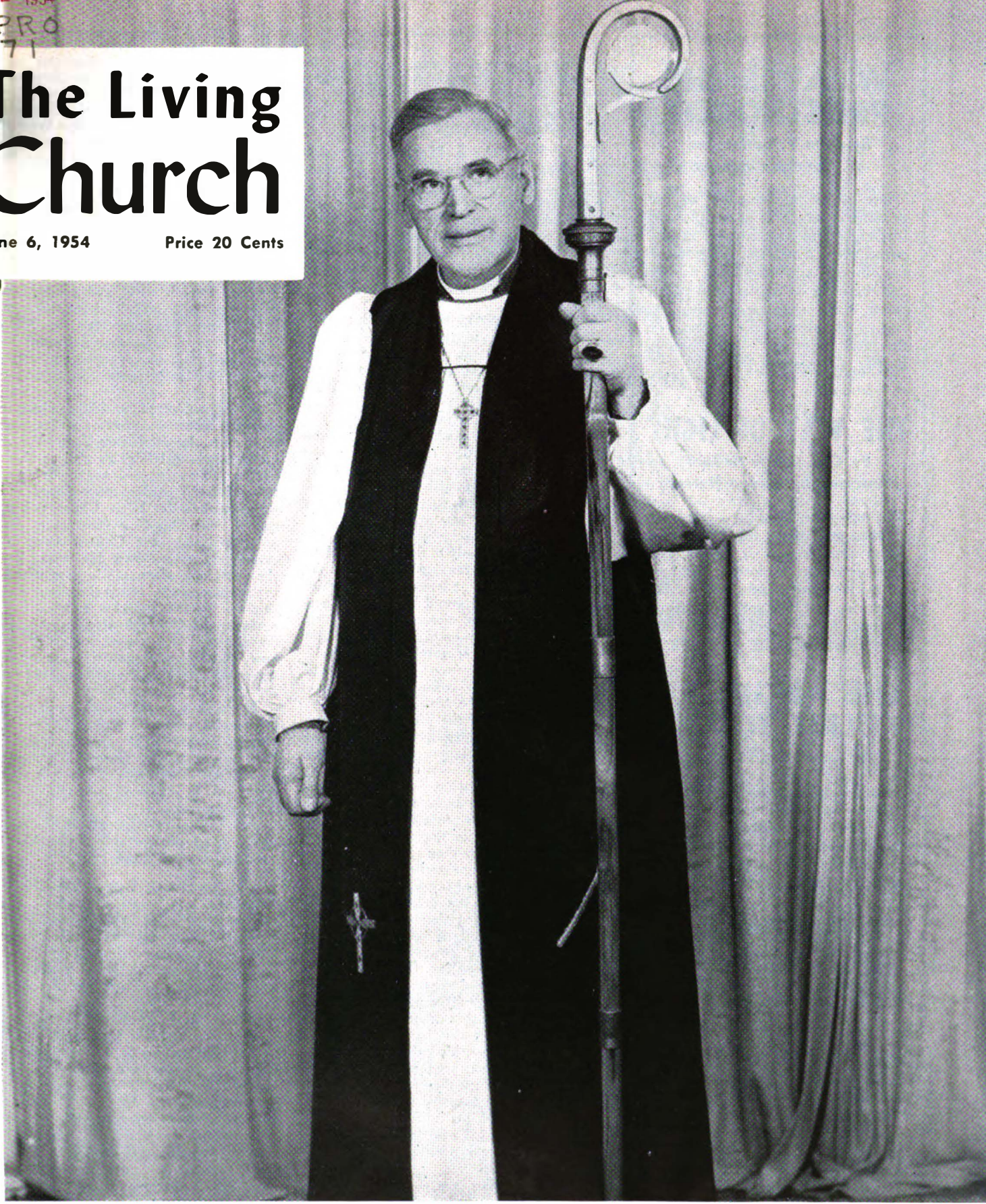


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BISHOP DANIELS: A symbol is a gasoline pump [p. 19].

SOUTHERN RESPONSE TO COURT DECISION p. 7.

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Anglo-Catholic Directory

THE Rev. John S. Martin is distressed about an Anglo-Catholic directory [L. C., May 16th]. I, for one, am not concerned about rosaries and the service of benediction. I am concerned about being able to attend the Holy Communion regularly every Sunday, and I do not believe I should be required to arise at 7:00 A.M. on three Sundays out of four in order to do so.

Perhaps the clergy can rationalize themselves out of their plain duty, "Feed my sheep," and content themselves with the Daily Office, which is certainly not rendered as it appears in the Prayer Book (hymns, collections, sermons, anthems, and other features being usually added).

I am, perhaps understandably, bitter about this deprivation (it's nothing else—let's face it), having on several occasions of crisis been so foolish as to expect to find, at a scheduled service, what I had been led to believe was my minimum right as a faithful Churchman—the Body and Blood of Christ—only to find the altar bare and the Shepherd reading an office, which I could have read at home, and preaching a sermon, which I could have heard over the radio, instead of dispensing the heavenly food for which he was ordained, and which I needed desperately.

Surely the clergy must realize the vital significance of the corporate offering of the Eucharist as the regular and indispensable focal point of the life of the Church. That so many of them are content to teach this in theory and ignore it in fact speaks eloquently of the shallowness and insincerity and "playing it safe" (sorry, reverend clergy, it looks that way to the layman) which too often characterize our leadership. What do the clergy expect of the laity when they themselves are all too willing to sacrifice principle for expediency three Sundays out of every four?

This seems to me deliberately to encourage the congregation to a bare minimum of devotion. Is it not an affront to the grace of God to refuse to let the Eucharist be offered for the benefit of the full congregation except once a month?

If such clergy will continue to regard exclusively the wishes of one party on this vital matter, they can hardly in fairness accuse of "partisanship" those who desire God's grace more frequently, and who, therefore, compile a directory to help find where it may be received regularly in the full gathering of the faithful.

LONNY COTHRON.

Huntington Park, Calif.

I ASSUME that every priest seeks to serve the Church and its members in his cure to the best of his ability, and so I am not out to criticize Fr. Menard or Mr. O'Connor [L. C., April 25th]. However, there are dangers in listing Anglo-Catholic parishes. It differentiates such parishes, so that some members, failing to find a parish conveniently near that offers more or less their own accustomed ceremony,

appointments, etc., will excuse themselves from their bounden duty to worship God every Sunday in His Church (Prayer Book page 291).

Every priest wishes to teach the responsibility and right of every member of his cure to enjoy positive relations with God, His Church, and his fellow-members. It seems better then, while teaching our own practices, to teach also that Sacraments are both valid and fruitful when performed by ordained priests and received by faithful members (Article XXVI). Thus every member should feel at home, unembarrassed, in any parish whether or not it provides his own accustomed ceremony.

My own Churchmanship, while not requiring elaborate ceremony or formal, individual confession before Communion, made me value the privilege as well as the duty of hearing confessions and assuring penitents of God's pardon. Some considered me narrow-mindedly High Church; but we cannot deny that God transcends His appointed agency, the Church, even if we cannot understand how He works beyond the provisions He made in it to which we are accustomed. Can we then deny fellowship to those Churchmen who do not perform the Church's rites exactly as we do, and still expect that some day, somehow, Holy Communion will occupy again its proper place as the principal service of the Church?

There is strength in unity in spite of ceremonial non-uniformity. Evil—in its various forms of pride, ignorance, divisions, frustrations, self-will, etc.—is strong and diabolically clever. We can meet it on even terms only in His Name and with resolute, selfless unity.

(Rev.) FREDERICK J. DREW,

Retired, diocese of Northern Mich.
Grand Haven, Mich.

I AM a staunch Anglo-Catholic. However, I was greatly disturbed when I read an open letter in the April 25th issue of THE LIVING CHURCH, signed by Richard K. O'Connor of New York City, regarding the compilation of a directory of Anglo-Catholic parishes in the United States.

Such a move would widen the breach which exists, and which all of us who value the pre-Reformation heritage that our Church possesses, hope will eventually disappear. It never will if we continually set ourselves apart as "holier than thou" from those who do not see eye to eye with us.

Just what does one mean by an "Anglo-Catholic parish"? If it means that the parish must have hours for confession to the priest, the service of Benediction, the saying of the Rosary, and so forth, then my parish is not Anglo-Catholic—and I guess I am not one after all. If it means that a parish must speak of the Mass instead of the celebration of the Holy Communion or the Holy Eucharist, that the rector must be called "Father," and that the service is not valid without Eucharistic vestments, incense, genuflection and reservation, then

there are many parishes and hundreds of good Churchpeople who are worshipping the wrong God.

In my parish, we do use Eucharistic vestments, we do have reservation in the chapel, we do speak to the rector as "Father," and genuflect as we desire. But all of these "ceremonies" are left to the individual communicant. Is our parish Anglo-Catholic? May we or may we not have our name listed in this exclusive directory?

I am wondering about one other important point: did my wife and I receive valid sacrament on Christmas Eve when we attended service in a little Church in Tennessee on our way to Florida, where the priest wore a surplice and stole, where there were no "extras," just a prayer book service, where the choir sang as though they were about to reach the throne of God, and where the congregation worshipped the Babe of Bethlehem as devoutly as anyone with their background would be able to do? Yet, my wife and I probably were the only ones in the congregation who genuflected at the Incarnatus, crossed ourselves at the usual places in the service (and meant it), and who knelt while the rest of the congregation were receiving the Sacrament. Was our Christmas Communion valid or not?

To be truly Anglo-Catholic must we pattern after the famous parish church in New York City where my wife and I were denied our regular Sunday Communion because it was not possible for us to attend the early service? In this parish they cannot even read the rubrics of the prayer book. On page 75 it says "Then

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shall the Priest say to those who come to receive the Holy Communion, Ye who truly, etc." This is followed by the General Confession and "Then shall the priest (the Bishop if he be present) stand up, and turning to the people, say," the Absolution. Of course, this was all omitted at this service. Why? By what authority?

If we must return to Rome with its autocratic absolutism, and give up all of the glorious "elasticity" of the Church we love so well, let's come right out and admit it honestly instead of "sneaking up on it" in a deceptive manner. A saintly aunt of mine told me, when I was a young choir boy 50 years ago, that there were four classes of Churchmen in our communion: the low and lazy; the broad and hazy; the high and crazy; and the good Churchmen. LEWIS T. GREGORY, M.D. Urbana, Ill.

Who, If Not Priests?

LIKE many other Episcopalians I, too, bow my head in shame at the antics of some of our clergy who desecrate our pulpits by maligning individuals in political life in the name of our Church. . . .

The new slogan, "Whatever concerns man and his welfare is the concern of the Church and its ministers," sounds fine, but it is leading our social-action-minded ministers into politics, economic dogmatism, labor meddling, and other life minutiae about which these men of clay know little.

I heartily agree with your reader from Texas that the utterances of the clergy on either religious or political matters cannot be taken very seriously.

M. L. PARKER.

Cleveland Heights, Ohio.

I VERY often want (but usually do not get around to it) to write letters to the editor. But when three weeks in a row THE LIVING CHURCH brings out letters commenting adversely on the sermons preached by the Very Rev. James A. Pike and the Very Rev. Francis B. Sayre, Jr. in each other's Cathedrals [L. C., April 4th], and not a single one commending them, I just cannot refrain any longer.

I trust it is not the partiality of THE LIVING CHURCH that brings about this onesidedness, but the fact that those who wish to condemn are always much quicker to reach for paper and pen than those who want to express praise and appreciation.

We believe that our religion does and must affect our whole life. Certainly our country's politics do affect our daily life. So we cannot possibly put our thoughts and opinions concerning either politics or religion into airtight compartments. No thinking person can insist on a complete separation of the two in either theory or practice. Far too few clergymen—in my opinion—dare express themselves publicly on current events.

Granted there is much to be taught from the pulpit by way of theology and other "religious subjects," what good would all this teaching do if it were not relevant to our daily thoughts and actions? We must judge Communism, as well as the remedies against it that are being advocated so vociferously these days, in the light of the

teaching of our Lord. Who, if not our priests, is to point out to us the religious implications of current politics? Not the politicians, I trust.

I am sure that many do agree with me in my approval of the courageous stand taken by Dean Pike and Dean Sayre, and I hope that not only will they continue to express themselves publicly but also that other members of the clergy as well as laymen will join them. EVA BECKER. [Mrs. Donald.]

Raytown, Mo.

