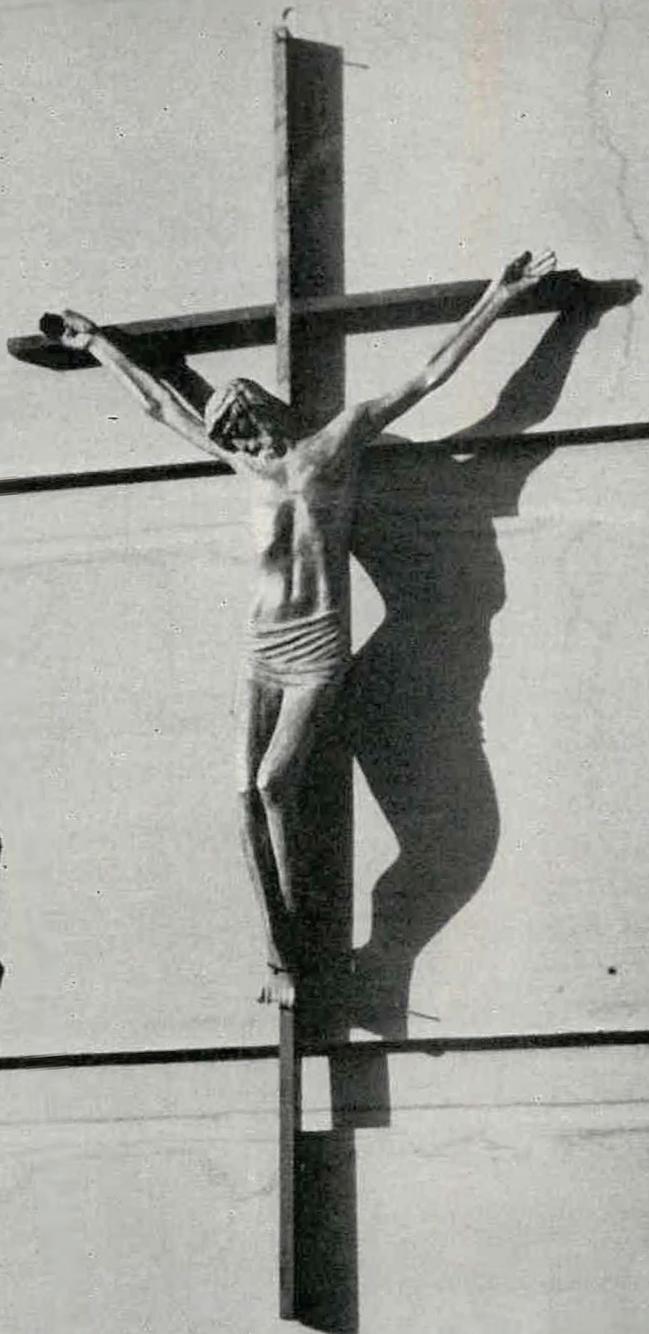
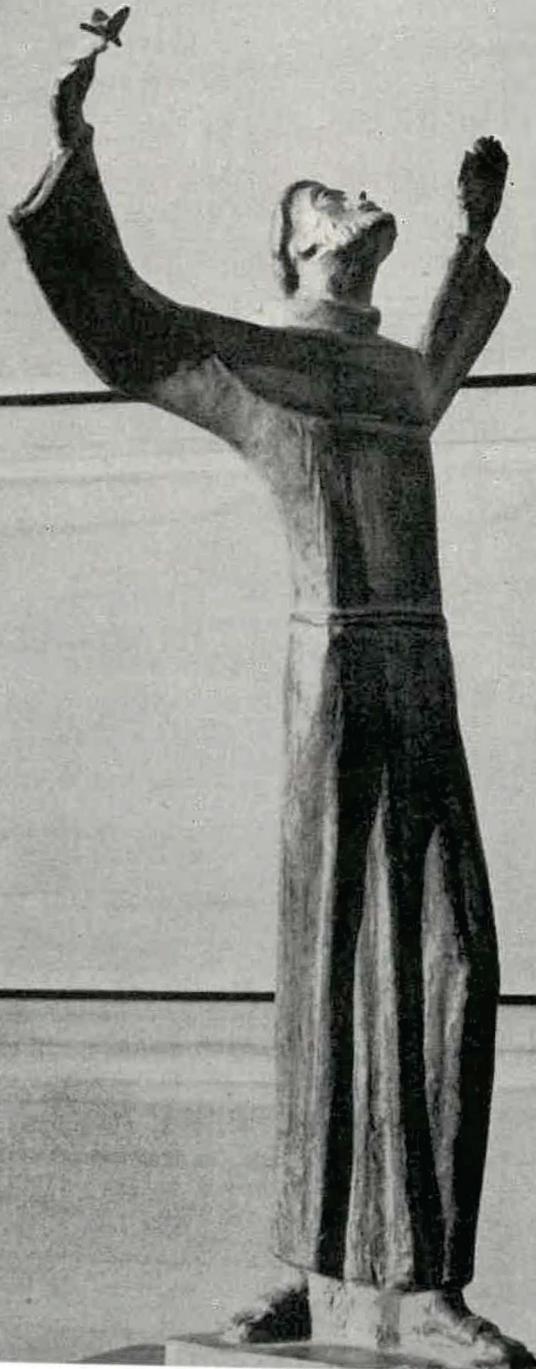


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*A Weekly Record of the News, the Work,
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EDITOR: Peter Day
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PROMOTION MANAGER: G. W. Burckhardt
CIRCULATION MANAGER: Leon A. Saenger

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included sometimes. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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April

3. Palm Sunday
4. Monday before Easter
5. Tuesday before Easter
6. Wednesday before Easter
7. Maundy Thursday
8. Good Friday
9. Easter Even
10. Easter Day
11. Easter Monday
12. Easter Tuesday
15. Eastern Oregon convocation, to 17th.
17. Sunday after Easter.
Salina convocation, to 18th.
Oregon convention, to 19th.
18. Election of West Texas suffragan, St. Mark's, San Antonio.
19. Sacramento convention, to 20th. New Mexico and Southwest Texas convention, to 21st.
20. Liberia convocation
Spokane convocation
24. Second Sunday after Easter
National Christian College Sunday.
Kansas convention, to 25th.
25. St. Mark
26. South Florida convention
South Carolina convention, to 27th.
National Council meeting, Seabury House, to 28th.
27. Colorado convention, to 28th.
30. South Dakota convocation, to May 2d.

May

1. St. Philip and St. James.
Indianapolis convention, to 2d.
2. Washington convention.
3. Chicago convention, to 4th.
Easton convention, to 4th.
Kentucky convention, to 4th.



Talks
With

Teachers

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



How Jesus Taught

JESUS seems to have taught by beginning with what people knew already, asking their opinions, and then pointing to some great truth. His use of parables, although much noticed, is really secondary to this. He started with people's present knowledge.

A vivid lesson may be learned from a close study of a single incident in His ministry — the walk with the two disciples on the Emmaus road. Note the steps closely.

First, He came where they were; He caught up with them as they walked along on their journey, disillusioned and despairing men, and fell into step with them. At once they accepted Him as a companion of the road, and allowed Him to join their conversation.

They did not recognize Him — no doubt this was the Lord's intention. Human contact now; they would discover Him later. (Mary had not recognized Him in the garden, neither did the fishing disciples on the shore.) Did He disguise Himself, or were they not quite ready to accept Him glorified and triumphant?

Next, He asked them, "What are you talking about? You seem so sad." They were surprised that He did not know the terrible news from Jerusalem. But He insisted that they tell Him all the details, and their opinions and feelings about them. He wanted them to put it into their own words.

Then He added something. He spoke confidently of the problem of the Messiah, and gave quantities of detailed citations from the Bible to prove that the incidents actually fitted the expectations of the prophets. He was acting as a resource person, adding to their store of knowledge. But He was also giving *meaning* to the whole sequence. Still they did not know Him.

The long walk over, He arranged that *they* should invite Him to sup with Him. And then, in the act of relationship which He had so recently taught them — in the breaking of the bread — it happened! They knew Him. And in the instant they were left to themselves.

That is not the end of the teaching. Driven by their discovery, they sought the Church, the inner fellowship. They rushed back the seven miles to the City, and burst into the upper room, sharing their joy. As they ran they recalled the

excitement they had felt while they were being taught.

Now, trace this same sequence in a well planned and well taught Church school class: The teacher began by mentioning an accident which had happened in the neighborhood during the week. A child had been seriously injured by a car driven by a youth too young to have a driver's license. The children were all talking about it, and the teacher let them. After the details, she began to ask for their opinions.

"Whose fault was it — the child's, the boy's, or his parents'?" "Could the law stop such things?" And so on, reaching for meanings. And then the deeper levels: "Did God have anything to do with this?" "What is God's plan for our lives?" "Does God permit accidents?" "What can we do when something happens to us?"

Still the teacher was companion, not felt to be teaching. They were merely thinking through a slice from life.

Then the inner question: "If the little boy dies, how can we explain it?" This led at last to the simple statement that Jesus was killed — though He was good, and did not deserve it. But God must have had a great reason.

The session turned out to be on the Christian duty of caring for those in trouble. There were found (toward the end) some Bible passages. One was about the healing of the Nobleman's son.

And then — they were talking about Jesus, and His care and love. The teacher was forgotten. And one of them said (though perhaps the teacher planted the idea) "Couldn't we go up in front of the altar and pray for the child?"

They were the Church. They had been led to their Lord, and they acted as brethren. And I thought of the famous last words of Albert Schweitzer's *Quest of the Historic Jesus*, "He comes to us, as of old by the lakeside He came to those men who knew Him not. He speaks to us in the same words, 'Follow Me!' And sets us to the tasks which He has to fulfill for our time. He commands, and for those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship. And as an ineffable mystery they shall learn in their own experience who He is."

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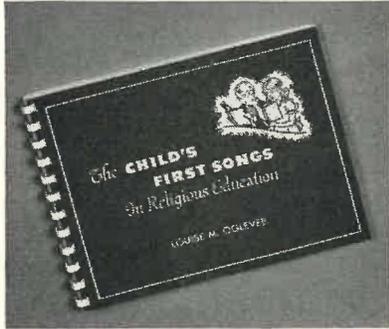
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"THINGS will never be the same again." In all the centuries of human striving and disappointment, of love, and bereavement, these words must have been said many millions of times. When disappointment and sorrow really run deep, words of comfort are oddly beside the mark. To know that grief does not last, that life goes on, that new attachments will be formed, is not really a comfort but a further sorrow.

THERE IS the matter of loyalty to a lost love. There is the dignity of grief. Let the vacant chair always be vacant, let the empty room always remain untenanted, rather than accept the idea that monkey-like, our minds can quickly be diverted from a great passion to some lesser object. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem above my chief joy." Yet we know that we shall forget. Or, to put it in modern psychological jargon, we shall "adjust."

OUR CAT has kittens again, six of them this time. The only trouble is that she can't count, and she is quite capable of losing a kitten or two without even knowing it. More than once someone has divinely interfered to save a kitten from being forgotten. So it is with the great passions, the joys and sorrows of humanity. We are not quite bright enough to keep them all in mind at once. Out of sight is out of mind. If God were not supervising our concerns, we should be less than adequately human.

FOR it is a part of the meaning of the Cross that "adjustment" is not the real answer to human sorrow and suffering. Things will never be the same again after tragedy has struck. If we fail to remember, the universe will remember; "The very stones will cry out." In the sorrows of Christ, every sorrow has an everlasting meaning; but it is not a sad meaning.



LOSS AND FAILURE, seen in the light of the Cross, mean something quite different. This is the hour for which we came into the world, this is the decisive moment when the hole in our hearts can become a window opening upon all mankind. Should we simply hurry to close the gap? Oh, no, the task is not to forget, but to remember; not to close our eyes, but to see.

FIRST, to see our sorrow in the vast ocean of the world's woe. In the pregnant words of the Burial Office, "Man, that is born of woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life, we are in death. . . ." Grief is not a lonely thing. It is an entry into an area of life that belongs to everybody.

