. Fletcher, professor of Christian Ethics at the Episcopal Theological School in Cambridge, and the Rev. Kenneth DeP. Hughes, rector of St. Bartholomew's Church, Cambridge.

"I have read, I believe, every mention of these clergymen in the published proceedings of the so-called Velde Committee (the House Committee on un-American Activities) and the Jenner Committee (a sub-committee of the Senate Committee on Internal Security), and I have also conferred with them. Both orally and in writing they have denied that they are or ever have been, or desired to be, members of the Communist Party or under its discipline. I believe them.

"They both recognize that the Christian faith, as professed by our Church, and to which they fully adhere, is inconsistent with an atheistic Marxian Communist philosophy. They both reaffirm their loyalty as citizens of our country. I believe them sincere in both respects.

"Both of them have been members of various organizations which have been listed as subversive by the Attorney General of the United States, and both of them have been active in movements in which Communists have also participated. They justify their membership and activities of this sort as motivated by their obligations as Christian ministers to work for social justice and for international

Jesus entrusted His Mother to the disciple's care. ¹A St. Just, boy-martyr, is in the Roman calendar commemorated on October 18th. There are also fragmentary traditions of such a saint in Cornwall, the southwestern tip of Great Britain.

friendship and peace. I believe them to be sincere, though I consider that they have not always been wise in espousing these activities. Neither they nor I believe in 'guilt by association,' but I consider that the Rev. Mr. Hughes' activities as a member of the Progressive Party of Massachusetts and the Rev. Dr. Fletcher's activities in connection with certain unofficial international conferences for peace have been unwise because of Communist influence in these movements.

"The published testimony of Mr. Philbrick concerning these two clergymen at an executive session of the Velde Committee was stated by him to be hearsay. He added a statement of his personal belief that certain persons were not 'true ministers of the Gospel.' It is not perfectly clear to me after studying Mr. Philbrick's testimony whether he was referring to these two clergymen, but if he was, I do not agree with him, for, in my judgment, they are 'true ministers of the Gospel.'

"Mr. Gitlow, testifying before the Velde Committee, quoted from a published article by the Rev. Dr. Fletcher on Marxism, and nearly if not quite charged, on the basis of this article, that its author is a Communist. I have compared the quotations with the full text of the article, and find that, as so frequently is the case, the quotations taken out of their context are misleading, and that Mr. Gitlow's conclusions are not warranted.

"In my judgment there is no basis in the reports and charges I have investigated for canonical proceedings against either the Rev. Dr. Fletcher or the Rev. Mr. Hughes."

Congressmen and Clergy

Representatives of various faiths met recently in a Washington hotel room with five members of the House Un-American Activities Committee.

Responsible for the meeting was Representative Harold H. Velde, R., Ill., who was criticized last March for his suggestion, made to a nation-wide radio audience, that the clergy offered "a field" for inquiry. Mr. Velde said the meeting had been called that his committee might "receive constructive criticism and suggestions."

He said that clerical and lay leaders who attended the meeting had suggested changes in committee investigating methods and procedures which would receive "full consideration at an early date."

Church leaders who met with the committee members were Presiding Bishop Sherrill; the Rev. John F. Cronin, S.S., assistant director of the social action department, National Catholic Welfare Conference; Rabbi Morris Kertzer of the American Jewish Committee; Charles C. Parlin, New York attorney and Methodist layman; and Edwin J.

Lukas, director of the civil rights department of the American Jewish Committee.

In addition to Mr. Velde, members of his inquiry group present were Republican Representatives Bernard W. Kearney of New York, Kit Clardy of Michigan, Gordon H. Scherer of Ohio, and Democratic Representative Clyde Doyle of California.

Mr. Velde said Representative Francis E. Walter, Democrat of Pennsyl-



BISHOP NASH
I believe them.

vania, who is on record as being opposed to Mr. Velde's discharge of the committee investigator, Louis J. Russell, "refused to attend" the meeting after accepting an invitation. The absence of other committee members was attributed by Mr. Velde to previous engagements.

Snowballing Slums and the Pulpit

The Rev. Canon Darby W. Betts, S.T.M.,[¶] precentor of New York Cathedral, New York City, recently reminded the congregation that the Church must concern itself with all community affairs — including housing conditions.

"To be perfectly frank," he said, "the island of Manhattan is in danger of becoming an unlovely combination of slum and tourist attraction. Recent reports from civic organizations who have hired experts to make general and spot surveys indicate that many of the city's soundest residential areas are deteriorating so rapidly and on so vast a scale that present redevelopment and housing plans are inadequate to maintain their residential desirability."

As co-chairman of the League of West Side Organizations (interested in

community improvements) and a member of the NCC's Architecture Commission, Canon Betts called for action and urged that the pulpit of the Cathedral add its weight to the underlining and consideration of the crisis.

Canon Betts suggested several ways to bring about a change but said that "to demand an absolute enforcement of the laws as they now stand would lead to the brutal eviction of so many countless thousands that near-revolution would be an understandable consequence.

"The most we can hope to do at this time is to have a Department of Housing and Buildings that stops the snowballing of slums, and then gradually attacks the backlog of the wretchedness that has been allowed to grow in our midst."

TELEVISION

Dr. I.Q. Comes Back

Dr. I.Q. is back again, this time on television.

The part of the quizmaster will again be taken by the Rev. James McClain who helped make the radio version of the questions and answer program famous. During part of the time he presided over the radio version of the program from 1940 to 1946 James McClain studied for the priesthood at Seabury-Western Theological Seminary. In 1946 he entered the parish ministry. Now he is returning to the Dr. I.Q. role, on behalf of the Three Cross Ranch, a project for underprivileged young people which has been gradually materializing as a result of Fr. McClain's efforts [L. C., January 24th]. The television show will be sponsored by Hazel Bishop, Inc. (No-Smear Lipstick), over the ABC-TV network on Monday from 8:30 to 9 PM, EST.

Fr. McClain has left his parish in Alton, Ill., with the permission of the Bishop of Springfield.[†]

PENSIONS

A Thin Spread

The pension received by a priest of the Church or by his surviving wife and children must usually be spread out thin over a long period of time. Any way to make it spread farther makes welcome news to a pension recipient.

The Church Pension Fund has just sent out a bulletin announcing a possible tax saving for widows of clergy. The bulletin says:

"The pension which a widow of a clergyman has received or will receive from

TUNING IN: ¶The letters STM stand for the Latin words *Sacrae Theologiae Magister* (Master of Sacred Theology), which is one way of describing the earned theological degree midway between that of bachelor and that of doctor. Some

institutions use the abbreviation "Th.M.," which is short for *Theologiae Magister* (Master of Theology). ¶The Bishop of Springfield is the Rt. Rev. Charles Asa Clough, D.D., consecrated in 1948. He is the sixth bishop of that diocese.

the Church Pension Fund in 1951 or subsequent years is not taxed by the federal government until she has received an aggregate of \$5000, including allowance for her minor children if any. A widow who paid taxes on 1951 and 1952 pension may get the tax refunded by applying at her local federal income tax office. A copy of the Commissioner of Internal Revenue's ruling letters, which the Fund will supply upon request,* should be attached."

Providing reasonable and fair income for retired clergy and clergy widows is an important responsibility of Churchpeople. It is Churchpeople, through their parishes, who pay their priest's share to the Pension Fund. One of the principles on which the Church's pension system is based is that pensions are paid out to men who have reached a given retirement age only if they do not continue to work on a regular basis. This is one safeguard against spreading pensions so thin that they are ineffective. Any pension system not based on that idea, explains the January issue of *Protection Points*, is headed for trouble. (*Protection Points* is a bulletin of the Church Pension Fund.)

Protection Points explains how the clergy of the Church would have fared if pensions became automatic at age 68, without the differentiating between clergy who were working regularly and those who were not:

"Many hundreds of men would have had \$600 a year and no more.

"Even by 1949 the bulk of the pensions would have been \$600-\$700, instead of \$1,000 as they were. General Convention never could have instituted the new \$1,500 minimum pension as it did in 1949. The cost would have been too much. The 15% assessment rate [parishes are assessed 15% of their clergy's salary, including housing, if the parish provides this] which was adopted, would have fallen far short of doing it. A \$1,200 minimum perhaps, but not \$1,500. The disabled, widows and orphans also would have less. . . .

"From time to time the pension is likened to endowment insurance or the type of annuity insurance companies issue to individuals. These have maturity dates.

"The Church's system in its group nature is immeasurably better than these. Minimum pensions benefiting especially the lower paid men but all the others in some degree, widows and orphans allowances, pensions to the disabled, all packaged in a reasonable relationship—this set-up could never have been handled by insurance and annuities. The strength in the group is far greater than in all the individuals acting separately. There is a deep-set 'sharing' within the group.

"The retirement pension of a clergyman is put into effect upon his reaching age

*The address of the Fund is 20 Exchange Place, New York 5, N. Y.

68, if retired, and upon retirement if he continues to work after reaching age 68.

"When a clergyman receiving a pension returns to active work, as often happens, the pension is suspended at the end of three months after such return (the pension being reinstated without prejudice when the work terminates). He then receives his compensation in full from the congregation or diocese served, and pension assessments are payable on the compensation in the normal way. Summer supply services, Lenten assistance, supply during extended illness of a rector, incidental supply duties and special emergency needs normally fall within a three months span.

"Many clergymen perform incidental supply services here and there for a few

Certain clergy widows are entitled to tax refunds.

Sundays at a time. Such duties do not interrupt the pension. It is only duties of more than three months at any one place in any twelve months period which lead to its suspension.

"Activity confined to taking or assisting at services of Holy Communion for a longer period than three months at a place does not disturb the pension. Places served by deacons and lay readers¹ need priests for Communion services.

"Cases sometimes arise where special circumstances (such as minor duties) lead the Trustees [of the Fund] to feel that pension should not be disturbed for a period longer than three months. Each such case is considered in its various elements by a special committee of the Trustees consisting of three bishops, and decision is reached as to whether the pension may be continued equitably for more than three months. But permanent continuance of pension in these special cases clearly is not consistent, for the pension system would then be taking on a responsibility which belongs to the congregation or diocese, namely compensation for an active clergyman.

"The committee [of trustees] in reaching decisions focuses on the nature of the duties and not on the title they carry, and not on whether or not the clergyman receives compensation in return. If the parish does not plan to pay for the services, or plans to pay only a nominal amount, in the expectation that he will have his pension, the pension will become clear-cut subsidy to the parish.

"How limited are to be the activities of clergy after compulsory retirement at age 72 goes into effect in 1957?

