

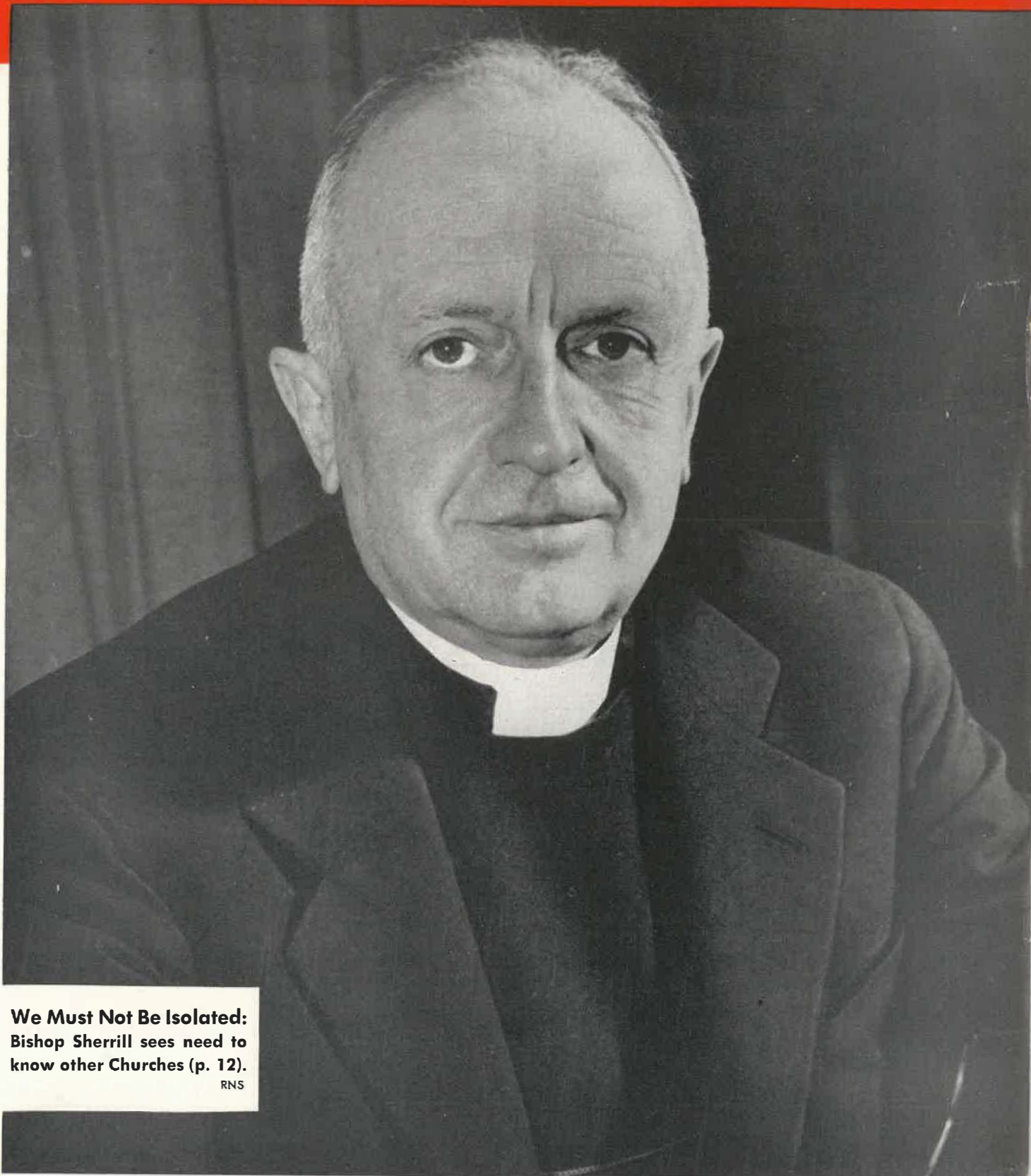
the Living CHURCH

AN ANIMAL FAIR
AT CHURCH — P. 8

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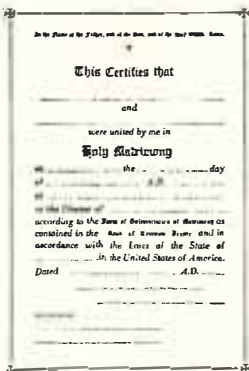
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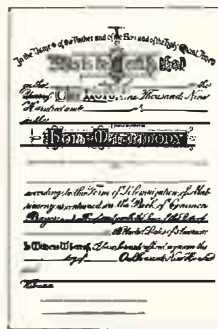
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the Living CHURCH

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

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Things To Come

May

- Sunday after Ascension.
- Colorado convention, to 17th. Long Island convention. Montana convention, election of bishop coadjutor, to 17th. Rhode Island convention. Western New York convention.
- Maine convention. Virginia convention. Western Massachusetts convention.
- Whitsunday. Olympia convention, to 21st. Social Work Conference, NCC, St. Louis, Mo., to 25th.
- Whit Monday. Christian Social Doctrine Conference for Third Province, ACU, Radnor, Pa., to 24th.
- Whit Tuesday. Harrisburg convention, to 23d. South Florida convention, election of suffragan bishop, to 24th.
- Ember Day.

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

Ten Points for Young Adult Groups

At All Saints' Church, Beverly Hills, Calif., a strong young adult group (ages: 18-35), known as The Christophers,* has been so successful, that many other parishes have asked advice on how to set up a similar program. In response to these requests, the Rev. Leonard P. Wittlinger, assistant rector, wrote down the 10 basic principles which he felt contributed to the success of The Christophers (not to be confused with the national Roman Catholic sponsored organization of the same name). While you will undoubtedly question some of the points as applied to your own local situation, I felt the points sufficiently interesting to ask permission to quote them here as a springboard in your own adults' group planning for next year. Here they are as Fr. Wittlinger presented them:

(1) *Organizing*: Don't just announce that a group for young adults is being started; rather, call together a small group by invitation only, say five or six, and let this nucleus gain a conviction about the need for such a program in the parish.

When you have a well-briefed and enthusiastic core, then make a public announcement. This cell will put you months ahead in your work, if its members have met together for four or five sessions on the why and wherefore of young adults in the Church.

(2) *Business*: Throw out the traditional business meeting. We only have one each year to elect our officers. A business meeting too often is only something devoted to getting ready to do what you should already be doing.

Instead, form an executive committee of the officers and committee chairmen. Have it meet monthly and take care of all business. The group will thank you!

(3) *Constitutions*: We don't have one and are very grateful for the fact. There's a saying that if Moses had used a constitution, the Children of Israel would still be in Egypt. . . . We have never regretted lack of a constitution, but we have very often been thankful for its absence.

(4) *Dues*: We don't collect dues. They are a negative thing. We need money for our program like anyone else, but we earn it by working together. It has a two-fold effect: the group is stronger for having done something together, and the group is larger because people aren't de-

terred from membership by the dues barrier.

(5) *Name*: We call ourselves *The Christophers*. We don't assert that this is the best name in the world, although we think that it's a fine one. But we do know that a name must have appeal. . . . We've found with a name like *The Christophers*, people say, "Tell me more!"

(6) *Program*: Our program consists of two strictly religious programs each month, one secular topic that we view as young Christians, and one night of just plain fun. Two vital parts of our monthly program, we feel, are our monthly dinner together, and the coffee hour which ends each program and occupies at least an hour. We always end the coffee hour at its peak. It's better to start people home when they would like to stay longer than to have them straggle out until no one is left.

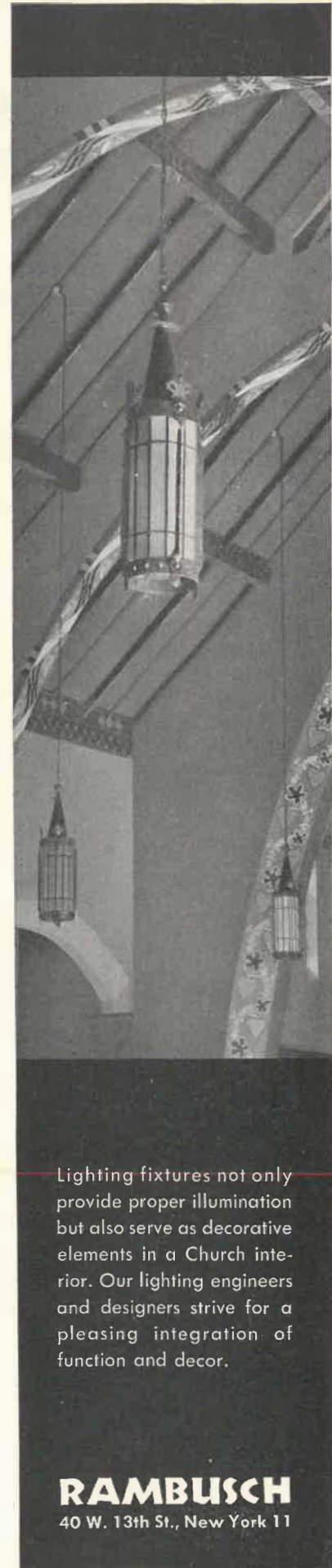
(7) *Growing*: The only way a group grows is through and by its members. Until a personal responsibility for bringing new people in becomes a part of the thinking of each member, the possibilities for membership are limited to the concept of a "nice little church." Over half of our most active members are new to our parish life since the beginning of *The Christophers*.