SECOND, to see suffering as the next-to-last step in understanding. What does the Cross mean? Words have tried to tell the meaning for 19 centuries, but a part of the meaning is that words stop short of the meaning of the living Word, God of God, Light of Light, who was crucified for us. To enter a small part of the way into His suffering is necessary if we are to see for ourselves the joy of His resurrection. Life is not a parlor-game, a Sunday afternoon pastime, but an all-out, chips-down affair, a desperate encounter, a last-ditch stand. Somebody is bound to get hurt, and why not? That is the way the game is won.

THIRD, sorrow is a birth. The baby in the cradle is no longer snuggled close under his mother's ribs. Another birth—or death—takes place on that tearful day when he first goes to school. Every advance he makes upon the universe—college, leaving home, marriage, success in business—is also a dying to the things of the past. One of us passes beyond the hill of death—but that, again, is a birth; and suddenly we see that it was God, not we, who provided the things he needed all along.

BETWEEN DESIRE and fulfilment, between hope and success, between the living and the dead lies a vast space that seems to be empty. But, as each "death" of childhood is followed by the discovery of new means of communication at a higher and more meaningful level, so here, too, we impinge upon a world which has new and higher means of communication if we will but learn them, and far better things to say if we will but hear them.

SHOULD WE TRY to "adjust," to forget, to close up the window that has opened upon the universe? Rather, let us thank God that things will never be the same again. PETER DAY.

The Living Church

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.

Catholic Congress

Someone should (as I am sure many will) write a congratulatory letter for the excellent piece of work represented in the recently-issued booklet by the American Church Union, titled: *1954 Chicago International Catholic Congress — Official Report*. It forms a perfect synthesis and completion of the reports of the other two Congresses held last summer. The pictures with which it is studded, alone make it worthwhile to priests who could not attend, and the splendid reports become a tool with which many of us can find help to implement our work for the Lord for years to come. May I be among the very first to express my own appreciation for a job well-done?

(Rev.) ROBERT L. SEEKINS, JR.
Rural Dean, Adirondack Deanery
Diocese of Albany
Au Sable Forks, N. Y.

Mild Error

No doubt several of your readers have already called to your attention a mild error on page 15, of the issue of February 13th in which you credit Rebecca West as having written *The Eagle and the Dove*. It is by V. Sackville West.

ELIZABETH F. TURK
Bayshore, L. I., N. Y.

Segregation

There is an erroneous and widespread impression that the province of Sewanee has endorsed officially the decision of the U.S. Supreme Court concerning segregation in the public schools. For example, *THE LIVING CHURCH* [September 26, 1954] stated that "the Episcopal province which includes the dioceses from Louisiana to North Carolina has declared that 'the decision of the Supreme Court outlawing segregation in the public schools is just and right.'"

The foregoing resolution was adopted on May 18, 1954, by the conference of Christian life and work of the department of Christian social relations in the province of Sewanee. My understanding is that this was not done unanimously.

When the official synod of the province met in New Orleans last November, the department of Christian social relations on the second day introduced this resolution. Opposition developed and it was not approved. The matter was disposed of by a substitute resolution reaffirming a resolution which was adopted earlier in the day to the effect that the section of Bishop Penick's sermon to the synod dealing with this issue be set forth as the official statement of the synod. This significant action was unfortunately omitted from the account of the provincial synod in *THE LIVING CHURCH* [December 5, 1954].

In his message to the synod, Bishop Penick did not say that the decision of the Supreme Court was "right and just"; he did not, on the other hand, attack the decision. He did, however, emphasize the challenge, the utmost gravity and the com-

plexity of the great "social humanitarian question that fell on us like a mountain with the Supreme Court's decision last May. . . . Our only approach is prayer, because who is equal to these things? Do you know? I don't. Our prayer is that we may not be found fighting against God." (Rev.) EDWARD B. GUERRY

Rector, St. James, St. John
Charleston, S. C.

Armed Forces Bishop

It would seem in your discussion [L. C., December 12, 1954] of a bishop for the Armed Forces, the real weakness of our ministry to our own people has been missed. What have we distinctive to offer them if it is not the sacramental and worship life of our heritage? Thus the real weakness is not so much the limited number of Episcopal chaplains, but the limited service of Episcopal chaplains to Episcopalians. Until the Episcopal chaplains can travel over a large geographical area offering the sacraments to Episcopalians as they desire, we will not have solved the basic problem.

The present assignment of Episcopal chaplains as the "Protestant" chaplain of a unit restricts his distinctive services primarily to the number of Episcopalians within that unit, and this is sometimes very small, 1.35% in my own unit.

Episcopal chaplains are required to conduct "general" services for the Protestant personnel. This often takes them into a type of service alien to their personal taste and religious heritage. This burden upon the chaplain is gladly borne because of his love for worshipping Christians. Yet a further complication is that the Protestant flock sometimes suffers because their Episcopal chaplain is not in his most effective worship environment.

If the "x" of distinctive liturgical needs is to be meaningful as a designation on identification tags, Episcopalians must be instructed in their home parish to demand an opportunity to participate in their distinctive sacramental and worship activity. If these goals can only be met by a bishop for the Armed Forces, then let's have a bishop.

(Rev.) BENJAMIN W. NEVITT
Chaplain (1st Lt.), USAF
A.P.O. New York City

Evening Communion

I was very much shocked to read [L. C., March 6th] about the events that are taking place in the diocese of Michigan. I refer of course to evening Communion on Saints' Days.

As the article says, only a handful of women can attend church on these days. But what about an early service for those who must go to business or school? In my parish our young teen-aged boys and girls attend in very good numbers before they go to school. Also many of our professional and business people are present.

But to have an evening Communion is really a step backwards or shall I say a step toward Protestantism?

What time in the course of a busy day can any businessman or woman have time to make a preparation for the receiving of Holy Communion? We all know what hectic days the average person has who is in his office all day and no time to make any sort of preparation for the latter part of the day.

Whereas the person who gets up in the freshness of the morning and goes fasting to the altar is at peace with the world.

The thought behind all this as I understand it is this. That the average man or woman does not know very much about the life of the Saint for which the service is being held. Therefore I would suggest that on the Sunday preceding the Saints' Days the sermon could be based on that very subject.

As few Saints' Days are days of obligation (excepting All Saints' Day) and at least a few people are present it will just have to be that the others will have to be absent or be willing to get up a bit earlier to attend church. And to have a supper afterwards is unthinkable. The person who has eaten nothing since his lunch is going to be a very hungry man or woman and not in a mood to sit through a sermon.

At this very time we who belong to the Confraternity of the Blessed Sacrament are praying that evening Communion will cease. . . .

BERTHA C. PEARCE
Woodhaven, L. I., N. Y.

Years ago some rector wrote *THE LIVING CHURCH* about how he got his congregation together on holy day evenings, for the proper office of the hour — Evensong. He had a "solemn" one, with music and procession.

Why then must there be Mass at vespertime?

For years, priests were trying to bring forward the Eucharist as "the principal Sunday morning service." But now, so many seem to think it is the only service (of the regular round) worthy of any attention. Why?

Why not the morning Mass for the despised "handful of women" who *can* get there, and Evensong at four, five, six, seven, or eight? (But men have been known to come to Mass on weekdays.)

The early Church quite rightly excluded the unbaptized and unbelievers from the holy mysteries. Evening Communion makes it more likely that they will be included. . . .

If we relearn the lesson of guarding, protecting the Christian ark of the covenant, we should not only be more reverent, ourselves, but also, I think, compel a modicum of respect from those still outside, which might lead to "the beginning of Wisdom." We are too free with what is God's. We are like the children who invite playmates to stay to supper without seeing what mother and father think about the matter.

MARY McENNERY ERHARD
Swansea, Mass.

RADIO & TV

Easter Services

Traditional Easter church services and seasonal music, from New York, Baltimore, and Washington, will highlight the morning program schedule of the CBS Television Network on Easter Sunday, April 10th.

Religious services will be broadcast from the Chapel of Fordham University, New York (9:00-9:30 a.m., EST), from Saters Baptist Church, Baltimore (9:30-10:00 a.m.), and from the National Cathedral, Washington, D. C. (11:00-1200 Noon).

Bishop Dun of Washington will deliver the sermon at the National Cathedral service. The liturgical celebrant will be the Very Rev. Francis P. Sayre, Jr., dean of the Cathedral. The service will be narrated by Canon G. Gardner Monks. Music will be presented by the Cathedral Choir and by the brass and timpani components of the National Symphony Orchestra.

One of the personal chaplains to Queen Elizabeth of England, the Rev. Dr. Mervin Charles-Edwards, will offer the sign-off prayers on Station KXOK, St. Louis, every night during Holy Week and including Easter Sunday (April 4th through 10th.)

Dr. Charles-Edwards, who is also the vicar of St. Martin's-in-the-Field, London, is in the United States on a preaching tour, including St. Louis, Pittsburgh, Washington, D. C., and New York.

The ABC radio network will carry the programs "The Betrayal and the Crucifixion," on Palm Sunday, and "The Resurrection" on Easter Sunday as a part of the series "The Greatest Story Ever Told." This series is heard throughout the year from 5:30 to 6:00 p.m. (EST).

Close to 400 TV stations in the U.S. and in Alaska and Hawaii will carry "The Day Before Easter," a 44 minute film dramatizing the Easter message. This film was produced for the National Council of Churches by Family Films, Hollywood, Calif.

The first religious film televised in color will be "This My Son," which will be shown for the first time on Easter Sunday on WBAP-TV, Fort Worth, Tex.



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RACE RELATIONS

Signs of a New Spirit

By CATHERINE GRIFFITH

On March 16th, the vestry of St. Mary's Church on Detroit's east side elected the Rev. John T. Walker as rector. With a bi-racial congregation that is about 80% white and 20% Negro, the parish welcomes Mr. Walker not as a representative of its minority members, but as a rector well equipped to lead it through difficult conditions.

The problems facing St. Mary's are typical of hundreds of urban parishes all over the country. The way these problems are being met hinges directly on the background of the parish.

Although St. Mary's was founded 80 years ago, the story of today's parish really begins only a few years ago. During the period 1948-52, the neighborhood in which the church is located underwent a distinct social change. Previously, it had been a predominantly white community, but by the end of 1952 it had become approximately 40% Negro.

The congregation of St. Mary's was hit by this population shift. Many of the parishioners moved to other sections of the city and transferred their memberships to their new neighborhood churches. This caused a great gap in St. Mary's congregation and a corresponding drop in its financial strength.

As a solution, Bishop Emrich of Mich-

igan suggested a long-range plan whereby St. Mary's would do extensive missionary work in its community, welcoming everyone who lived there. In years past, the parish had been, in every sense of the word, a "neighborhood church." Its very life now depended on its becoming that again. Yet the necessity for a real ministry to the changed neighborhood came as a blow to some. St. Mary's, as they had known it, would no longer be the same. By others this challenge was viewed as a call to greatness, and their responses were positive and strong in support of the plan outlined by the Bishop.

Into this situation, in July of 1953, came the Rev. Robert Gardam to be the rector of St. Mary's. He came with a full picture of the factors involved and offered his full backing to the missionary plan. At this same time John Walker came to the parish as a worker for the summer. A native of Detroit, he was at that time a senior at the Virginia Theological Seminary (the first Negro there in its 132-year history). For two months he conducted a community survey, ran a vacation Church School, visited in the homes of parishioners, and made contacts with all families who expressed an interest in St. Mary's.

The overall result of this work was the bringing of Negroes into the total life of the parish. Little by little the choir, the vestry, and the Church school began to reflect the fruits of the labors of the rector and the people of the

TUNING IN: †Palm Sunday ushers in the most sacred week of the year, known as "Holy Week." In Holy Week the Lenten observance is intensified, coming to a climax on Maundy Thursday and Good Friday. Holy Week is the one week of the

Church's year for which the Prayer Book provides a special Collect, Epistle, and Gospel for each day. The Gospel selections cover the story of our Lord's suffering and death, ending with St. John's account, read on Good Friday.

church. Next, it was decided that John Walker would be called to be Mr. Gardam's assistant upon his graduation and ordination as a deacon.

In the summer of 1954, in a letter to the congregation, the rector observed: "St. Mary's had made a resolution to manifest the Christian ideal in racial matters. I feel now, a year later, we should stop and ask ourselves about this resolution of ours and how well we have succeeded in keeping it." He went on to say that success at this point could not be measured in terms of numbers. Rather progress must, at this early stage, be determined by what has happened to the people who compose the congregation. We must look first to ourselves. Then he continued, ". . . I believe that we have kept our resolution rather well. We have established a genuine friendly atmosphere, so that anyone of any race can come and feel welcome."