"The Bishops at their recent meeting in Williamsburg expressed an interesting viewpoint in a 'straw vote.' A large majority want a less restrictive Canon.

"It will be recalled that the Canon as amended in 1949 would confine duties after compulsory retirement to limited supply work.

"In the informal expression of opinion,

24 of the 107 Bishops voting wanted clergymen, after compulsory resignation from their cures at 72, to be free to serve full-time elsewhere on a year to year basis, with or without diocesan consent; and another 62 wanted them to be free to serve their previous cures or elsewhere with diocesan consent on a year to year basis. These two groups made up 80% of the 107 Bishops voting.

"Another 16 Bishops thought duties should be confined to supply duties of no more than two or three months at a time at any one place, which is roughly the position of the Canon. And three preferred that clergy should not be compelled to retire at all.

"This whole question is scheduled to be considered at General Convention in 1955.

"Pensions stretch out for many years. There is the case of the widow of a clergyman whose husband predeceased her by 53 years. She lived to be 93. There have been cases of beneficiaries living to age 100.

"Last month a clergyman died at 99. Although born in 1854 he did not enter the ministry until 1908 at age 54. He then served actively for 22 years, to age 77 in 1931. He had his pension for the final 22 years of his life.

"Also last month a clergyman, age 46, died after several months illness. A widow and six minor children survive. It is tragic. Her pension is \$760 a year and the allowances for the children at their present ages total \$2,600 a year. A check for \$1,000 as the immediate grant was mailed to her as soon as the office received word of the death. . . ."

Protection Points announces the death of two trustees of the Fund, Mr. Charlton Yarnall, who died on December 2d, and Mr. Allen Wardwell, on December 5th.

MISSIONARIES

Obstacles in Japan

The National Council of the Nippon Seikokwai recently sent a 20-minute tape recording of a round table discussion by four Japanese priests on mission work in Japan to St. Agnes' Church, Sebring, Fla. The discussion gives Japanese Churchmen's reactions to:

(1) What relationship should be maintained between foreign missionaries and the Nippon Seikokwai?

(2) What are the chief obstacles to promoting the Gospel in Japan?

(3) Is financial assistance from foreign Churches desirable, and, if so, how may it best be used?

(4) What is the biggest problem facing the Nippon Seikokwai today?

This recording is now at National Council Headquarters, 281 Fourth Avenue, New York, and will be sent to any parish upon request.

TUNING IN: ¶Lay readers may read Morning and Evening Prayer (minus the Absolution), Litany, Penitential Office, and Burial of the Dead (making substitutions for the priestly blessings). A lay reader may also read the Epistle at the

Holy Communion celebrated by a priest or bishop. In addition to all of this, a deacon may read the Gospel and administer the Cup or Chalice. A deacon may also baptize in the absence of a priest and usually is permitted to preach.

DALLAS

Suffragan Election

The diocese of Dallas has set January 28th for the election of a new suffragan to succeed Bishop Burrill, who has been elected bishop of Chicago. The Dallas election was to take place during the annual diocesan convention.

KENTUCKY

5th Bishop

The Rev. C. Gresham Marmion will be consecrated 5th bishop of the diocese of Kentucky on February 2d[¶] in Christ Church Cathedral, Louisville, Ky.

The Presiding Bishop will be the consecrator and Bishop Clingman, retired, of Kentucky, and Bishop Mason of Dallas will be co-consecrators.[¶] Bishop Quin of Texas will be the preacher.

Other bishops taking part are Bishop Henry of Western North Carolina, Bishop Kirchhoffer of Indianapolis, Bishop Barth of Tennessee, Bishop Moody of Lexington, Bishop Carpenter of Alabama, and Bishop Hines, coadjutor of Texas.

NEW JERSEY

The Oldest Bishop

The oldest bishop of the Episcopal Church, the Rt. Rev. Dr. Paul Matthews, retired Bishop of New Jersey, died on January 17th in Winter Park, Fla. He was 87 years old on Christmas day.[¶]

Bishop Matthews' episcopacy during the years 1915 to 1937 saw progress in every field of the Church's activities, since nothing concerning the Kingdom of God was alien to his interest and devoted labor. During this time the institutional work of the diocese was built up and mission work extended.

Bishop Dagwell of Oregon said on the occasion of Bishop Matthews' 21st anniversary:

"Every call of the national Church was echoed here [in New Jersey], and strong leadership and cooperation was supplied for the Nation-Wide Campaign, the Japanese Reconstruction Fund, the Bishop's Crusade, and the Forward Movement. The several emergency appeals for national deficits in mission funds were generously met. . . .

"You will recall the magnificent gift of Seabury Hall to General Theological Seminary, more fully a contribution of the Bishop than any of us realize. The General Convention of 1934 was probably the

greatest contribution the diocese has made to the General Church."

(This convention was able to attract and accommodate a larger group of Churchmen than ever before assembled.)

DIOCESAN PROGRESS

Also in the period of his episcopacy, the number of clergy increased from 125 to 165, and the number of parishes and missions gained by five (while the Church as a whole was recording a net



BISHOP MATTHEWS
For every call of the Church, an echo.

loss of over 400.) The number of lay-readers in the diocese of New Jersey doubled and communicants increased by 50%.

In the last years of his work as diocesan, Bishop Matthews' interest centered about the development of an adequate cathedral center. As the result of generous gifts from the Bishop and from [another donor], the synod hall was established, the crypt built, and the first unit of a new diocesan house completed. Daily worship at the cathedral was established.

EDUCATION

Bishop Matthews was born in Glendale, Ohio, the son of Stanley Matthews and Mary Ann Black Matthews. He was educated at St. Paul's School, Concord, N. H.; Princeton College; and Princeton and General Theological Seminaries. He studied during 1890 at Oxford University in England as an unattached student.

His honorary degrees were granted by

Princeton University, Seabury Divinity School, General Theological Seminary, Trinity College, and the University of the South.

Bishop Matthews was ordained deacon in 1890 by the Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio; and priest in 1891 by the Rt. Rev. Dr. George Worthington, Bishop of Nebraska.

MINISTRY

Among the churches Bishop Matthews served before being consecrated in 1915 were the Church of the Advent, Cincinnati; the associate mission in Omaha, Neb., where members had a simple rule of prayer, study, and work [L. C., May 27, 1945]; and St. Luke's Church, Cincinnati. He was dean of St. Paul's Cathedral, Cincinnati, for nine years, whereupon he was called to the Cathedral of Our Merciful Saviour in Faribault, Minn. He was then also professor of systematic divinity at the Seabury Divinity School.

Bishop Matthews' consecrator was the Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio; co-consecrators, the Rt. Rev. Dr. William Andrew Leonard, Bishop of Ohio, and the Rt. Rev. Dr. Arthur Llewellyn Williams, Bishop of Nebraska.

In 1897 he was married to Elsie Procter, who is no longer living. They had five children. One of Bishop Matthews' printed works was entitled, *Letters to My Grandchildren*.

Bishop Matthews' sister, the late Mother Eva Mary, was the foundress of the Community of the Transfiguration. (Mother House, Glendale, Ohio.)

Postponed Election

In a surprise statement made to a special meeting of his diocesan clergy, Bishop Gardner of New Jersey announced that he had withdrawn his request for a coadjutor made at the last diocesan convention, and would defer the request until some time about the end of this year. It had been thought that the election would take place after Easter, but will now be postponed until some time in 1955.

Bishop Gardner, who is 70, will reach canonical retirement age in 1955. He has been the diocesan since 1937, when he succeeded the Rt. Rev. Paul Matthews [who died on January 17th, see above].

The Rt. Rev. Alfred Lothian Ban-yard is suffragan bishop of the diocese of New Jersey.

TUNING IN: ¶February 2d is the feast of the Purification of St. Mary the Virgin. A nickname for it is "Candlemas." ¶The presence of co-consecrators at the consecration of a bishop is testimony to the fact that the

act of the Church, and not just of the diocese concerned. ¶Bishop Matthews was the oldest bishop in point of years, not in point of consecration. Oldest now, in years, is Bishop White, retired, of Springfield (born March 21, 1867).

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CANADA

Iron Lung Sermon

The congregation of the Anglican Church of the Ascension, Stonewall, Man., Canada, recently heard a sermon delivered from an iron lung by their rector, the Rev. Maurice Hardman, a victim of polio since last September.

Mr. Hardman's sermon was recorded by D. R. P. Coates, a public relations officer for the Manitoba Telephone System, and delivered from the pulpit of the church at a service of evensong. It took 19 minutes and 55 seconds.

Mr. Hardman's voice was husky because of a tracheotomy operation, and his delivery was slow because it had to be timed to the artificial respiration of the iron lung. But, as the peoples' warden, E. F. Dyer, put it, "You could almost fancy seeing him standing there in the pulpit."

Mr. Hardman thought the sermon out during the day, his wife wrote it down from his dictation when she visited him evenings, and, during the recording, the ailing rector read the sermon from notes which Mr. Coates held, upside down, in front of the minister. [RNS]

ANGLICANS

A Smile Bespoke a Faith

An American priest who was with the Rt. Rev. Nelson Victor Halward, former assistant bishop of Hong Kong and South China, during the occupation of Canton by the Communists in 1949, saw the Bishop again last summer in England. The priest, the Rev. J. Gilbert Baker, M.A., rector of Christ Church, Guilford, Conn., says that although the Bishop could hardly walk and his memory frequently deceived him, "he had a smile which shone through the weakness and bespoke a faith and a friendship for which I and many others are most thankful."

The Bishop died on December 17th in Deal, Kent, and was buried at St. Martin's Church — believed to be the oldest church in England — in his native Canterbury.

Reminiscing, after the Bishop's death, Fr. Baker recalled the years (1936-1939) he was with him in Canton, living in Holy Trinity Boys' School during the beginning of the Japanese war and the subsequent Japanese occupation. As he remembers, the Bishop "was a grand person to be with in a crisis — and there were many — his military ex-

perience stood him in good stead in organizing refugee camps."

An alumnus of King's School, Canterbury, the Bishop joined the British army under age in World War I, was an infantry officer on the Western Front, and was awarded the Military Cross. After the war he was graduated from Cambridge University and Westcott House Theological College.

The Bishop, who was 55, spent almost half of his lifetime in the Far East, first



RNS
THE REV. MAURICE HARDMAN
Upside down notes.

going to Hong Kong as chaplain to the late Bishop Duppy in 1926. After the outbreak of the Pacific war he was interned in Canton, and remained behind barbed wire for almost seven years. Upon his release he was elected assistant bishop of Hong Kong and South China, and journeyed to England for his consecration[†] in St. Paul's Cathedral, London, on St. James' Day, 1946.