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June

6. **Whitsunday.**
7. **Whit-Monday.**
8. **Whit-Tuesday.**
9. **Ember Wednesday.**
Outgoing Missionary Conference, Seabury House, Greenwich, Conn., to 16th.
11. **Ember Friday.**
12. **Ember Saturday.**
13. **Trinity Sunday.**
Washington Province Conference, Hood College, Frederick, Md., to 19th.
14. **St. Barnabas.**
20. **1st Sunday after Trinity.**
Church and Group Life Laboratory, Trinity College, Hartford, Conn., to July 2d.
24. **Nativity of St. John the Baptist.**
27. **2d Sunday after Trinity.**
28. **National Assembly of GFS.** Carleton College, Northfield, Minn., to July 3d.
29. **St. Peter.**
Election of Bishop Coadjutor of Massachusetts, St. Paul's Cathedral, Boston.

July

4. **3d Sunday after Trinity.**
Independence Day

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. 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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SORTS AND CONDITIONS

PETER DAY is a genial, heavy-set Boston Irishman in his 50's or 60's, who works as a trouble shooter for the Brotherhood of Railway Clerks. You can be no more surprised at this than I was when I checked in at a hotel recently and began to get his mail while he was getting mine. The hotel did its best, but to the end of my stay I would still occasionally get a letter meant for the other Peter Day.

REMINDS me of a friend of mine named Robert E. Lee who bought a house from another Robert E. Lee. They had to get a third man to buy from one and sell to the other in order to have the deed show a clear-cut change of ownership.

EVERY civilization has recognized that there is something magical about an individual's name, although not all civilizations agree on the exact significance of the magic. Among some African tribes a man's real name is a closely guarded secret, hidden to prevent effectual cursing of him by his enemies. The tribes of 20th century America, however, wear their names on their sleeve, as it were. In fact, there isn't any as-it-were about the matter at conventions, conferences, and class reunions, where according to almost universal custom, the handle to our souls is displayed upon our lapels.

LAST NAMES are formal, first names are friendly, and nicknames are fraternal. Once upon a time, what we now regard as the last name was not really a name at all. It was just the name of the town a man hailed from, or the kind of work he did, or a distinctive trait or physical feature, or some other descriptive word. A survival of this idea that the last name is essentially an adjective is to be found in the rule that adjective titles of respect such as "reverend," "honorable," and "venerable" belong to the first name rather than the last, unless a noun such as "Mr." and "Dr." is used.

AT ANY RATE, the friendly first name is becoming an iron-clad convention in our civilization. The "don't-give-your-right-name" taboo is invoked among us only when the law catches up with us in disreputable circumstances.

FAMILIARITY CAN be overdone. If being friendly is merely conventional, it isn't really friendly. Yet there is something deeply Christian in the open-heartedness with which we take upon our lips the holy names of our friends, as if we knew that the only curse that could hurt us would be the spiritual enemy within.

IN THE HEBREW Bible, the letters JHVH represent God's First Name, as He revealed it to Moses. Once upon a time, it was spoken in Israel without embarrassment, but as time went on piety dictated the substitution of "Adonai" ("Lord") for the Holy Name. Later, when a vowel system of dots and dashes was added to the Hebrew alphabet, the vowels for "Adonai" were printed with

the consonants for "Jahveh." Hence, the modern word, "Jehovah," scrambling the consonants from one word with the vowel sounds of the other.

TO THE CHRISTIAN, the personal name of God is "Jesus." Sometimes an earnest liberal Protestant criticizes Catholic theology and piety for emphasizing "Christ" and forgetting "Jesus." Perhaps such a one will be reassured to know that the title of "Christ" is for us, as "Adonai" was for the ancient Hebrew, and as "Mr. Smith" is for the modern, only a sort of wrapping for something precious. We call Jesus by His first name in prayer and devotion, but by His title when we are discussing Him.

"WHAT is your name?" says the catechism. In its modernized form the question is, "What is your Christian name?"—a change made to cope with the fact that 20th-century children are accustomed to giving their last names as well as their first. No doubt the time will come when the catechism has to be revised to deter them from giving their social security number.

YOUR CHRISTIAN name, unlike your last name or your social security number, is the name by which your friend, God, knows you. It belongs to the central, spiritual "you," and as such it is bestowed upon you in baptism, wherein God takes you as a member of Christ, as His child, and as inheritor of His Kingdom. Your Christian name, in Christian circles, is like your nickname within your intimate human circle. It symbolizes the accolade that makes you one of the gang.

SUCH NICKNAMES as "Stinky," "Skinny," and others equally pungent are reminiscent of Christ's designations for some of His disciples—"the thunder boys" (Boanerges), Rocky (Peter), Chesty (Thaddeus). Mark and Paul and Barnabas were special names within the Christian fellowship for men originally named John and Saul and Joses. The Book of Revelation is full of references to the significance of names—powerful names, secret names, names enrolled in the Book of Life, and the name of God written upon the foreheads of His saints.

THE "GIVEN NAME" of the Christian in baptism is not only his personal name, but the name of the Father, the Son, and the Holy Ghost, to which St. John alludes in his reference to the foreheads of the saints. God's name upon us means that we are His; and not only that He has a claim upon us but that we have a claim upon Him, just as being an American involves obligations on the part of both citizen and government.

SINCE BOTH Peter Days derive their first name from Christ's nickname for Simon the son of Jonah, neither of us can claim a patent on it. All we can ask is that at the end of all things the name of both the Bostonian and the Milwaukeean will be found enrolled in the Book of Life.
 PETER DAY.

WHITSUNDAY

EPISCOPATE

Commencement Speaker

The Presiding Bishop will deliver the commencement address June 6th at Wheaton College, Norton, Mass. Bishop Sherrill's only daughter, Barbara Prue, is a member of the graduating class at Wheaton.

The following Sunday, June 13th, Bishop Sherrill will give the baccalaureate address at Norwich University, Northfield, Vt.

Furlough in US

The Rt. Rev. Lyman C. Ogilby, Suffragan Bishop of the Missionary District of the Philippines, is beginning a six-month furlough in the United States in June. He will combine visits to the Anglican Congress in Minneapolis and the World Council of Churches Assembly in Evanston with an extensive speaking tour.

CONVENTION

Hospitality

Although General Convention itself probably will be able to demonstrate Christian brotherhood inclusive of all races if it meets in Houston,¹ there is little hope that the city itself will come anywhere near this objective. This is indicated in a recent statement from Bishop Quin of Texas, the host diocese. He says:

"The Texas delegation to the General Convention in Boston in 1952 enthusiastically invited the 1955 Convention to meet in Houston.

"They were prompted by two facts: No Convention of the Church has ever been held in this Southwest part of the United States—it was held in New Orleans in 1925 and in Richmond in 1907—and we thought it would not only acquaint the delegates with this part of the Church's work, but would also give us a real boost for our job.

"Inasmuch as some confusion is being created by resolutions passed in three diocesan conventions—Washington, New York and Newark [L. C., May 16th, 23d, 30th]—recently, I make the following statement on behalf of the Texas Bishops and delegates to the Boston Convention, with the approval of our Convention Committee in session May 20th:

"At the time of the invitation, I advised the Convention that the diocese of Texas would extend Christian hospitality and that this Convention would meet in Houston without any discrimination of any character within the Convention. This is what I mean by Christian hospitality. As far as the Convention is concerned, it will be possible for the Church to give a demonstration of an all inclusive Christian brotherhood. This is the objective we had in mind when we extended the invitation, and it can and will be accomplished.

UNCHANGED CUSTOMS

"I purposely and positively never said, nor could say, that we would change the customs of the City of Houston, or the laws of the State of Texas with regard to segregation.

"We feel that the meeting of General Convention in Houston in this spirit will have a most beneficial effect in our national Church and in our diocese."

Uncertainty

What specifically can General Convention expect in the way of accommodations for Churchpeople of all races if it goes to Houston? The fact that the answer to this question is incomplete in the minds of many Churchpeople is one of the points contributing to widespread un-

certainty in the Church over whether or not the next (1955) General Convention should be held there.

There is, however, no uncertainty among the three Negro members of the General Convention Committee of the host diocese of Texas. They do not believe the Convention should be held in Houston. It is their belief that conditions for accommodating deputies and delegates in Houston as they now stand constitute an acceptance of the pattern of segregation and therefore do not add up to the Christian hospitality promised to the Church by Bishop Quin of Texas.

These, according to one of the three, Charles A. Shaw, of Houston, are the conditions:

(1) The diocese of Texas proposes to set up eating facilities where all delegates may be served all meals.

(2) The diocese plans to erect a ranch style hotel-motel to house the Presiding Bishop and any of his official staff that are present, members of the National Council and of the National Executive Board of the Woman's Auxiliary [the W. A. voted at the 1952 Convention not to meet in a segregated city] who wish to be so housed and all Negro delegates present who want such accommodations. [So far there is no indication that plans have been made to provide unsegregated eating facilities or housing for Negro visitors to Convention.]

(3) So far neither hotels nor public restaurants are willing to admit Negroes.

(4) Three buildings have been secured for meetings: the City Auditorium, the Music Hall, and the Coliseum. Group or organizational dinner meetings are to be held in various parish houses in the city where all will be welcome.

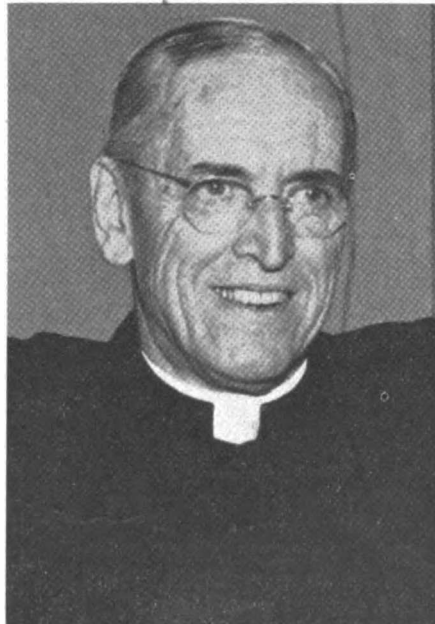
(5) There is a plan to set up a motor corps to provide transportation for everyone.

(6) The question of entertainment and programs outside of General Convention business has not yet been settled.

"We have maintained," says Mr. Shaw, "that it would be far better to deny Houston the privilege of acting as host to the General Convention than to compromise with the adherents of prejudice and injustice."

Mr. Shaw also says, in an open letter to certain bishops and other clergy:

"At the first meeting of the General Convention Committee appointed by the Rt. Rev. Clinton S. Quin, Bishop of the diocese of Texas, a letter was read which



BISHOP QUIN
Demonstration of a pattern.

TUNING IN: ¶General Conventions have met: Boston (1952), San Francisco (1949), Philadelphia (1946), Cleveland (1943), Kansas City, Mo. (1940), Cincinnati (1937), Atlantic City, N. J. (1934), Denver, Colo. (1931), Washington, D. C. (1928), New Orleans, La. (1925), Portland, Ore. (1922), Detroit (1919), St. Louis (1916), New York (1913), Cincinnati (1910), Richmond, Va. (1907), Boston (1904), San Francisco (1901), Washington (1898), etc. First was in Philadelphia (1785).

he had written the Presiding Bishop to the effect that if it was found that it would not be possible to provide non-segregated facilities to all delegates to the General Convention regardless of race, creed, or color the invitation for the Convention to meet in Houston would be withdrawn within 90 days. At the second meeting of the committee the report made by the chairman of the Committee on Housing, Transportation, and Eating Facilities was to the effect that it would not be possible to secure such facilities in these areas on a non-segregated basis for Negro delegates, and a substitute plan was outlined which included the erection of a motel for the housing of all Negro delegates; a motor pool for transportation, and the preparation and serving of meals at the site of the Convention on a non-segregated basis. The Negro members of the committee voiced their objection to any such arrangements, and suggested that inasmuch as it was quite evident that the condition upon which the invitation to meet in Houston was accepted could not be met that it be withdrawn."

SOCIAL RELATIONS

Leaven in the South

Church leaders in the South are facing calmly the Supreme Court's recent decision that segregation in public schools is unconstitutional. They are, as Bishop Marmion of Southwestern Virginia puts it, relying on Christian leaven to help meet problems that may arise.

Voicing of the feeling that the Court's decision amounts to a set-back for Southern efforts toward improved race relations has so far been rare among Church leaders.

A total of 28 dioceses and missionary districts are in states which have public-school segregation by specific law.

This is what Bishops and other leaders of 11 dioceses and districts in the South had to say about the ruling.

Bishop Jones of West Texas [in a statement prepared for release through the Texas Council of Churches]:

"We are witnessing in America a far-reaching change in the pattern of race relations. Many of us believe these changes are in line with our Christian convictions and objectives. Therefore, we welcome these changes and pray that our people will apply Christian understanding, patience, and forbearance as these new adjustments are made."