That same summer of 1954 John Walker was ordained to the diaconate and assumed his duties as assistant to the rector. Within a very short time, however, complications occurred when Mr. Gardam announced his resignation to accept a call to Calvary Church, Saginaw. For a time the entire plan for the future of St. Mary's seemed to be in jeopardy, but last October John Walker was appointed temporary deacon-in-charge [L. C., December 12, 1954]. He was to occupy the rectory and serve until such time as a rector could be obtained. This seemed a happy solution to a difficult problem. In working with the people in the parish organizations, in calling at their homes, and in the services of the church, he could test at first hand the responses of the congregation.

It was not especially easy. There were, in fact, moments bordering on despair. Nevertheless, slow hard work by the people and by their deacon brought a feeling of real progress. Those who have been in regular attendance these past months can attest to this. There is certainly a new spirit alive in the parish which touches upon every aspect of its life. The attendance reflects it; the giving certainly is a sign; even more concretely this spirit is seen in the real love and devotion the people have shown in cleaning and painting the church.

As one parishioner puts it: "We have not all been convinced throughout of the wisdom of this work. Many of us have not wanted the change. But the people who were here last summer are still here. We have added some. Also there has been no talk of starting a new mission for those who aren't happy here! Everywhere there

are signs of a new spirit. But maybe it isn't new at all, maybe it is just reawakening! The end is not yet in sight. Actually our plans are just getting underway. There is much work that has to be done with the organizations, especially the Church School, in bringing new people into the church, and in the strengthening of the lives of all the people. It is a courageous project on which we are embarked here, and there is little doubt that every man, woman, and child in the congregation is now solidly behind the work."

This, then, is the spirit of St. Mary's as it faces the future. The congregation which witnessed John Walker's ordination to the priesthood last February, and will participate in his installation as rector, is not really concerned with its bi-racial nature. It regards itself simply as the Christian fellowship in action.

LAYMEN

Congressional Prayer Room

Newsmen and the public got a glimpse of the new prayer and meditation room of the U.S. Capitol, which was opened to inspection for a few days recently.

The room, to be used by the nation's lawmakers only, is the first prayer chamber in the history of Congress. Situated immediately off the rotunda under the Dome, it is as centrally located between the two Houses as is possible.

Central features of the 20-ft. square room are a simple altar and a stained glass window showing George Washington kneeling in prayer. The furniture comprises a dozen leather chairs and two movable prie-dieu's for use of members desiring to kneel.

An American flag is given a place of honor at the right of the altar. Two

candelabra, with seven lights each, stand at either side of the altar. The seven-pronged candelabra are recognized as a symbol by all faiths, according to J. George Stewart, Capitol architect, who supervised the chapel's preparation.

In accordance with the wish of Congress that no symbols distinctive to any one faith be used in the room, the only religious article is a copy of the Bible, opened to the 23d Psalm; in the center of the altar.

Center medallion of the window, on a background of carefully selected ruby glass from England, France, and Germany, depicts the kneeling figure of George Washington, representing the people of America in fervent prayer.

Etched behind Washington is the first verse of the 16th Psalm: "Preserve me, O God, for in Thee do I put my trust."

The upper medallion represents the obverse (front) side of the Great Seal of the United States on which appears the religious motto "Annuit Coeptis" (God has favored our undertaking), and the phrase "Novo Ordo Seclorum" (a new order of the ages is born).

The reverse side of the Seal, with the familiar American eagle, is represented on the lower medallion.

Immediately under the upper medallion is the motto of Abraham Lincoln: "This Nation under God."

In the background surrounding the medallion are 13 stars, each bearing the name of one of the original states. The border of the window is a laurel wreath containing the names of the other states. Space has been left vacant for one more state, and additional states can be added by cutting into the laurel border and adding nameplates.

In the two corners of the window are shown a book and a candle, symbolic of the Holy Scriptures, and a quotation from the 119th Psalm, "Thy Word is a lamp unto my feet and a light unto my path."¹

The room is done in tones of blue and will be lighted by soft, indirect fixtures. The rug is dark blue, and the walls are a pastel shade. The original barrelled ceiling, which imparts a cathedral-like character to the room, was left untouched.

The window, valued at \$10,000, was donated by a religious art studio in California which preferred to remain anonymous. The workmen who installed it contributed their services. The studio prepared the glass, most of which was manufactured in West Virginia and Indiana, then taken to California for cutting, and transported back to Washington for installation. [RNS]



PRAYER ROOM
This nation under God.

RNS

TUNING IN: ¶The 119th Psalm (with its 176 verses the longest in the Psalter) is a devout ringing of the changes upon God's "law," referred to by this or a similar term ("testimonies," "ways," "Word," etc.) in all but seven of its verses.

There is in every verse, also, a reference to God — at least by a pronoun. The 176 verses are divided into 22 sections of eight verses each. In the first section of the Psalm the eight verses all begin, in the original Hebrew, with [see next page]

FILMS

Released to Theaters

Day of Triumph, film on the life of Christ produced by the Rev. James K. Friedrich [L. C., January 9th], was scheduled to be released to theaters throughout the country late in March. It was featured as "picture of the week" in *Life* magazine's March 21st issue, and the *American Weekly* expected to feature it in an early April issue.

The film is Hollywood's first full-scale portrayal of the life of Christ since the advent of sound. It has been selected as "picture of the month" by the Protestant Motion Picture Council, the Motion Picture Division of the General Federation of Women's Clubs, and the National Council of Women in the United States. The picture will be released through April, May, and June.

YOUNG CHURCHMEN

Power to Witness

Nearly 800 young people and advisors are expected to meet for the national convention of Episcopal Young Churchmen at Northfield, Minn., next August. The campus of Carleton College was chosen for the convention, which will run from August 24th through the 31st.

The Young Churchmen's convention is composed of three houses, the House of High School Students, the House of College Students, and the House of Young Laymen, which includes people between the ages of 18 and 21 who are not in school and are unmarried. Each diocese may elect two delegates in each category and an adult advisor. There are also delegates from organizations in the Church which deal with young people.

Study commissions led by clergy and laypeople of the Church will have as a theme "Power to Witness." Individual house meetings on Christian witness will focus on specific problems of each group.

AWARDS

Way of Life

The Rev. Billy Graham was given a special award for his work of evangelism by the Freedoms Foundation recently. It was among a number of awards given annually by this organization to people and groups best exemplifying the American way of life. Three Episcopal Church clergymen and one layman won awards for sermons. They were the Rev.

Robert A. Russell, Denver, Col.; the Rev. Joseph M. Waterman, Parkersburg, W. Va.; the Rev. Walter J. Reed, Beach Haven, N. J.; and Roderic Olzendam, Tacoma, Wash. The Episcopal Academy in Merion, Pa., won an honor medal award among high schools.

EDUCATION

Apostles in Miniature

A manufacturer of educational toys has turned to a new source for his latest product: the Bible. Three inches high, of durable ivory plastic, a set of attractive statuettes of the 12 Apostles has been designed for home and parochial use. On the pedestal of each figure is given informative material, including the special emblem used to designate each Apostle. Their price is 15 cents each, or \$2.00 for the set of 15, which includes in addition to the Twelve a miniature of Christ, St. Paul, and Judas.

The religious figures are intended to supplement the study of Christianity as a visual aid according to Louis Marx, the manufacturer.



NCC

Increased Distribution

A record budget of \$1,405,000 for 1955 was adopted by the National Council of Churches' Broadcasting and Film Commission at its annual meeting in New York City recently.

Dr. S. Franklin Mack, executive director, said the Commission expected increased income in 1955 from the sale and rental of films it produces; from the pledges of cooperating Church bodies; and from anticipated increased distribution of sermons and other religious literature.

He reported that nearly 500 individual radio and television programs were produced by the Commission in 1954 — another record.

Dr. Mack also reported a large increase in the number of requests received by the Commission for sermons and other religious literature offered on its programs. During 1954, he said, the Commission distributed upwards of 2,741,000 pieces of literature as compared with 1,000,000 in 1953. [RNS]

CHURCH SCHOOLS

Racial Integration

By MARY H. JENKS

The subject of integration was one of the topics discussed by the heads of a number of Church schools at the annual meeting of the heads of Church schools for girls, held at the College of Preachers of the Washington Cathedral on February 26th to 28th.* The meeting was attended by several headmasters of boys' boarding schools, and one principal of a parish day school. Since the informal gathering is not a policy-making group, no resolutions were passed. The purpose of the discussion was to provide an exchange of views and experiences upon a subject which has taken on a new urgency since the Supreme Court declared unconstitutional the segregation of Negroes and white pupils in public schools.

In the course of the discussion a distinction was made between legal desegregation and cultural mixture. It was brought out that anthropologists question whether there is such a thing as a "pure race." The point was made, however, that educating Negro and white boys and girls together could lead to intermarriage, and that this possibility is the great fear, objection, and taboo, other barriers being set up to reinforce the barrier against intermarriage. The principals recognize that any move toward integration on the part of the independent schools would be opposed on this ground.

Other current objections to integration were also discussed. One is the view, supported by some educational tests, that Negroes are racially less able than white students. It was brought out that environmental factors, including poor early schooling and the non-stimulating quality of rural surroundings, account for some low aptitude scores of Negroes, and that when white students' scores are grouped on the basis of the young peoples' previous advantages and

*Schools represented were: Chatham Hall, Chatham, Va., Rowland Hall, Salt Lake City, Utah, Groton School, Groton, Mass., St. Margaret's School, Tappahannock, Va., Grace Church School, New York, N. Y., Annie Wright Seminary, Tacoma, Wash., St. Mary's-in-the-Mountains, Littleton, N. H., The Bishop's School, La Jolla, Calif., National Cathedral School for Girls, Washington, D. C., Samuel Ready School, Baltimore, Md., St. Alban's School for Boys, Washington, D. C., St. Agnes' School, Alexandria, Va., Kent School, Kent, Conn., St. Andrew's School, Middletown, Del., St. Agnes' School, Albany, N. Y., Margaret Hall School, Versailles, Ky., St. Anne's School, Charlottesville, Va., St. Hilda's School, New York, N. Y., St. Catherine's School, Richmond, Va., Hoosac School, Hoosick, N. Y., St. Margaret's School, Waterbury, Conn., and St. Katherine's School, Davenport, Iowa.

TUNING IN: [see preceding page] the first letter (*aleph*) of the Hebrew alphabet; in the second section every verse begins with the second letter (*beth*) — and so on until, with the 22d section, the entire alphabet has thus been represented.

A trace of this arrangement can be seen in the King James Version, in which the appropriate Hebrew letters appear as titles of the sections. This feature is wanting in the Prayer Book Psalter (basically that of the Great Bible of 1539).

environment, the deprived group shows a similar contrast with the advantaged group.

Bringing Negroes and white children together has been considered objectionable on moral grounds, the higher illegitimate birth rate in the Negro group being offered as evidence of lower morality. Opposed to this view is the criticism that it is naïve to draw conclusions concerning morality from such evidence.

Among the views expressed by members of the group were that it is the Christian obligation to deal with people as persons, not racial units;[¶] and that if any of the schools represented embark on a plan of integration, they must have clear convictions about their goals and the steps which must be taken toward them, and must re-educate parents, students, and communities. The heads of schools which now enroll Negroes told of their experiences and explained how the rooming and social problems were worked out. Some school heads described their gradual approach to the enrollment of Negroes. With respect to integration of faculties, the experience of one school (not in the Episcopal Church group) in inviting a Negro to join the faculty as librarian was mentioned. This young woman did not sit in judgment on the children; they know her as adviser and helper. Another point of view expressed in the conference was that integration of Negro and white children in the schools will tend to deprive the Negroes of an opportunity to develop along their unique cultural lines.

There was no tendency to minimize the importance of the problem posed by the Supreme Court decisions or the problem to be faced by any school which might adopt the policy of integration.

Editor's Comment:

The cultural (not racial) contrasts which make such a difficult problem for both schools and pupils do indeed require wisdom, and more than wisdom, for their solution. It is heartening to see the Church schools facing the problem frankly and trying to proceed on the principle that Christians must deal with their fellowmen as persons, not as members of one or another race.