Soon after his consecration Bishop Halward led a team of Chinese clergy and Church workers on a visit to the United States to study American parochial life and methods and to bear witness to the fellowship and vitality of the Chinese Church.

On his return to Canton, Bishop Halward guided the work of Church rehabilitation after the war. But this was the period of unrest preceding the Communist victory in the civil war, and after the occupation of Canton in 1949 by the Communist forces Bishop Halward's movements were increasingly re-

stricted. A Chinese bishop (the Rt. Rev. Moyung Yin) was consecrated in Canton in 1950, Bishop Halward assisted in his consecration, and the program of Chinese leadership to which the Church had long been working was complete. Bishop Halward no longer had episcopal responsibilities in Canton, but he was regarded as a leader by the authorities and was subjected to a trying succession of searches and interviews. He was the last Anglican missionary to leave Canton in April 1951, and in the end of that year arrived in Canada to take up the position of assistant bishop in the diocese of British Columbia.

But he had served only two or three months in Canada when he was stricken with a thrombosis which left him physically weakened and impaired his memory. He returned to England in 1952.

Although he never regained his strength, he rejoiced in old friendships and maintained to the last a charm and good humor which made him laugh even at his own weakness.

GERMANY

Never Too Tired

German prisoners of war recently released by the Soviet Union reported they had seen both Protestant and Roman Catholic clergymen doing heavy manual work in several Russian forced labor camps.

Among the clergy, one former prisoner said, was Greek Rite Catholic* Archbishop Joseph Slipyi of Lwow (Lemberg), who was jailed in 1946 and re-sentenced in 1953 to 17 years' imprisonment on charges of "anti-revolutionary activity." Archbishop Slipyi's diocesan area was annexed by the Soviet Union from Poland during World War II.

The returned German said the prelate had just been returned to his Siberian camp from Moscow where Soviet authorities had tried unsuccessfully to make him sever relations with the Vatican, promising him freedom if he did so.

Other returned prisoners said there were priests, religious, and nuns from the Soviet Union and its satellites in many labor camps.

They added that, although the priests had to fulfill their "work quotas" like everyone else and were not allowed to hold religious services, they never tired of giving spiritual comfort to their fellow prisoners. [RNS]

* A "Greek Rite Catholic," in the sense here intended, is a Roman Catholic who follows a Greek Rite rather than the Latin Rite used by most Roman Catholics.

TUNING IN: †The title of the Ordinal (Prayer Book, p. 529) speaks of "making, ordaining, and consecrating bishops, priests, and deacons." While consecration is the usual term for the elevation of a priest to the episcopate, the word

"ordination" is not wholly incorrect for any of the three grades of the Sacred Ministry, for all receive the grace of Holy Orders. †St. James' Day is July 25th. Consecrations to episcopate in Church of England take place on holy day.

By the Rev. Albert A. Chambers
Rector, Church of the Resurrection, New York, N. Y.

We live in two worlds . . .

Somehow we have to let each other know what we think and feel. To do it we talk or write, or communicate by other visible signs. Isn't it just as natural to use outward signs to get in touch with God, and for Him to use such signs to get in touch with us?

"SYMBOLS without explanations run to theological mummery; explanations without symbols run to philosophical dry bones," said the philosopher William E. Hocking. If you have two hands, why use only one?

In the Book of Common Prayer, which embodies the Catholic heritage of the Church, the sacramental principle is preserved. Outward and visible signs[¶] are the divinely instituted and effective[¶] means of bestowing inward and spiritual grace. Yet to use the outward and visible thing without knowing its meaning is mummery; to neglect the outward and visible thing is to lose one's self in philosophical "dry bones." Having two hands, why use only one?

The sacramental principle is natural and reasonable. We who are within the Catholic tradition believe it to be necessary. The inner response to the outward and visible is essential. The outward and visible augments the inner response.

We can understand better the means of grace instituted and commanded by our Lord if we begin with ourselves. We can call this the sacramental principle on the human level. We do not believe this irreverent or sacrilegious if it helps us to understand the mystery of the sacramental life.

We begin simply by looking at man as he is. Man lives in two worlds at the same time, the material and the spiritual.

The material world is appreciated and apprehended through the five senses: hearing, seeing, tasting, smelling, feeling with our bodies. It is a concrete

world. It is made up of things. These things can be measured, described, compared. They are tangible. This world includes our bodies as well as so-called inanimate objects.

The spiritual world is invisible. It is appreciated and apprehended through the activity of the soul, the spirit, the mind. It is abstract. It cannot be measured, described, compared — though it can be demonstrated. In it are all the qualities of the spiritual life: love, goodness, kindness, truth, beauty, forgiveness, understanding, knowledge, joy, happiness, peace, and many other realities not describable. They are derived from God, who is the source and creator of them, even as He is the source and creator of all in the physical world.

A DOZEN EGGS . . .

The materialism of our present day may have its roots in the fact that the physical world is measurable and can be described precisely, as by the use of mathematics; whereas the spiritual world, eluding the senses, is incapable of exact measurement. One can buy a dozen eggs or a bushel of apples, or weigh 160 pounds or be 5' 10" in height. These are accurate descriptions. But one cannot say that he has a bushel of love, or a dozen of beauty. Yet which of the two worlds in which man lives is the more important?

Without belittling the physical world (which would mean belittling our own

bodies) we recognize the fact that the material, physical world is transitory and temporary, whereas the spiritual world is eternal. This we emphasize in order that we may have the proper perspective and may maintain the proper emphasis in our living.

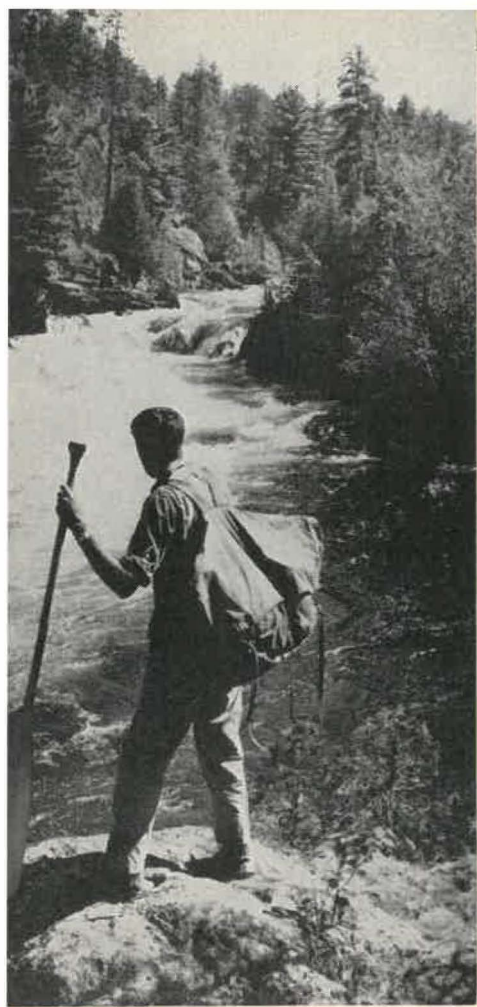
Man's life in these two worlds is fulfilled through the sacramental principle on a human level. That which is within must be expressed by that which is without. So we use the outward and visible as the means of communication. A thought in the mind or a feeling in the heart is expressed by the outward and visible. Life is lived day by day through the use of these outward signs.

Speech is a sacrament on the human level. It uses a physical apparatus to communicate the ideas or thoughts or feelings that are within and are invisible. The written word is a sacrament on the human level, because it, too, is a vehicle of communication — the means by which the unseen becomes visible. An embrace, a kiss, a handshake: these all partake of the sacramental character. Everything we do or say uses the outward and visible as the means of expressing that which is within. This principle is without exception, save for the fraction of one per cent of the people

TUNING IN: ¶The phrase **outward and visible sign** is from the Offices of Instruction, where a sacrament is said to be "an outward and visible sign of an inward and spiritual grace given unto us . . ." (Prayer Book, p. 292). ¶In calling the

sacraments **effective** means of grace, theologians are using the word "effective" in its root sense: "capable of doing something" to us; although, of course, the benefit of the sacraments requires our coöperation through faith.





RNS

A LANDSCAPE (TO TAKE THE OBVIOUS)
 ← You can't buy a dozen of beauty.

be means of grace, means of communication, by which we meet Him, by which He expresses Himself to us, by which we are impressed by Him. And we should not be surprised to find these same sacraments the means through which we are privileged to express ourselves to Him, and by which we strive to impress Him with our response to His love for us, our worship and our devotion.

Because He is pure spirit and we are bidden to worship Him in spirit and in truth, should we limit Him to "spiritual mental telepathy" and reject the outward and visible means which He might use? This would seem to be unnatural and unintelligent, to say nothing of its being disobedient. He did command us to preach, to baptize, and to teach. And He did say, "Do this in remembrance of Me."

We rejoice in the sacraments of God's Church, because His sacraments are means by which He communicates His life and power to us. We rejoice because He lets His sacramental grace pour into our hearts to bring the miracle of rebirth and the remission of sin in Holy Baptism; the spiritual food in the sacrament of the altar, the living bread which comes down from heaven; the outpouring of the Holy Spirit in Confirmation; the blessing and sacramental grace in Holy Matrimony; the special gift of the Holy Spirit given in Holy Orders; the absolution and forgiveness of sins in Sacramental Confession; and the healing power of God in Holy Unction. He uses these means of communicating to man His love, His gifts, His resources. They also are means by which man lifts his heart in adoration and worship to the throne of grace.

There is another fact, related to this principle, for which we in the Catholic tradition stand, and about which there is much ignorance. It is the use of outward and visible signs in our worship. Merely to illustrate, without attempting to give in any way an exhaustive list of them, we cite a few of the externals of our worship.

The use of incense in our worship has an ancient and noble history. Incense is the symbol of honor, or purification. It reminds us that our prayers are rising

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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to the throne of grace — "let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice." The use of incense was a part of Jewish worship, and it has for centuries been a part of Catholic Christian worship. It was because the early Christians would not burn incense — just a grain of it — to the Roman Emperor that they were martyred. The use of incense is not meaningless. To burn it to the living God is to pay honor and give tribute to Him.

The bodily acts of devotion common to our heritage are significant. The genuflection, for example — "at the name of Jesus, every knee shall bow, of things in heaven and things in earth." We bend the knee to honor His presence when we come into that presence; we bend the knee to honor Him as we approach to receive at the altar-rail the Christ who gave Himself for us. We stand to honor men of earth, we kneel to honor the King of Heaven.