No formal action is under consideration by the diocese of West Texas at present. Last January the diocesan council supported the action of one of its institutions, Camp Capers, in formally declaring its doors open "to all members of the diocesan family."



MR. SHAW
Acceptance of a pattern.

Bishop Quarterman of the district of North Texas:

"It is my observation that the Supreme Court decision was expected in this area, and no particular reaction is evident. It may cause some problems in elementary schools but junior colleges have admitted Negroes for the past three years. No district action is anticipated; we have no Church institutions to be involved."

Department of Christian Social Relations of the diocese of New Mexico and Southwest Texas:

What happens in an English parish when the sluice gates burst and flood waters storm in to drown the countryside is described in next week's **LIVING CHURCH** by **Dorothy Sayers** in a chapter from her book, *The Nine Tailors*. Miss Sayers, with her special knack for catching the spirit of contemporary English life, is another of the famous authors contributing to THE LIVING CHURCH series of articles on Anglican Faith and Life, in anticipation of this summer's Anglican Congress. This week's author [see p. 10] is **The Rt. Rev. W. Q. Lash**

"The executive council of the diocese [on May 20th] . . . voted approval and concurrence with recent action of Supreme Court in anti-segregation decision."

The diocese of Virginia:

"Diocesan council [on May 20th] by resolution recognized that the problems created by the court decision present an opportunity for intelligent deliberate Christian leadership by all its members and called them to do all within their power to provide such leadership so that the decrees of the court may be carried out with malice toward none and good will to all. The resolution requested the Bishop to appoint a special commission to confer and advise with the several departments and organizations of the dioceses on these problems."

Bishop Lichtenberger of Missouri:

"Our youth conferences have been unsegregated for several years; we have no diocesan educational institutions. If any parochial schools are organized they will be unsegregated. The governor has said that Missouri will conform to the decision; as a diocese we shall do whatever we can to help this process."

Bishop Penick of North Carolina:

"The Supreme Court decision was received calmly but with serious concern in North Carolina. Respectful compliance is generally indicated. There has been little official comment pending careful study. The difficulty of implementing the court's order especially in rural areas is frankly recognized. Diocesan institutions contemplate no immediate action. The Church is prepared to interpret the decision in the light of the Christian principles involved."

Bishop Marmion of Southwestern Virginia [the Bishop was consecrated four days before the Supreme Court ruling]:

"Slowly but surely we have been eliminating inequalities in the South. Now the necessity is on us to hasten the process. I pray that the Christian leaven which has been working here quietly and persistently over the years will now enable us to make a calm and creative approach to the complex problems that soon will face us."

The diocese of Southwestern Virginia:

"Resolution of the council of diocese of Southwestern Virginia [meeting May 19th]:

TUNING IN: Christian interest in social relations stems not only from our Lord's command to love one's neighbor as oneself, but from the fact that man, as created by God, is a social being whose life is fulfilled only in relation to his fellow men

and to God, the Father of all. Thus the Christian doctrine of man is seen to have the most practical consequences. Camp Capers is named after William Theodotus Capers, Bishop of West Texas from 1916 to his death in 1943.

"Considering the action of the Supreme Court of the United States in ruling against segregation, and

"Recognizing the historic role of the Church as guide in the society in which it lives, and

"Aware that our own people look to the council of this diocese for spiritual and moral leadership,

"Therefore the Council of this diocese now assembled calls upon the people committed to its pastoral care to do their best, with God's help, to express in word and deed the mind of Christ for the quiet consideration of the problems that face us."

Bishop Gunn of Southern Virginia:

"Realizing that the Christian ideal of the Fatherhood of God and the brotherhood of man applies to all men regardless of race or color, the diocese of Southern Virginia will continue to follow its long established policy of peaceful, mutually coöperative, and steady advancement toward the attainment of this ideal."

In order to accept the "responsibility and opportunity" of the Church "both in this present crisis and in the long term pattern" this resolution was adopted, without a dissenting vote, by the **executive board of the diocese of Southern Virginia:**

"That the president of this body appoint seven qualified people, clerical and lay, Negro and White, to be known as the Bishop's Commission, and

"That this Commission collect, evaluate, and make available to the diocese, studies which will assist the Church in this diocese to meet its responsibility and opportunity in race relations, and

"That this Commission prepare and submit to the next annual council resolutions which would serve to ease tension and lead toward the practice of Christian Brotherhood."

Bishop Marmion of Kentucky:

"I have heard little comment on the Supreme Court decision on segregation in public schools. Most people seem to have expected it; some didn't see how any other decision could have been given. No action is planned so far by our diocesan institutions. We are increasingly aware of our responsibility to all people."

Bishop Jones of Louisiana:

"Speaking as Bishop, I would say that most of our Churchpeople agree that it was the only ruling possible. We fully expected it. Both in the light of Christian principles and by democratic standards, it was a necessary ruling. And

most of us are glad to see a complicated social problem set in the right moral perspective.

"The practical solution is not as easy as the proclamation of a principle. Those who do not live with a problem can theorize; but it is not so simple.

"The basic problem is not one of color but of culture. The absorption of a few individuals into a cultural pattern is quite possible, but the sudden merging of two widely divergent groups is certain to produce a lowering of standards. We Southerners are ready to fight for every right for the Negro. At the same time, we cannot afford to lower the cultural environment in which our children live. If in some way we can have one without sacrificing the other, we shall have solved the problem."

Bishop Barnwell of Georgia:

"Excepting political outbursts and editorials there seems small interest in the court decision as no change is anticipated in the public schools in the foreseeable future. Our three Negro and five white parish schools are unaffected. We are growing in racial understanding but force will set us back 80 years and accomplish nothing."

Choosing a quote from Scripture as his comment on the Court ruling **Bishop Mason of Dallas** said:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." I Cor. 12:12-14."

Five dioceses and districts are in states which permit segregation.

The diocesan of one of these **Bishop Nichols of Salina** said:

"The Supreme Court decision causes Kansas very little and our Church institutions no concern at all."

And **Bishop Fenner of Kansas** said:

"I feel that the people of the diocese of Kansas quite generally applaud the Supreme Court's decision. We do not have any diocesan institutions or schools. The public schools of the State have worked gradually toward non-segregation for several years. For myself, I have great sympathy for the southern states, with their preponderance of Negro population, in the problem that faces them. Recriminations and name-calling in the Church won't help."

TUNING IN: The New Testament doctrine of the Body of Christ is probably as perfect a human analogy for a divine truth as any. The cells of the human body are individual units of life, but nevertheless draw upon, and are sustained and

built up by, a stream of energy transcending all of them combined. So do individual Christians, joined by faith and baptism to our Lord, form one Body in Him, and share in a common life with one another.

NATIONAL COUNCIL Historic Appointment

A woman has been named executive secretary in a division of National Council for the first time in its history. Miss Mary Louise Villaret, formerly assistant secretary in the Department of Christian Education, has been appointed executive secretary of the Children's Division.

Before Miss Villaret's appointment, a number of women had been acting executive secretaries with correspondingly lower salaries, but none an executive secretary.

Born in San Antonio, Texas, Miss



MISS MARY VILLARET
To set a precedent.

Villaret attended public schools and junior college there. She has the B.A. from the University of Texas, with a major in political science; LL.B. from St. Mary's University, San Antonio; M.A. in Christian education from Columbia University.

After graduation from law school, Miss Villaret was employed as auditor in probate matters in the county court at San Antonio. In 1943 she enlisted in the Women's Reserve of the U. S. Marine Corps. After serving three years, she was returned to inactive duty with the rank of captain.

While receiving the M.A. from Columbia, she received training at Windham House (1946). Later she served for three years as director of Christian education for the diocese of West Texas. She has been a member of the Department of Youth of Province VII.

In September, 1950, Miss Villaret joined the leadership training division of the National Council's Department of Christian Education as an assistant secretary. Miss Emma Lou Benignus, of Wilson College, Chambersburg, Pa., has been appointed to replace Miss Villaret.

PUBLIC AFFAIRS

Need of Spiritual Armament

The Hon. Charles S. Thomas, newly appointed Secretary of the Navy of the United States, recently called upon the nation's some two and a half million Episcopalians for "active and aggressive"



Official U. S. Navy Photo

MR. THOMAS

To dispose of a threat.

support of the nation's spiritual values in his first major speech since taking office.

Mr. Thomas, an active member of St. James' Church, Los Angeles, spoke May 18th before more than 500 guests gathered to honor St. Stephen's parish and its rector, the Rev. Charles Howard Perry, on the 50th anniversary of the establishment of that church in Hollywood. He said:

"If they [the Episcopalians] alone would work as constructively and aggressively to promote Christianity as the Communists in the United States work to undermine our government, we would be able to dispose of the threat of world Communism."

The event, at which many church and civic dignitaries spoke, was one of a series of "Golden Anniversary Week" events which culminated with the dedication of the new church, May 22d.

TUNING IN: ¶When this editor learned in seminary the distinction between formal schism (intentional, involving guilt), and material schism (arising from inevitable circumstances), an imagined planetary fission was used to illustrate the latter.

June 6, 1954

ENGLAND

Capacity Crowds

A crowd of 120,000 persons jammed Wembley Stadium May 22d for the final rally of Evangelist Billy Graham's three-month London crusade.

The capacity crowd was not discouraged by a continuing rain.

The huge attendance broke all records for evangelistic meetings in the country and surpassed Mr. Graham's largest previous audience of 75,000 at the Dallas Cotton Bowl in Texas last year.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, pronounced the benediction that closed the crusade.

[RNS]

JAPAN

Orthodox Agreement

Since World War II the Russian Orthodox Church of Japan has been troubled by political schism,¹ based on the presence in Japan of a pro-Moscow and a pro-American faction. This schism was healed April 24th, when Bishop Nikolai, pro-Moscow leader, signed an agreement to subordinate himself and his followers to the spiritual leadership of Bishop Ireney, whose affiliation is with the Russian Orthodox Church of North America.

The schism developed immediately after the War when Bishop Nikolai, then the acknowledged head of the Church in Japan, attempted to subordinate the Japanese Church to the Moscow patriarchate. A minority in the Church, however, objected to a tie-up with the Moscow hierarchy, and looked to the American Church for leadership.

In 1947, at the request of the anti-Moscow group, Bishop Ireney was sent to Tokyo from the North American Church. Meanwhile, the former minority was growing into a majority with the presence in Japan of many U.N. Orthodox personnel and the arrival in Tokyo of many "White" Russian refugees from Communist-dominated China and Manchuria.

A legal battle to determine the ownership of the Church's property added bitterness to the dispute.

Under the terms of the agreement, signed on the eve of the Orthodox Easter, Bishop Ireney is recognized as the administrative and spiritual head of the Japanese Church, affiliated with the North American Orthodox Church, but Bishop Nikolai will conduct services in the Orthodox Cathedral in Tokyo.

But today, Churches under Iron Curtain regimes are in varying degrees of material schism. Clearest example, perhaps, is Polish National Catholic Church in Poland, cut off from effective communication with PNC Church in America.

INDIA

The Government's Position

Prime Minister Jawaharlal Nehru assured a delegation of Christian members of the Indian Parliament that the Indian government would adhere strictly to its policy of "full religious tolerance." The delegation called on him to discuss the foreign missionary situation in India.

Mr. Nehru reported that in a letter which he sent last August to Archbishop Yngve Brilioth, Lutheran Primate of Sweden, he reviewed the whole foreign missionary situation in India and ex-



RNS

BISHOPS NICHOLAI AND IRENEY
To heal a schism.

plained the government's position on it.

While every religion "has complete and equal freedom in India," he said, the government could not permit any political activity on the part of missionaries. Nor could it tolerate evangelical work that "gets associated with some form of condemnation of Indian culture," Mr. Nehru added. When this happens, he said, it results in conflict and is resented by the Indian people. [See page 10 for description of how Anglican Church adapts itself to Indian culture.]

Another point made in the letter was that, as far as possible, Indian Churches should be independent, since nationalism is "a dominant urge" in the country. He said that a tendency on the part of some missionaries to treat natives as "primitive and very backward people" hinders the free and equal intercourse which was desirable. [RNS]



CHRISTIAN ASHRAM*

A bridge for the gulf between eastern and western social customs.

Baptism of a Culture

By
the Rt. Rev. W. Q. Lash
Bishop of Bombay¹

IN a diocese of a little more than 104,000 square miles, stretching in length along the western coast of India, and a great deal longer than it is broad, the year tends to fall into a regular pattern for a bishop.