(8) *Literature*: Have attractive literature about the group that people will read. Ours is home-made, but it interests people. "Something to take home" makes sure the idea goes with the person. We have *Christophers* in the patio at the coffee hour each Sunday morning, greeting new young adults and handing out our literature.

(9) *Annual Week-end*: We have found after two such experiences that a week-end together in a country place is the most powerful cement of fellowship we have. Go to a camp for a 48-hour period and watch the results. This is not a retreat with study and so forth. (We do that all the time.) This is merely good fellowship together.

(10) *Cycle*: Many people in the past have been discouraged by the fact that just when a group of young adults seem to get going, it dies. Far too seldom does anyone ask why.

The usual answer is that the group has changed, but the program hasn't changed with it. We had less than five per cent married couples when we began, but now we have 30 per cent, most of which are "Christopher Marriages." Be sensitive to changes as they occur.



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RAMBUSCH
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(*L. C., Jan. 30, '55; p. 15;
L. C., Oct. 23, '55)

Need a Christian Be Afraid?

By the Rev. W. Norman Pittenger

*Professor of Christian Apologetics
General Theological Seminary, New York City*

Several years ago, at a children's service held in a New York parish, the rector asked the congregation what was the worst thing in the world. A tiny child, sitting in the front row, spoke up very promptly: "Being scared!" The rector was taken aback by the speed of the answer; but he recovered in time to ask another question, to which he got an even more incisive reply. "Does a Christian have to be scared?" And the response, "I should say not!"

"Out of the mouth of babes. . . ." That little child, quite unconsciously, had stated in two brief phrases one of the most profound truths, certified to us by the Christian gospel. Fear, both in its widest sense and in its narrower sense, fear which dogs us and defeats us, destroys our energies and saps our very life itself, is met and is destroyed in the Christian gospel; for the Christian gospel is a gospel of hope and faith because it is a gospel of love, and perfect love casts out fear and the torment which fear brings in its train.

It is now the season of the year when the whole Catholic Church turns in its corporate memory to the glorious Ascension of our Lord Jesus Christ, God-made-man, who after His victorious rising from the dead, after the vindication of His passion and death by God's mighty act on Easter Day, ascended up into heaven, as the Preface for Ascensiontide tells us, "to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory."

That men *are* afraid we cannot doubt: today above all times it is

clear that there is a fear gnawing at our very hearts. Will our cause be victorious in this ghastly world conflict? What is happening to those whom we love, at home and abroad? How will our living be affected by the struggle? Have we managed to secure another minor victory, or is there a defeat to be met in Burma, in China, somewhere else in the world? Provided we do win, will it be worthwhile? Will not the same thing happen all over again? And so it goes on and on.

In our personal lives, too, is to be found the same fear — fear for our security, fear for our relatives and friends, fear for our meeting a problem or temptation, fear that the very basis of our life is to be shattered at any moment. Which of us does not know this thing? We know it in our own experience, we catch echoes of it in the words, the acts, in the very faces of others we see. But *why* are men afraid?

In essence, the answer is this, I think. Men are afraid because they have no firm foundation for their lives beyond the immediate world in which they live, the temporary securities of their homes and offices and cities and nations. They are afraid because their innermost being is not fixed on things that cannot be shaken; in modern slang, they are afraid because their lives are *not "solid."* They are afraid because they see no meaning in life which is other than this life itself, and when that is the only meaning, then life has no meaning. Meaning is only given things from

above, from outside, from beyond; nothing can explain itself and make itself significant and worthy.

Here is the deep tragedy of our age — deeper than the war itself, deeper than the suffering and pain and horror of our contemporary strife. And here is the fact to which the glorious Ascension of our Lord Jesus Christ speaks with a revolutionary wealth of significance. I mean that quite seriously, for if the Christian gospel be true at all, its relevance is to real life as men live it. It is not a "teeny-weeny" thing which is just for those who like it; nor is such a thing as the Ascension of Christ something which happened long ago, in far-off days, now to be thought about only in pious reverie.

On the contrary, it is a flaming truth, it is the overwhelming and certain assurance that Jesus, our Lord God omnipotent, reigneth; it is the absolute confidence that in the worship and life of Christ's Church we may in heart and mind ascend with Him, and continually dwell with Him, where true solidity of life, where true security for human living, alone may be known. This is the truth of our Christian life in fellowship, vitalized by sacraments, verified in faith, and made visible in our daily conduct.

Nor is this escapism. It is not running away from this earth's troubles into some blue heaven, some empyrean where we avoid our tragic world and seek "to get away from it all." The Ascension does not mean that our Lord Jesus Christ has *left* this earth, has *gone away*. It means, as St. Augustine saw long ago, that as Christ ended

Men are afraid because their innermost being is not fixed on things that cannot be shaken; because they have not become "solid" with God's own reality.



THE ASCENSION by Jean Decker-Slater.

his limited historical manifestation in *Palestine*, He was, as it were, released from such limitations so that He might be with God, and therefore be ever with His people. For to be with God, to be in the heavenlies is to be everywhere that God is, and that is everywhere, everywhere accessible and available to men.

Hence it is that those who ascend with Christ, who reign with Him in glory, are those who are most deeply sensitive, most keenly aware, most seriously involved in the affairs of the world, but with this difference: they have had all fear taken away because they have a center and a security; they have become "solid" with God's own eternal reality, and the changes and chances of this mortal life cannot defeat them.

Emerson was wrong when he said that he could get along without the

universe. That is a blasphemous and absurd denial of the value, the reality, and the goodness (even if it be a defective goodness) of God's creation. We are in the world, we cannot be disembodied spirits; we must play our proper part in all that goes on here. But we of the Body of Christ, the Church, are a colony of heaven; we are those who believe in our Lord Jesus Christ who reigns ever at God's right hand and is the supreme Lord of all. We are then to be deeply concerned with our world, but also to be like the old colored woman, who said that she wore this world like a loose garment. There is more in life for us than meets the eye, for we have *another* citizenship, which informs this one which we have here and now with a radiance and a meaning, a dignity and a beauty, that come from God.

No event in this world, even our

pain and our striving, is without significance, if we have this certain faith. There is no longer the triviality, the futility, the frustration, which so many of our fellows feel today. It is all part of the business of life in God's world; and the love which is from God in Christ and to God in Christ will save us from despair and give us a hope and trust which will turn the sunsets of our human experience into the sunrise of God's eternal victory in Christ over mean and ugly things.

And because Christ reigns, we can have the steady confidence that in the end all shall be well. As Mother Julian, the English mystic said, "all shall be well, and all manner of thing shall be well." God reigns, in Christ; and Christ reigns, in God; and even if we see not yet all things put in subjection under Him, yet we see Jesus — Jesus, crowned in glory, and the members of His mystical Body the Church sharing in his victorious reign.

It is for us, who see Jesus, who have gone outside the camp bearing His reproach on Good Friday; who have seen Him risen from the dead and declared God's Son with power, on Easter Day; to go on to see Him seated in His glorified humanity at the right hand of God, given all power and authority, the Lord of men and nations, this Ascensiontide. And having so seen Him, to go out and by lives made radiant through His grace to bring that vision to a world which is wandering in confusion and hatred.

It is of Christian faith, grounded in historic fact, that the Lord God omnipotent reigneth; and that the kingdoms of this world, redeemed by Him, are one day, by His grace, to become in full fact the kingdom of our God and of His Christ. So we of the household of faith can say, with no fear, but bravely and gladly, Lift up your hearts — and can secure from the faithful the answering cry, We lift them up unto the Lord.

Does a Christian have to be afraid? I should say not!

Daddy, what is the Holy Ghost?" This question on the part of a five-year-old has been known to leave at least one father spluttering. The father in this case was observed as he left the Church one Sunday morning with his small son in tow, stopped outside the Church door, and with obvious relief passed his problem on to the rector.

It is perhaps a question more likely to confound parents than any other religious inquiry on the part of their children. And with good cause. The mystery of the many aspects of the personality of the Holy Ghost seems to defy a short definition, and how well every parent knows that when a child questions he wants a brief reply. The trouble is that in our own mental calisthenics over the operation of the Holy Ghost, in creation, in the Church, in individual Christian lives, we overlook the simplest and best answer. Nothing could be more direct than the words of a nine-year-old boy when asked how he would explain the Holy Ghost. "Why, the Holy Ghost is God!"

When a child is ready for a more complete interpretation the most satisfying one will depend upon his age. A boy at a stage of scientific interest may prefer an explanation in terms of energy. In the creation of the world, energy, which came from an outside source, penetrated matter and made a change in it, as when the heat of the sun acted on vegetation. The Holy Ghost is the force and power of God acting upon matter and giving it life, and the force and power of God is Love. The greatest of all love is the Love between God and Christ. This Love is the Holy Ghost, who gives life to all creation, who holds everything together, and moves all things in continuing relation to each other.