Making the sign of the cross is also an outward and visible sign, reminding us that we were signed with the cross in Holy Baptism, and that we are not ashamed to confess the faith of Christ crucified. In the early Church the sign of the cross was a secret symbol by which Christians identified themselves to each other. We can thank God that today we can openly and joyfully sign ourselves with the cross in the name of the Blessed Trinity, thus reminding ourselves of God's presence and bearing witness to our faith in Him. There are many other bodily acts of devotion which assist us in our worship because they partake of the abiding principle of daily living, namely, the use of the outward acts to express inward realities.

In our worship of God we use many outward and visible signs. The vestments, the altar frontals, the stained-glass windows, the beauty of church architecture and decorations — these all have their rich heritage and meaning, and they all partake of the same principle, which is to worship the Lord in the beauty of holiness. They are means by which we express honor to Him, by which we adorn His holy temple, by which we respond to His love. They all make their indelible impression upon us as they help to lift us to His presence.

We may call these "extra" aids to worship, but let us never forget their importance. They are simply means by which man can express himself in love and adoration to the God who created him, and by which he can pay Him honor. They are means by which he can impress God of his response to His love. They also are instruments by which God expresses Himself. To deny them is to deny God and the tools He has put at our disposal to deepen our life with Him, to respond to His love, and to offer Him worship.

who are adept at mental telepathy, and can communicate with others without the use of outward and visible things, which include speech. Yet, even here, the mind uses a physical apparatus — the brain.

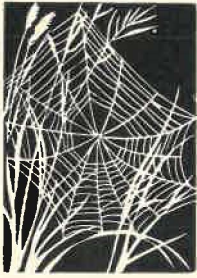
TOOLS AND INSTRUMENTS

There is a further observation. Not only do we express ourselves through the outward and visible, but we are also impressed by it.

Speech, the written word, the embrace, make their impressions upon us as we receive the communication intended for us. "A thing of beauty is a joy forever." A symphony, a landscape (to take the obvious) impresses us — "does something to us, for us." Thus we respond to people, their attractiveness, and the outward and visible manifestation of their characters.

The whole process of communication is thus in reality a simple one. This is the way we are created. It is a process so simple and natural that we accept it without thought. The physical world gives us the tools and instruments with which to express ourselves one to another, and by which we are impressed one by another.

We should not be surprised, therefore, to find that God uses this natural process in His relationship to us — that there are sacraments in His Church, instituted by Him, commanded by Him, to



A Plea for Mitigating Abstemiousness in Religion in Our American Universities

**Will a major in religion be the last straw of absurdity
on the back of the already distorted academic camel?**

By the Rev. Geddes MacGregor

Let every man be Swift
to hear (*St. James 1:19*).

IT is widely held, by persons whose perspicacity has not so far been impugned, that while religion should have its proper place in the academic curriculum of every American university and liberal arts college, its proper place is so limited that it requires not only a freshman of more than normal powers of observation to spot it in the calendar, but an upper-classman of almost super-human courage, not to say tiresome doggedness, to pursue the study in face of the alternatives that are provided with not unextravagant liberality.

While I am by no means insensitive to the weight of public opinion on such matters, I am sufficiently disloyal to this to be disposed to consider both sides of the question: on the one hand, the case for such abstemiousness in religion in our universities and colleges (which let not the vulgar confound with prohibition), and, on the other hand, the case for its discreet mitigation. I shall therefore put forward certain objections that might be raised against mitigating this abstemiousness and then, at the risk of appearing incautious, endeavor to reply to these.

One of the objections most frequently raised against alarming proposals such

as the present one is that, if the history of religion were more extensively taught at our colleges and universities, there would be a not inconsiderable danger of students specializing in it to the neglect of their other and more important studies. The outcry against excessive specialization has had to be taken seriously, as representing the conscience of the American people. So far, however, the objection goes on, this outcry has had to be raised only against specialization in important fields, fields on whose diligent study the well-being of our society may be said to depend. What if the

outcry had to be extended to religion? What if to the forms of over-specialization which the broadminded upholders of the ideal of the Rounded Man rightly deplore should have to be added this most curious of all, this last straw of absurdity on the back of the already distorted academic camel?

This is, I frankly confess, an objection to which I have a certain difficulty in replying. For I am afflicted by what I can but call a prejudice on my part, and prejudices are the gravest of all barriers against forming an impartial judgment. I do not—I state my case with candor—I do not share the same measure of fear as do some others that our universities and liberal arts colleges are in imminent danger of turning out hordes of specialists. I incline indeed to the view that the peril faced by a parent that his son or daughter will return with an A.B. diploma, narrowly expert in one field but indisposed to look on the broader vision of life, is a peril that can to some extent be overestimated; perhaps even exaggerated. So far therefore as my unreasoning prejudices in this matter will permit me to see clearly, the risk entailed by following my proposal is one that may, so far as this objection goes, be taken with a comparatively light heart by anyone who bears in mind the brevity of human life.

The Author

Dr. MacGregor has, since 1949, been Rufus Jones Professor of Philosophy and religion in Bryn Mawr College. He studied at Edinburgh University and holds doctorates both from the University of Paris and from Oxford University. He has been a minister of the Church of Scotland (Presbyterian) since 1939. His published works include "Aesthetic Experience and Religion" (1947), "Christian Doubt" (1951; see L. C., February 3d, 1952), and "Les Frontières de la Morale et de la Religion" (Paris; 1952).

There are however some venturesome opponents of my views who would admit the benefits that might accrue to a student from being allowed greater opportunities to take courses in religion as free electives, but would shrink from any proposal to go so far as to provide a major in religion for such students as might and do desire to take their A.B. mainly in this field. A major in anthropology or sociology or archeology or medieval history or the history of art would of course be universally admitted as eminently respectable in the best colleges in the country; but religion, it is said, is in a different case. A student who majored in religion would not have taken full advantage of the education which it is the glory of a liberal education to provide. He would not, it is true, be entirely deficient in a liberal education, because he would have had some contact with this in the free electives he would be able to take in subjects such as French literature, Italian history, Spanish art, and perhaps even the Confucian classics; nevertheless the backbone of his curriculum would be lacking, for the major is indeed the backbone of any liberal arts curriculum, and what sort of a backbone would it be, every one of whose vertebrae was indisputably and shamelessly of a religious character?

It is the main purpose of a liberal arts education to fit those who have received it to enjoy a better perspective of life than could otherwise be theirs, and how can one fail to see life disproportionately if one has been permitted to take religion as one's major field? After all, there are ecclesiastical seminaries to which a student may go after he has first been properly educated, or even, if he be so misguided, instead of being properly educated in the liberal arts. It is not, the objectors point out, as if one could not study religion anywhere. Why impose it on the very heart of the liberal arts curriculum?

I contend that there is no evidence of really grave damage having been done to students who, in those institutions which already provide a major in religion, have taken this as their field in preparation for the A.B. degree. Moreover, even if this be not admitted, there is an advantage that may escape the notice of some of my adversaries on this extremely controversial question: since religion has played so large a part in the history of mankind and in the development of the culture of all human societies, is it not possible that some knowledge of it may actually give a student a background that will not be entirely useless in such further studies as he may be able and inclined to pursue? It is not infrequently pointed out by those who specially cherish the ideals of a liberal education that this does not, or at any

rate should not, end with the acquisition of an A.B. degree but may be continued throughout life. If this aspect of the question be kept in mind, the danger that some see in a religion major will, I believe, in some measure appear to diminish.

Another objection to the teaching of religion at the university level is that it is of the nature of religion that it cannot be taught impartially and objectively. It must be taught from some point of view. For example, the instructor may be a Parsee or a Taoist or an Atheist, or (and here lies a very special danger) even a Christian. Now, there can be no doubt that an adherent of a religion cannot very well avoid harboring in his mind certain predilections in its favor. Even a 19th-century Broad Church Anglican could not easily escape certain inherited dispositions in favor of Christianity rather than Hinayana Buddhism. If your professor is a Sikh he may in some cases be able to deal with both Hinduism and Islam better than either a Hindu or a Muslim could do in both these fields; but will he really be fair to the Jains?

In order to avoid the ever-present danger of prejudices in favor of Christianity you may find, it is true, a Muslim with impeccable English; but what are you to expect of him on the subject of *ahimsa* or non-violence? And if the College, on the advice of its Appointments Board, should choose instead a Jain, committed to non-violence to the extent of wearing a filter to prevent him killing insects that might otherwise enter his mouth, how could he (even apart from the acoustical problem that would present itself should his class be a large one) deal entirely without prejudice with the Muslim doctrine of *jihad* or holy war?

Here is indeed a weighty objection. Nor would I solve the problem it raises by an expedient that has often been suggested and sometimes tried, of making certain, so far as is humanly possible, that the professor of religion should not be handicapped by adherence to any religion whatsoever and so be able to feel quite free to treat all religions with impartiality. For I incline to the view, eccentric though it may appear to some, that some personal experience of religion is not altogether out of place in a professor charged with the duty of imparting information on the subject. Yet I do not deny that adherence to a particular faith does generally have the effect of causing the adherent to attach a certain rather special value to that particular faith. I would answer the objection rather by a *tu quoque*. I have

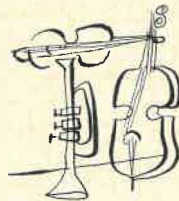
personally encountered many instructors in political science and economics who are not wholly without political views of their own; yet I have not found that this circumstance necessarily unfits them for their work. Is a professor of political science inevitably a ranting political fanatic quite unfitted to teach the history of political ideas just because he happens to be a Democrat or a Republican?

If it be objected that while religion is a controversial subject, I would go so far as to maintain that politics is not an entirely uncontroversial one, so that the two might be said to be to some extent in the same case. Indeed, I have never been able to see that, even in a professor of English literature, a special predilection for Milton or Donne really unfits him for his chair. True, the parallel is not exact; but I doubt whether there is an exact parallel between any two fields so far as such matters are concerned. I would only point out that if a taste for Shakespeare need not vitiate the fairness of a professor of English literature in treating his subject, and if a liking for Romanesque need not make an historian of architecture a danger to his university, then a belief even in Christianity might not be quite fatal to even the head of a religion department.