Policies Reconsidered

A survey has been conducted by THE LIVING CHURCH to determine what the practice is in Church schools in regard to admitting Negro students and those of other races, and what changes, if any, are contemplated. Of the approximately 175 Church schools surveyed, 72 replied

to the questionnaire, which was sent to all schools from kindergartens through seminaries. The answers showed that the people responsible for the Church schools are giving problems of race relations a great deal of thought at the present time, and that in some cases long standing policies or traditions are being reconsidered.

Of the 72 (including eight seminaries), 27 have now or have had Negro students as well as white; 13 others indicate that there is no bar to the acceptance of Negro students; four are giving consideration to the question; 11 have not considered the question, since they have never had a Negro applicant; 11 probably would not accept a Negro student; and 6 definitely would not.

The great majority of the schools have had students of other races besides white, including Orientals, American Indians, or students from Latin American countries. None of the schools queried excluded Jewish children on the basis of race, although some had quotas such as "not more than 10% of a single class." All students are generally required to attend chapel services, and sometimes Episcopal Church students are given preference in case of too many applicants.

Negro students are admitted to all the Church's seminaries.[¶] Of the other schools queried, 15 replied that they have Negro students now enrolled. (The only school for Negroes which replied stated that it will admit white students.) Two other schools have had Negro students enrolled in the past. The only schools replying from outside the continental United States, one in Hawaii and one in Nicaragua, said that all races were accepted and that there was no race prejudice in those countries.

Six of those schools which do not accept Negroes indicated that they were not considering taking them. Two of these schools said that segregation was stated in their charter and could not be changed. Others said that it was a matter of tradition. Of these six, two schools have had pupils of other races, two have never had applications from non-whites.

Among those schools which have a policy against admitting Negroes but are now reconsidering the matter are the seven Church Schools in the diocese of Virginia. In spite of the recent decision of the Supreme Court against segregation in the public schools, the Church schools feel that "the law of Virginia, which supports segregation, would have caused in the past, and still would at the present moment, cause some problems if the school ignored that law. Board members and school heads are now giving

considerable time to thinking about what our role is in the present situation." These schools have a number of students of other races.

Many other schools reported that they have no policy on admitting Negroes. The majority state that they have never had a Negro applicant. One Southern school wrote "when the first application is received, the board of trustees will formulate a guiding policy."

One military school said that it is considering admitting Negroes, but "such a change has to be carefully weighed with a view to economic loss from drop out. We believe it can be worked out." A girls' school in the North said it would begin accepting Negroes only if it were a joint action with other private schools in the area. Another said "we feel that in a school as small as ours, one Negro girl would not be happy. Therefore we personally would advise against admitting such."

The National Cathedral Schools, Washington, D. C., have developed a plan of gradual desegregation. In 1956 they will accept qualified applicants in grade four, in 1957 in any grade.

Several schools stated that they would accept Negroes if they could qualify, academically and personality-wise. Some have had applicants who have not passed placement tests, or whose applications have been withdrawn; others mention that few Negroes could afford the tuition. One girls' school says "we are giving special help in her studies to one Negro public school student who, we hope, may qualify next year." The headmaster of the Rectory School, Pomfret, Conn., wrote: "Some six or seven weeks ago I told the school department of a major national magazine that I would consider a Negro boy whom its staff recommended. I banked on Rectory's trustees backing me." Some schools who said they would accept a qualified Negro student do not want this information published. This is apparently because, if applicants are turned down on the basis of qualifications, the school may be accused of turning them down on the basis of race.

Many of the Church's schools are willing to consider any individual on his own merits, even though they may not at present have Negro students enrolled. Typical of many of the answers received is that of Brooks School, Andover, Mass.: "We have never had an application from a Negro, but are committed (and glad) to take any candidate who is qualified. We would not take a boy because he is a Negro, nor reject him for that reason."

TUNING IN: ¶The Christian obligation to deal with people as persons, rather than as racial units, stems from the emphasis which Christ placed upon the supreme worth of the individual as such. ¶Most seminaries have either admitted Negroes for

a long time or have nothing in their charters to preclude such admission. Virginia Theological Seminary and the School of Theology of the University of the South have recently begun to admit Negroes.

Jesus in Stained Glass

THE TASK of Good Friday is first of all the task of coming down to earth — puncturing dreams, stripping away illusions, writing off false hopes. The party is over and the bill must be paid.

But this is a difficult task for religiously minded people. We do not see Jesus and His disciples as they were in the flesh, but as 20 centuries of piety and devotion have adorned them. They have become, as it were, stained-glass figures rather than down-to-earth human beings.

The stark, lonely figure on the Cross remains. We have not prettified that, or at least we have not prettified it much. But take your Bible and reread the grim and terrible conversation at the end of the Last Supper as recorded in St. Luke 22: 35-38.

"When I sent you out with nothing but faith in God," said the leader, "did you lack anything?" and they replied, "Nothing." "Well," said the leader, "now you had better provide for yourselves. Take a wallet and a traveling bag, and, while you're at it, sell your overcoat and buy a gun. For, as it was foretold, I am to be counted as a criminal. This is the end of the road."

Someone replied, "Look, we already have two guns."

"That is quite enough," said the leader.

This passage is hard for us to understand because perfect humanity is more earthy than merely religious humanity. The irony of our Lord's comment about the two weapons is often missed altogether by the modern reader. But there is a double irony to it. First, it is ridiculous that, having known the power of God, the disciples had decided to put their trust in earthly expedients; second, it is ridiculous that their effort to be earthy was so half-hearted and clumsy.

As it was after the Last Supper, so it is after every celebration of the Holy Communion today. We are not out of the church before we begin to plan the compromises of earthly life, those compromises which make us poor religionists and poor worldlings as well. To us, as well as to St. Peter, comes our Lord's prediction: "The cock will not crow this day, until you three times deny that you know me."

Little denials, perhaps — little modern-day declarations of our faith in purse and bag and cloak and sword; we think that these things will protect us. Even more ridiculous is the notion that we, armed with our "two swords," can protect Christ and His Church. Sheep in wolves' clothing, we have not the will to be wicked nor the wit to be Christian.

The more formidable Christianity tries to look,



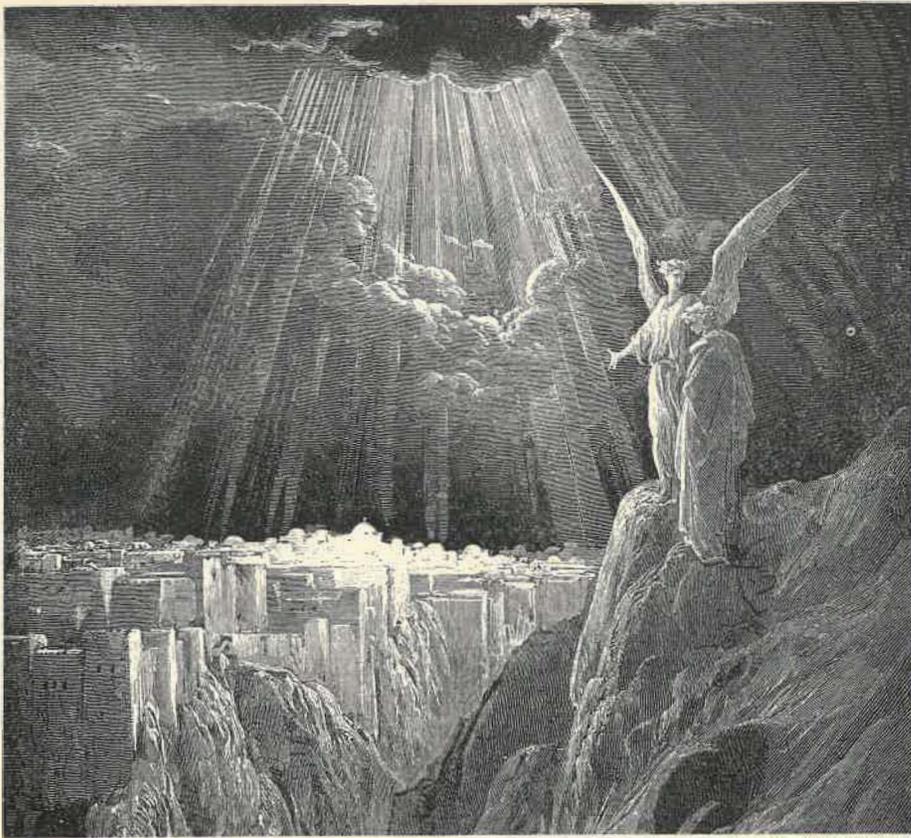
the less formidable it really is. Where it stands with power, it stands with dreams punctured, illusions stripped away, false hopes forgotten, and announces the end of the compromise with the world. The tragedy of Good Friday is not what happened to Christ, is not that God-made-man was accounted a criminal; rather, the tragedy is that His followers to the very end insisted that some compromise was possible. When righteousness was illegal, they wanted to be good citizens.

Then we move on to the agony in the garden — an agony faithfully recorded by the Church of the New Testament period, although it must have been difficult for the early Christians to understand. The martyrs not only "kept a stiff upper lip," they rejoiced at the opportunity to lose the world for Christ. Heroism had already begun to put the stonework into place for a stained-glass window religion. It is easier to die for a cause than, by a deliberate act of the will, to let a cause die.

And here is where we have to force our vision through the gathering decoration to see the dilemma that was a live dilemma through every step of Jesus' earthly way. "How often would I have gathered your children together as a hen gathers her brood under her wings!" Every need of every human being, body, mind, and soul, was a claim upon Him. How could He have *time* to die? "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." Jesus did not come to show a glorious way out of the world for heroes but to stretch out sheltering wings for the vagrant chicks, to lead the sheep by green pastures and quiet waters. He did not come to condemn the world by dying a martyr's death, but to redeem it.

Other great religions — Hinduism, Buddhism — escape the dilemma by deciding, simply, that the world does not matter. But to Jesus, and to the religion He founded, the world does matter. It matters to the point of agony. It is not a passing show, soon lost and better forgotten, but the holy sacrament of God's love for man. It provides the tools and the medium for the realization of compassion, of love, of brotherhood. "The Word was made flesh,

(Continued on page 22)



CERTAINTIES OF THE HEREAFTER

VI. A New Heaven and a New Earth

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

Even life in heaven will be unpredictable enough to be interesting.

ONE of the certainties of the hereafter — and the one that brings this series of articles to a conclusion — is the *new heaven and new earth*, in which God's kingdom will be established in triumph.

At the end of the present age Christ will come to raise the dead and to judge all human creatures. Then the perfected order, which the Bible calls a "new heaven and a new earth" (Revelation 21:1), will dawn. That new creation will involve not the destruction of the present order, but rather its transfiguration into something much more wonderful.

The center of the new creation will be heaven. It is believed that heaven already exists as the abode of souls who have become perfect. Presumably souls individually gravitate to heaven from the intermediate state as soon as they become

perfect. In heaven the souls of those made perfect now await the end of the present age, at which time they will be reunited with their respective bodies. Then will come the consummation of all things. Clothed in spiritual bodies, the redeemed then will enjoy perfect bliss in the new heaven, which will be the center of the transfigured order. That perfect bliss is the heavenly life.

What is the heavenly life like? We don't know exactly what it is like. ". . . now we see in a mirror dimly," wrote St. Paul, "but then face to face." To grasp the full force of Paul's figure of speech, incidentally, we must realize that in his day "mirrors" were polished bronze, and that they reflected images much less clearly than modern glass mirrors do. It was with looking into those mirrors that Paul compared our knowledge of the heavenly life.

One reason why we have been left so largely in ignorance of the nature of the heavenly life probably is that such a revelation could not be conveyed to our mortal minds. How could we visualize a life that is far beyond anything we ever have experienced? To return to the analogy of the prenatal life compared with the postnatal life, mentioned in the first article of this series: Even if he could think, could the unborn child conceive of how his present life is only a preparation for a future life?

And just as the unborn child could think only in terms of the restricted life in the womb, so we are accustomed to think only in terms of mortality. In our very consciousness, or ability to think, we are corruptible tissue. When those cells get too tired, we fall asleep; that is, we lose consciousness. No wonder we can't imagine a life in which we shall be freed from the limitations of mortal flesh, when our very machinery for imagining *is* mortal flesh!