Bombay itself is almost at the center of the length. It is a cosmopolitan city of about three and a half millions. The second chief center lies 2,000 feet up on the Deccan Plateau. It is Poona, a city of considerable size for India, though not to be compared in size with such com-

mercial and industrial centers as Bombay, Calcutta, Madras. It is famous for schools and colleges as well as for military academies, and is the headquarters of one of the three military commands into which India is divided. Out of the year considerable chunks of time must be given to Bombay and Poona. At other regularly returning times expeditions are made to the more distant places, to towns, and to villages.

Early in the year I set off to one of our remotest areas. A night's journey will take me to the textile-manufacturing city of Ahmedabad in Gujerat. After seeing our congregations there I go, probably by dry watercourses and country roads, 100 miles to the area of our mission among the Bhils on the borders of Rajasthan. This is wild jungle country of hills and valleys, inhabited by the aboriginal tribe of the Bhils.

Till last year I had visited hardly more than the three main mission stations, in one of which we have a flourishing school; in another, a hospital. Even these stations are no more than villages, and not many houses are to be seen in their near neighborhood.

Last year I decided to spend a month in the smaller villages to come to know the people at closer terms. In different parts of the diocese I have at various times confirmed in as many as eight different languages. My weeks of sojourn in different small places in the jungle, where no one spoke English, were a refreshing adventure.

At the last of these there was no priest resident, and even the lay pastor was away, as he had been detained by illness while under instruction from a retired missionary. The young men of the Church took me in hand. I lived in a two-roomed hut of bamboo and mud walls with a roof of jungle woods cov-

The Indian government has shown a hostile attitude toward missionaries, but, so far as this author can tell, the Indian public has not. This emphasizes the importance of the Church taking root in every land to the extent that it is possible for the citizens of the Kingdom of Heaven to be fully citizens of their own land as well.

ered with leaf thatch. Each morning I had to be up before daybreak, as a young man would come at dawn to take a brazen gong from the wall to summon the folk from the hamlets 'round about to morning prayers.

After breakfast, which followed, they marched me out along footpaths to hamlets and villages in the neighborhood. One carried the sheepskin drums. Another carried cymbals. Wherever we went we either invaded a Hindu house or the village school, and settled down to sing Christian songs in the language and meter of the people, composed by our own Christian villagers.

One of the young men would give a discourse between the songs, which

Facts and Figures

The Church of India, Pakistan, Burma, and Ceylon (to give it its full title) is a self-governing part of the Anglican Communion, consisting of 13 dioceses and having about 20 bishops (of whom seven or so are assistant bishops). Bishop of Calcutta is styled "Most Rev." and has the title of Metropolitan, but not that of Archbishop, since it was the former, without the latter, that was conferred upon him by Parliament in 1835.

Present Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, and Ceylon is the Most Rev. Arabindo Nath Mukerjee.

Church of India, Pakistan, Burma, and Ceylon is not to be confused with the Church of South India. The latter includes former Anglican dioceses that elected to merge with non-Anglican groups in the same area to form the Church of South India (1947). This United Church is, for the time being at least, not a part of the Anglican Communion [see L. C., May 30th].

*Bearded man is the Rt. Rev. Herbert Pakenham-Walsh, founder of one of India's Ashrams, or hermitages; he is also retired Bishop of Assam.

TUNING IN: ¶The Rt. Rev. William Quinlan Lash was educated in England, at Emmanuel College and Westcott House, Cambridge. Ordained priest in 1929, he served for a few years as curate of St. Mary's, Portsea. Since 1932 he has worked

in India. He was consecrated Bishop of Bombay on August 10, 1947. Diocese of Bombay (established 1837) has a Church population of some twenty thousand among a general population of almost as many million.

FAITH AND LIFE: INDIA

showed that parables are still the method of proclaiming the faith. We would return as the sun rose high, and then they would go off to some farm near by, and song and discourse would again be given. From these night sessions I had to retire before they were ended, as they were likely to go on for hours. My going was regretted because my hurricane lantern would be missed, and I found even my candles an object of interest.

The missionaries in this area, the first of whom died of cholera in 1900 on his way from one village to another and has his tomb on a small hilltop near where he died, showed great skill in baptizing the tribal culture. No western music is heard in the small hamlet churches or the new permanent ones at the three main stations. The hymns, and even the canticles,¹ are in rhythm and music of the people. Their method of carrying the gospel to their neighbors is their own traditional method of song and discourse, often on the theme of the song.

Even the social structure has been baptized. The hamlet congregations are formed into parishes 'round the three main churches, and the three parishes

are distinct from the Western culture of those who have founded missions. Our Church came here in the first place to minister to the members of the East India Company, and there were chaplains a century before there were missionaries. The Cathedral in Bombay for instance was opened for worship in 1714 or thereabouts, but missionaries did not come till 1820.

However, the chaplains were not blind to an obligation beyond their own people. Our Cathedral was built on a much larger scale than was needed for the English congregation of the period, and one of the purposes was that the people of the land could see our godly devotions, in the phrase of that time, and be drawn to the Faith. Churches have continued to be built for the primary need of exiles from abroad in India, though they have always been open to others, and there are none without an Indian element in their congregations. For the Church to become a real part of the life of the land it is necessary that in all but essentials it should be of the land.

I have first given an illustration of how this can come about with an aboriginal tribe. In this part of India we have

brought their social structure with them.

In Hindu society the social structure is much more complex, and caste, ordained by birth, has meant a special place and function in society. This has meant that to become a Christian is to be divorced from the former status and to enter into a new social structure. At first there was even a tendency, especially in towns, to emphasize a western aspect of things in order to make the break with the past, and especially less desirable elements in the past, more complete. Of late with the emergence of an independent India the swing has been the other way.

In villages where a number of people have become Christian in a group the maintenance of Indian ways has been more marked. Economic conditions did not allow for western equipment in village places of worship. Many parts of India have been blessed with Christian poets, some of them of a high order, some of them even pioneers in the modern schools of poetry in their own languages. The works of such men have vied with hymns translated from western models.

Social customs, without religious connotations, have accompanied such occasions as marriage, and have brought local color to specifically Christian ceremonies. At an adult baptism I have been preceded from the village across the fields to the river by the candidates, progressing in a rhythmic dance. The majority of our Indian Christians come originally from villages, as indeed does the majority of the Indian population. As far as is possible in a more sophisticated setting they bring the same local color into the town congregations.

There are two main reasons for the importance of the Church's baptizing the culture of the lands to which it goes. One is that the Church, starting in Palestine and spreading north, south, east, and west, should be rooted in the native soil by making it possible for the citizens of the Kingdom of Heaven to be fully citizens of their own land as well. The other is that the Christian faith and life which are catholic should not appear foreign to those in the land who may be drawn to it.

ASHRAMS

There have been some deliberate attempts at such acclimatization by groups in the last 30 years or so. Some of them have used the Indian institution of the Ashram. Originally these were forest hermitages to which men and women retired after their 50th year for a life of meditation in common under a guru or guide, and to which boys were some-

(Continued on page 23)



REFECTORY AND GARDEN OF POONA ASHRAM.
Eating on the floor.



*Prayers in the twilight.**

themselves are linked together under a *Moti Panchayat*, or Grand Council, of which a Bhil priest is now the chairman. Social life is regulated by the Church elders, as formerly by the tribal elders, and any matters for ecclesiastical discipline are examined and reported on to the Bishop.

Baptizing a culture is one of the gravest problems of the Church in lands which have cultures of their own which

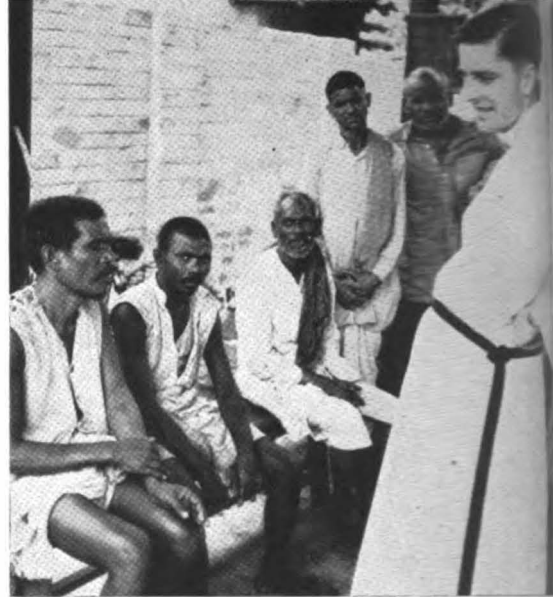
had very little work among such tribes. Elsewhere there are Christians from them who can be counted in thousands where ours are counted in hundreds or even tens. With them it has been possible to baptize the whole culture to a degree that is not so feasible amongst Hindus, because the tribesmen have

*Circular platform for prayers and meditation is at right of garden and not visible in cut.

THE SCOURGE OF LEPROSY

By the Rev. E. Sambayya
Bishop's College, Calcutta, India

India is one of those parts of the world where the work of the Church is confronted with the scourge of leprosy. In this article Fr. Sambayya, who is LIVING CHURCH correspondent for the Church of India, Pakistan, Burma, and Ceylon, tells of Anglican efforts in India to lift the scourge of this dread disease.



PATIENTS WITH MISSION PRIEST
A poem of pity.

CRIPPLED with rheumatism and harassed by infirmities of old age the Rev. Premanand Sen groans from his cell: "All my bones are out of joint." But his robust faith in his Lord is such that he refuses to say, "My heart melteth like wax." ¶Meanwhile the Fathers of the Oxford Mission to Calcutta faithfully minister the love of Christ to the hundreds of lepers who flock daily to the two leper clinics in the city founded by and named after Mr. Sen as "Premananda Leper Dispensaries."

The Fathers have nobly undertaken the exacting task of administering the dispensaries, of raising funds for their maintenance, and of exercising spiritual care over the lepers. Perhaps this is as it should be; for it was Fr. Walker, of the Oxford Mission, who instructed and prepared Mr. Sen for Baptism in 1898, when he was 20 years old. The Hindu relatives of Mr. Sen have not forgiven him. To this day this venerable priest wears on his head the scar of a wound by means of which they registered their protest at the time.

In his ministry among the Hindi-speaking people of the city he came across many lepers living under deplorable conditions with no one to care for them. A leper is a poem of pity and a striking image of sin in its manifold effects. But how can a poor priest, with limited resources, be expected to tackle such a complicated problem as leprosy?¶

In many ways and on many occasions Mr. Sen tried to relieve their distress by gifts of money and clothing. He explored all the avenues of effective assistance to his ailing brethren. At last he got hold of a vacant rest house near a cemetery and in it opened a dispensary for the free treatment of those suffering

from leprosy, without any distinction of caste or creed.

The care of lepers became so absorbing a passion that within a few years he opened two centers with complete staff, one in North and another in South Calcutta for free treatment of leprosy. This was an undertaking far beyond his resources. He worked hard for 15 years to keep the clinics going and as a result was completely worn out. Under medical advice Mr. Sen retired to Ranchi where he built himself a small house with a private chapel. After the death of his wife he sold his house and all his possessions and founded a rescue home for fallen women, in order to preserve his wife's concern for the welfare of women.

Fighting leprosy is a costly venture, beset with difficulties at every turn. Owing to widespread ignorance about the nature of the disease the patient is unable to detect it in its early stages; when it is detected he is reluctant to come for treatment for fear of publicity; and for a variety of reasons the treatment is not pursued. Hence the distress of one stricken with leprosy is deep and manifold.

In the beginning the patients are keen to come to the clinic in fond hope of rapid cure; but they absent themselves as soon as a slight improvement is noticed. With increased medication some patients experience severe lepra reaction with high temperature and fresh eruptions all over the body. They become alarmed and stop visiting the dispensary.

Treating the lepromatic infection with drugs is only a part of the ministry to the lepers. Often the patients have to be rescued from despair and set on the path of hope. The leper clinics have on their staff a priest who devotes himself



MR. SEN
A scar of protest.

to the service of the leprosy patients. Homes of the lepers are visited systematically and the absentee patients are encouraged to return to the clinic for treatment. The dispensary situated in North Calcutta has an attached chapel in which services are held for the patients.

The clinic at Kalighat (in South Calcutta) is in a miserable house, quite unsuitable and inadequate to the growing work. Every week 400 cases are treated there, and 1700 at the dispensary in

(Continued on page 22)

TUNING IN: ¶My heart melteth like wax follows all my bones are out of joint in Psalm 22:14. This is the Psalm from which the words, "My God, my God, why has thou forsaken me" (v. 1), uttered by our Lord on the Cross are taken. ¶Leprosy

is from Greek *lepis*, a "scale," which in turn is from the verb, *lepō*, to "peel." But Biblical disease so designated is thought by scholars to have been less severe than the disease commonly known today as leprosy.

68 Saints

AND they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 1:4).