There are however some who, while willing for the sake of argument to concede all this, object that if only religion could be confined to the class-room there might be something to be said for its inclusion in the liberal arts curriculum of even our best universities and colleges — especially in view of the curious connection in human history between religion and culture, which latter phenomenon cannot well be said to be altogether repugnant to the aims of a good college. But, they point out, not without an air of consciousness of foresight, the matter might not rest there. Experience shows, they remind us, that not infrequently the teaching of religion in the class-room leads to that most divisive and dreaded of all academic eventualities, the stirring up of practical religious activities on campus.

Grave as the indictment is, I am prepared to press my defense even to this extremity. I would even go so far as to uphold the paradoxical view that the presence of such practical religious activities even in the midst of a liberal arts college campus may be in some circumstances positively beneficial. In the first place, it may stimulate those who have not been mixed up with these movements to provide cultural influences to combat their unpleasant effects. In the second place, it has been frequently noticed that when religion

(Continued on page 21)



The Blessed Virgin in 1954

THE CHURCH'S consciousness of the "communion of saints" as a vast fellowship encompassing the dead as well as the living goes back almost to the first death of a Christian. Our Lord's confutation of the Sadducees, who did not believe in the afterlife, is very much to the point: "You believe that God is the God of Abraham, of Isaac, and of Jacob; God is not the God of the dead but of the living."

Following His logic, the Church has always believed that the dead are really alive in God, and the inferences to be drawn from their aliveness and their unity with us as fellow-Christians have developed naturally. If one living person can pray for and help another, why cannot a living person pray for the dead? And if the living for the dead, why not the dead for the living? To the first generation of Christians, relationships with the departed were not a major issue, since there were comparatively few departed and even the living were expecting the imminent end of the age.

Yet there are signs even in the New Testament of a growing awareness that death does not erect a blank and impenetrable barrier between soul and soul. St. Paul refers to baptism for the dead, for example, and in II Timothy 1: 16-18 there is a prayer for a brother who is apparently departed: "The Lord grant unto him that he may find mercy of the Lord in that day."

Needless to say, Christians have argued long and hotly about every aspect of the subject of the state of the departed and their relationship to the living. Protestantism in general has reacted against the medieval tendency to organize heaven into a royal court in which everything depends upon using the proper channels of influence. The reaction has sometimes gone so far as even to eliminate prayers for the dead or thanks to God for the lives of the saints. Romanism, on the other hand, has continued to emphasize the role of the saints in Salvation to a point which seems to others to minimize the role of Christ Himself.

Anglicans are generally found somewhere on the middle ground, although not all together in any one part of it. The Church officially prays for the dead; it officially thanks God for the lives and good examples of the saints (restricting the official list, as far as the Church in this country is concerned, to Biblical names), but does not in its public prayers request the saints to pray for us.

Individual Anglicans utter petitions to the saints, or do not, as the spirit moves them. Some use the "Hail, Mary," some do not. It is quite evident that

nobody's salvation depends on the assistance of the saints departed; that the Bible does not command us to any particular observance or non-observance of such customs; that some people have found these things a source of comfort and profit, while others have not. It is a good subject on which to avoid passing laws.

AN easy-going attitude toward one aspect of the doctrine of the Communion of Saints should not obscure the clarity and emphasis of the Church's teaching about the Communion of Saints itself. In the Apostle's Creed, we declare our belief that the Church is the Communion of Saints. The two sacraments generally necessary to salvation are necessary precisely because they first initiate us into, and keep us living members of, the Communion of Saints. Salvation is not an individual matter, but a living participation in what could be just as accurately translated as the "Christian Fellowship," the common life of those dedicated to the Father, the Son, and the Holy Spirit.

In this holy fellowship, the Blessed Virgin Mary has always held a place of unique honor. When St. Luke calls her "blessed," he is not using the common word for blessed that is applied to ordinary people. The latter word, means "happy," and refers to those who receive a blessing. The word St. Luke uses means "well-spoken-of"—i.e., those whose goodness is a blessing to others. The only other places where it is used are in the phrase, "Blessed is he that cometh in the name of the Lord," "Come ye blessed of my Father" (addressed to the saved at the last judgment), and in a few other passages referring to Christ and God the Father.

However, the only word that the Blessed Virgin had to speak for our salvation was her answer to the angel, "Be it unto me according to thy word." From thenceforth, her divine Son enters upon the stage of history as our Saviour, our only mediator and advocate; and anything that is done by the greatest of saints for us is only one of the many possible ways in which He, through His Church, brings us salvation.

The year 1954 has been designated by the Pope as a Marian year for the members of the Roman communion. There are aspects about Roman devotion to our Lady that have been called by harsh names. To repeat these charges would seem to imply that we are accusing our Lady herself of something. On the contrary, we thank God for her life, her character, her gracious acceptance of the greatest and most grievous responsibility a woman ever had, her silent suffering and her quiet joys. We believe that she con-

tinues in heaven to pray and work for us as she did on earth.

Yet we think that the Church should draw a lesson from her self-effacing earthly role and should not, with mistaken zeal, attempt to create for her a legendary history paralleling Christ's great acts of redemption. To place this legendary history on the level of dogma—of truths which must be believed on pain of damnation—is such a strange perversion of her role in the divine scheme of things that we cannot imagine the Blessed Virgin approving of it for a moment.

Pious speculation may range freely over the question whether this Lady who was blessed as God is blessed was conceived without original sin; or whether, after death, her body became a glorified body and was taken up into heaven instead of going through the usual human process of decay. Evidence for these events does not exist. To argue that they must have happened that way because of the fitness of things is a risky proceeding. God does not always act according to human ideas of the fitness of things. If He did, Christ would never have been born in a stable, would never have worked with His hands, and would never have been crucified. Such details of His history were stumbling blocks to the religious people of His time, the Pharisees, who felt so sure they knew what God would do that they closed their eyes and ears to Him when he did not meet their expectations.

HOWEVER, not only the exclusively credulous argue that God must be bound by their sense of the fitness of things. Some scholars in Protestant Churches and even in our own Church err in the opposite direction. They express skepticism or disbelief in the Virginal conception and birth of our Lord on the basis, not of the evidence, but of *a priori* assumptions derived from the generalizations of science. God could have become man without a virgin birth, they argue; and surely God would not perform an unnecessary miracle; therefore, let us believe that God would do it the scientific way—our way.

At least, it is argued, let us not make of the Virgin Birth a stumbling block for those who can believe in the Incarnation but cannot believe that it was the occasion for a departure from the normal processes of human birth. To this, the Church must answer as it did to the devout Jews of the first century: Christ is always a stumbling block to those who think they have personal authority over facts. He always has been and He always will be. If you are too tall for the door, you have to bow your head before entering.

“Be it unto me according to thy word.” The Bible and the Church tell us that the conscious will of a woman constituted man's first acceptance of God's offer of salvation, and opened the way to salvation for uncounted millions all over the earth and in continents yet unknown. As our Roman brethren devote this year to honoring the Blessed Virgin in their own way,

we hope that Anglicans will not fail to honor her as unreservedly in their own way for what she was and what she is.

Yet Christ Himself tells us (St. Mark 3:35): “Whosoever shall do the will of God, the same is my brother, and my sister, and mother.” He calls us to a position as honorable as hers, as intimately related to Him, as full of significance for the salvation of others.

And nothing would give her greater joy than to share the glory of her blessedness with millions of other followers of her divine Son.

The Bricker Amendment

THE BOUNDARY between religion and politics is not always easy to identify; certainly one would think that the question of the treaty-making power of the United States and how it should be defined or limited is a question primarily within the realm of practical politics rather than principle.

Yet principle is of no effect unless the means exists for expressing it in practical form. Hence, it is well for Churchpeople to take a good look at the Bricker Amendment, which is now being considered by Congress.

This amendment seeks to limit the effect of treaties upon the internal affairs of the United States. In particular, it is feared that certain international conventions now being considered in the United Nations would, if ratified as treaties, “govern the economic and political relationship between the citizen and his own government.” This is the language of the Senate Judiciary Committee in its majority report favoring the amendment.

There is, however, a simple way of avoiding bad treaties — that is, by refusing to adopt them. And if a President and State Department should be so foolish as to negotiate a bad treaty, surely at least one-third of the Senate would have the wit to refuse to ratify it.

The effort to tie our national hands in international diplomacy is, in the present state of world affairs, equivalent to granting the Communists a military advantage. It represents a resurgence of the antiquated belief that somehow America in isolation can remain pure and strong while the rest of the world falls, nation by nation, before Communist invasion and intrigue. This is a sort of international pacifism, in some respects idealistically Christian in its conception, but neglecting the equally Christian concept that the government is obligated to take steps to assure the people a free and orderly world.

If you believe that America's strength is best served by a weak foreign policy, the Bricker Amendment will carry out that principle for you; but if you believe that our best defense is in strong international leadership, you had better make your opinion known to your representatives in Congress.

NEW HAMPSHIRE — Over 100 clerical and lay delegates met in Concord recently, despite a heavy snow, to start off the "Builders for Christ" campaign in New Hampshire. Bishop Hall asked each parish "to get behind the whole church's effort. The parish which fails here will surely fail at the local level and the parish which succeeds here will succeed at the local level. This is God's truth."

SPRINGFIELD — The "Builders for Christ" campaign will be featured in the next three issues of the *Springfield Churchman*, beginning February 1st.

Coöperating to promote the campaign throughout the diocese will be the Rev. Frs. Wayne L. Johnson, rector, St. Paul's, Pekin; William E. Berger, rector, Trinity, Lincoln; and George E. Hoffman, rector, St. Andrew's, Paris, and editor of *Churchman*.

LOS ANGELES—A pledge of \$15,000, to be made over a period of three years, to the Fr. Crane Memorial Fund of the diocese of Los Angeles, was made by the House of Young Churchmen of the diocese at the 16th Annual Convention, held at St. James' Church, Los Angeles, recently.

The Rev. Robert M. Crane, a young army chaplain who formerly served in Southern California churches, was killed in Korea, March 11, 1952, just after he had conducted Holy Communion services for men in the front lines. As a memorial to him, a chapel is to be built in the diocese of Tohoku, Japan, where Fr. Crane wanted to work as a missionary.

The diocesan Memorial Fund now totals more than \$1,000. To it has been added a \$5,060.80, contributed in his memory by the officers and men of his regiment. About \$17,000 in all will be needed.

After pledging their \$15,000 support the 600 delegates attending the convention voted to start the project immediately by donating the \$84 offering presented at the Communion service which opened the day-long session.

The House of Young Churchmen also voted to offer any services needed, in unskilled labor, in the coming months to expedite construction of Camp Stevens, now getting underway at the newly acquired 66-acre site in the Cuyamaca mountains near Julian in Southern California. The organization hopes to conduct a regular schedule of camps for young people at the new site throughout the coming summer months.