But lack of a clear and detailed revelation of the heavenly life is no reason for us to doubt God's justice or goodness. Suppose a friend I love and trust moves to a distant city I never have visited, buys a home (which I of course never have seen), and writes me to come and visit him. Do I reply with a request that he send me a map of his city and his neighborhood, a blueprint of his home, a photograph of the guest room which would be mine, and a detailed menu of every meal he proposes to serve me?

Of course I do not reply with such demands! Knowing my friend to be not only hospitable, but also considerate and generous, I am satisfied to leave the details of my accommodations in his hands. Anyhow, the main purpose of my visit is to enjoy the company of my friend, not to enjoy the accommodations.

So, while we have no actual description of the heavenly life, we do know we shall be with God, who loves us. "In my father's house are many rooms," said our Lord; "if it were not so, would I have told you that I go to prepare a place for you? And when I go to prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (St. John 14. 2-3, RSV).

And we are entitled to infer certain facts about the heavenly life. For instance, primarily that life will consist in personal communion and fellowship with God, in and through Jesus Christ. Only God ultimately can satisfy our social instinct. We are created not only by Him but for Him. Whether man knows it or not, it is God whom his nature really craves. No other being or thing ever has or ever will finally satisfy man's deepest longings.

All heavenly joys will be based upon

(Continued on page 17)

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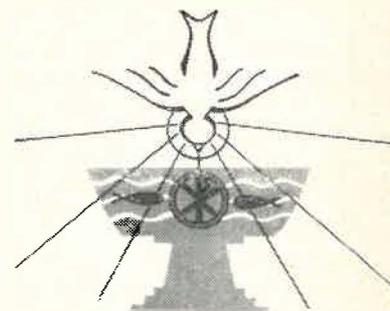
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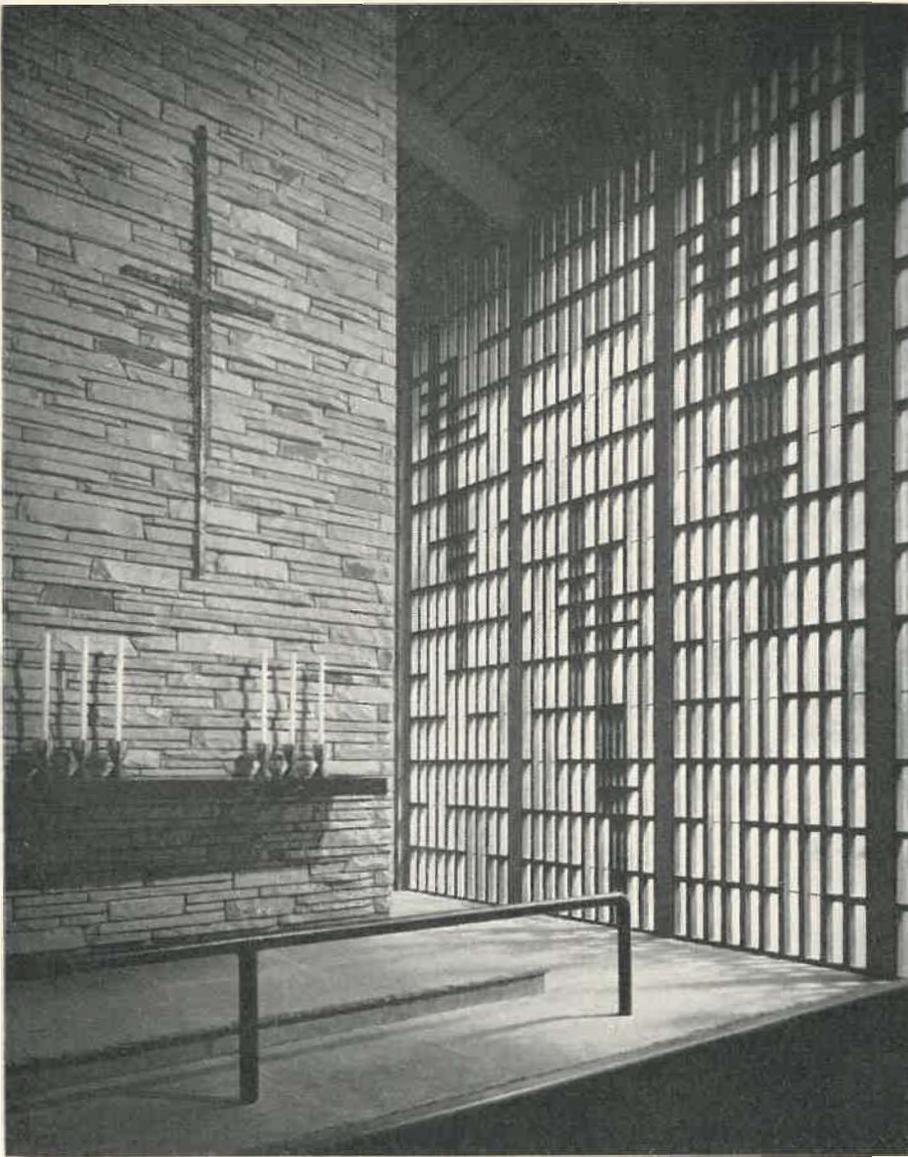
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The Cleveland Museum of Art, Cleveland; Charles J. Connick Associates, Boston; Louis F. Glasier, New York; Metropolitan Museum of Art, New York; Morehouse-Gorham Co., New York; Museum of Modern Art, New York; Washington Cathedral, Washington, D. C.

Among the 207 items listed in the catalogue as on display were works of Jean Charlot, Georges Rouault, Jacques Lipschitz, Charles Umlauf, Marcel Breuer, Eric Gill, Henri Matisse.

Of special interest to Churchmen was a first printing of *The Book of Common Prayer*, commissioned by the Church as the standard printing in 1927. A me-

The Cover: CRUCIFIX AND ST. FRANCIS, bronzes, by Frances Rich.

DANFORTH CHAPEL, Fort Collins, Colo., model and photographs; James Hunter, architect [left].

PIETA, stoneware, by Charles Umlauf [below].

Next Page

VIRGIN AND CHILD, brown terra cotta, by Henry Rox [upper left].

ADORATION, TRAVAIL, CRUCIFIXION, INCARNATION, enamel pyx, by Kenneth F. Bates. Gift of the Cleveland Art Association, lent by the Cleveland Museum of Art [upper right].

ST. GEORGE AND THE DRAGON, stained glass panel designed for the Art Building, Mount Holyoke College; by Dr. Charles Connick [lower left].

MOSES, red terra cotta; by Egon Weiner [center].

THE VIRGIN INTERCEDING, mosaic; by Louisa Jenkins [lower right].

Liturgical Art in Denver

By RUTH MARGARET OGLE

The people of Denver during the Lenten season have had the opportunity to see a unique exhibit of contemporary religious and liturgical arts. Designed to demonstrate the influences, skills, and potentialities of present-day designers and craftsmen in the service of the Church, the exhibit was arranged by the Denver Art Museum, working through an advisory committee. Brought together and displayed in the Museum's Schleier Gallery were liturgical art objects from the following fields: architecture, sculpture and painting, metal work, vestments and textiles, mosaics, stained glass, ceramics, and typography.

According to the director of the Museum, Dr. Otto Bach, the exhibit re-

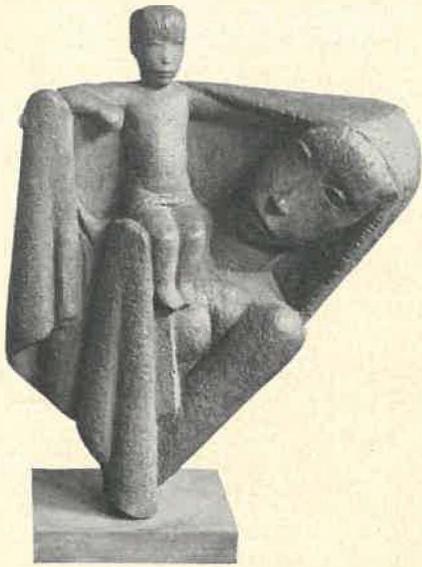
vealed a tremendous interest among contemporary architects and artists in designing for the Church and at the same time showed that modern designers are capable of fine craftsmanship when their services are sought and used by the Church.

Interest and attendance have run high. Museum officials estimated that by the end of the exhibit some 11,000 of Denver's 400,000 population would have seen the display.

The Denver exhibit is unique in that no other museum has attempted to assemble a display of such magnitude. Among those exhibitors represented were: Associated American Artists Galleries, New York; Carnegie Institute;



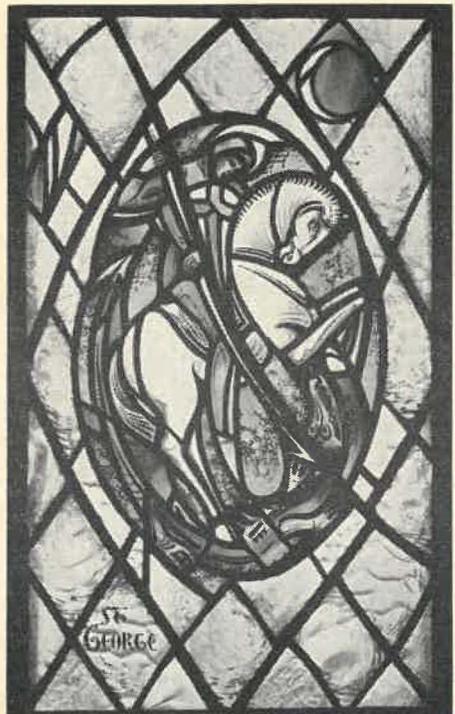
The Living Church



morial chalice sent from England was lent to the exhibition by the National Cathedral in Washington. Local churches were also represented: St. Mark's, frontal and super-frontal of red silk damask; the Church of the Ascension, a ciborium; St. Luke's Hospital Chapel, sterling silver altar furnishings. Bishop Minnis lent an ebony crucifix presented to him by the diocesan clergy at his consecration.

Serving on the Advisory Committee of 13, who arranged for the exhibit, were the following Churchmen: Mrs. Karl Arndt, chairman; Mr. and Mrs. Henry Baume; Mrs. Winfred Douglas; the Rev. Frs. James Harkins and Alexander Lukens; Mrs. Ed Ogle; Arthur Fisher; Casper Hegner; James Sudler. In commenting on the exhibit in the catalogue's prologue, Mrs. Arndt states: "While the accomplishments of the past

can be examined and evaluated in the light of historic and aesthetic movements which produced them, the works of the present must still be seen as the developing response of Churchmen and artists to the opportunities of their own century. The present exhibit is offered as an indication, or an exploration of this development, rather than a presentation of ultimate judgments about the art of the period."



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BOOKS

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Dual Discovery

THE 18th-century Anglican deacon, William Law, who, on the death of Queen Anne, refused to swear allegiance to the Hanoverian prince who became George I, and so aligned himself with the nonjurors, wrote in 1728 his well-known work, *A Serious Call to a Devout and Holy Life*.

Law's *Serious Call*, which has since become a devotional classic, has been reprinted many times in the course of over two centuries. It has never, however, evoked quite the reaction that it did recently when a men's prayer group selected it for their textbook, stuck with it (despite its somewhat archaic English) to the end, and were rewarded by the discovery not only that this 18th-century author "seemed to speak directly to them," but that they had quite unconsciously produced an abridgment of Law for the modern reader.

The work of this group is now available under the title, *A Serious Call to a Devout and Holy Life* by William

crated Bishop of Oxford, in succession to the late Dr. Kirk.)

In Brief

GREEK ORTHODOX YEAR BOOK 1955. Distributed by Greek Archdiocese, 10 E. 79th St., New York 21, N. Y. Pp. 144. Paper, 50 cents.

A combination year book and armed forces guide, with historical sketch, summary of faith and practice, morning and evening prayers, list of clergy in America, etc., and parallel Greek and English text of the Liturgy, it seems to be the cheapest pocket edition of the Liturgy available.

Earliest Greek Orthodox community in America was founded in New Orleans, La., 1864.

THE MIND OF PIUS XII. Edited by Robert C. Pollock. Crown Publishers. Pp. xix, 234. \$3.50.

Pronouncements of the present Pope on a number of topics, religious and secular — democracy, international community, peace, science, medicine, psychotherapy, modern woman, etc., including one on "St. Gabriel Archangel, Patron of Telecommunications."