One St. Patrick's Day, when our family had shamrock-shaped cookies to spare, we gave some to a favorite little five-year-old neighbor named Mark and told him that the three leaves were for the Father, the Son, and the Holy Ghost. He said he knew God, his Father in heaven, and Jesus, who is also God, but who was the Holy Ghost?

"The Holy Ghost is God inside you. You know how sometimes you feel all happy inside, how good some things make you feel, like holding a

The Gifts of the Spirit

By Dorothy Roby Schneider

baby bird in your hand, or feeling how much you love your mother? Well, that wonderful, inside happy feeling is the Holy Ghost," we told him.

Mark was so delighted for having become acquainted with the Holy Ghost that his mother later reported that he spent the rest of the afternoon in a state of exuberance, playing outdoors all by himself. Once he ran into the kitchen and asked for a white towel to be pinned around his neck to hang like a cape and announced, "Do you know who I am? I'm the Holy Ghost!" Then off he went, his inside joyfulness effervescing into leaps and bounds, his white mantle flying behind him . . . a small sample of how all of us might feel if we allowed ourselves to be completely filled with the Holy Spirit.

It is, of course, at Pentecost, when the Holy Spirit was given once and for all to the Church, that Christian parents are most conscious of the desire to impart to their children a fuller appreciation of the gift of the Holy Ghost. It may seem a little difficult to feel as close to the Holy Ghost as to God and to Christ, but a child can build a personal relationship with the Holy Spirit as with Jesus and God *through prayer*.

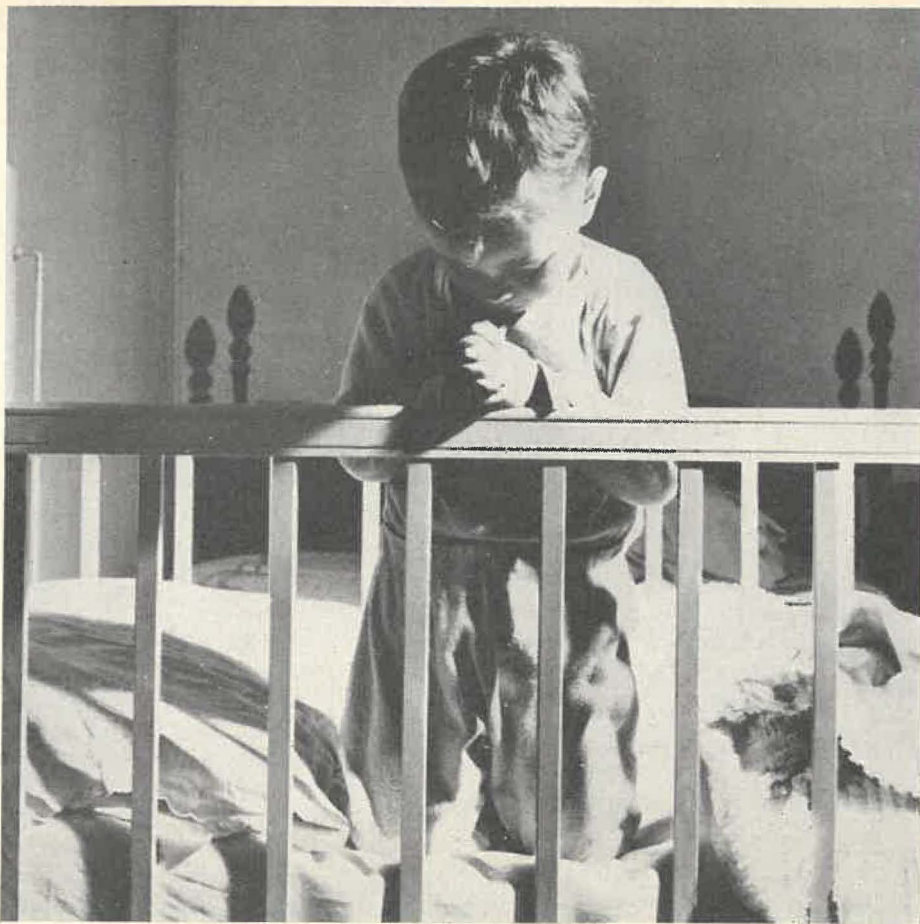
At our house the children's morning prayers are sometimes said before they come downstairs, sometimes at the breakfast table, most often while walking down the road to meet the school

bus. Brief and hasty though they may sometimes be, they always include a prayer to the Holy Spirit "to help me in my work at school." At evening prayers, when the children are remembering their friends and their special needs, it is to the Holy Spirit that they pray. We give thanks in turn to the Holy Spirit for those special talents which we possess and have been able to bring to fruition through Him.

We have had any number of beautiful demonstrations of the work of the Holy Ghost in answer to our prayers.

On one occasion Bink, one of our sons, was asked to take part in a school music program at a P.T.A. meeting. Anyone who has ever heard a child who is strictly a beginning trumpet player with a new piece he must learn in a short time for a public appearance, may imagine the result. The harder he tried the more anxious he became. The nearer drew the night of the performance, the more puffed up became his lip, the shorter his breath, the squeakier the sounds which issued from the trumpet.

Fortunately, before the whole family became a fit case for the study of mass hypertension, we remembered to turn the whole problem over to the Holy Spirit and explained to Bink that "good music is not something which you produce all by yourself. God made you with breath in your lungs, lips through which it comes out, fingers to press the keys of the trumpet, but when you use all these things



RNS

A CHILD can build a personal relationship with the Holy Spirit, as with Jesus and God, through prayer.

together in a certain way and produce a beautiful tone, it is the Holy Spirit within you who is making the music. All you have to do is make your music a gift to God, and the Holy Spirit will see to it that the notes come out right."

Through our prayers to the Holy Spirit asking His help, Bink's ability to master the piece noticeably improved. When the night of the program and his turn to advance to the front of the stage arrived, he was able to play "Drink To Me Only With Thine Eyes," in a low key for beginners, beautifully and with obvious joy.

Small wonder it is when we see the tremendous things the Holy Ghost does in our lives that we should want to celebrate with elated thanksgiving the day on which He made all this possible, the day when He entered into the Apostles and gave them heavenly power which they in turn have transmitted to us through the Church. Pentecost is the day the Church was born, when they who had hidden in uncertainty were transformed by the coming of the Spirit upon them and were able to speak confidently in many tongues to the throngs of people

crowding Jerusalem for the Feast, converting and baptizing in that one day as many as three thousand people. Yet, when children know the Church as the Mystical Body of Christ, they can sense in Pentecost a personal significance of far greater magnitude than is found by designating it as simply the Birthday of the Church. As often happens, the Holy Ghost Himself may guide them toward the realization of spiritual truth, and parents need only help them interpret it.

In our family we prepare ourselves for the bestowal of this holy gift in the same way as did the Apostles, Mary, and the devoted disciples. Following the command of Christ, they gathered together in an upper room in Jerusalem and "continued with one accord in prayer and supplication." This nine-day period of prayer, from Ascension to Pentecost, was the first novena. Our family prayers from Ascension to Pentecost are a Novena to the Holy Ghost, adapted slightly to the children's understanding but substantially the one found in *St. Augustine's Prayer Book* published by the Holy Cross Press.

To symbolize the gifts of the Holy

Spirit, on the middle seven days of the novena, we light one additional candle each night for the particular gift for which we ask on that night. (It would be anti-climactic to light the seventh candle on Sunday evening after having been to Church in the morning.) Seven red tapers set in plaster-of-paris poured in an oblong paper box are all that is necessary to make a candelabra. Also this is all that is necessary to sustain the children's interest in the novena and to contribute to their unusual eagerness for the prayers of Ascensiontide.

Each night we repeat the prayers for each of the gifts of the previous days adding one more, so that by the time Pentecost comes we not only have seven vivid flames symbolizing the seven gifts, but we have a bright and vivid awareness of rejoicing with the whole Church in the reception of the Spirit of Wisdom, Understanding, Counsel, Ghostly Strength, Knowledge, Godliness, and Holy Fear.

On the Feast Day cake one might very logically also have seven red candles, but on ours, at the insistence of the children, we have 13, a flame for each of the Apostles and one for our Lady. Also on top of the cake, in the form of candied cherries, are the nine fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22). If there were any room left on top of the cake, candy doves such as those which may be bought for any birthday cake, would also be appropriate.

The children take over the table decorations, which are likely to extend over the whole dining room. With plenty of colored paper, crayons, scissors, paste, and string there is no predicting what the results may be, but we can depend upon their being spectacular. They have put the symbols of the Holy Spirit to surprising uses. Seven-pointed stars, nine-pointed stars, scrolls listing the gifts, seven-fold flames cut from red paper become place cards, table mats, or designs for paper napkins, and white paper doves hang from the ceiling.