Are the "tongues" here mentioned, in his verse from the Epistle for Whit-Sunday, foreign languages, or is the phenomenon described in the passage the same as that which St. Paul is talking about in I Corinthians 14—an ecstatic state of frenzy, technically known as *glossolalia* ("tongue-talking") and intelligible only to those possessed of the supernatural gift of "the interpretation of tongues" (I Corinthians 12:10)?

Maurice Barnett, British Methodist and former student of the well known New Testament specialist Dr. T. W. Manson (who writes the Foreword to this book), has a good discussion of the question in *The Living Flame*.

According to Mr. Barnett, St. Luke, the author of Acts, supposed that the experience of Pentecost meant speaking

sentation, the characters she has chosen become very much alive, if not racy, appearing as stars indeed, but with none of

STARS APPEARING. By Sibyl Harton. London: Hodder and Stoughton. Pp. xiii, 237. 12/6.

their human failings glossed over. It is a pity, though, that the material is not broken up into shorter paragraphs.

SPCK (Northumberland Avenue, London, W.C. 2) has recently issued a series of paper-bound booklets, "Towards a Christian Opinion," evidently designed to make Christianity intelligible to those unfamiliar with it. Individual titles are: *The Church* (C. J. Stranks), *Worship* (J. Clifford Gill), *Discussion of Marriage* (F. F. Rigby), and *Christian Conduct* (J. Clifford Gill).

Attractively bound in red, green, and blue paper covers, these sell at 2/6 each.

In Brief

LEARNING HOW TO FORGIVE; A MAN WHO FOUND PEACE; THE LIGHT WHICH GOD GIVES US. By John Heuss. Seabury Press. Paper, 35 cents each. Reduction for quantity orders.

Three more sermons by the Rev. John Heuss, rector of Trinity Church in the City of New York, bound in the same format as those mentioned in L. C., May 23d.

The "man who found peace" is Simeon, who gave us the Nunc Dimittis ("Lord, now lettest thou thy servant depart in peace . . ."). In this sermon (a happy

combination of the idyllic and the practical), Simeon is counted among those "who have the faith to believe that the best is yet to be."

Books Received

STUDIES IN EARLY BRITISH HISTORY. Edited by Nora K. Chadwick. New York: Cambridge University Press. Pp. vii, 281. \$6.

EVERYMAN AT HIS PRIE-DIEU. By Robert Nash, S.J. Newman Press. Pp. xvi, 309. \$3.75.

THE PRACTICE OF PSYCHOTHERAPY. Essays on the Psychology of the Transference and other Subjects. By C. G. Jung. Translated by R. F. C. Hull. 14 Illustrations. Bollingen Series XX. Pantheon Books. Pp. xi, 377. \$4.50.

THE NEUROTIC. His Inner and Outer Worlds. By Joseph B. Furst, M.D. Citadel Press. Pp. xi, 271. \$3.50.

THE NATURE OF THE UNIVERSE. By Fred Hoyle. Harpers. Pp. vii, 142, \$2.50.

AFTER THIRTY YEARS. A Reaffirmation of the Christendom Association Remedy for our Economic Situation. By William G. Peck, STD. London: SPCK.* Pp. 18. Paper. 1/-. [Of interest in view of same author's *Christian Economy*; see L. C., April 18th].

THE GOD IN YOU. By Kermit Eby. With the assistance of Ray Montgomery. With a foreword by Reinhold Niebuhr. University of Chicago Press. Pp. xi, 162. \$2.50.

THE TWO SOURCES OF MORALITY AND RELIGION. By Henri Bergson. Translated by R. Ashley Audra Cloudesley Brereton. With the assistance of W. Horsfall Carter. Doubleday Anchor Books, 1954. Doubleday. Pp. 320. Paper, 85 cents; in Canada, \$1. [A reissue of a 1935 translation of a well-known work.]

THE POCKET BOOK OF MODERN VERSE. English and American Poetry of the Last Hundred Years from Walt Whitman to Dylan Thomas. Edited by Oscar Williams. Pocket Books, Inc. Pp. 638. 50 cents ["... the most comprehensive . . . anthology of modern verse . . . at so low a price. More than 500 poems by more than 100 poets. . ."]

THE STORY OF THE MASS. By James C. G. Conniff in consultation with Rev. Paul Bussard, Ph.D. A. W. Wyn, Inc. \$2.50. [About a dozen full-page halftones and four color plates illustrating Roman Low Mass, with explanatory text on facing pages.]

DIG OR DIE, BROTHER HYDE. By William J. Hyde. As told to Harriet Harmon Dexter. Illustrated by Susanne Suba. Harpers. Pp. 253. [The autobiography of a pioneer preacher.]

*Agents in America: Macmillan.

in foreign languages, but was mistaken: the actual occurrence, so far as we can lay our finger upon it, was glossolalia of the type described by St. Paul.

The chapter on Pentecost, however, is but one chapter in Mr. Barnett's book, which is offered as "a study of the Gift of the Holy Spirit in the New Testament with special reference to prophecy, glossolalia, Montanism, and perfection."

Mr. Barnett, whose work should be of interest to serious students and to preachers, writes from a definitely spiritual orientation.

HAGIOLOGY (study of the saints) will take one all over the map and up and down the centuries, if he lets it; but Sibyl Harton, in *Stars Appearing*, confines it to the 68 names in the English calendar (1662 and 1928), exclusive of Apostles and Evangelists.

Mrs. Harton, who is the wife of the dean of Wells, has provided in this volume bibliographies midway in scale between those of Baring-Gould's monumental *Lives of the Saints* and the convenient thumbnail sketches of such a work as *The Book of Saints* compiled by the (R.C.) Benedictine Monks of St. Augustine's Abbey, Ramsgate.*

Through Mrs. Harton's winsome pre-

A New Approach

A review by HOWARD T. FOULKES

MICHAEL BARBI'S "LIFE OF DANTE." Translated and edited by Paul G. Ruggiers. University of California Press. Pp. 132. \$3.

EVERY lover of Dante will be delighted with Paul G. Ruggiers' translation and edition of Michele Barbi's *Life of Dante*.

The *Life* takes up only the first 27 pages and the rest is a critical examination of Dante's works, both the *Divine Comedy* and the minor works as well. There is also an interesting chapter on Dante's reputation and a history of Dante studies.

This is not a manual to take the place of reading Dante in the original or translation, nor is it a reference book explaining the references to the characters in the *Comedy*, but rather a penetrating analysis of Dante's character and the purpose and meaning of his writings. It presupposes some knowledge of his works.

Even those who have read widely in the multitude of books which have been written on Dante will find here a new approach which will deepen the appreciation and understanding of "the greatest voice of the Middle Ages."

Facing the Future

THE LIVING CHURCH faces a situation that threatens, quite literally, to halt the forward movement of its program of growth and expanded service to the Church.

This situation results from an acute shortage of working capital. Since we lack the tremendous circulation and advertising volume that characterize America's mass circulation publications, our revenue is too limited to permit us to set aside part of our income to sustain sales and advertising expense.

And make no mistake about it. We have to fight just as hard for each new reader as does *Time*, *Life*, or the *Post*, and it costs us just as much. Maybe, because we promise less in the way of sheer entertainment, we have to fight harder, and pay more. But, regardless of the cost or effort involved, we cannot abandon promotional work. To do so would be to invite disaster, sooner or later.

There is much we want to do — and much we must do — by way of bringing a greater number of people into the circle of those who see the whole Church and who, as a consequence, give the Episcopal Church added strength.

That we have in the past been able to undertake vital promotional work is in large measure the result of the generous help given us by devoted Church-people. Their contributions to our DEVELOPMENT PROGRAM have been used to carry the expense of that work. Without their help we would be far short of our present 19,000 circulation.

But — that precious fund of working capital has been used up. To carry on what we have so hopefully started — and to avoid a complete halt in every phase of promotion work, which would mean sacrificing much of the gain for which we worked so hard last year — we must rebuild our working capital fund, and do so at once.

Actually, our need for deficit financing has two aspects — immediate and long range.

The immediate relates to the three great August meetings — the Anglican Congress, Catholic Congress, and World Council. These important gatherings will demand thorough coverage. Our total cost for editorial work, news coverage, special articles, and printing larger issues for a considerable period, will be about \$10,000.

The money for extraordinary expenses of this kind must come from our LIVING CHURCH DEVELOPMENT PROGRAM. We have no other source. But the inescapable fact is that we cannot lay aside the responsibility for bringing our readers the full meaning of these meetings.

The long range aspect of our need for capital (which also has its immediate aspects!) is the constant promotional work we must do in securing new subscriptions, renewals, and advertising.

Our audience doesn't stay put; it is in a constant state of flux. That is why, like the Church itself, our work is never done. In existing parishes, yesterday's leaders (and readers) depart and their places are taken by a new generation. Last year the Church had an increase of 35,000 communicants, over 4,000 Church school teachers, and nearly 800 lay readers. And 45 new parishes and missions came into being.

Another important body of parishioners consists of those who have been playing a small part in parish life — but who would contribute much more time and effort as *informed* Churchpeople.

THESE people need us: we are their link to the thought and action of the whole Christian world. Through us they become *informed* Churchpeople. And the impressive benefits that the Church derives from informed parishioners was shown in a recent readership survey conducted by a magazine serving another Church: 23% of the subscribers increased their Church giving, 62% stepped up participation in Church activities, and 97% better understood the purpose and task of the Church!

Now, our reader prospects are scattered among 1,750,000 communicants. We are able to reach only a fraction of them because of limited financial resources. Last year we were able to get out only 400,000 pieces of promotional mail — far short of the actual need. This effort produced a net gain of over 2,000 in circulation. But thousands of Church-people still do not even know we exist.

Even this small promotional program would have been impossible had it not been for the support of loyal friends and readers. Their contributions to THE LIVING CHURCH DEVELOPMENT PROGRAM — our working capital fund — totaled \$13,000, and most of this money was used to cover sales expense.

Here is what we must do: double present circulation to about 35,000 or 40,000. Why this particular figure? Because that is the approximate size of the essential core of leadership within the Church — the group for which THE LIVING CHURCH is written. (There is another reason which we shall mention later.)

How will we do it? By an accelerated and expanded sales promotion program.

Now, although we are a non-profit corporation, we are like any other business in this respect; our

ansion is fashioned out of working capital, and the amount of it determines the amount of expansion that is possible.

A careful analysis of our objectives and of the promotional program needed to reach them establishes these working capital requirements: \$50,000 as the immediate goal for this year; a total of 250,000 within three years. The immediate sum will launch our effort, and the larger sum will sustain it for the period needed fully to achieve our ends.

As we approach our goal — in direct measure as our readership grows — the number of informed and active laypeople will grow. To that extent the Church will be strengthened — in its parish life, in its national life. To point out the desirability of a strengthened Church is to do more than express a polite sentiment. The Church is up against formidable challenges to Christian Faith and Christian Hope; one is anti-Christian Communism, with its faith in the false; another is the terrifying power of the H-bomb, which threatens *all* men with despair.

In building a more powerful Church press, we offer but one of the means by which the Church marshals its resources. The Church is people — many people doing many things in and through Christ. But the total capacity of the Church for good, and for effective action, is measured by the number of souls incorporated into His victorious life. A strong

Church press, to fire the enthusiasm of individuals, and to bring greater cohesion to the whole, is one of the important means.

A second benefit emerges as we grow; it is less dramatic perhaps but nonetheless significant. As circulation mounts, we will reach a point where we will be able to operate at a profit. Per-unit costs decrease sharply with increased volume. When we are self-supporting, we shall have made history. The LIVING CHURCH — already occupying a unique position by virtue of its influence and independent status — will have proved that the impossible can be accomplished, that a Church magazine can operate in the black.

God gives us the will to build for Him, but we are charged to find the means. It is in that spirit that we now bring our program and our needs, as they are related to the larger needs of the Church, directly to you and to others. Will you help us with *your* contribution in this effort to secure the working capital we need to get on with the job?

If you will, and lest you forget, won't you do so now before you turn another page? Make your contribution payable to the CHURCH LITERATURE FOUNDATION, 407 East Michigan Street, Milwaukee 2, Wisconsin, with notation, "For LIVING CHURCH DEVELOPMENT PROGRAM." The Foundation is a non-profit corporation, and contributions to it qualify as charitable deductions on federal income tax returns.

ELEVEN CENTERS OF CHRISTIAN SCHOLARSHIP

The chief function of the seminaries of the Church is the theological education of candidates for Holy Orders.

But the companies of scholars assembled for this purpose on the faculties of these schools constantly nourish the life of the Church by their devout thought and patient learning.