Books Received

A COMPANION TO THE STUDY OF ST. AUGUSTINE. Edited by Roy W. Battenhouse. Pp. xiii, 425. \$5.50.

CHRISTIAN THEOLOGY: AN ECUMENICAL APPROACH. By Walter Marshall Horton. Harpers. Pp. xii, 304. \$3.75.

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY. By William Hordern. Macmillan. Pp. viii, 222. \$3.50.

HOW TO BE AN EFFECTIVE CHURCH WOMAN. By Carolyn P. Blackwood. With an introduction by Andrew W. Blackwood. Westminster Press. Pp. 189. \$2.50.

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS. By John Charles Wynn. Westminster Press. Pp. 144. \$2.50.

THE PSYCHIATRIST AND THE DYING PATIENT. By K. R. Eissler, M.D. International Universities Press, 227 W. 13th St., New York 11, N. Y. Pp. xiii, 338. \$5.

IN SEARCH OF SERENITY. By R. V. C. Bodley. Little, Brown. Pp. xiii, 176. \$3.

HYMNS AND THE FAITH. By Erik Routley. London: John Murray. Pp. xii, 311. 21/- (about \$3).

ON WINGS OF THE WORLD. By Roland Hall Sharp. Little, Brown. Pp. xii, 297. \$4.50.

THE WINGED LIFE. A Portrait of Antoine de Saint-Exupéry, Poet and Airman. By Richard Rumbold and Lady Margaret Stewart. David McKay. Pp. 224. \$3.50.

THE APOSTOLIC MINISTRY. By Raymond Raynes. C. R. Mirfield Publications, 6 Poplar Avenue, Wakefield, Eng. Pp. 20. Paper, 1/6 (about 20 cents).

FIRE ON A DRUMHEAD. A Year of Sermons for Girls and Boys. By Carl S. Weist, Harpers. Pp. 155. \$2. [Author is pastor of Congregational Christian Churches of Lowell, Maine.]

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE, BY WILLIAM LAW. Edited and abridged for the modern reader by John W. Weister and Others. With a foreword by D. Elton Trueblood. Westminster Press. Pp. 158. \$2.50.

Law, edited and arranged for the modern reader by John W. Meister and Others.

THE Thirty-Nine Articles of Religion are an important formulation of theological opinion which, like any such document, can be properly understood only against the historical background. Perhaps the standard authority for such an understanding has for the last 35 years been E. J. Bicknell's *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, which this editor read to his edification and enjoyment a number of years ago.

Those who have found this volume useful — and a testimony to its wide

A THEOLOGICAL INTRODUCTION TO THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By E. J. Bicknell. Third Edition revised by H. J. Carpenter. Longmans. Pp. xvii, 463. \$3.75.

use is the fact that it saw two editions and 14 impressions from its original publication in 1919 to 1953 — will be glad to know that it is now available in a third edition, as of January 1955, "revised on conservative lines" by H. J. Carpenter.

(Dr. Carpenter was recently conse-

Certainties

(Continued from page 11)

our enjoyment of God. But those joys will not be restricted to that enjoyment in itself. We assume the redeemed will recognize each other, and will enjoy a social life. The social life of the redeemed in heaven will not be inhibited by the infirmities of mortal flesh, and of course it will not be marred by jealousy, envy, or pride.

The Prayer Book (page 334) speaks of the faithful departed as those "who do now rest from their labors. . . ." The heavenly life will be a blessed rest for the redeemed. They will rest from their long struggle against sin. After the sorrows and disappointments of earth, theirs will be the rest of constant joy; after pain and frustration, the rest of peace and fulfillment; after worry and anxiety, the rest of eternal serenity.

But will they rest forever? That doesn't seem to us to be a particularly desirable fate. On earth we find our deepest and highest satisfaction in creative work and meaningful service. We do not crave an eternity of uneventful idleness.

But the heavenly life will not be idleness. While resting from their earthly labors, the redeemed will "go from strength to strength in the life of perfect service." In the heavenly life there will be work to do. Can we not, for instance, conceive of artists experimenting with startlingly new forms of art, or scientists finding vast new worlds of science to explore? As on earth we find that problems often challenge us to do our best, and that the element of uncertainty in life stimulates our interest, so we may believe that the heavenly life will be unpredictable enough to be interesting. Though it no longer will be possible for them to fail, or be grieved, or hurt, or disappointed, the redeemed still will have use for the qualities of patience and perseverance. We may believe that the heavenly life will be colorful, suspenseful, and exciting.

In the establishment of the new heaven and new earth all human creatures will have their place. The beatific vision will be granted to those to whom it would be welcome and who are prepared for it. In the new heaven there surely will be a unique place for members of the Church, the mystical Body of Christ.

Even the wicked will be unable to do otherwise than minister to the divine purpose; perhaps they also will share, according to their reduced capacity, in the benefits of the divine goodness. In the transfigured creation of the future, every creature will be in whatever condition or place he is best suited for. The will of God will prevail in all creation, and none will be able fairly to dispute the justice, or successfully to challenge the righteousness, of His invincible rule.

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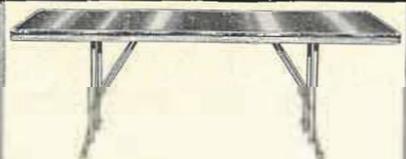
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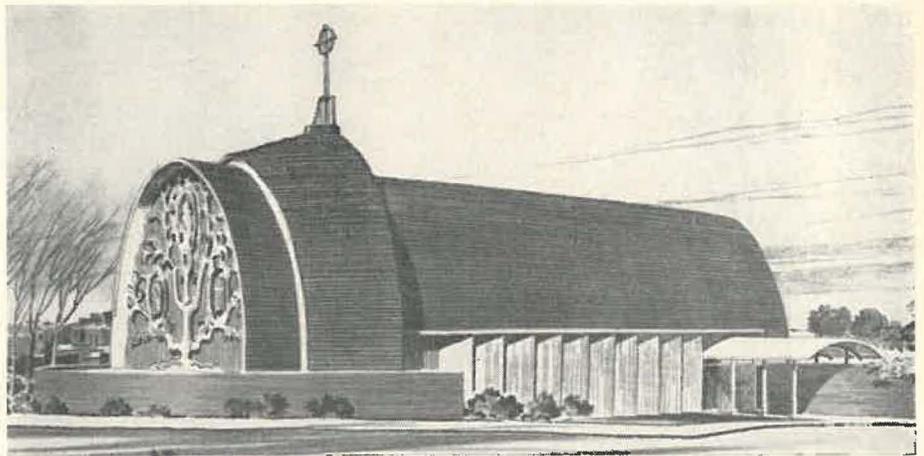
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OLYMPIA
Contemporary Mode

Ground was broken recently for the new St. Elizabeth's Church, Burién, Wash. Plans for the church were recently awarded national recognition in the field of church architecture. Of free design, it will employ the traditional basilica pattern in a contemporary mode. The exterior of the apse, facing the street, will have a large Tree of Jesse, showing the place of St. Elizabeth in the preparation for the coming of Christ.

Begun as a parochial mission of St. John's Church, Seattle, St. Elizabeth's was organized as a separate congregation in 1944. It has been self-supporting for three years. At present services are held in a small chapel a half mile west of the new site. The new building, which will hold 400 people, will be the 19th church constructed in the diocese of Olympia since the war.

MAINE
On time

A lobster dinner on the installment plan — no down payment, no carrying charges, no co-signers, no interest charges — was scheduled by the Church of the Good Shepherd, Rangeley, for April 2d.

The church mailed to each of its parishioners little boxes in which to deposit 25 cents for each member of the family. It was estimated that in six weeks the lobsters would be paid off.

NORTH TEXAS
First Parochial Mission

The first parochial mission in the district of North Texas has been started by St. Paul's Church-on-the-Plains, Lubbock, Tex. Ground for the new mission, which has not yet been named, was bro-

ken November 14, 1954 by Bishop Quarterman of North Texas, and the first service was held February 20th. The Episcopal Church Foundation loaned the parish some of the money for the church building.

CANAL ZONE
Gift Horse

A contribution of \$131.66 by St. James' Church, Mesilla Park, N. M., has purchased a horse and saddle for the vicar on remote Corn Island in the Caribbean.

Bishop Gooden of the Panama Canal Zone wrote to the National Council, outlining the need:

"For getting around Corn Island we need a sturdy, middle-aged horse or mule of reliable disposition for the vicar to use. It is the best kind of transportation and will cost about \$60. We shall need about \$20 a year for food, besides what the animal can forage for himself. We will also need a saddle, which will cost about \$35. The food and saddle may be considered the equivalent of the gas and seat covers for an automobile, if we had one."

ALASKA
Fire Loss

The rectory of St. Timothy's mission, Tanacross, burned to the ground March 16th. The two-story log structure, built in 1937, was completely destroyed. The fire, believed to have been started by a weed-burner being used to thaw a frozen pipe in the basement, began upstairs and was not noticed until it had passed the point of control. The Rev. Robert B. Greene, priest-in-charge, lost everything except the clothing he was wearing. Villagers, assisting in fighting the fire, managed to prevent it from spreading to the church by dampening down that building with snow. The loss is estimated at \$15,000.

INTERNATIONAL

POLYNESIA

Year of Prayer

The diocese of Polynesia will make 1955 a year of prayer for the conversion of the Fijis' Indian population, Bishop L. S. Kempthorne has announced.

He said the diocese is planning a considerable increase in staff in order to conduct an evangelistic campaign in 1956.

CANADA

New Bishop of Kootenay

The Very Rev. Philip Rodger Beatie, dean and rector of Christ Church Cathedral, Victoria, British Columbia, was on March 16th elected Bishop of Kootenay in the same province. Elected from nine nominees, he is 43 and has 18 years experience in the ministry.

A native of Barrie, Ontario, one of a family of nine, he attended University College and Wycliffe College, Toronto, graduating from the latter in 1936. To help pay for his tuition he worked as a garage attendant, teacher, fire-fighter, lay missionary. After his ordination he became general secretary of the Student Christian Movement in Canada. He was rector of the Church of the Epiphany, Sudbury, Ontario, then chaplain in the Royal Canadian Air Force, and after the War became rector of St. George's,

St. Catharines, Ontario. In July, 1952, he succeeded Dr. George R. Calvert as dean and rector of Christ Church Cathedral, Victoria, when Dr. Calvert became Bishop of Calgary.

The last Bishop of Kootenay, the Rt. Rev. Frederick Patrick Clark, died last December [L. C., January 2d].

ENGLAND

Negotiations

The British Council of Christians and Jews is negotiating to eliminate "misunderstandings" with English Roman Catholic leaders in the hope that they would rejoin the organization.

Late last year it was learned that Bernard Cardinal Griffin, Archbishop of Westminster, had resigned as one of the Council's joint presidents and that other Roman Catholics also had left the agency.

Press reports stated that the Vatican had issued instructions affecting their participation in the Council.

Announcement of the negotiations was made by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at a meeting over which he presided. Dr. Fisher is a co-president of the Council.

At the session, the Council provisionally elected Cardinal Griffin an honorary president, Lord Perth an honorary treasurer, and nine other former Roman Catholic members to the board.

The action was taken with the understanding that the elections would become effective only if the Roman Catholic leaders resumed their Council membership during the year.

Explaining the background of the withdrawal, Dr. Fisher said the Roman Catholics did not fail "to appreciate and approve the aims and objects" of the Council.

"But," he said, "the Vatican was not satisfied with some of the ways and means adopted by the Council in pursuit of those aims. Because of that dissatisfaction, the resignations took place. . . ."

"However," he continued, "against the wishes of the Council and of the Roman Catholic authorities of this country, the fact of the resignations became known and it was stated in a Roman Catholic paper that dissatisfaction was felt on the Roman Catholic side because it was supposed that the operations of the Council involved 'the danger of indifferentism.'"

"I understand that by 'indifferentism' is meant a belief that one religion is as good as another, a belief which if you think it out is rejected by the very existence of this Council."

He added that in the current discussions the Council hoped to remove any misunderstanding about its methods and "to take any reasonable steps to avoid any recurrence of it." [RNS]

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DEATHS

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

Francis W. Ambler, Priest

The Rev. Francis W. Ambler, D.D., rector emeritus of St. Paul's Church, Summerville, S. C., died in Summerville on March 18th. He was 87 years old.