With the biggest birthday party of the year we complete one revolution in the circle of eternity which we began in Advent. We rejoice in the completion of the redemption of mankind. Out of His limitless love, through the grace of our Lord Jesus Christ, God has given us His own divine Life.

sorts and conditions

THE GRUNT and groan school of theology is all the rage today. For adult intellectuals it is the equivalent of the gory children's programs on TV — an all-or-nothing encounter in which both winner and loser are bruised and battered.

YET, something usually rings false about the grunt-and-groan business, whether it be in a cowboy program, a wrestling match, or a neo-orthodox essay in moral theology. There is a certain distillation of depravity, a concentration of the sordid that appears at times to be designed primarily to satisfy a taste for the sordid and depraved. For many years, Roy Rogers and the Lone Ranger accomplished their western crime detection without fist-fights. Today, the fist-fight is the event toward which the whole story moves. Tom Mix, an early discoverer of the superiority of people-punching over cow-punching, rides no more; but his spirit has taken over the western field completely.

AS ARE our children, so are we. The social psychologist may have an explanation for the lovingly detailed violence that bubbles up in our literature, newspapers, entertainment, and theology. Perhaps it would be a reassuring explanation. In the safe and comfortable civilization of today, do these things serve as an emotional release for pent-up feelings of combativeness and aggression?

THERE might, however, be a less reassuring explanation. Is not our civilization one in which the hand of every man is against every other man? The next-door neighbor's new power mower is a foul blow to my prestige. Shall I counter it with an extraordinarily complex TV aerial? Or shall I simply punch him in the face? Ours is not a world in which we rejoice with them that rejoice and weep with them that weep. First we check up on the significance for our own personal status of the next man's joy or sorrow.

COMPETITION, not communion, is the keynote of most of our lives most of the time. And in such a context, our ideas of both sin and virtue partake of the confusion and tension and insecurity that confront us in our economic and social relationships.

I AM all for effort and struggle in moral matters. In fact, I am even in favor of moral competition. Perhaps the thing that is wrong is the emphasis on the misery and pain of the process.

Football could be described in terms of blood and bruises. A Boy Scout hike could be chronicled by the brambles and the pebbles in the shoes. Ping-pong can be viewed as a matter of sweat, heavy breathing, and glaring lights, plus the ever-present danger of a skinned elbow.

SIMILARLY, our moral efforts can be interpreted as the tortured compromises of groping souls, as a process of painful stumbling from imperfection to imperfection. The pain, the difficulty, the misery are not hard to find if that is what we are looking for.

BUT it is possible that virtue contains as much lively action as a ping-pong match, as much interest as a Boy Scout hike, as much of the joy of combat and endurance as a football game.

THOSE whose concept of pain is based upon meeting it as a form of entertainment can never understand the minor value it once had as a religious exercise. The asceticism of the 20th century must have a different form appropriate to our times — such as turning off the television, or being considerate of store-clerks, or giving generously when we don't feel like it. One way or another, however, if we are to have any joy in moral achievement, we must define for ourselves demanding moral goals and experience the thrill of trying to attain them.

TO BE SURE, even when we have won out to a higher moral objective, we must confess to God that we are unprofitable servants. Yet this fact need not destroy our pleasure in trying and our joy in achieving such moral progress as He has made available to us.

AN AREA of achievement, an area of joy, an area of vigorous self-expression — this is what Christian conduct is supposed to be. The part of it that concerns itself with the fundamental rules and laws of the game is usually called moral theology. The part of it that concerns itself with the higher strategy, the attainment of the greater objective of union with God and, through Him, with our fellowmen is usually called ascetic theology. Unless you give something of yourself to the game, you will never get far. But if you count all your little bumps and bruises, your self-giving will not amount to much. Asceticism is not a matter of collecting bumps and bruises but of making a good run for the goal.

PETER DAY.

Fair Days For Dogs

By Hilda J. Knowles

THE successful church fair these days must be a combination of salesmanship, proper promotion, display, and novel ideas. One novel idea could be the use of animals, which would stimulate interest of children and parents alike.

Purpose of a fair is, of course, primarily to make money, and man's best friend can help achieve this function — at the same time doing himself a good turn. Here is the procedure that has been tried and found satisfactory.

Contact the local S.P.C.A. or Humane Society and arrange to borrow 15 or 20 dogs and a few unusual cats (Maltese, Persian Tortoise, or yellow, etc.) for the afternoon of the fair. They will give only healthy animals



that have found themselves unhappily homeless, no fault of their own. They must be provided with rope leashes or confining tethers of some sort.

A group of responsible youngsters will be glad to act as monitors for these charges while they are awaiting their turn as the point of interest. If they are kept safely in an area where all comers may see them for several hours, considerable interest can be aroused and buying interest will be instigated by the children.

Every fair has its favorite auctioneer and this is a spot where his talents may be displayed to advantage. As each animal takes his place on the auction block, the beginning bid must be the price of the license fee, which varies in different communities. This amount must be turned back to the animal society or licensing authorities. All else above this amount goes into the fair's coffers.

Many people do not think of searching dog pounds or animal refuges for

a pet, but when they see the animals before them at a church fair, there is often one which exactly fills their wants. They are in a spending mood, as well as a kindly one, in this environment, so that the sight of a lovable creature appeals to them. Not only are their heart strings touched, but the purse is benefited, as many fine animals are available at bargain prices.

Another idea, using pets, is to have a pet show. Youngsters can be invited to bring their favorites; anything from ponies to lizards, properly roped or leashed. Colored ribbon awards may be given in categories such as "most original," "best behaved," "smallest," "biggest," "cutest," etc. This insures that each child gets a ribbon for one class or another and avoids the possibility of the more expensive or highly pedigreed animals getting all the prizes. A good group award is "best cared for."

The pet show can have an entry fee of 10 cents or may even be free. The amusement value as a drawing card far outweighs the cost of the ribbons. The animals themselves serve to make introductions among strangers as they provide "conversation pieces."

BOOKS

A Human Interest Story

THE KEY TO EPHESIANS. By **Edgar J. Goodspeed.** University of Chicago Press. Pp. xvi, 75. \$2.50.

About A.D. 60 there was a young slave named Onesimus. He is a good person to know, for one of the books of the New Testament was written to shield him from harm. And there is even greater reason for making his acquaintance if he did some of the things that Dr. Goodspeed thinks he may have done. (On this, see *The Key to Ephesians*, by Edgar J. Goodspeed.)

Onesimus' master, Philemon, was a Christian of Asia Minor, possibly from the city of Laodicea. For some reason or other Onesimus ran away from Philemon. He ended up in a place, probably Rome, where the Apostle Paul was imprisoned.

Onesimus met Paul and was converted by him to Christianity. Paul would have liked to keep him. He would have been in many ways useful ("Onesimus" is Greek for "useful") — for waiting on

Paul, running errands, etc. But Paul was a friend of Philemon's and did not wish to keep Onesimus without Philemon's permission. So he returns Onesimus to Philemon armed with a letter.

The letter is a model of tact. St. Paul writes that he is sending back Philemon, now become a Christian, because he thinks



that is the right thing to do. Some see in St. Paul's words a hint that he would like to have Philemon turn around, as it were, and send Onesimus back to St. Paul. Be that as it may, St. Paul urges Philemon to receive Onesimus as a "brother" in Christ and to treat him accordingly. This admonition was necessary, for slaves could be treated very cruelly in those days — especially slaves who had attempted to run away.

This letter, that St. Paul wrote to save Onesimus from the wrath of an angry master, has become part of our Bible. We call it the "Epistle of Paul to Philemon," or more briefly the "Epistle to Philemon." But it is really a letter, as were all of St. Paul's epistles — letters which he wrote to keep in touch with the churches founded by him or known to him. As such, St. Paul's epistles were written with no thought of publication, still less with any idea that they would one day become a part of Holy Scripture. How, then, did they finally get published?

Dr. Goodspeed thinks that it was the publication, in the 90's, of St. Luke's Gospel and the Acts of the Apostles — really a two-volume work by the same author — that suggested the rounding up a number of St. Paul's letters and publishing them, for the edification of the Christian world. This would be 30 or 40 years after they were first written, during all of which time they had lain in the chests of their respective churches.

Thus, on Goodspeed's showing, some one read Acts, when it was first published, and was so impressed by its thrilling story of Paul's missionary adventures that he decided to collect St. Paul's letters and publish them. As an introduction to this collection, the same person, according to Dr. Goodspeed, composed the New Testa-

Continued on page 22

The Living Church Relief Fund Audit

April 24, 1956

Dear Sir:

We have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH, a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1955, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1955 were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —	
Received in 1954, distributed in 1955.....	\$ 229.00
Received in 1955	5,532.74
	\$ 5,761.74
Donations received and distributed from November 1, 1914, to December 31, 1954, as reported in our letter of April 1, 1955..	518,380.44
	\$524,142.18

In addition to the foregoing, donations amounting to \$513 were received in December, 1955, and were distributed and published in 1956.

No charge was made against the donations collected for expenses incurred by The Church Literature Foundation, as publisher of THE LIVING CHURCH, in the collection and distribution of the funds.