The Church's provision for their maintenance is of fundamental importance; at present it is seriously inadequate. Any of the Deans will gladly supply the facts about his seminary, and tell of the needs.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.
Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio
Church Divinity School of the Pacific, Berkeley, Calif.
Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.
The General Theological Seminary, New York City
Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.
Sesbury-Western Theological Seminary, Evanston, Ill.
Virginia Theological Seminary, Alexandria, Va.
Episcopal Theological Seminary of the Southwest, Austin, Texas

ONE hundred years ago, on a June morning in 1854, Mrs. William Richmond went out to beg money. Her purpose, establishment of a Church home "for girls who found it hard to meet the moral problems of life," is still being fulfilled in the work carried on by the Sisters of St. Mary at St. Mary's-in-the-Field, Valhalla, N. Y.

In 1854 there was no place for misguided young women except a state institution on Welfare Island; in the East River off New York City. Mrs. Richmond had spent much of her time trying to help those on the Island by visits, gifts, and teaching. She felt the need for more personal guidance and more love than could be given in a large state institution, that often housed 600 inmates at a time.

She was finally able to get a three-year lease on a house in New York. The work undertaken there was incorporated as the "House of Mercy." The Rt. Rev. Horatio Potter, then Bishop of New York, and five others were the incorporators, with Mrs. Richmond as its superintendent.

During the three years at this location the work grew very rapidly, demonstrat-

ing to the Church and to the country the great need for such a work. Donations were sent in from various sources and the need for larger quarters was soon answered in a second location in New York City on what is now known as Riverside Drive.

With the financial panic of 1857 Mrs. Richmond found it necessary at times to beg for food and clothing for her large family. When her husband died in 1858, she moved into the house and took the places of several women who had been paid to teach the girls.

In 1860 a committee of ladies interested in the work came to her assistance. This group is kept alive by what is now known as St. Gertrude's Guild. By the winter of 1862-1863 the debt was paid off. In September 1863, at the request of the Bishop and the desire of Mrs. Richmond, six Sisters, who for some years had been laboring in St. Luke's Hospital, took charge of the work. By episcopal sanction they organized the Community of St. Mary,[†] and the House of Mercy became the cradle of the Order, the first Sisterhood of the American Church.

Work increased to such an extent that it became necessary once again to enlarge the property. In 1882 the trustees sought a new site. Land was found in Inwood Heights, and it was in this situation that

the House of Mercy grew and prospered for the next 20 years. Time brought experience and better methods, social consciousness in the civic body came to light and standards were raised with the necessary machinery for maintaining them.

Sister Gertrude set up an ideal toward which she had been steadily working of developing individuality, eliminating some of the institutional features of discipline considered necessary in those days. Together with this came the perception of the necessity for out-of-door work and play in the reconstruction of health and character, causing the grounds and some of the indoor arrangements to become inadequate.

This led to the purchasing of land in Valhalla, N. Y. At first this was used only for groups in vacation time.

In 1932 the work changed to such a degree—the institution was now really a school of opportunity rather than of correction—that it was felt that the name should be changed to St. Mary's-in-the-Field. There was the transformation from an entirely industrial type to that of the ordinary elementary school through the third year of high school with all its academic and cultural privileges.[‡]

If there is any success in the work, difficult and discouraging as it sometimes seems, it is shown by the letters received from those who have gone out from the school. Many write that they owe all to St. Mary's for putting them on the right track, for teaching them of the Church and its blessings. Some of those who seemed the least promising have turned out to be excellent housewives and mothers. Some are teachers, passing on what they have learned. Others are nurses, some are in the army, the air force and the Waves.

One girl is running a restaurant on what she learned in our kitchen, another is in charge of a large laundry, giving credit for all her success to what she had been taught in our laundry. The business course that is offered makes it possible for the girls to go immediately into many types of office positions. One girl of late wrote: "How is it that you can be so lonesome for a place which you thought you would be glad to put behind you?"

Throughout the years the expenses of operating and expanding this school, with all its various demands, has been met by the Community of St. Mary and its friends. Localities sending girls have helped with the tuitions, large and small, but the brunt of the burden has been upon the shoulders of the Sisters.

Now, at the time of the school's 100th anniversary a greater interest in it throughout the Church would be most welcome.

Some of the Least Promising

By Sister Juliana, C.S.M.



ST. MARY'S-IN-THE-FIELD
"How can you be so lonesome for a place?"

TUNING IN: †Community of St. Mary (religious order to which Sisters of St. Mary belong) has its mother house at Peekskill, N. Y., Mother house of the Western Province of the Order is at Kenosha, Wis. At Peekskill and at Kenosha there

are novitiates where women train to become sisters. ‡Although St. Mary's-in-the-Field offers the general educational program here indicated, with its academic and cultural privileges, it continues as a school for problem girls.

MINNESOTA

Godspeed upon Host

The diocese of Minnesota, at its recent annual convention in St. Paul's Church, Minneapolis, rejected a resolution which would have asked the Presiding Bishop to move the 1955 General Convention from Houston, Texas, to another city.

In rejecting this approach, the diocese adopted a substitute resolution which urged the Church to "live up to its principles in its conduct, behavior and practice" and to "sincerely wish Godspeed upon the Bishop and members of the host diocese as they endeavor to implement these principles" at the Houston convention. Noting that the Church, "looks with disfavor upon all segregation and discrimination," the resolution said the Church "should be the last institution to in any way contribute to the discomfort or humiliation of any of its members."

"Any incidents of segregation or discrimination occurring (at Houston) will certainly be used to discredit the Church and the nation," the resolution added.

In his report, Bishop Keeler said the World Anglican Congress to be held in Minneapolis, August 4th to 13th, will be "the most important Church event ever to have come to this section of the country."¹

He disclosed that, of the 525 delegates who have registered to date, 245 will come from abroad, 54 from Canada, and 226 from the United States.

In his report, Bishop Keeler said the communicant membership of the diocese reached 26,531 in 1953—an increase of 5% over the previous year.

A plea for an increase in the supply of candidates for the ministry was given by the Bishop.

Through a new arrangement the Bishop of Minnesota will alternate with the Bishop of Chicago in serving as president of the board of trustees of Seabury-Western Theological Seminary at Evanston, Ill.,² the Bishop said. Bishop Keeler is the present president of the board. From the seminary he recently received the honorary degree of Doctor of Divinity.

The finance department presented a program of four objectives — Builders for Christ, Seabury-Western Seminary Building Program, Episcopal Student Center at the University of Minnesota, Diocese of Minnesota's Development Program.

The finance department has estab-

lished an inclusive, overall objective of \$435,415.20 to be raised in three regular installments over a period of three years, on a basis of \$145,138.40 each year. The sum of \$435,415.20 is to be divided, with \$58,474.40 going to Builders, \$25,000 to Seabury-Western, \$250,000 to Episcopal Student Center, and \$101,940.80 to the diocesan development program.

To help raise the money, the diocese has enlisted the aid of the Wells Organization, which stresses sacrificial giving of individual members of the Church.

ELECTIONS. Standing Committee: clerical, Lloyd Gillmet, Monroe Bailie. The Bishop and Council: clerical, D. A. Carty, G. F. Lewis, Robert Wolterstorff, Monroe Bailie, Robert Wright; lay H. F. Walters, Lloyd Albinson, L. R. Dry, E. H. Flitton, Arnold Oswald. Delegates to Synod: clerical, Monroe Bailie, H. A. Guiley, Wm. J. Hanks, J. W. Knoble, R. C. Schmuck, Robert Wolterstorff.

CONNECTICUT

Cause for Concern

A well debated subject at the annual convention of the diocese of Connecticut, meeting recently at Christ Church Cathedral, Hartford, was the recommended requirement — voted by the majority — that all officers or vestrymen of a parish be communicants of the Church.

After considerable discussion on what constitutes legal Church membership, the convention overwhelmingly adopted the recommendation of the committee on constitution and canons and voted:

"Any communicant of the Church, registered as such in any parish, who has attained the age of 21 years, shall become a member of such parish upon written application to its clerk and furnishing evidence of such qualifications to his satisfaction, provided that no person may be a member of more than one parish in this diocese at any time."

Present waiting periods for voting eligibility were eliminated.

Bishop Gray reported that in the past year baptisms increased to 3,459, confirmations were 2,737 and receptions from the Roman Catholic Church 239, representing a gain of 130 confirmations and 69 receptions over the previous year, marking a new high.

Two new parishes were formed, one new mission was recognized, and much new property added. The total membership of baptized persons is now the largest in the diocese's history, having grown from 109,578, in 1952, to 111,892, in 1953.

Special tribute was paid the late Rt. Rev. Frederick G. Budlong, retired

Bishop of Connecticut [died 1953], in a resolution unanimously adopted by the convention, and it was voted to create a scholarship fund at the 100-year-old Berkeley Divinity School in his memory.

The convention, attended by nearly 400 clerical and lay delegates, was climaxed at the diocesan dinner, addressed by Dr. A. Whitney Griswold, president of Yale University. The strength and power of a liberal arts education, he declared, is the true source of religious learning.

The nationally known educator, making a rare public appearance, cited the lack of a broad liberal arts education as a major cause for concern in the world today.

Special honor was paid the Rt. Rev. Herbert W. Hall, D.D., Bishop of Aberdeen and Orkney, Scotland, now lecturing at Berkeley Divinity School.

ELECTIONS. Standing Committee: clerical, S. A. Budde, Richard Elting, III. Executive Council: R. B. Appleyard; clerical, lay W. C. Hutton. Deputies to the Provincial Synod: clerical, R. S. Beecher, A. J. Cuffee, Wm. G. Kibitz, Morgan Porteus; lay, W. H. Bulkeley, W. C. Hutton, T. B. Lord, A. T. McCook.

VIRGINIA

Help to Alcoholic

Resolutions passed on Christian social relations at the recent diocesan council of Virginia included one dealing with the program of the aged, and another on the housing problem.

The first directed the Department of Christian social relations to "intensify its research on the problems of the aged, with the idea of providing guidance and information for the clergy in this increasingly difficult but important pastoral area of their ministry."

The one on housing read, "that the department acquaint the people of the diocese with the acute housing problem confronting many of our older citizens, that the department work directly toward the establishment of a Church home in addition to the Protestant Episcopal Church Home."^{*}

In other convention business, the Rt. Rev. Robert Fisher Gibson, Jr., Suffragan of Virginia since 1949, was elected Coadjutor [L. C., May 30th].

A resolution on the subject of segregation in public schools was adopted [see page 7]. Another resolution made the General Convention resolution on alcoholism the council's own resolution and directed the department of Christian

^{*}The Protestant Episcopal Church Home, at Richmond, is for women.

TUNING IN: ¹Anglican Congress of 1908 was held in London, England. Forthcoming Congress in Minneapolis will be the second of its kind in the history of Anglicanism, although Lambeth Conferences, held approximately every 10 years since the

1860's, have brought together bishops from all parts of the Anglican Communion. ²Seabury-Western Theological Seminary was formed as the result of a merger of Western Theological Seminary and Seabury Divinity School.

social relations to appoint a committee to cooperate with the national committee "in working to help the sick alcoholic through Alcoholics Anonymous and the medical and social work professions."

Another resolution adopted by the council called for a special offering at Easter or Whitsunday next year to raise the diocese's \$68,000 share in the Builders for Christ campaign, postponed because of previous commitments to its own Bishops' building fund. Another resolution asked the churches and missions to consider the Virginia plan of proportionate giving for the every member canvass.

A combined budget for 1955 was adopted in the amount of \$436,376.50, as compared with \$402,149.21 for 1954. This includes \$50,000 for church extension not to be included in parish quotas, and the formerly separate administrative fund.

ELECTIONS. Standing Committee: clerical, B. B. Comer Lile, B. P. Harrison, Jr. Deputies to Synod: clerical, G. F. Tittmann, D. A. Boogher, R. M. Olton, Treadwell Davison; lay E. D. Campbell, Roswell Blair, G. T. Grinnan, Walter McCarthy.

FOND DU LAC

Communicant Definition

A canon defining a "communicant," for purposes of annual parochial statistics, was approved at the recent annual council of the diocese of Fond du Lac, meeting in St. Paul's Cathedral.

It read that to be counted as a communicant in good standing at the end of any year, a confirmed person must have received Holy Communion during the year and must have contributed to the work and life of the Church.

Also adopted by the council was the rescinding of the canon requiring that Thanksgiving Day offerings in the congregations be given toward the endowment of the diocese. This source of income is now released for special local work, and the suggestion has been made that it go toward a fund either for charity work or for parochial endowment purposes.

The need for increases for the clergy, both missionaries and rectors of parishes, and for funds to carry out new work in the diocese, was expressed by Bishop Brady, Coadjutor of Fond du Lac and chairman of the department of missions.