The convention closed with the for-

mal installation of diocesan officers for 1954 by Bishop Campbell, Suffragan of Los Angeles.

COLORADO — An example of good will and coöperation in relations between the Church and local political, business, and labor organizations, has been obvious in a newly completed project to increase parking facilities for St. John's Cathedral,[¶] Denver.

Curb parking space around Cathedral Square had been cut to a minimum by establishing "thru streets" on three sides and the prohibiting of parking on the fourth side. Only slight relief was gained when the city gave permission for parking during hours of Sunday services on the restricted side of streets within a radius of one block of the Cathedral.

Since the prohibitive cost of lots in the down-town area eliminated the possibility of buying real estate near the church, four lots of the Cathedral's landscaped gardens were combined with the close, and the result is a modern, black-top, well-drained, parking lot for 86 cars. Church members volunteer to help

Business, city government, and Church get together to solve parking problem

with the Sunday parking, thus permitting maximum use of this space.

The local Tramway Company did much to speed and smooth the work of the project by offering its coöperation during the removal of one large tree, through which four of their heavy electric feeder wires passed.

To eliminate a traffic bottleneck at one entrance to the parking lot, the city's traffic engineering section assigned its chief investigator to work with the responsible committee. Since there are traffic lights at each of the four corners of Cathedral Square, the city, as a safety measure, approved and installed "No Parking" signs on an adjoining narrow street which carried heavy tramway and auto traffic.

Many of the building trade craftsmen, employed in the construction of a large apartment building across from the Cathedral, were having difficulty in finding parking space for their cars during work hours. As a gesture of friendliness, they are permitted to use one portion of the new parking lot.

INDIANAPOLIS — The basement of the Plainfield Public Library, Plainfield, Ind., was the site of the first service of the recently formed St. Mark's Mission. Of the 52 people attending the service, 30 received Holy Communion. Five children[¶] were baptized.

St. Mark's Mission has been promised ministerial services twice a month with lay readers supplied the other Sundays. The clergy will be shared with the Danville Mission, Danville, Ind., located ten miles from Plainfield.

NEW YORK — Notwithstanding a snow storm which broke several records, there was a large attendance at the dinner on the evening of January 12th, in the Ambassador Hotel, New York City, sponsored by the department of Christian social relations of the diocese of New York.

Mrs. Theodore O. Wedel gave a notable address on "Health and Welfare Needs of the Nation and the Place of the Church Agency." She said:

"It is an interesting (and rather disturbing) experience to take an over-all look at the health and welfare needs of our nation today. Here we are, the richest, strongest nation in the world, in the midst of unprecedented prosperity and high employment; and yet vast numbers of our citizens are unable to have even a minimum decent standard of living. . . . There is something radically wrong. Something else must come into the picture: human frailty, greed, selfish unconcern. One might even suspect that the Church has not been entirely wrong in its ancient doctrine of original sin. . . .

"(1) Increasing urbanization has brought with it many problems and actuated others. . . . (2) The shift of most of us to a completely cash economy has made many changes, too. Until a generation or two ago, almost everyone had, or had relatives who had, a piece of land somewhere. With a garden and a few chickens, and maybe a pig or a cow, life could be sustained even in times of very little cash. . . . (3) Our growing interdependence, too, is an interesting factor in our modern life. We do less and less for ourselves and depend more and more on one another for so many things. . . . (4) Along with, or perhaps because of, these and other changes in our society, has come both a steadily increasing demand for health and welfare services, and a rapid rise in the cost of such services. . . .

"From the standpoint of her history and her theology, the Church is bound to be concerned with the health and welfare of people. . . . Back of the historic interest in health and welfare lie the Christian doctrines of God and man, beliefs about creation and the Incarnation. . . .

"The whole Church needs to feel more

TUNING IN: ¶The Cathedral is that church building in a diocese in which the bishop has his official chair or "cathedra." It thus ranks first in dignity of all the churches in the diocese, even though both the building and its congregation may be

much smaller than those of other parishes. ¶Prayer book justifies the baptism of infants and children "because, by the faith of their Sponsors, infants are received into Christ's Church, become the recipients of His grace. . . ."

its responsibility to encourage Churchpeople to train for professional work in health and welfare agencies. . . . The burning zeal of committed Christians and the skill of the best modern social work and medicine make an unbeatable combination."

Bishop Donegan of New York held the close attention of the company when he spoke:

"Church welfare organizations serve not from a vague, sentimental humanism, but because of the imperative placed upon them by the example of the teaching of the Saviour of mankind. What the Church agencies and services do in meeting every variety of human need, which the ordinary social service agencies are not prepared to do, is to set the love of God and of His mercy and forgiveness at the center of all that is done. . . .

"It is only as the Church through Church-related social agencies, effectively meets human need that the ominous trend toward a secular society can be reversed. The first half of this century has shown itself as being concerned with gadgets and material things. We must devote the second half of the century to enhancing the physical, social, moral, and spiritual well-being of our people."

MILWAUKEE — A priest who was once his pupil is the rector of the church now served by Mr. Alfred E. Clarke, former director of the St. Thomas choir of Toronto, widely known to Canadian radio audiences.

When the choir was at its peak under Mr. Clarke in the early 1930's, one of the tenors was a Trinity college theological student named Thomas Madden. Fr. Madden is now rector of St. John's Church, Milwaukee, Wis. Mr. Clarke recently came to St. John's to be organist[†] and choirmaster. The latter job is one which Fr. Madden himself had executed previously.

Mr. Clarke, who was born on the Isle of Wight, studied at the Westminster Abbey Song School, and received the bachelor's degree in music from Columbia University. In 1946 he was awarded a Fellowship at Trinity College, London.

CONNECTICUT — More than 60 young men from all parts of the state attended a conference on the Ministry, held by the diocese of Connecticut at Christ Church Cathedral, Hartford.

Among the speakers were five seminarians from the diocese who told about the seminaries where they were studying. Another seminarian spoke on "Why I Chose the Ministry for My Life Work," and another, who had come into the Church from another Communion, spoke on "Why I Chose the Episcopal Church."

TUNING IN: †An organist is by canon law of the Church the appointee of the rector, even though the vestry must make provision in the parish budget for his salary. †Without prejudging the contents of a book that we have not seen, we

COLLEGES

Straws in the Wind

Belief that there is a strong reawakening of spiritual life on American college campuses was expressed by Presiding Bishop Sherrill in an address to the annual meeting of the Association of American Colleges, at Cincinnati, Ohio.

"One always hesitates to predict a revival of religion," Bishop Sherrill said, "but there are encouraging straws in the wind. There is a changed atmosphere on the college campuses."

"Christianity once again has become intellectually respectable," he said. "On



BISHOP SHERRILL
A changed atmosphere on the campus.

every level of society there is a response, provided the right leadership is forthcoming. Never before have the theological schools of all our Churches been so full. In many educational institutions greater emphasis is being placed upon the work of the college chaplain in cooperation with neighboring clergy, the college chapel is showing more vitality, and there are now numerous departments of religion."

Bishop Sherrill also warned against current "ill-considered and groundless" attacks upon both clergymen and educators.

"We must beware of extreme statements from either side and forever alert to attacks upon freedom from within our national life," he said. "We must be everlastingly awake to purported

may say in general that scriptural preaching would include the exposition of longer passages from the Bible than the usual "text," in an endeavor to bring out the original meaning of these and its application to present-day conditions.

'guilt by hearsay,' by unproven accusations from any quarter whatever and by an uninformed public opinion motivated by fear, by a desire for personal political advancement, or by partisan prejudice. . . ."

"In my judgment we need infinitely more religion in university and college life. But the sweeping generalization of 'godless' ignores the many thousands of religious men and women on our faculties and in our student bodies." [RNS]

SEMINARIES

Christian Eloquence

The Rev. Dr. William H. Nes, professor of homiletics at Seabury-Western, delivered the George Craig Stewart memorial lectures in preaching January 18th through 21st in the seminary chapel of St. John the Divine.

The lectures are made possible by a fund raised by a committee of the diocese of Chicago in memory of the late bishop, who was also president of the board of trustees of the seminary and lecturer in homiletics during his episcopate.

"Christian Eloquence" was the subject of the series of four lectures. Topics of the individual talks were "Scriptural Preaching,"[†] "The Use of Images," "Preaching in an Age of Anxiety," and "Priesthood and the Word."

The series will be published later this year by Scribners.

Dr. Nes came to Seabury during the 1952-53 academic year, during which time he conducted several preaching institutes for alumni. Last spring he was elected professor of homiletics and lecturer in practical theology.

SECONDARY

A New Headmaster

The Board of Trustees of St. Bernard's School, Gladstone, N. J., has announced the recent appointment of the Rev. William Nelson Penfield as rector and headmaster of the school.

A graduate of Bogota High School, Hobart College, and the General Theological Seminary, Fr. Penfield was engaged in parish work at Christ Episcopal Church, Newark, N. J., before coming to St. Bernard's School in January, 1953, to be chaplain and Master of the Lower School.

As rector and headmaster, Fr. Penfield succeeds the Rev. Robert L. Clayton, now at St. Augustine's College, Canterbury, England.

R U?

Word games such as "Scrabble" are sweeping the country. Not to be outdone, *St. John's Evangelist*, parish paper of the Church of St. John the Evangelist, St. Paul, Minn., has made up its own word game and leads off on the cover of its January 9th issue with:

"WHAT IS MISSING

FROM

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"DOES THE ABOVE APPLY TO YOU?"

Recognition

A total of one hundred and ten years of devoted service to the Church by Messrs. Joseph Ireland and Sanford Wright of Holy Apostles' Church, Perry, N. Y., were recognized by Bishop Scaife of Western New York when he recently presented them with the "Bishop's Medal for Meritorious Service to Holy Apostles' Church."

Mr. Ireland, who is honorary senior warden, was a vestryman for 60 years; and Mr. Wright, now senior warden, has been a vestryman and active member for 50 years.

Priest-Producer

The Church of the Advent, Boston, has a good record as a producer of priests and converts.

As part of the parish program to encourage vocations to the priesthood, four young men recently addressed the congregation on the subject, "Why I want to be a priest." Although all four of them are now members of the parish, two of them had previously earned theology degrees in other Communions (one of the two is now studying at Episcopal Theological School). The other two are studying, respectively, at General Theological School, and Berkeley Divinity School.