Yours very truly,

PRICE WATERHOUSE & Co.

EDITORIALS

Let's Dispense With Teapot Tempests

Once again, this editor has the painful task of reassuring the readers of *THE LIVING CHURCH* that the patient Christian efforts of a group of Methodist and Episcopal Church leaders really are not going to accomplish anything in the present, and are not very likely to accomplish anything within the foreseeable future.

Every few months, something comes out in the papers about progress in the negotiations between the Methodist Church and the Episcopal Church. The condensed report, optimistic in tone, tends to give the impression that the negotiations are about to cross the last hurdle. Enthusiasm rises in some circles in the Church, apprehension in other circles. And then it turns out that nothing has been agreed on between the two commissions and that their members are well aware of the many obstacles in the way of union.

Is this periodic teapot tempest a good thing? Does it help enthusiasts for union to a better understanding and acceptance of the long, slow, painful process involved? Does it help those who oppose such a union to a stronger conviction that Christ wills the unity of His Church? Does it focus attention on the real issues of Christian faith and life? Or does it merely irritate everybody?

With full recognition of the sincerity, competence, and wisdom of those who are engaged in the unity discussions, we must register our opinion that these negotiations are doomed to spread irritation and frustration and, if anything, to delay, rather than to expedite the progress of the two Churches toward better understanding and ultimate union. We do not think that the Episcopal Church as a whole has any desire or intention to achieve intercommunion with the Methodist Church at the present time on any basis that the Methodists could conceivably accept. We think that focusing the question on the apostolic succession of bishops is the least constructive and meaningful way of expressing the difference in ethos between the two Churches. And, all in all, we hope that the 1958 General Convention will grasp the nettle of ineffectual and irritating merger negotiations and pluck it up by the roots.

It is time to be honest with ourselves and with our fellow-Christians.

Failure of unity negotiations between Churches is by no means a rare and unheard-of thing. After being

rather badly treated by the Episcopal Church in 1946, the Presbyterian Church in the USA has more recently been unsuccessful in its efforts to reunite with the Presbyterian Church in the US. The negotiations between the Congregational-Christian Church and the Evangelical and Reformed Church (both of which Churches are the results of successful mergers in past years) seem to have headed into serious difficulties.

One thing that is particularly regrettable in such discussions as the Episcopal Church had with the Presbyterians in the 1940's and is now having with the Methodists is the concentration on the historic episcopate as the great issue to be resolved. In a sense, this is a crucial issue; in a sense, it may even be *the* crucial issue. But it is a singularly difficult issue to present in meaningful Christian terms. Objectively speaking, the historic episcopate is not important for the Methodists just because it will permit them to join with us. It is important because it will merge them with Augustine and Ambrose and St. John Chrysostom and St. Martin of Tours and St. Boniface and the fathers and doctors of the Church in every age. In many ways, our own Church's testimony to the meaning of the historic episcopate is thinner and weaker than it ought to be. We name none of the great followers of Christ of past ages in our regular liturgy. Our official saints' days are few and stop short with the New Testament period. We do, however, dedicate churches in honor of other saints, quote their writings in our theological discussions, and remember the days of some of them with a special service provided in the Prayer Book (p. 258).

The references to the episcopate in our Prayer Book, again, present a rather attenuated view of the real nature of the office: "The office of a Bishop is to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation." This is adequate, perhaps, to differentiate a bishop from a priest. But it is a far cry from the bishop of the Apostolic Age — the father of the Christian family, whose chief privilege and duty it is to be a priest: to lead the family in its great corporate act of thanksgiving for redemption and the New Covenant, to feed it with the Bread of Life, and to preach the Gospel to Christ's flock.

The Methodist who drops in at an Episcopal Church at the most largely attended and musically adorned service of a Sunday morning is as likely as not to find that the Holy Communion, the Lord's own service, has been replaced by something else. How can we explain the Episcopal Church's ministry to him if we bear such poor witness to it ourselves?

Something terribly important to the Episcopal Church went out of it when the Methodists were lost to us. The Methodist revision of the Thirty-Nine Articles is better in most, if not all, respects than the Anglican original. John Wesley knew well and taught vigorously the importance of the sacraments, including a weekly celebration of the Holy Communion. The

movement originated not only in a sounder sacramental theology, but a more earnest discipline and a stronger Christian concern with Christ's little ones. Both before and after the split, Methodist pastors and preachers went where Episcopalians would not, preached to the people in terms they could understand, and dared to use revival techniques and tactics that might not have pleased 18th century bishops but apparently did please God.

Yet God did not leave the Episcopal Church without a mission in the years that followed, and the human voices that recalled the Church to the fulness of this mission were the voices of Pusey and Newman and Keble and the other founders of the Catholic revival. If 18th-century bishops were the kind that could be dispensed with at very little loss, it was the task of the 19th and 20th century bishops to recover the pastoral and sacramental significance of their office. Non-episcopal Protestantism, meanwhile, followed its own course with gains in some directions and losses in others. Among the losses were the drying up of the incarnational view of life and the withering away of sacramental devotion. Helpless in the tide of rampant individualism that swept over the world from secular sources, Protestantism fell into an individualistic view of Christian truth, a subjective view of Christian commitment, and a solitary view of religious devotion and of salvation itself.

Anglicanism, in contact with the same historical and intellectual influences, has experienced much internal tension and controversy as it attempted to recognize what was valid in these Protestant emphases and yet to hold to the concept of the Church as a total organism existing in the world both spiritually and physically; a body — the body of Christ — having an external structure and a sacramental system to give expression to the Spirit within.

This body is a continuous thing in history, as materially real and as visible as Jesus Himself was when He walked the Palestinian hills. In its essential nature, because of Him and His promised relationship to it, this body, too, can claim to speak with His voice and to be the earthly expression of His life.

The episcopate is a little piece of it — an important, an essential part; but not a part that can claim at any time to be the whole.

Now — how can the Episcopal Church best bear its witness to this concept of the Holy Catholic Church as a whole life continuing down the ages, with characteristic God-given means of employing the materials as the vehicle of the spiritual, with a certain fundamental concept of authority and its relationship to freedom, a fairly well-defined view of morality, a quite definite idea of where man came from and where he is going and how he can best get there, and a firm conviction that the Church of every age is in essentials a trustworthy teacher and guide?

As a practical matter, can the Episcopal Church at

this moment in history join forces with other Christians who are not committed to the Catholic view of the Church, of the development of doctrine, and of the sacramental life, in the expectation that thereby it will give a wider witness to this view?

Within the Episcopal Church itself, those of us who seem most closely allied in thought with the surrounding Protestantism give their brethren cause for concern from time to time; they say that such emphases as these are things we should "give up," are "sacrifices" we should make for the sake of a larger Christian unity. They sincerely believe that we should be content with a physically continuous episcopate; and negotiating committees spend much time trying to think up tactful ways of slipping this physical continuity into Churches that do not have it.

But our point is that we want people to want it and seek it, not as a magical device, but as the seal of that great continuum of doctrine, structure, worship, and sacrament that has carried the name and love of Christ to men through nearly 20 centuries.

We want to talk about all this with Methodists, Presbyterians, Lutherans, Congregationalists, Baptists, and everybody else. We want to work with these and other Christians and bear joint witness with them to the saving power of Christ. If any of them should want what we call Catholic order as the appropriate means of extending and continuing what we call the Catholic Faith and the Catholic Life, it would be impossible for us to refuse it. But to demand of them that they impose Catholic order upon a different religious system is a ridiculous, if not a conceited demand on our part. Union with us is not worth the compromise of their convictions. The apostolic succession is a useless and lifeless thing unless it represents the continuing priestly, pastoral, and teaching authority of the Catholic Church.

Actually, it is not the validity of Protestant ministries that is under debate. It is the validity of the Catholic concept of the ministry and of the kind of Church life it is designed to express. Those who believe in the Catholic idea of the Church have no difficulty in accepting the apostolic succession as a part of it. It is generous of those who hold a Protestant view of the Church to indicate their willingness to accept the apostolic succession without accepting the validity of the ideas behind it. But in that case, we think it is better for the Churches to stay as they are until they come to a more perfect agreement in Christ.

Let us agree to dispense with our periodic teapot tempests about how to combine the incompatible. God unquestionably has power to save each and all of us in our several ecclesiastical affiliations. We all long that we might come together in unity of faith and order and Christian life. But in the meantime, the Episcopal Church has its witness to bear, and it is really the witness that matters rather than we who bear it.

Bishop Donegan Discusses Church's Missions in Asia

Dr. Matsushita, head of university in Tokyo, tells of plans for producing Christian leaders among medical men and scientists

By ELIZABETH McCracken

At its 1955 meeting in Honolulu, the House of Bishops drew the attention of the Church to Asia and the Christian people there. In its Pastoral Letter the House spoke of "these little companies of our brethren in Christ," who are "caught up in the revolutionary upheavals and dislocations of the nations of which they are a part. . . They are in great need of help, which can only be given effectively with rare humility and understanding and uncalculating love."