A table of quotas for the Church's program in 1955 at the rate of 30% of average current expenses was adopted with only one dissenting voice. This will be the figure to be placed before the people in all congregations at the time of the Every Member Canvass this fall for

1955 pledges. The total, if translated into expectancies by January, is expected to produce \$48,207 — a new high for the diocese.

A diocesan administration budget of \$19,921 was adopted.

A proposal of the trustees to create a common diocesan trust fund, pooling all endowments in the hands of the trustees of the diocese, was adopted. It will be put into operation this summer.

ELECTIONS. Standing Committee: clerical, F. D. Butler, E. M. Ringland, Wm. J. Spicer, Wm. Ellwell, B. F. Miller; lay, C. E. Steiger, C. G. Kuebler, Paul Breister. Delegates to Anglican Congress: clerical, Coadjutor Brady, A. B. Ward; lay, C. G. Kuebler.

SOUTHWESTERN VA.

Quiet Consideration

The 35th annual council of the diocese of Southwestern Virginia met recently in St. John's Church, Bedford, with Bishop Marmion, consecrated May 13th, presiding.

Council adopted a resolution in recognition of the Supreme Court ruling against public school segregation [see page 7]. The resolution called upon members of the diocese to "express in word and deed the mind of Christ for the quiet consideration of the problems that face us."

In other convention business a plan was adopted for a detailed survey of the diocese; the nine counties in which there are no Episcopal Church congregations as well as the other 23 counties in which the church is represented.

The survey is to be undertaken by the Unit of Research and Field Study of the National Council. It will be conducted as soon as possible, preferably in the next year or two.

ELECTIONS. Executive Board: clerical, G. B. Holmes, J. M. Cobb; lay, E. Pendleton, J. E. Loth. Standing Committee: clerical, W. E. Roach, R. H. Lee, E. T. Ferrell, Jr.; lay, M. P. Burks, III, J. P. Fishwick, R. Whitehead. Deputies to the Provincial Synod: clerical, G. W. Beale, T. V. Barrett, R. L. Thomas, E. T. Ferrell, Jr.; lay, R. B. Long, J. Wyckoff, H. D. Forsyth, T. R. Nelson.

BETHLEHEM

A Brotherhood of Faith

In his address to the recent annual convention of the diocese of Bethlehem, Bishop Warnecke paid tribute to Bishop Sterrett, who served as bishop of the diocese for 30 years. He said:

"All that I know about the office and work of a Bishop in the Church of God I have learned under his kind and wise direction. Out of his rich experience he has guided me with gentleness and patience. . . .

His warm, friendly spirit has welded the diocese into a true brotherhood of faith."

Bishop Warnecke was installed as Bishop of the diocese at the opening service of the convention. He was Coadjutor of the diocese [L. C., May 30th].

Bishop Warnecke reported that missionary giving in 1953 exceeded that of the previous year. He urged acceptance by every church member of the principle of giving in proportion to personal income.

In speaking of world problems the Bishop said:

"We who are of God cannot in any way countenance the materialistic atheism called Communism. But we will not be placed in a negative, defensive role. Nor will we be driven into a false moral position in which we accept the use of wrong means to achieve an end. We will not approve the use of methods that are contrary not only to Christian ethics but to our American concepts of justice and fairness."

ELECTIONS. Standing Committee: clerical, R. A. Weatherly, Rodney Brace, Thomas Smythe, Jeth Watters, W. R. Webb; lay, J. S. Carpenter, Edmund Dana, W. B. Plank, John Frick, F. W. Eshelman. Deputies to Provincial Synod: clerical, W. R. Webb, William McClelland, Theodore Johnson, D. F. Gearhart; lay, Clarence Woodruff, D. S. Jenkins, R. Doussand, W. B. Plank.

COLORADO

Dangers to Freedom

A resolution, asking the Judiciary Committee of the United States Senate to study and report upon certain procedures of investigating committees deemed by the diocese to represent one of "the greatest dangers to freedom of speech, press, and religion which have ever confronted our country," was endorsed by the diocese of Colorado at its recent annual convention.

Procedures singled out as dangerous by the resolution include:

1. detrimental use often made of testimony.
2. lack of distinction between investigators and informers.
3. inference of guilt on grounds of baseless accusation or association.
4. duplication of investigations.
5. public release of unverified information.
6. failure to establish reliability of witnesses.

The Rev. Joseph Summerville Minnis, vicar of the Chapel of the Intercession, Trinity Parish, New York City, was elected Bishop Coadjutor of Colorado on the first ballot at the convention of that diocese [L. C., May 30th].

The missions of St. Mary's, Denver, and St. Andrew's, La Junta, were admitted to parish status.

In his annual address Bishop Bowen

TUNING IN: ¶Diocese of Colorado has seen more transformations, perhaps, than any other, so far as extent of territory is concerned. Originally part of the Northwest Diocese — of almost limitless area — it still included Wyoming as late as

1877, becoming an independent jurisdiction in 1884 and being organized as a diocese in 1887. Western Colorado was constituted as a separate missionary district in 1892, but in 1919 became again a part of the diocese of Colorado.



Bill Browning, Montana Chamber of Commerce

THE DIOCESE OF MONTANA

In 146,000 square miles of wideness, no wild-eyed gamble.

reported great developments in building, remodeling, and raising of funds. He said that four laymen would be ordained deacons in June. Two of these will go to new fields in Colorado. By end of June, every field except one in the diocese will be occupied.

Work temporarily has suspended on revision of the constitution and canons until coadjutor-to-be can help on the action.

ELECTIONS. Deputies to Provincial Synod: clerical, H. E. Grace, A. B. Patterson, Jr., H. E. Moreland, A. M. Lukens, F. F. King, D. R. Behm; lay, Sidney Robinson, John Paulson, Jr., Dean Kendal, R. K. Ayres, Philip Stump, Robert Kenyon.

MONTANA

A Sainted Gambler

By the Rev. E. W. ANDREWS

As the diocese of Montana concluded its 50th year as a diocese and opened its 51st convention one remembers the missionary Bishop who pounded the gavel for the last time to dissolve the convocation of his district at noon on June 20, 1904. Two hours later the missionary district in the nation's third largest state became a diocese of the Episcopal Church, and a short time afterward the convention had elected as diocesan the Rt. Rev. Leigh Richmond Brewer.¹

Few men had better credentials. For 24 years he had been missionary Bishop of Montana, the apostle of the Church to the roaring mine camps, the valley towns of the rich Rocky Mountain valleys, and the bleak towns of the open range country to the east.

Montana is high — the long lift of the high plains ending in snow, soaring rock, and pine of the shining mountains. It is wide — 146,000 square miles of wideness, in which, in 1904, a quarter-million people scarcely found themselves crowded.

And what of holiness? This Montana had — and has — in large measure as the product of the work of men like Bishop Brewer, and Bishop Tuttle, his predecessor, who followed the gold rush into Virginia City in the 1860's, together with the devoted and forgotten men who pioneered the work of the Apostolic Church on horseback and stage coach over some of the worst roads and trails this country produced.

Bishop Brewer was a sainted gambler when he asked for the organization of a diocese out of Montana, with its six parishes and 43 missions, and 2,895 communicants. Yet it was not a wild-eyed gamble. It was based upon a dream of vast population increase which never came (although Montana had ahead of it the bitter years of the homestead boom and tragic "bust"). Yet Bishop Brewer's dream of a diocese has lived and grown, has overridden the years of drought and grasshoppers, wars, depressions, and heartbreak to survive and grow in numbers, in love, and in service.

The Rt. Rev. Henry H. Daniels, fourth Bishop of Montana, recently opened the 51st convention of a diocese which now has 47 missions, 14 Parishes, and 6900 communicants.

This year marks the 15th anniversary of Bishop Daniel's consecration to the

episcopate. When he was elected coadjutor (he became diocesan in 1940) he had served for 12 years as dean of St. Peter's Parish and Pro-Cathedral in Helena.

Montana is no tower of financial strength. Serving broad sweeps of semi-arid plain, and snow-capped mountain ranges, its people are scattered (the whole population averages about four to the square mile). Mission fields served by a single man often cover areas greater than that of whole states of the East — this reporter, for example, serves a field 50% larger than Connecticut, with a population of 10,000.

The costs per parishioner run extremely high, but the Church still keeps its head above water — even if, to the diocesan treasurer, the symbol of money is not so much a cash register as a gasoline pump.

The Episcopal Church has been a part of Montana history since her earliest days. She has grown with the state and suffered with the state. She has known the great optimism of the early growth, and the grim battle to hang on through years when her churches often stood dark.

Today she grows, becomes stronger. Her mission fields are fully staffed for the first time in many years, and she looks ahead to her second 50 years with humility and high hopes.

Helping observe the Golden Jubilee of the diocese during its annual convention in Bozeman, Bishop Lewis of Nevada (a former Montana priest) said:

"The cynic would scoff at us celebrating such an insignificant event as the 50th anniversary of a diocese of little more than 6000 communicants, but it is our relationship to a loving heavenly Father who cares for us that makes us bold to observe such an occasion."

The convention adopted an amendment to its constitution which changes the method of electing a bishop to allow greater influence by laymen at an election. Previously, after nominations were received, clergy and laity separated. The clergy would then elect, communicate their choice to the lay delegates, and await concurrence.

Should there be no concurrence, the clergy would again elect, and repeat the process until their choice finally met with lay approval. According to the new amendment, the two orders will sit together and vote by secret ballot with each individual member casting one vote.

Montana's next election of a bishop will have to be held within three years since Bishop Daniels will be 72, compulsory retirement age, in 1957.

ELECTIONS. Standing Committee: clerical, H. L.

TUNING IN: ¹Montana, originally part of Northwest Diocese [see T. I., p. 18], was grouped with Colorado, Idaho, and Utah in 1865, and with Idaho and Utah in 1867, when 30-year-old Daniel Sylvester Tuttle was made bishop. Under him, Montana

became missionary district in 1880. From 1886 to his death in 1923, Bishop Tuttle was Bishop of Missouri, and from 1903 was Presiding Bishop. He thus saw his first episcopal charge gain independence, then assume status of a diocese.

King, T. W. Bennett, C. A. Wilson; lay, R. J. Paulson, J. V. Dusenberry, S. D. Van Voast. Executive Council: clerical, A. Lord; lay, C. W. Keith. Synod Delegates: clerical, A. Lord, W. Davidson, C. A. Wilson, R. R. Price, J. C. Holt, R. K. Bernhard; lay, J. C. Witham, I. L. Dehnert, M. Melton, G. Painter.

DELAWARE

Conference Center, Camp

Camp Arrowhead on Rehobeth Bay (five miles from Rehobeth, Del.), has been presented to the diocese of Delaware to be used for a youth conference center and camp. Announcement of the 105-acre gift was made by Bishop Mosley, Coadjutor of Delaware, at the diocese's recent 169th annual convention at the Cathedral Church of St. John, Wilmington.

The camp, reported to be one of the finest camp properties in the East, was purchased and presented to the diocese by laymen interested in young people and the youth program of the diocese. The donors wish to remain anonymous.

A record budget of \$204,250 was approved by the convention. It was an increase of \$67,115 over the previous budget. Some of the increase was due to the diocesan share of Builders for Christ (\$25,000) and a portion to the executive department, which now has a Bishop Coadjutor as well as a Bishop.

A record number of confirmations were reported by Bishop McKinstry for 1953. There were 661.

In his annual address to the convention, Bishop McKinstry declared that men are to be governed by the truth, by law, and not by fear or by the insinuation of unproved charges. He referred to the present dispute between "a certain senator and the Army of the United States."

Political power, he continued, must ever be a vital, spiritual quality within a man's mind, heart and will; it is by honest, unselfish service, he said, that a man becomes a really bigger and more potent personality.

Bishop Marmion, consecrated Bishop of Southwestern Virginia May 13th [L. C., May 23d], was bidden farewell

ACU CYCLE OF PRAYER

June

6. St. Peter's Church, Detroit, Mich.
7. St. Augustine's Church, Gary, Ind.; Grace Church, Ludington, Mich.
8. St. James' Church, Detroit, Mich.; Holy Trinity Church, Spokane, Wash.
9. St. Mark's Church, West Frankfort, Ill.
10. Holy Rood Church, New York City; St. John's Church, Springfield, Ore.
11. St. Peter's Church, Geneva, N. Y.; St. Barnabas' Church, Brooklyn, N. Y.
12. St. Luke's Church, Allen Park, Mich.

TUNING IN: ACU (American Church Union) is an unofficial organization in the Episcopal Church that stresses the Church's Catholic and Apostolic heritage. Parishes electing to do so take part in the ACU Cycle of Prayer by offering up

at the convention banquet. He was rector of St. Andrew's, Wilmington before his consecration.