Ordained in 1900, Dr. Ambler was rector of churches in Cartersville and Dalton, Ga., from 1899-1903, rector of Grace Parish, Birmingham, Ala., 1903-1908, and of St. Paul's, Summerville, from 1908 until his retirement in 1940.

Dr. Ambler served for several years as Trustee of the University of the South. He was president of the standing committee of the diocese of South Carolina and also chairman of the examining chaplains for many years.

Dr. Ambler is survived by his wife, Mary Atha Wilmerding Ambler, and by two daughters, Mrs. Creighton Mitchell and Mrs. Mayrant Simons, both of Summerville.

Stanley Brown-Serman, Priest

The Rev. Stanley Brown-Serman, S.T.D., D.D., former dean of the Virginia Theological Seminary, died on March 11th at his home at Islip, N. Y. He had been ill for a long time.

Dr. Brown-Serman became professor of New Testament Language and Literature at the Seminary in 1932 and held this post until his retirement in 1952. For the last two of his years at Virginia Seminary he was dean. After retirement his services were enlisted by the Overseas Department of the National Council as special representative to the Theological Seminary at Porto Alegre, Brazil, for a brief period. Upon returning from Brazil he retired to the home of his sister, Mrs. A. W. E. Carrington, in Islip, Long Island, where he spent time in liturgical studies, which he had long taught at Alexandria. He was during this period a lecturer in liturgics at the General Theological Seminary until ill health forced him to give up that work.

Dr. Brown-Serman was born in Scarborough, Yorkshire, England, in 1883, the son of the Rev. William Brown-Serman and Elizabeth Walker Brown-Serman. During his youth the family moved to America, where his father was rector in Marquette, Mich. He received the degrees of Bachelor and Master of Arts at Columbia University, and that of Bachelor of Divinity at the General Theological Seminary in 1908. After ordination in 1908, he became a fellow at the General Seminary, and later was resident at Keble College, Oxford, where he participated in the famous seminar on the Synoptic Problem under the leadership of William Sanday.

While in England he was curate of

All Saints' Church, Brill, Buckinghamshire. Upon returning to the U.S., he was rector of Zion Church, Dobbs Ferry, N. Y., 1915 to 1923, and of Grace Church, Nyack, N. Y., 1923 to 1932. He was warden and instructor in New Testament at the New York Training School for Deaconesses, 1924 to 1932.

In 1915 he was married to Marion Montagu Clarke, who died in the summer of 1945. His son, Arthur, was killed during Marine Air Corps maneuvers in World War II. A daughter, Marion, is the wife of the Rev. Stephen C. Walke, of Raleigh, N. C., and another, Elizabeth, is the wife of Dr. Colin MacRae of Alexandria.

Dr. Brown-Serman was the author, with H. A. Pritchard, of a book entitled *What Did Jesus Think?* and of numerous articles. He was honored by the Virginia Seminary with the degree of Doctor of Divinity and by the General Seminary with the Doctor of Sacred Theology.

John M. B. Banister Gill, Priest

The Rev. John Monro Banister Gill died in Petersburg, Va., on February 26th. He was 77.

He was born in Petersburg, September 16, 1878. He received his education from public schools, Washington and Lee College, and the Virginia Seminary from which he received the degree of Bachelor of Divinity. He was ordained deacon in 1906 and priest in 1907 by Bishop A. M. Randolph.

The Rev. Mr. Gill's first charge was at All Saints' Church in Portsmouth, Va. In 1909 he went as a missionary to Nanking, China, where he served for 15 years. In 1924 he was appointed general secretary of the field department of the National Council. From 1925 to 1937 he served as rector of St. Paul's Church, Petersburg. His next charge was in the Missionary District of Eastern Oregon, where he served as vicar of St. Luke's Church, Lakeview, executive secretary, and diocesan missionary. His last charge until the time of his retirement in June, 1954, was at St. John's Church, Chester, in the diocese of Southern Virginia.

In 1913, the Rev. Mr. Gill was decorated by the Chinese Government with the Order of Chia Ho. He is the author of *My Father's Business*.

Frank H. Denman

Frank H. Denman, for over 50 years a vestryman of St. John's Church, Petaluma, Calif., and former treasurer of the diocese of Sacramento, died at his home on February 8th at the age of 98.

Mr. Denman was at the time of his

death the oldest alumnus of the University of California. After graduation from the University he worked for a time on his father's ranch near Petaluma and in 1884 was elected county surveyor. He later became president of the Petaluma Savings Bank, which he helped to establish. He was treasurer of the diocese of Sacramento for 15 years and was a deputy to several General Conventions.

He is survived by a sister, Mrs. J. E. Allen of Petaluma and by two nephews, and two nieces.

Catheryn Davis

Three bishops took part in the funeral service at St. Paul's Cathedral for Catheryn E. Davis, 76, who served under the first three bishops of the diocese during the 42 years she was secretary of the diocese of Los Angeles.

Mrs. Davis died March 14th of coronary thrombosis, at the Hospital of the Good Samaritan, Los Angeles, one of the diocesan institutions she helped to organize.

Diocesan secretary from 1909 to 1951, Mrs. Davis served under Bishop Johnson, Bishop Stevens, and Bishop Bloy. Credited by her superiors with unusual talent in the field of finance, she played an important part in the building programs of many Church landmarks throughout the diocese.

She served as secretary-treasurer of the Episcopal Home for the Aged, Alhambra, for many years and was active in the development of other diocesan social institutions, including the Church Home for Children and Neighborhood

Settlement of Los Angeles, and the Episcopal City Mission Society.

Funeral services were conducted on March 17th at St. Paul's Cathedral by Bishop Bloy. Also taking part in the service were Bishop Donald James Campbell, suffragan; Bishop Robert Burton Gooden, retired suffragan of the diocese, and the Very Rev. David deL. Seevil, dean of the Cathedral.

Pallbearers were the Rev. Canon Edwin Moss, the Rev. Canon Richard Lief, the Rev. Canon Robert MacL. Key, the Rev. Robert L. Bonhall, the Rev. Edward McNair and the Rev. Gilbert Parker Prince.

Serving as honorary pallbearers were two laymen long active in diocesan work, Colin M. Gair and William Armfield Holt, both of Los Angeles.

A native of Massachusetts, Mrs. Davis leaves three nieces: Mrs. Crawford O. Smith, Lexington, Mass.; Mrs. Randall G. Alexander, Arlington, Mass., and Mrs. Evelyn Bancroft Moore, Oakland, Calif.

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Save the Children Federation

Previously acknowledged	\$927.75
H. R. W.	10.00
	<hr/> \$937.75

The Korean Church

Previously acknowledged	\$132.00
C. A. Sauter	10.00
	<hr/> \$142.00

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Anonymous, New York	1,000.00
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	<hr/> \$1,645.25

ACU CYCLE OF PRAYER

April

3. St. George's, Englewood, Col.; St. Ann's, Clare, Mich.
4. Church of the Good Shepherd, Kansas City, Mo.
5. St. Andrew's, Buffalo, N. Y.; St. Simon's, Brooklyn, N. Y.; Trinity Church, Peru, Ind.; St. George's, Schenectady, N. Y.; Grace Church, Hartford, Conn.; Church of Our Saviour, Sherburne Centre, Vt.; Calvary Church, Seaside, Ore.; St. Ambrose's, Antigo, Wis.; St. George's, Utica, N. Y.; Church of the Incarnation, Jersey City, N. J.; Church of the Good Shepherd, Columbia, S. C.
6. St. Paul's, Dowagiac, Mich.
7. St. Paul's, Portland, Me.; St. Luke's, Katoanah, N. Y.; St. Matthew's, Gold Beach, Ore.
8. Convent of St. Helena, Newburg, N. J.
9. St. Andrew's, Birmingham, Ala.

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

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POSITIONS OFFERED

WANTED — Young Assistant for suburban New York parish of middle churchmanship. Give references when replying. Salary — \$3,000, apartment, use of car and upkeep allowance. Reply to: Rev. Orrin F. Judd, 163 Cooper Avenue, Upper Montclair, N. J.

WANTED, CATHOLIC PRIEST to supply Florida Mission, June, July, September. Light duty. Near beach. Offered, furnished rectory, utilities, \$50 a month. Write: Rev. Frank Brunton, P.O. Box 132, Jensen Beach, Florida.

POSITIONS WANTED

ORGANIST, CHOIRMASTER, Director of drama, B. Mus., 30, single. Seeking full time position in Episcopal parish. Available in August. Recently returned from study in France under Andre Marchal. Experienced with Adult, youth, children's and boys' choirs. Excellent references available. Reply Box M-186, The Living Church, Milwaukee 2, Wis.

PRIEST, single, 46 years old, Prayer Book Churchman seeks post as curate in parish. Reply Box W-184, The Living Church, Milwaukee 2, Wis.

PRIEST, Tolerant churchman. Experienced and trained counselor. Believes in communicant and prospective member visitation. Can accept immediate call. Reply Box P-188, The Living Church, Milwaukee 2, Wis.

PRIEST, 43, single, Prayer Book Churchman, good preacher, faithful pastor, desires parish of mission. Reply Box W-189, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. James G. Birney, assistant of St. Alban's Church, Washington, will on June 1st become rector of St. Luke's Church, Seaford, Del.

The Rev. Mr. Birney, who served with the Marines in the Pacific during World War II, is secretary treasurer of the Society for the Promotion of the Overseas Mission of the Church.

The Rev. Harold A. Durando, formerly rector of St. Paul's Church, Roosevelt, N. Y., will on July 1st become vicar of the new Trinity Mission at Lake Arrowhead, Calif.

The Rev. Joseph R. Horn, formerly rector of St. Paul's Church, Selma, Ala., is now rector of St. John's Church, Florence, S. C.

The Rev. Joseph Jardine, formerly rector of Ascension Church, Lafayette, La., is now rector of Christ Church, Douglas, Wyo.

The Rev. Robert H. Larkin, formerly vicar of St. Anselm's Mission, Garden Grove, Calif., is now in charge of the Church of the Good Shepherd, Los Angeles.

Canon Horace E. Perret-Gentil, Th.D., formerly rector of the Church of St. John the Evangelist, New Brunswick, N. J., is now rector of St. James' Church, Atlantic City, N. J. Address: 105 S. North Carolina Ave.

Philip W. Schuyler, who is in his senior year at the Church Divinity School of the Pacific, Berkeley, Calif., will after his ordination be curate of the Church of the Messiah, Santa Ana, Calif.

The Rev. Roland Thorwaldson, formerly curate of St. Augustine's Church, Santa Monica, Calif., will on April 15th become rector of All Saints' Church, Highland Park, Los Angeles.

The Rev. John Waddicor, formerly rector of St. Paul's Church, Endicott, N. Y., is now rector of Christ Church, Hyde Park, Mass.

The Rev. Eugene J. West, formerly rector of Grace Church, Morganton, N. C., is now rector of St. Paul's Church, Summerville, S. C.

Changes of Address

Bishop Gilbert, Retired Bishop of New York, who has been addressed at the Hotel Grosvenor, New York, may again be addressed in Charlemon, Mass.

Bishop Hallock of Milwaukee has changed his family's residence from E. Marion St., Shorewood, Milwaukee, to 3054 N. Hackett Ave., Milwaukee 11. His office address remains: 804 East Juneau Ave., Milwaukee 2.

The Rev. Charles L. Parker, of St. James' Church, Poquetanuck, Conn., formerly addressed: RFD 6, Norwich, Conn., is now on a delivery

route known as Gales Ferry, route 1, Conn., because of rerouting by the post office. He may be addressed: Box 129, Norwich, Conn.

The Rev. Francis W. Tyndall, of St. Mary's Church, Irving, Tex., should be addressed at Box 765, Irving.

Ordinations

Priests

British Columbia—By Bishop Sexton, Archbishop of British Columbia: The Rev. Richard Davenport, on March 2d, at St. Barnabas' Church, Victoria, B. C.; to be assistant priest of the Comox district; address: Royston, B. C.

Michigan—By Bishop Crowley, Suffragan: The Rev. E. Howard McClintock, assistant of St. Paul's Cathedral, Detroit, on January 25th; presenter, Canon Robert Bohaker; preacher, the Very Rev. J. J. Weaver; the ordinand, a former Presbyterian minister, served the Community Church of Beirut in Lebanon for a time.