In recent years 19 members of the Advent (14 in the past two years) have been ordained or entered religious orders or have made definite plans to do so. Six of the 19 were brought up in the Episcopal Church. The other 13 are converts who came into the Episcopal Church by way of the Advent at college age or later. Their backgrounds were Baptist, Congregational, Evangelical, United Brethren, Jewish, Methodist, Church of the Nazarene, Roman Catholic, and Swedenborgian.

Henry Stevens Gatley, Priest

The Rev. Henry Stevens Gatley, retired priest of the diocese of Rochester, died at the Church Home, Rochester, N. Y., on January 17th, at the age of 85.

A native of Rome, N. Y., Fr. Gatley was a graduate of Hobart College and the Berkeley Divinity School. He was ordained a priest in 1894 at Grace Church, Lockport, N. Y., and began his ministry at Middleport, N. Y. He was twice rector of Christ Church, Pittsford, N. Y., the first time from 1905-1907 and again from 1934-38. In 1910 he went to Missoula, Mont., where he served as rector of the Church of the Holy Spirit for 15 years. During his ministry, he also served as rector of Trinity Church, Warsaw, N. Y.; assistant at St. Paul's Church, Milwaukee; rector of All Saints' Church, Appleton, Wis.; assistant at Trinity Church, Buffalo, N. Y., and assistant superintendent of the Church Extension Society of Rochester.

HOSPITAL CHAPLAIN

After his retirement in 1938, Fr. Gatley acted as chaplain at the Rochester State Hospital, the Monroe County Infirmary, and Iola Sanitarium for tuberculosis patients.

He is survived by his wife, Mrs. Maude Balliett Gatley, who resides at the Church Home in Rochester.

Roland Diggle

Roland Diggle, 69, dean of church organists in Southern California and one of the country's best known and most prolific composers of religious organ music, died of a heart attack in his Los Angeles home January 13th.

Choirmaster and organist at St. John's Church, Los Angeles, for the last 40 years, Mr. Diggle has written more than 500 organ compositions in the span of his career. He received his musical education at the Royal College of Music, London, and went on to become widely recognized in national and international music circles. His symphonic composition, "The Fairy Suite," was recently played by the Los Angeles Philharmonic Orchestra. He was also a frequent contributor to leading music publications, served on the Joint Commission on the Revision of The Hymnal 1940, the diocesan commission on music, and wrote the tune set in *The Hymnal 1940* to No. 529 ("Lord God of hosts, whose mighty hand").

Mr. Diggle was born in London and became an American citizen in 1914. He served as organist and choirmaster at St. John's Church, Wichita, Kan., 1907-

1911, and at St. John's Cathedral, Quincy, Ill., 1911-1914.

Surviving are his wife, Mary Webster Diggle, and a daughter, Mrs. Dorothy Bertucci, Los Angeles.

Corinne Robinson

Corinne Robinson, for many years a correspondent for *THE LIVING CHURCH* and a devoted Churchwoman throughout her life, died in Orlando, Fla., December 30th. She was 79.

Born in Holly Springs, Miss., Miss Robinson was brought to Florida by her parents, Mr. and Mrs. R. G. Robinson, when she was two years old. Always active in the Church, Miss Robinson was organist at the Cathedral Church of St. Luke, Orlando, for several years, was a Sunday school teacher for nearly 50, and a past president of both parish and diocesan chapters of the Daughters of the King.

Gifted as a writer, Miss Robinson was a correspondent for several national church magazines, including *THE LIVING CHURCH* from which she resigned in 1945 because of ill health. She was associate editor of the *Palm Branch*, official publication of the diocese of South Florida.

Immediate survivors are two sisters, Mrs. Louis C. Massey, Orlando, and Mrs. Roy V. Ott, Miami, and two brothers, T. P. Robinson and E. R. Robinson, Orlando.

Lilla Vass Shepherd

Lilla Vass Shepherd, 72, a devoted communicant of the Church of the Good Shepherd, Raleigh, N. C., died December 30th in Rex Hospital, Raleigh, after a six month illness. She was the wife of the late S. Brown Shepherd, prominent Raleigh attorney.

Born in Raleigh on September 23, 1881, Mrs. Shepherd was a daughter of the late Major William Worrell Vass and Lillias McDaniel Vass.

Mrs. Shepherd's verses in memory of her son S. Brown Shepherd, Jr., who died in 1940, appeared annually in *THE LIVING CHURCH*, generally late in March. One of her last verses was published on Christmas morning without her knowledge by her friend Jonathan Daniels, editor of the *Raleigh News and Observer*:

"Precious Keeper of the Presence
"Of the God in whom we live,
"Is the life that is immortal
"Only love you came to give?"

Upon Mrs. Shepherd's death, Mr. Daniels wrote: "In her life Mrs. Shepherd never doubted the answer to that question. In her death that answer still shines like her spirit."

A Plea

(Continued from page 15)

outsteps the bounds of the class-room and runs riot in campus life itself, it tends to be accompanied in some cases by a greater inclination to work, so far as the affected students are concerned. I do not think that this should be so contrary to the aims of a college or university as some seem to insist.

It may however be further objected that I have not sufficiently taken into account the divisive element in religion. What is feared most especially, it may be pointed out, is not so much the effect that this or that religious activity will have in itself, as the fact that the controversial character of religion cannot easily result in anything entirely uncontroversial. This I admit. Once introduce religion into a university or college campus, and you forthwith have the seeds of religious controversy. And who, it may be asked, would bear the tremendous responsibility for engendering such unseemly strife?

My reply to this objection is more complicated. Strife is, I am well aware, undesirable. It is an evil in any walk of life, and it is perhaps a special evil on campus, where there is so much work to be done that tends to be impeded by the presence of strife. I am not a pacifist in the narrow, technical sense of the term; nevertheless I have certain pacific inclinations of which I have never learned to be ashamed, and the elimination of strife is an end which I, for one, regard as wholly legitimate in the program of any social reformer or educationist. The role of peacemaker is one that I am indisposed to despise.

I am therefore peculiarly sensible of the responsibility that I undertake when I seek to defend the mitigation of abstemiousness in religion in university life in full view of the fact that it may in some cases eventually lead to a controversy. I have not however been immensely impressed by the lack of controversy in those universities and colleges which already most ruthlessly and vigilantly practise abstemiousness in religion. On the contrary, I have noticed that even in the absence of religion certain disagreements may arise within college and university life. In other words, I am not prepared to admit that even the total absence of religion from a college or university campus would absolutely guarantee that idyllic state of strifelessness,



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that singleminded innocence of controversy which, it must be recognized by all, would be, though perhaps a little dull for those lacking in vision, in many ways rather pleasant. It seems to me that even where a strong lead has been given in the direction of eliminating religion altogether from the academic scene, or at any rate a firm hand has been taken to keep it within seemly bounds, there is not infrequently a somewhat considerable measure of controversy about subjects of a not specifically religious character.

In short, and with candor, I state my case roundly: I do not think that religion is essential to the presence of differences of opinion that must, for the sake of avoiding any suspicion of understatement, be dubbed controversy. It is therefore less difficult for me than it may be for those whose opinions make me their adversary, to tolerate the presence of even the practical consequences of the teaching of religion in our universities and colleges in spite of the controversies that this may bring in its train. For while I have no special relish for controversy for its own sake, I am unable to see that non-religious controversy is necessarily so much superior to religious controversy. I confess myself skeptical, to say the least, of the view that controversies about food or football or dates or dadaism, or even about politics or pre-historic European civilization, are necessarily more thought-provoking or culturally beneficial than are controversies about topics that have a religious frame of reference. Nor do I believe that the latter are inevitably attended by bloodshed while the former are essentially more undemonstrative.

Space limits me to these brief considerations, and I do not expect to have convinced those who regard religion as an undesirable feature of campus life that they are wrong in their opinion. I shall be happy if only I have enabled some of them to go so far as to see in it a less extreme danger than they may have formerly attributed to it, so that, should occasion arise, they may not feel absolutely bound in conscience to oppose permitting a somewhat greater latitude in this matter than they might before have felt compatible with a responsible attitude toward campus life.

There remains however one formal possibility to be accounted for: some may be opposed to my scheme because they are already committed to the view that religion is moribund and ought never to be alluded to except in the past tense. My proposal would therefore appear to them to be a waste of time, since, according to their theory, it would not have any practical effect. The only influence that I should hope in so brief an article to exercise on their minds would be in the direction of giving them the courage of their lack of convictions.

CHANGES

Appointments Accepted

The Rev. C. Donald Beisheim, formerly vicar of the Church of Our Saviour, Secaucus, N. J., is now curate of the Church of the Redeemer, Morristown, N. J. Address: 36 South St.

The Rev. Noah K. Cho, formerly in charge of the Church of Christ the King and the Church of the Resurrection, Yonago, is now chaplain for the newly organized Convent of the Annunciation and curate of St. Michael's Church, Kobe. Address: c/o The Most Rev. Dr. Michael H. Yashiro, Nakayamade-dori 3-5, Iwataku, Kobe, Japan.

The Rev. Ira M. Crowther, Jr., formerly rector of St. Mark's Church, Cleveland, Ohio, is now associate director of the chaplaincy service of the diocese of Ohio. Address: 2241 Prospect Ave., Cleveland 15.

The Rev. Joseph S. Doron, formerly archdeacon of the district of San Joaquin, is now rector of Christ Church, Sausalito, Calif. Address: 61 Santa Rosa Ave.

The Rev. Craig E. Eder, formerly in charge of St. Thomas' Church, White Sulphur Springs, W. Va., is now chaplain of St. Alban's School, Washington 16.

The Rev. Charles H. Evans, formerly assistant of St. Mark's Church, 15305 Triskett Rd., Cleveland 11, is now rector.

The Rev. Walter P. Hurley, formerly rector of the Church of the Good Shepherd, Dedham, Mass., is now canon of St. Mark's Cathedral, Grand Rapids, Mich. Address: 253 Morris Ave. S.E.

The Rev. Arthur P. Stemberge, formerly locum tenens of St. Michael's Church, Hays, Kans., will for several months serve the Church of the Holy Nativity, Kinsley, Kans.

The Rev. Cyril H. Stone, formerly rector of Trinity Church, Pottsville, Pa., is now rector of St. Alban's Church, Auburndale, Fla. Address: Box 1125, Auburndale.

Resignations

The Rev. Arthur D. Appleton has retired as rector of Christ Church, Franklinville, Pa., and may now be addressed at Box 274, Radnor, Pa.

The Rev. Ralph Bray, rector of St. Mark's Church, Riverside, R. I., has retired from the active ministry. Address: 77 Ide Ave., East Providence 14, R. I.