In a report to National Council's meeting April 24th to 26th at Seabury House, Greenwich, Conn., Bishop Donegan of New York told what the Church has done in Asia in the period since World War II. The report covered the area from Jerusalem to Tokyo and Manila, and the 10-year period ending at the 1955 General Convention. In that time \$16,473,991 was spent on work in that part of the world. There are at present 110 American Churchpeople working as missionaries in Asia.

The Episcopal Church now has 50 missionaries in Japan, including missionary wives. This is the largest corps of missionaries the Church has in any of its Overseas fields. During the past decade, \$2,898,435 has been appropriated to the Japanese Church. All assistance to the Japanese Church has been given at the request of that Church, and is used in accordance with plans made and carried out by the Japanese Church.

A visitor to the meeting, Dr. Masatoshi Matsushita, president of St. Paul's University, Tokyo, spoke on the work of the Church at his university:

"We have a total of 6,934 students at St. Paul's, of whom 500 are girls. We plan to produce good Christian leaders. My idea is to do that at St. Paul's University. We are affiliated with the Episcopal Church, but we make no discrimination among entering students. A great number of our students become Christians after graduation. This is very encouraging.

"My hope is (1) To produce nuclear physicists or chemists. (2) To have a School of Law. (3) To have good Christian leaders among medical men; to do that, St. Paul's should have a good Medical School. (There is now no Christian sponsored medical school in Japan.) (4) To have a larger School of Fine Arts. Students' fees can supply part of the money needed; for the remainder, there must be donations. We shall be glad to welcome any financial help from anybody. I should like to have more donations from the Church. That would give more strength to the Christian emphasis."

Speaking next of the Philippines, Bishop Donegan dwelt on the great importance of the Church in the Philippines, citing its



BISHOP DONEGAN of New York: Cites importance of Church relationships in the Philippines.

relationship with the Philippine Independent Church. He said:

"Seldom in history has a young and comparatively small mission been called on to give valid Orders and Sacraments to an independent, indigenous Church, 50 times its size. It took a great deal of humility and hope on the part of the leaders of the Philippine Independent Church to approach this Church, asking for Holy Orders in the Apostolic Succession, for permission to use our Prayer Book, and to train their candidates for Holy Orders in our seminary in Manila."

The Church has assigned two bishops and 47 other missionaries to serve in the Philippines. In the past decade it has appropriated to it \$6,628,588.

National Council was reminded that the Church has maintained work in China for more than 100 years; concentrated in the districts of Anking, Hankow, and Shanghai. Today, the Chinese Church is isolated, but it is left in the hands of an able and courageous band of bishops, clergy, and lay workers. It is not dead, but is very much alive, more alive perhaps than ever before.

Approximately \$569,741 has been given the Near East, Southern and Southeast Asia. This represents annual appropriations to the Anglican Bishop in Jerusalem, appropriations to be used in connection with his relief program, and his other programs of aid. In addition, an appropriation of \$35,000 was made to the Bishop in Jerusalem by the Committee on World Relief and Church Coöperation. Episcopal Church contributions in this area have totaled \$3,150 to Pakistan, \$421,943 to India, \$69,470 to Hong Kong, \$24,131 to Taiwan. In addition, scholarship aid has been given to students from India, Pakistan, Hong Kong, Japan, and the Philippines. Other appropriations have been \$10,750 to the Bishop in Korea for his relief program, \$12,500 to the Bishop of New Guinea for the purchase of an airplane, \$5,000 to the Bishop of Melanesia toward a new ship for the mission, and \$2,000 to the Bishop of Iran — all made from the Committee on World Relief and Church Coöperation. The young mission in Okinawa has had an amazing growth. The staff there consists of three missionary priests from the United States and three from the Church in Japan. Bishop Kennedy of Honolulu gives episcopal care.

The Christian Community

In connection with missionary work, Bishop Sherrill spoke of the need for understanding of the work done by other Churches and coöperation with them. He said:

"What is our task? Is it simply to serve the Episcopal Church, or is it to serve the Christian religion everywhere? People say that a bishop is a 'bishop in the Church of God.' But, if he acts so, they suddenly decide that he is a bishop of the Episcopal Church in the United States of America.

"It is a part of our task not to be isolated, but to study the work of other Churches. I find some people who know only the missionary work of our Church; and find that members of other Churches sometimes know nothing of it, in turn.

"We face a critical situation, and we must do it with a broad vision. We need not sacrifice anything of our faith and practice. It is just because I was born and brought up in the Episcopal Church that I have one reason, and the first reason, why I am deeply interested in other Churches and care to work with them. I can do it with my whole heart, sacrificing nothing. Dr. Reinold von Thadden-Trieglass, who was once a prisoner of the Nazis, and is now engaged in setting up meetings of laymen in Germany, made a significant comment on his work, which is with members of many Churches, when he said: 'We were a small company, unknown to one another. Suddenly, we became a Christian community.'"

Domestic Missions

Bishop Emrich of Michigan, chairman of the Department of Home Missions, gave the news that three missionary districts are moving toward diocesan status,

namely, Nevada, Arizona, and San Joaquin. All three are receiving decreasing financial support from National Council.

The report suggested that study groups be organized, to prompt the Church at large to see the vital importance of the next 20 years in the domestic field. It also listed grants in that field: \$10,000 to the district of Eastern Oregon for a new church, \$4,800 for a church at Orleans in the diocese of Sacramento, in a locality severely damaged by the recent floods; a loan to the district of San Joaquin; and \$9,500 for a chaplain's house at Brent House, Chicago.

Mission to Negroes

A resolution from the Presiding Bishop's Bi-racial Committee, suggesting that dioceses and districts be encouraged to have inter-racial committees was read [L. C., May 6th]. It was voted that the Church School Missionary Offering for 1957 be used for chapels on wheels, and for the Church's mission to Negroes.

Armed Forces

The Rev. Robert Plumb, executive secretary of the Armed Forces Division, told National Council about a recent trip to Europe, where he visited chaplains. He described the Episcopal Religious Conference for servicemen held in Berchtesgaden, Germany, under the leadership of Bishop Keeler of Minnesota, bishop in charge of American churches in Europe. At the conference were 129 people from Germany, 11 from England, eight from France, three from Morocco, three from Tripoli, and two from Italy. They came at their own expense, bringing their families. Twenty young men present signified their intention to study for the ministry, and met nightly with Bishop Keeler. In the mornings courses on "The Church's Teaching" were given by the chaplains.

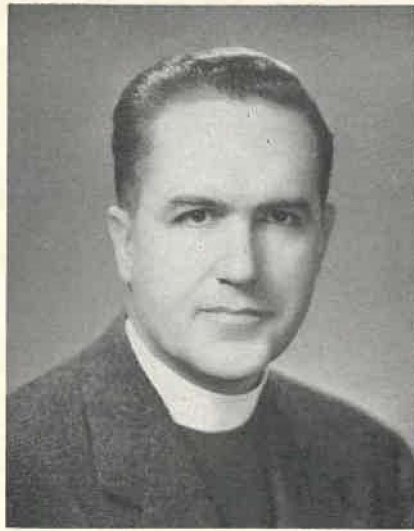
Chaplain Plumb visited three American Air bases in England. He found that the chaplains there have brought about an excellent relationship between the air base and the local community. One base has been selected for an award from the United States ambassador for having created the best Anglo-American relations.

Voting and Citizenship

A statement by the Division of Christian Citizenship calling upon Churchmen to vote in the coming elections was adopted. The statement expressed the hope that every diocesan department of social relations would enlist the cooperation of parishes and missions in the national effort of the non-partisan American Heritage Foundation to urge people to register and to vote.

Christian Education

The Rev. Dr. David R. Hunter, director of the Department of Christian Education, reported briefly for the several Divisions of the Department. The Children's Division, he said, was studying the



DR. DAVID R. HUNTER reports on several divisions of Department of Christian Education at meeting.

use of released time. The Youth Division was making real progress in the development of a program far beyond anything hitherto done. The Adult Division is planning to have a meeting of two days, to survey and reappraise what that Division is doing. The Division of Curriculum Development is working to meet publication deadlines. Four courses and a parents' Manual in the Seabury Series will be ready in May. The Division is on the "home stretch" for 1957 courses. The Leadership Training Division is planning to visit as many as possible of the dioceses and districts.

Dr. Hunter asked for appropriations, which were granted, for a sum enabling the Department to engage an executive secretary for the Division of Audio-Visual Education, and a grant for one year's graduate training in Christian education and allied fields.

Promotion

Bishop Jones of West Texas, chairman of the Department of Promotion, discussed the future of the Speakers' Bureau:

"I believe that the time has come for making this bureau into a Division of the Department of Promotion, with an executive secretary. I feel that it should now be in charge of a priest, perhaps with missionary experience. We can do this with no change in our budget. The stewardship and missionary information appropriation can be used for it."

Bishop Jones moved that this be done, and that a head for the new Division be chosen. This was approved. The appointment will be made in due course.