New Hampshire—By Bishop Hall: The Rev. Donald H. Lyons, on January 16th, at St. Paul's Cathedral, Boston, where he will be assistant; presenter, the Rev. David Works; preacher, Canon C. E. Raven; address: 49 Emmeline Ave., Waltham, Mass.

Texas—By Bishop Quin: The Rev. William Ralph Woods, on March 11th, at the Church of the Redeemer, Houston, where he will be curate; presenter, the Rev. T. R. Harris; preacher, the Rev. H. V. Little.

Virgin Islands—By Bishop Swift: The Rev. Roger William Smith, on December 21st, at All Saints' Church, Charlotte Amalie, St. Thomas, V. I., where he is curate; presenter, the Rev. E. L. Malone, Jr.; preacher, the Rev. Sidney Lanier.

Deacons

Minnesota—By Bishop Keeler: Thomas T. Steensland, on March 11th, at Christ Church, Austin, Minn.; presenter, the Rev. T. J. Williams; preacher, the Rev. G. F. Lewis.

Marriages

The Rev. Alwin Reiners, Jr., deacon in charge of St. George's-in-the-Arctic, Kotzebue, Alaska, and Miss Joanne McElman of Boston were married in Calvary Church, New York, on February 5th. The Rev. Mr. Reiners was ordained to the priesthood on February 25th.

Diocesan Positions

The Rev. F. W. Tyndall, of St. Mary's Church, Irving, Tex., is now also head of the department of promotion for the diocese of Dallas.

Laymen

Miss Frances Ellis will begin work as educational advisor for the Cathedral Church of St. John in Wilmington, Del., in May. Miss Ellis has been educational secretary in the diocese of Atlanta, working at the cathedral in Atlanta, Ga.; she is widely known for her educational workshops, camp work, and her role in parish life conferences.

Stained Glass

(Continued from page 10)

and [then] we beheld his glory."

Later ages have filled in the rugged outline of the early Church with the glorious colors of a civilization professing faith in Christ. Hospitals, schools, social service, economic progress, democratic institutions, natural science, high moral standards—when the grace of God shines through these things, their gemlike glow falls into a kaleidoscopic pattern that miraculously does depict the features of the Church's living Lord. That Bad Friday has indeed become Good Friday, and Jesus is with us today in the light that shines from God through His Church.

But the architectonic majesty of Christ in His Church cannot express all of Christ. He Himself tells us where else He may be found on earth—in the poor, the bereaved, the sick, the jail-bird, the confused and distressed. In all the brightness of His glory we shall know only a stained-glass Christ until we know Him in the depths of human degradation and despair.

Where dreams have died, illusions have faded, false hopes have been abandoned, when the party is over and the bill is to be paid, there is Christ and there is redemption. The Cross is not glorious when you are on it, but to those who share His Cross comes the word: "This day shalt thou be with me in paradise."



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LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Eugene Stech, c
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

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

STAMFORD, CONN.

ST. ANDREW'S Washington Avenue
Rev. Percy Major Binnington
Sun 8, 9:30, 11; Wed, Fri 9; C 4:30-5:30 & by appt

WASHINGTON, D. C.

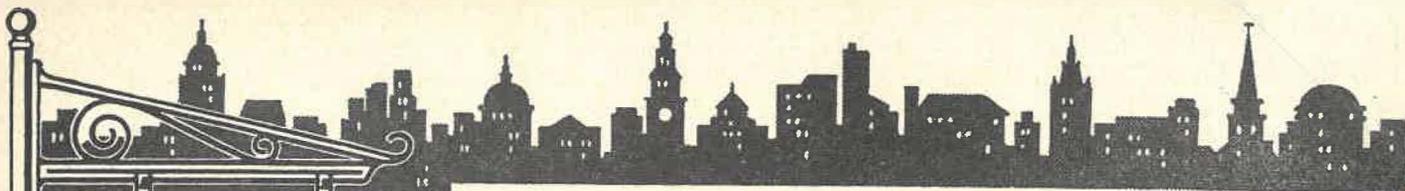
WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Savre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn, r; Rev. Frank R. Wilson,
Ass't; Rev. Raymond W. Barnes, Ass't.
Sun 8, 9:30, 11, 4 & 7:30; Daily 7:30 & noon;
Address by Rector

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

(Continued on page 23)

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(Continued from page 22)

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley; Rev. Donald C. Stuart
Sun 8, 9:30, & 11; HC Daily; C by appt

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

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

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. Clifford A. Buck
Sun 7:30, 9, 11 HC; Weekdays as announced

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
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 Street
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

PLYMOUTH, IND.

ST. THOMAS' Rev. W. C. R. Sheridan
1 Block U. S. 30 & 31 Motel Center—100 Mi.
From Chicago
Sun 8, 11 (Fam Eu) E.S.T.; 9:30 Culver Military
Academy; C Sat 4-5, 7:30-8:30, Travelers: Any
arranged time.
Easter Day: 7:30, 10:30 (Sung Eu), E.S.T.

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.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D., r; Rev. James Carey, Jr.,
Rev. Allan W. Law
Sun 8 (HC), 9 (Cho Eu), 10:15 (MP & Ser),
11 (Cho Eu & Ser), 3 (Chinese Ch S); Daily: MP
7:15, HC 7:30, EP 5; Tues HC 10, Healing Mission
10:30; C Sat 4-5 & by appt

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 10:40 MP, 11 (Sol), EP & B
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

Follow the good Lenten custom of stepping up your weekday Church attendance — and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

—DETROIT, MICH.—

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

—ST. JOSEPH, MO.—

CHRIST CHURCH Francis at 7th
Rev. William H. Hanckel
Sun HC 9, Morning Service & Ser 11; Thurs HC
Noon; HD 10:30

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30; Thurs 7:30 Devotions & Instr

—BUFFALO, N. Y.—

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip 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 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,
Thurs 10; C 7:30-8:30

—MASSENA, N. Y.—

Site of the St. Lawrence Seaway & Power Projects
ST. JOHN'S Rev. C. B. Persell, Jr., Rev. W. L. Gray
Sun 8, 9:30, 11; Thurs 10; HD 7:45

—NEW YORK, N. Y.—

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Irving S. Pollard in charge.
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs
& HD HC 8 & 12; Thurs Healing Service 12:30;
Daily: MP 8, EP 5:30

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C; Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r
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. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12:40;
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, 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
People's Fellowship.

—NEW YORK, N. Y. (Cont.)—

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

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

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

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

—TOLEDO, OHIO—

GRACE 604 Stickney Ave.
Rev. John A. Greely
Sun 8 HC, 11 MP 1 S HC

—OKLAHOMA CITY, OKLA.—

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

—BETHLEHEM, PA.—

TRINITY
Rev. M. M. Moore; S.T.D., r; Rev. P. L. Okie, Ass't.
Sun 8, 9:30, 11; Wed 10; Fri 7:30

—PHILADELPHIA, PA.—

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

—CHARLESTON, S. C.—

ST. MICHAEL'S Rev. DeWolf Perry, r
Sun 8, 9, 3 S Fam HC 9, 11:15 MP 1 S HC;
Daily HC in Lent, Tues, Fri, Sat 7:30; Mon, Wed
Fri 10; Lent Preaching 11 Thurs, also Wed 8
in city. Spiritual Counsel by appt. Good Fri 12-3
Easter Day: 7, 9, 11:15, 4

—COLUMBIA, S. C.—

GOOD SHEPHERD 1512 Blanding St.
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri
EP 5:45; C 6 & by appt

—DALLAS, TEXAS—

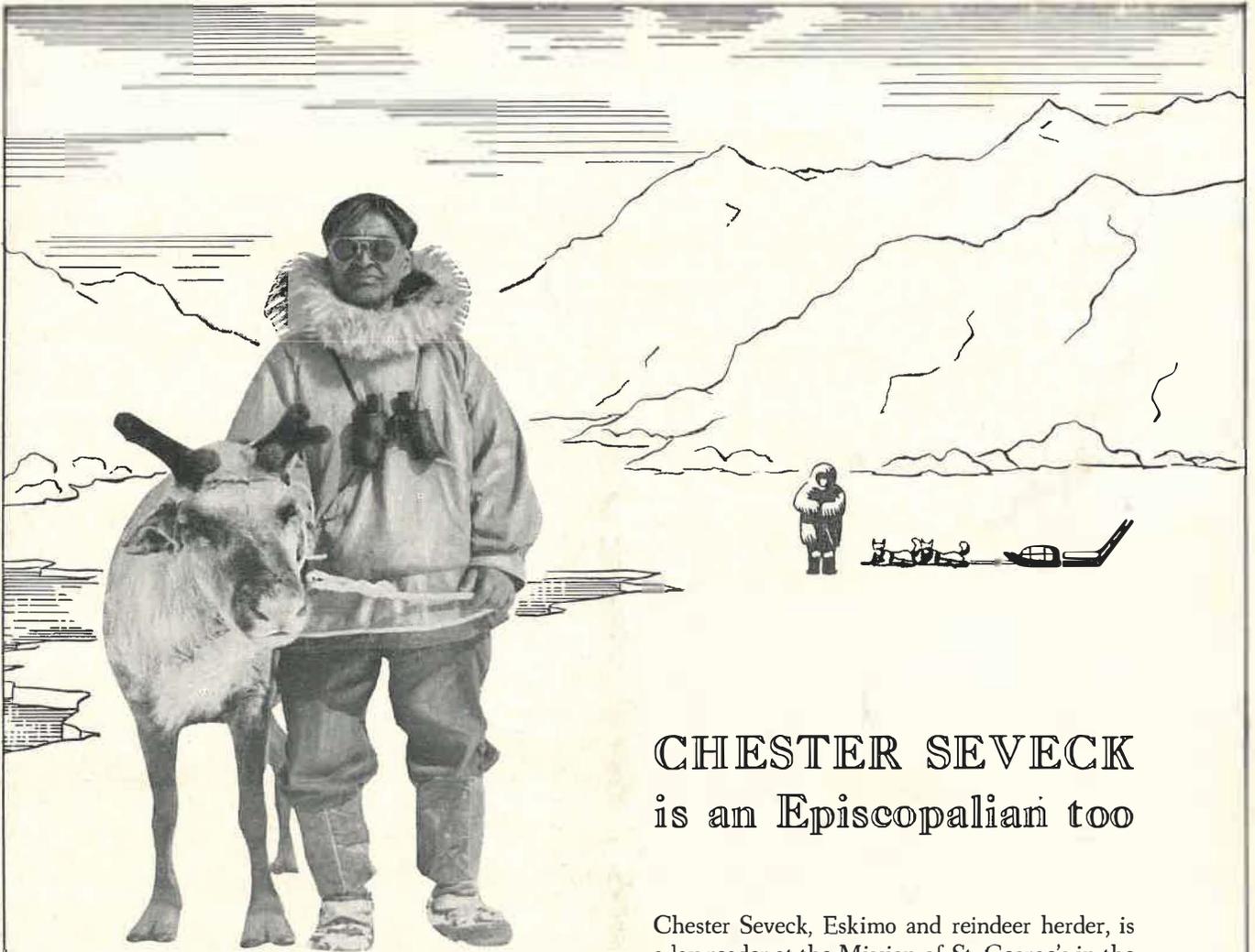
INCARNATION Rev. Edward E. Tate, r
3966 McKinney Avenue (off the Expressway)
Sun HC 7:30, Family Service 9:15, MP 11, EP 7:30;
Wed & HD 10:30

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

—PARIS, FRANCE—

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



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CHESTER SEVECK is an Episcopalian too

Chester Seveck, Eskimo and reindeer herder, is a lay reader at the Mission of St. George's in the Arctic. Polar cold and blizzards are part of his normal life and, because he has known hunger when game was scarce and whaling poor, it is with deep feeling that he asks the Lord for his daily bread.

For years Seveck was our Church's only regular spiritual leader in his village. Today he is the valued adviser to a Mission priest whose clerical garb is often a fur parka as he pushes out by dog team, on trips that often take days and are sometimes dangerous, to reach more of Seveck's people.

Millions like Chester Seveck, from northern ice to tropical jungle, could be won if our Church were able to go to them. Your contribution to the Foundation will help the Church reach them and make them fellow communicants with us.