ELECTIONS. Standing Committee: clerical, C. R. Leech, W. C. Munds; lay, Dr. J. F. Daugherty. Executive Council: clerical, T. M. W. Yerxa, J. D. Pettus, H. E. Hammond; lay, E. N. Carvel, Mrs. P. F. Turner, W. S. Potter.

NEBRASKA

Family Affair

Eight members of the Robert George family of Columbus, Neb., were baptized recently at Grace Church, Columbus, by the Rev. John David Lee, rec-



MRS. ROBERTS AND CHILDREN*
Baptism for eight.

tor. Only the fact that Mr. George had received Holy Baptism as a child prevented the service from being a whole-family affair. The mother and seven children were baptized.

ROCHESTER

Women Delegates

By a narrow margin an amendment of the constitution of the diocese of Rochester has been adopted to allow women delegates to represent churches in the convention. The action was taken during the business session of the diocese's annual convention, May 11th, in the Church of the Ascension, Rochester. The amendment must be presented and

*Left to right, front row, Members of the Robert George family are: Donald John, 3; Vicky Lynn, 1½; Robert Dewey, 6; Judy Joan, 5. Back row: Mrs. George, holding Rick Charles, five months; Barbara Ann, 11; Janet Kay, 10. The rector, the Rev. Dr. John David Lee, is at right.

the Holy Eucharist on the day assigned. They pray for the conversion of America, missions, the unity of the Church, the armed forces, the peace of the world, seminaries, and Church schools.

accepted at the next annual convention to become effective.

Bishop Stark reported progress in the diocesan program. The Keuka Conference Center has been renovated and equipped at a cost of approximately \$27,000, and is now in operation.

Minimum salaries of the mission clergy of the diocese were increased to \$3400 and a house per year.

A survey under the direction of the Rev. Albert T. Rasmussen, D.D., of the Colgate-Rochester Divinity School has been made to analyze the location of the Churches and residential distribution of people against the population changes and growth of new communities in the diocese. Results show that approximately six areas in the suburbs of Rochester should have new churches.

The Bishop announced that the diocese had received the gift of a house in Rochester, located near the University of Rochester Medical Center and the River Campus. The desire of the anonymous donors is that it shall be a residence for an Episcopal Church chaplain, to be appointed by the diocese as soon as possible for full time work at the Medical Center and River Campus; and that it shall be a "Canterbury House" for student work. Accordingly, provision was made in the program budget of the diocese, which was accepted later in the day, for such a chaplaincy.

ELECTIONS. Standing Committee: clerical, George Cadigan and Frederick Winnie; lay, Thomas Hargrave, and Dr. Van Derck Frechette.

LONG ISLAND

Convention Elections

Results of the convention elections of the diocese of Long Island [L. C., May 30th] are:

Standing Committee: clerical, C. W. MacLean; lay, J. A. Dykman. Diocesan Council: clerical, Archie Buchanan, R. Y. Condit, Richard Jacobs; lay, Charles Aal, Clay Mears. Deputies to Provincial Synod: clerical, J. M. Coleman, W. W. Gale, G. H. Walworth, H. R. Kupsh; lay, C. A. Allen, R. W. Hannah.

NEW YORK

Election Results

Results on the elections at the New York diocesan convention [L. C., May 30th] have been computed.

Standing Committee: clerical, Randolph Ray; lay, C. M. Walton, Jr. Trustees of the Cathedral: clerical, R. H. Brooks; lay, F. F. Butterworth, S. F. Bayne. Council: clerical, John Heuss, F. L. Carruthers; lay, C. F. Bound, R. E. Hartwig. Delegates to Provincial Synod: clerical, Leslie J. A. Lang, F. E. Cooper; lay, W. F. Gilroy, C. M. Walton, Jr.

DEATHS

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

William B. Rogers, Priest

The Rev. William B. Rogers, rector emeritus of St. James' Church, Trenton, N. J., died May 13th at the McNeal Nursing Home, Chester Heights, Pa. Born in 1869, Mr. Rogers was a graduate of General Theological Seminary, New York City.

He was advanced to the priesthood in 1907 and served as rector of Christ Church, Guilford, N. Y., and Trinity Church, Fayetteville, N. Y., before becoming rector of St. James, Trenton, in 1912, where he served until his retirement in 1939.

Surviving Mr. Rogers are his widow, Emily, and a sister.

Katherine Meade Whipple

Katherine Nelson Meade Whipple, wife of Henry Benjamin Whipple II, died at St. Petersburg, Fla., April 28th. She was 77 years old.

Mrs. Whipple was the daughter of the late Rev. Philip Nelson Meade, rector of Christ Church, Oswego, N.Y. (1889-99), and Sara Rannells Meade; and great-granddaughter of William Meade, Bishop of Virginia from 1841 to 1862. Her husband is the grandson and namesake of the late Bishop Whipple of Minnesota.

Mrs. Whipple is survived by her husband, two daughters, two brothers, and a sister.

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	\$2,153.35

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Woman's Auxiliary, St. James-by-the-Sea, LaJolla, Calif.	\$ 100.00
St. Mary's School, Springfield, S. Dak.	
Previously acknowledged	\$ 50.00
Anonymous	30.00
	<hr/>
	\$ 80.00

Elizabeth Saunders Home, Japan

Previously acknowledged	\$ 46.00
Anonymous	20.00
	<hr/>
	\$ 66.00

Cathedral Boarding School, Lebombo

Previously acknowledged	\$ 183.00
Anonymous	20.00
	<hr/>
	\$ 203.00

Bishop Kuda, Japan

Previously acknowledged	\$ 8.00
Mary H. Maltby	3.00
	<hr/>
	\$ 11.00



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In the other materials suggested for this course the age limitation is also kept in mind. The pictures suggested in the visual aids are large and colorful without any unnecessary details.

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Course N—Handwork Sheets	1.25
Course N—"Something to Take Home" Leaflets	1.10

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CHANGES

Appointments Accepted

The Rev. Samuel R. Boman, formerly rector of St. Luke's Church, Wamego, Kans., will on June 15th become rector of Christ Church, Beatrice, Neb. Address: 520 N. Fifth St.

The Rev. Angus Dun, Jr., formerly rector of Grace Church, Medford, Mass., will on August 1st become rector of All Saints' Church, Carmel, Calif. Address: Box 1296, Carmel.

The Rev. Norman B. Godfrey, formerly head of the Okinawa Mission, Naha, Okinawa, is now rector of St. Peter's Church, Bennington, Vt. Address: 206 Pleasant St. He continues to be an honorary canon of All Saints' Cathedral, Albany.

The Rev. Daniel S. Matson, who was received into the Church on December 18th by Bishop Kinsolving of Arizona, under the provision of Canon 38, is now in charge of St. John's Church, Williams, Ariz. Address: Box 413, Williams.

The Rev. Louis L. Perkins, formerly assistant of St. Mary's Church, Ardmore, Pa., will on July 1st take charge of St. Andrew's Church, Burns, Ore.

The Rev. Alfred B. Secombe, formerly rector of All Saints' Church, Carmel, Calif., is now rector of Emmanuel Church, Lockwood and Bompert Aves., Webster Groves 19, Mo.

The Rev. Frederick B. Wolf, formerly rector of St. Christopher's Church, Oak Park, Ill., will on August 1st become dean of the Cathedral of St. John, Quincy, Ill. Address: 701 Hampshire St.

Changes of Address

The Rev. Frank D. Duran, who is serving churches in Savannah, Mo., and in Maryville, formerly addressed in Maryville, should now be addressed at 704 W. Main St., Savannah, Mo.

The Ven. Rowland G. Hills, archdeacon of the district of Spokane, has moved from W. 514 Euclid Ave. to N. 2507 Washington St., Spokane 17, Wash.

Ordinations

Deacons

Maine: Robert Stoddard Hayden was ordained deacon on April 22d at St. Saviour's Church, Bar Harbor, Maine, by Bishop Loring of Maine. Presenter, Canon Ralph H. Hayden; preacher, the Very Rev. Leopold Damrosch.

Diocesan Positions

Mr. Arthur H. Peacock, who arrived in Brazil in October as a missionary appointed by the National Council, is now treasurer of the Brazil Mission. He is Canadian by birth and citizenship. Address: Caixa Postal 549, Rio de Janeiro, D. F.

Degrees Conferred

The Very Rev. Gilbert Parker Prince, rector of St. James' Church, South Pasadena, Calif., and rural dean of the Pasadena convocation, recently received the honorary degree of doctor of divinity from Occidental College, Los Angeles.

Leprosy

(Continued from page 12)

North Calcutta. The proposed new building for the dispensary at Kalighat is expected to cost \$25,000. The 14th Sunday after Trinity is observed in India as a special day of prayer for lepers, and alms are given for work among them. Apart from a few annual grants the Premananda dispensaries depend upon public support for their annual expenditure of \$6,000.

The battle against leprosy must be fought on several fronts — such as prevention, cure, segregation, and isolation of untainted children. Only those who are constrained by the love of Christ dare enter this field; and ultimately it is our Lord who can take away the terrible scourge of leprosy from among men.

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Culture

(Continued from page 11)

times sent for training between their eighth and 25th years.

In modern times Ashrams have been used for experiments of common living according to some ideal of religion, culture, or social service. Those associated with the names of Rabindranath Tagore and Mahatma Gandhi are examples. The Ramkrishna Mission has made America familiar with them.

For my first 15 years in India I lived in such a Christian Ashram in Poona. It had been located on the advice of the bishop in the neighborhood of the colleges. A small hostel for students was associated with it. The Ashram housed an experiment in common living of Indians and Christians from abroad in the Indian style.

The main building was on three sides of a square, and open to a simple garden. It contained small cells for the members, and a hall, which later became the library, thrust out from it toward the road, and used for public lectures.

The clothes of the members were Indian homespun; the style of eating was from large metal plates on the floor, with the diner squatting on a low stool an inch or two high. The food was vege-

tarian, and such as a middle class Indian of Poona would normally eat [see cut, p. 16].

For worship there was a circular platform in the garden for twilight prayers and meditation. The chapel was in the style of Temples of the region, but with Christian motifs. St. Francis of Assisi was taken as patron of the Society. Of the western saints he comes closest to the Indian conception of a holy man [see cut, p. 13].

Experiments of this kind certainly helped to bridge the gulf caused by the differences in social custom between east and west. Indians came there who might have hesitated to venture into a western environment. Western members were invited into homes which might hesitate, on practical grounds, to invite those not known to be accustomed to Indian ways. Through men I met at the Ashram I have had tours arranged for me, entirely by Hindus, in some parts of the diocese; and a group of Brahmins regularly gathered for Bible Study and meditation, provided an opportunity of being schooled in Indian ways of thought which differ from western.

This Ashram fostered *A Liturgy for India* which is one of the few thoroughly eastern liturgical forms in the *Proposed Prayer Book* which the Episcopal Synod compiled in 1951, and which contains forms of services authorized for use as alternatives or additions to those of the Prayer Book of 1662.

This Liturgy owes much to the Liturgy of the Syrian Church of Travancore, in the southernmost part of Western India. In baptizing the culture of the land we are fortunate indeed in having there a community of Christians who date back to the early centuries of the Christian era, if not to St. Thomas the Apostle himself. In the last 15 years there has been a wide dispersion of them throughout India, largely for economic reasons, and the influence of their tradition is likely to grow.

Meanwhile time moves on. I have used the past tense in describing the Ashram. The Ashram still flourishes, though the mode of life there is somewhat modified from the original plan, and now the residents are all Indian, since my successor as *Acharya* (religious instructor) was killed by an accident last November. In some ways the specific contribution of such experiments may already have been given.

Independent India is self-conscious about the contribution of westerners to her life, and a hostile attitude toward missionaries has been shown by government, though not by the public as far as I have seen. In some fields, therefore, a direct contribution by westerners is hardly possible in the way it was before. There will be a definite place for them so long as they are welcomed as colleagues by Indians in the Church.

CLASSIFIED

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POSITIONS WANTED

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THE LIVING CHURCH

CLASSIFIED

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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 McNaull, 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 Glenorm 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.

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Borrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

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); 5:45 EP
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

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

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 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; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

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. 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 Re-
citals 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

HEAVENLY REST 5th Ave. at 90th Street
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Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Panny; 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. Grief 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. Weed, 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. Roelf H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

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. Humsicker, 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 Ser
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 Scamell)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, F-
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily E-
(Wed, Fri, 7:45), 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

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmott 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

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 by appt

LONDON, ENGLAND

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

PARIS, FRANCE

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

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, Evenson; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; 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 Peo-
ple's Fellowship.