John W. Reinhardt, director of the Department of Promotion, reported that the Every Member Canvass materials were ready. With them, goes a Guide, "The Materials and How to Use Them."

The Rev. Dana F. Kennedy, Executive Secretary of the Division of Radio and Television spoke on a series of TV programs being sent out by the Division:

"Television is going to be shown over 100

stations in a large proportion of our dioceses and missionary districts. We have sent the brochure which we have prepared to them all. On May 1st, the stations recommended will receive it. There is a poster and a leaflet for use in parishes, to announce it to the people. On May 7th, we shall have a 'press party,' in the interests of the plan.

"The over-all purpose of the plan is to help in the evangelistic effort and program of the parishes. It will lay the foundations of interest and good will and understanding."

Women Workers

Bishop Donegan of New York, reporting for the Committee on Recruiting for Women Workers, said:

"The committee would like to raise the question as to whether we should be an independent committee, or a sub-committee under a larger committee. The woman worker in the Church has no relation to anyone [see also p. 17]. She is not tied to anyone, or to any bishop or to any diocese. We want to start the ball rolling for a closer relationship."

Bishop Donegan then offered a resolution calling for a canon on relating the woman worker to the diocese and the Church, such a canon to be presented at the General Convention of 1958. The resolution was passed.

The Rev. Ellsworth E. Koonz, executive secretary for the Committee on Recruiting for the Ministry, reported for this new committee. He outlined the initial plans. The Presiding Bishop commented on the committee work, saying:

"This is not an easy task to which Mr. Koonz has come. He had to blaze a trail, since the work is new, and he did not succeed anyone."

Missionary Offerings

Bishop Bentley, vice president of National Council, presented three resolutions, which were adopted. The first was that the Birthday Thank Offering for 1957 go to the Home Field, for projects selected. The second was that the Church School Missionary Offering for 1958 help the Japanese Church in its kindergarten work, and for work in the district of Salina. The third provided that any balance left be allocated by action of National Council.

College Work

The Rev. George M. Alexander made the report for the Division of College Work. The need of further training of clergy and women workers at the end of their work of preparation was emphasized. Refresher courses were recommended. The statement was made that work with overseas students will be the responsibility of the Executive Secretary (succeeding the Very Rev. Roger Blanchard). An unusual resolution stated that: "No member of the Division is to travel more than half his time; and one member is always to be at the office."

Appointments

Appointments made at the meeting were:

✓ Mary Pyburn to replace Esther G. Pierce as associate editor in the Division of Curriculum Development.

✓ George L. Peabody as associate secretary of the laboratories on the Church and group life.

✓ Olive Mae Mulica to succeed Helen Turnbull as director of Windham House, New York City.

✓ Marvin C. Josephson to succeed James E. Whitney as assistant treasurer of National Council.

✓ The Rev. Charles S. Neville as part-time secretary for the Northwest section of Province Eight.

✓ The Rev. Dr. W. H. Baar as part-time secretary for the Fifth Province.

✓ The Rev. Herbert E. P. Pressey as assistant secretary in the Armed Forces Division.

✓ Authority was given the Presiding Bishop to make appointments to a number of other positions on the National Council staff.

Several appointments in the foreign mission field were reported:

Alaska: Donald F. Winslow, Miss Susan E. Carter, F. Coleman Inge, Jack D. Russell, Richard F. Simmonds, Lee W. Stratman, Miss Caroline W. Templeton, Carter van Waes.

Brazil: the Rev. Harold W. Mervin, Jr.

Central America: Charles P. Shulhafer.

Honolulu: the Rev. Gerald P. Loweth, William Smythe.

Panama Canal Zone: the Rev. Robert W. Renouf, the Rev. Jonas E. White, Jr.

Philippines: the Rev. Franklin K. Robinson, the Rev. William G. Weinbauer.

Puerto Rico: Miss Dorothy V. Inciong.

Laymen Attend Week-End Conferences in U.S., Alaska

In a series of week-end conferences which began April 27th, until July 25th, hundreds of laymen the country over and in Alaska are taking new stock of their role as Churchmen, in what they do and why they do it.

The conferences are arranged by the Presiding Bishop's Committee on Laymen's Work, which sends either its executive director, the Rev. Howard V. Harper, or its associate director, the Rev. George W. R. MacCray, to lead the Laymen's Training Course for diocesan delegates who gather at conference centers in eight Provincial groups.

National Council pays the expenses for two participating laymen from each diocese as part of the Committee's assignment to train laymen throughout the Church. Impressed by results of similar training last year, a number of dioceses are financing the attendance of additional trainees beyond the authorized two in order to broaden the effect of the training program.

The conference is designed to lead laymen into their own examination of duties, methods, and intentions.

The central aim is expressed this way by the Committee: "To help each man order his lay-ministry upon the deepest Christian motivations."

Melish to Accept World Peace Prize

The Rev. William Howard Melish, who was recently named recipient of the "International Peace Prize" from the World Peace Council, announced during a sermon that he "will consent to accept the award when the Council is ready to confer it."

According to Religious News Service, the Council is Communist-dominated.

Mr. Melish stated, "The award came as a surprise to me because I have played no part in any of the international gatherings of the World Peace Council and could not have anticipated being singled out in this fashion.

"The objective of the World Peace Council is to rally and encourage world sentiment for peace, and with this I am certainly, as I believe you are, in sympathy. I assume that this honor is not merely personal but representative, in the desire to indicate that innumerable people outside of the United States, in all parts of the world, wish to pay their friendly tribute to those within the world of the Christian Churches and the synagogues of America."

Lewis Reynolds, senior warden of Holy Trinity Church and a leader in moves to oust Mr. Melish, commented that the award "leaves no doubt as to Mr. Melish's political affiliations." He added:

"It is ironical that Mr. Melish should be such an active pleader for international peace—on Russian terms, of course—and at the same time be the symbol of dissension in his parish, in the diocese, and in the national Church."

The Peace prize won by Mr. Melish consists of a Diploma of Honour, a gold medal, and the sum of five million French francs (about \$14,000). Peace prizes will also be awarded to Nikos Kazantzakis, a Greek novelist; Chi-Pai-Shi, a Chinese painter; and posthumously to Irene Juliot-Curie.

NEXT WEEK:

THE LIVING CHURCH will report on the dismissal of the Rev. Henry L. Parker, deacon-in-charge of St. Paul's in Orangeburg, S. C., by Bishop Caruthers of South Carolina.

A story released to wire services states that Mr. Parker was dismissed because of his NAACP activities. Bishop Caruthers states that the dismissal was based on "other considerations."

The story will be reported by the Rev. G. Ralph Madson, who has visited Orangeburg and interviewed clergy and lay people of the Episcopal and other Churches.

Diocesan Conventions

Erie

April 27th and 28th, Bradford, Pa.

A challenge to convention delegates for greater and more spirited evangelism was issued by Bishop Crittenden of Erie. The convention was the largest ever held at Erie. It was announced at the convention that a diocesan conference center on Lake Chautauqua has been purchased. The project was sponsored by the Bishop's Men organization and will open this summer with a series of youth conferences.

GUEST SPEAKER: the Rev. William B. Parsons, Jr., missionary from Kyoto, Japan.

ELECTIONS. Executive Council: clerical, Cloud Rutter, Randall Giddings, G. D. White, Beecher Rutledge, John Prittie; lay, John Clemens, W. E. Breene, Wilson Burns, W. E. Rice, Warren Bird, Edward Bird, Arthur Beard.

Standing Committee: clerical, T. L. Small, Paul Schwartz, Ralph Hovencamp, F. R. Murray; lay, Redfield Gillett, William Gallup, R. E. Dunham, Robert Garland.

South Dakota

April 20th to 22d, Brookings, S. D.

Bishop Emery of North Dakota was the guest speaker at the 72d convocation of the district of South Dakota.

ELECTIONS. Executive Council: clerical, F. M. Thorburn, H. S. Trask, E. O. Moore, S. D. Frazier, D. J. King, Ernest Badenock, Andrew Weston; lay, John Edstrom, Don Gatchell, A. L. Junge, Marion Morris, G. H. Alexander, Dudley Herman, Goldie Wells, Mrs. E. W. Lundquist.

Council of Advice: clerical, B. W. Swain, A. M. Wood, E. J. Pipes; lay, J. P. Foster, Nelson Sanford, Robert Dailey, Sr.

Salina

April 15th to 16th, Concordia, Kan.

Steps looking toward ultimate diocesan status were taken at the convocation of the district of Salina at Concordia, under the leadership of the Rt. Rev. Arnold M. Lewis, Salina's newly consecrated Bishop.

The district voted to cooperate wholeheartedly with a proposed Home Department survey of the district under the direction of National Council. The Rev. Joseph Moore will make the survey.

Bishop Lewis announced a proposal to have a lay-reader's pool so that all missions can have regular services of the Church.