The Rev. Francis M. Hamilton has announced his resignation as rector of the Church of Immanuel-on-the-Green, New Castle, Del.

The Rev. Paul L. West has resigned as superintendent of the Good Shepherd Mission to the Navajos, Fort Defiance, Ariz., for reasons of health. He will continue to do mission work in the district of Arizona.

Armed Forces

Chaplain H. M. Kennickell, formerly at the chaplains' school at Newport, R. I., is now stationed at Navy Hospital, Portsmouth, Va. Address at the chaplain's office.

Chaplain William J. Miles, formerly chaplain at the Naval Training Center, Great Lakes, Ill., is now chaplain of Military Sea Transport Service, Atlantic, Brooklyn, N. Y. Address: Box 180, Delair, N. J.

Changes of Address

The Rev. William Baker, retired priest of the diocese of Colorado, formerly addressed at Faraway Ranch, Dos Cabezas, Ariz., should now be addressed at Sac-Osage Heights, Roscoe, Mo.

The Rev. Ernest Bradley, retired priest of the diocese of California, formerly addressed in San Rafael, Calif., may now be addressed for all mail at 1122 Sir Francis Drake Blvd., Kentfield, Calif.

The Rev. John G. Currier, rector emeritus of Immanuel Church, Bellows Falls, Vt., may be addressed at Old Depot Rd., Putney, Vt.

The Rev. Lyman B. Greaves, who is serving Christ Church, West Englewood, N. J., may be addressed at 333 Warwick Ave.

The Rev. Hunter M. Lewis, curate of St. Andrew's Church, Fort Worth, Tex., formerly addressed at 3900 White Settlement Rd., may now be addressed for all mail at 3814-A W. Seventh St., Fort Worth 7.

The Rev. Emerson Methven, who recently be-

CHANGES

came vicar of Immanuel Church, El Monte, Calif., may be addressed at 2656 Doreen St.

The Rev. Albert E. Phillips, who recently retired as rector of the Church of the Mediator, Edgewater, N. J., may be addressed at Box 4374, Philadelphia 18.

The Rev. E. Carl Sandiford, assistant of All Saints' Church, Atlanta, Ga., may be addressed for all mail at 749 Button Rd. N.E., Apt. B, Atlanta 5.

The Rev. H. Neville Tinker, rector of Holy Cross Church, North Plainfield, N. J., may be addressed for all mail at 103 Grove St.

The Rev. Thomas M. Yerxa, dean-elect of the Cathedral Church of St. John, will, after February 1st, have his office at 10 Concord Ave.; residence at 2020 Tatnall St.

Ordinations

Priests

Alaska: The Rev. Glen M. Wilcox was ordained priest on December 15th by Bishop Gordon of Alaska at Christ Church, Anvik, Alaska. Presenter, the Rev. N. H. V. Elliott; preacher, the Rev. Cameron Harriot. To be in charge of the missions at Anvik, Shageluk, and Holigachaket. Address: Christ Church, Anvik, Alaska.

California: The Rev. Millard Gordon Streeter was ordained priest on January 1st by Bishop Block of California at St. Paul's Church Oakland, Calif. Presenter, the Rev. J. C. Crosson; preacher, the Rev. Walter Williams. To be vicar of St. Patrick's Mission, El Cerrito, Calif.

The Rev. Richard Edward Byfield was ordained priest on January 2d by Bishop Shires, Suffragan of California, at St. Thomas' Church, Sunnyvale, Calif., where the new priest will be vicar. Presenter, the Rev. F. W. Read; preacher, the Rev. H. M. Shires.

The Rev. Richard Aurel Henshaw was ordained priest on January 3d by Bishop Hobson of Southern Ohio, acting for the Bishop of California, at Christ Church, Cincinnati, where the new priest will be assistant. Presenter, the Rev. M. F. Arnold.

The Rev. David Reineman Forbes was ordained priest on January 6th by Bishop Block of California at St. Luke's Church, Los Gatos, Calif. Presenter, Canon Eric Montizambert; preacher, the Rev. Stanley Clapham. To be assistant of Grace Cathedral, San Francisco.

New Jersey: The Rev. Richard E. Trask was ordained priest on December 12th at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. Presenter and preacher, the Very Rev. F. M. Adams. To be curate of the cathedral.

Marriages

Miss Helen Bradley and the Rev. Paul Livingston Ritch were married on September 9th at St. Paul's Church, Cleveland. He is serving St.

Philip's Church, Brevard, N. C., and the church at Cashiers.

Diocesan Positions

Two appointments to the department of Christian education of the diocese of Los Angeles:

Miss Margaret Chasin, who has been instructor at All Saints' Parish day school in Los Angeles, is now full-time advisor in Christian education. She will direct teacher training and seminars in problems of the church school and similar subjects.

The Rev. William Frederick Licht, vicar of St. Bartholomew's Mission, Los Angeles, is now clerical advisor to the House of Young Churchmen, a new addition to the youth advisory staff.

Mr. William Morris Redwood, of Trinity Church, Asheville, N. C., retired banker and broker, has resigned as treasurer of the diocese of Western North Carolina after serving for 30 years.

Laymen

Miss Elizabeth M. Eddy, formerly director of religious education at Christ Church, Winnetka, Ill., will on February 15th become director of religious education at St. Paul's Church, Lynchburg, Va.

Mr. Chester A. Rude, Los Angeles bank executive, has been elected to the board of trustees of the Church Divinity School of the Pacific. Mr. Rude was general chairman of the successful Episcopal Advancement Fund campaign last spring in Southern California, which went a quarter of a million dollars over the goal of \$1,130,000.

Degrees Conferred

Prof. Reinhold Niebuhr of Union Theological Seminary and the Rev. Dr. Anson Phelps Stokes, Jr., rector of St. Bartholomew's Church, New York, received the honorary degree of doctor of sacred theology from Columbia University recently.

Episcopal Church Annual Changes

The Rev. N. B. Groton, D.D., is no longer rector of St. Thomas' Church, Whitemarsh, Pa., (Page 274) having retired. He was succeeded on September 15th by the Rev. James R. MacColl, III. The Rev. Donald L. Farrow is curate.

Corrections

The Rev. J. Stanley Parke is now rector of St. Peter's Church, Santa Maria, Calif., not vicar of Holy Comforter Church, Los Angeles [L. C., January 10th].

Depositions

Virgil Pierce Stewart, presbyter, was deposed on December 24th for causes which do not affect his moral character, by Bishop Hallock of Milwaukee.

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.

Korean Children

Previously acknowledged	\$1,242.07
Winifred S. Ward	120.00
Mrs. H. McK. Harrison	30.00
Anonymous	25.00
Dd.	16.00
Anonymous	10.00
Guy K. Dice, Jr.	10.00
Mrs. John E. Gomez	5.00
Mrs. Baxter Norris	5.00
	\$1,463.07

Bishop Cooper and Korea

Previously acknowledged	\$ 78.83
Church of the Intercession, Stevens Point, Wis.	28.96
	\$ 107.79

Save the Children Federation

Mrs. R. H. Ritter	\$ 5.00
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CLASSIFIED

CHURCH FURNISHINGS

ANTIQUARY SANCTUARY-LAMP. Robert Robbins, 1755 Broadway, New York City.

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CATHEDRAL STUDIO; Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Linen girdle Crochet Thread. Purple Veiling Silk. Transfer patterns. Plexiglas Pall Foundation — \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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

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CHURCH BOARDING SCHOOL for girls needs full-time secretary and part-time field representative. Reply Box M-941, The Living Church, Milwaukee 2, Wis.

CURATE WANTED in growing parish suburban Chicago. Catholic. Correspondence invited. Reply Box P-947, The Living Church, Milwaukee 2, Wis.

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FORMER ARMY CHAPLAIN, B.S., and S.T.B. degrees, desires active parish. Reply Box T-945, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST desires chaplain-teaching position in boarding school. Excellent youth work references. Reply Box E-949, The Living Church, Milwaukee 2, Wis.

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RETREAT HOUSE of the Redeemer, 7 East 95th St., New York 28: Retreat for Clergy February 22-26, Rev. Dr. Royden K. Yerkes, Conductor. Address Warden.

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407 East Michigan Street, Milwaukee 2, Wis.

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BOOKS WANTED

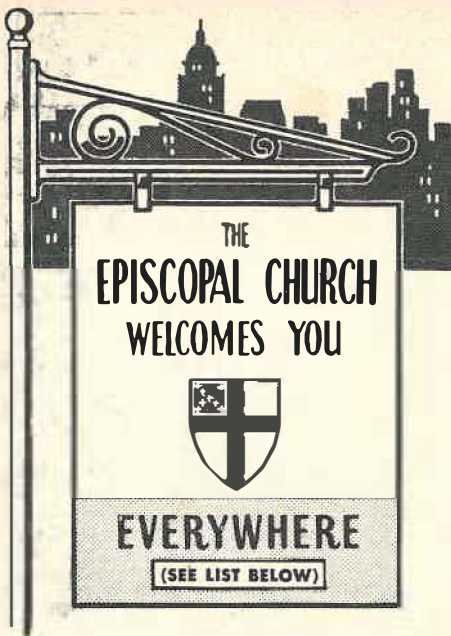
WILL EXCHANGE new review copies for any or all of following: Concordance to Septuagint (Hatch & Redpath), Papyrus Reader (Goodspeed), Septuagint Version of O.T. with English Translation (Bagster & Sons), Greek-English Lexicon, Liddell & Scott (8th edition). Reply Box L-943, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH



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MOBILE, ALA.

TRINITY 1900 Dauphin
Rev. John D. Prince, Jr., r.
Sun HC 7, Cho Eu Ser 8, Ch S 9:30 & 11, MP Ser 11 (1st Sun HC ser), Ev 5:30, Compline 7:50; HD & Wed HC 10; C Sat 7-8 & by appt; Open Daily for Prayer 8-4

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7; 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., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
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 Washington Ave.
Rev. Percy Major Binnington
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

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

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BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-7

DETROIT, MICH.

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

ST. LOUIS, MO.

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

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 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine) 112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4; Ser 11, 4, Wkdys HC 7:30 (also 10 Wed, & Cho HC 8:45 HD); Mat 8:30; Ev 5:30. The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
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

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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

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

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 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30 HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

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

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
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 New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7 ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon, Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

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

SAN ANTONIO, TEXAS

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

HUNTINGTON, W. VA.

ST. PETER'S Adams Ave. at 23rd St. West
Sun HC 8, 1 S 11; HD 7; Thurs 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

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