Bishop Lewis reported that church properties were in good shape throughout the district on his arrival, and all financial obligations of the churches being met. A total of \$8,043.32 had been returned to the National Council as unexpended from the 1955 appropriation of \$37,246.00. The Presiding Bishop and the Rev. William Wright, head of the Home Department, contributed in turn \$10,000 to the District in its purchasing of a new bishop's house. The proposed district quota, for church extension, both within and without the District was listed as \$25,627.75 for 1957, as compared with \$18,492.95 for 1956.

Greek Church Consecrates Six New Metropolitans

Six vacant metropolitanates of the Greek Orthodox Church were recently filled by action of the Church's Holy Synod in Athens.

The new appointments are:

Metropolitan Demetrios of Vellas and Konitsa as Metropolitan of Ioannina; Metropolitan Demetrios of Gytheion as Metropolitan of Larissa; Titular Bishop Christopher of Chariopoulos as Metropolitan of Vellas and Konitsa.

Also Archimandrite Philemon, a priest in the Larissa diocese, as Metropolitan of Gytheion; Archimandrite Constantine, chancellor of the Serrai diocese, as Metropolitan of Mythimne on Mytilene Island; and Archimandrite Meletios, head of the Orthodox seminary on Patmos Island, as Metropolitan of Kythira.

The three archimandrites were consecrated bishops in Athens cathedral.

Archimandrite Meletios was consecrated by Metropolitan Damaskinos of Olympia, who had been a fellow inmate with him of the notorious Nazi concentration camp at Dachau, Germany, during the war.

The omphorion (stole-like vestment) which Metropolitan Damaskinos placed upon the shoulders of Metropolitan Meletios was one that other Orthodox clergymen at Dachau had made secretly in the camp to be worn by another prisoner, Archbishop Sebastian of Prague, Czechoslovakia, while administering Holy Communion at a clandestine ceremony on Easter, 1943. [RNS]

Holy Trinity Annual Parish Meeting Is Adjourned Again

The two wardens, six vestrymen, and over 50 parishioners from Holy Trinity Church, Brooklyn met at St. Ann's Church, Brooklyn, to continue the annual parish meeting which was adjourned on April 2d. [L. C., April 15th].

The group met at St. Ann's after finding the doors of Holy Trinity Church locked to prevent their entrance to the meeting.

Senior Warden Lewis Reynolds presided over the meeting. None of the three pro-Melish members of the old vestry or their supporters attended the parish meeting.

The group adopted a resolution adjourning the annual parish meeting until the rector, the Rev. Herman S. Sidener, could preside. It was noted at the meeting that the appellate division of the Supreme Court of New York had stated in its decision on April 26th that the injunctive order against the Rev. William Howard Melish "may be more satisfactorily reviewed after a complete record made at trial." The vestry have therefore requested their attorney to bring the matter to trial at the earliest opportunity.

Proposal Seeking Intercommunion Made at Methodist Conference

Two-way consecration of bishops suggested at Conference; racial segregation also considered at quadrennial meeting

A new proposal from the Methodist Church, looking toward intercommunion — and eventually, perhaps, toward organic union — with the Episcopal Church, was made public at the recent Methodist General Conference held in Minneapolis, Minn.

Discussions have been held between the unity commission of the Episcopal Church and a similar group from the Methodist Church. According to a proposal by the Episcopal Church group at a meeting a year ago, three or more bishops in the historic episcopal succession would take part in the laying on of hands at the consecration of future Methodist bishops. The new proposal, which was made by the Methodist commission, has no official status as far as the Episcopal Church is concerned. According to Religious News Service, the new plan, submitted by the Methodist Commission on Church Union, includes these features:

Bishops of both communions would be consecrated by each other in "a new dedication of themselves." Such consecration would be accompanied by a mutual lay-

Episcopal Church's proposal estimated would be necessary to achieve a completely episcopally ordained ministry. If intercommunion were established, clergy would be permitted to administer the sacraments in each other's churches.

"Let us move as rapidly as possible toward complete union," the Methodist commission said, "and in our preliminary forms let us so conduct ourselves that neither Church shall appear to be regarded as either superior or inferior to the other. . . ."

The Methodist proposal was distributed to the delegates for "information only." It was explained that it will "serve as a basis for the continued work of the new commission on church union which will be set up by this conference."

The Rt. Rev. Robert Gibson, Coadjutor of Virginia and chairman of the Commission on Approaches to Unity, told the Methodist delegates that "we are optimistic about the future relationship of the two Churches."

He said:

"Both of us claim John Wesley and both of us would be better off if we were more loyal to John Wesley.

"We have learned we pray and worship with the same incomparable language of the English Reformation. In doctrinal things on all essential things, we are mostly identical. But we have also learned there are great differences between the two Churches.

"Let us not only work for union because we are alike but because each has something which it can give the other for the Glory of God."

The bishop noted fears that the Episcopal Church with its two and a half million-members might be "swamped and out-voted" by the nine-million-member Methodist Church.

And Methodists are afraid the Episcopalians might change them or "corrupt" them, he said.

"These are natural, human fears but not Christian fears," Bishop Gibson continued. "Christians have nothing to fear in either Church if it be God's will that His Broken Body here should come together.

"I dream, work and pray for the day when your Church and mine can set a



JOHN WESLEY: He is claimed by both Churches.

ing on of hands. The bishops then would hold consecration services in their areas at which ministers of the two Churches would be invited, but not required, to receive the laying on of hands from the bishops.

The Methodist commission offered the two-way plan as an alternative to one submitted earlier by the Commission on Approaches to Unity of the Episcopal Church. The Episcopal Church's proposal provided only for the reconsecration of future Methodist bishops and the ordination of future Methodist clergy by bishops who had been reconsecrated.

One advantage of their proposal, the Methodist said, is that it would shorten the "anticipated 30 or 40 years" which the

great and holy example before the Churches and the world." (See p. 10.)

Bishop Gibson was introduced by Methodist Bishop Ivan Lee Holt, retiring chairman of the Methodist Commission on Church Union.

Another problem taken up by the Methodist General Conference was that of race relations within the Methodist Church. The Methodist Church is organized in five geographical jurisdictions, plus an all-Negro Central Jurisdiction. The present organizational structure was set up when the northern and southern branches of Methodism were reunited in 1939. At the recent meeting a commission was proposed to study the jurisdictional system and report to the next General Conference in 1960. Dissatisfaction was expressed by some Negro delegates, according to Religious News Service, at the delay in this approach.

Receipts Top Expectations For National Council

By March 31st National Council had received \$1,005,754.43 of its 1956 expectations. This was somewhat more than the expectations for the three-month period, which were \$953,697.36, or two-twelfths of the total 1956 expectations. (Allowing one month for collection and transmittal, receipts by National Council as of March 31st should amount to at least two-twelfths of the 1956 expectation.)

Christian Social Relations Training Conference Held

What is the community? What is our Christian responsibility within the community? How do we relate Christianity to the community? How do we relate the Christian community to the individual? These are only a few of the many and varied questions which were discussed at a conference on Christian social relations held in Racine, Wis., recently.

Province V (Illinois, Indiana, Michigan, Ohio, and Wisconsin) sponsored the workshop in the hope of stimulating greater concern for Christian social relations in its area. Forty-two delegates from 13 dioceses gathered for the three-day meeting under the direction of the Rev. R. B. Gutmann, provincial chairman of Christian Social Relations. National Church leaders in Christian social relations who attended the meeting said that the conference was a model of what could be done at the provincial level and expressed the hope that other provinces would follow the midwestern group's lead.

The conference opened with a lecture by the Rev. F. E. Williams, rector of St. Andrew's, Milwaukee, Wis., on the "Biblical Concept of the Community." Against this background discussion groups devoted attention to many of the problems facing the Church everywhere — social deviation, aging, human rights and free-

Soviet Christians Plan Visit to U.S.

The National Council of Churches will play host to eight Christian leaders from the Soviet Union, who will arrive in New York by plane on June 2d to begin a 10-day tour of the eastern states. The Russian leaders will be returning a visit made to Russia in April by nine NCC delegates.

The Russians will be led by Metropolitan Nicolai of Moscow, head of the department of foreign affairs of the Russian Orthodox Church. They will confer with the Americans who went to Moscow under the chairmanship of the Rev. Dr. Eugene Blake, president of the N.C.C.

The group expects to continue discussions on what the Churches of the two countries can do to help promote peace and the effect of modern science on the Christian faith.

This will be the first official visit of a group of Russian church leaders to the United States. None of the eight members of the delegation has ever been to this country before. The group will include an Armenian and four Russian Orthodox Church leaders, two representatives of the All-Soviet Council of Evangelical Christians, and Archbishop Jan Kiivet of Tallinn, head of the Evangelical Lutheran Church of Estonia. They will be accompanied by Timothy Gregorievitch Smirnov to Moscow, to act as interpreter.

dom, social resources and their uses. The groups were under the direction of National Council's Department of Christian Social Relations — the Rev. Almon R. Pepper, Mrs. Muriel Webb, the Rev. Kenneth Nelson, and Mrs. Clifford Corwin of the diocese of Ohio. The Ven. David Thornberry of Southern Ohio was chairman of a small steering committee responsible for relating the findings of the discussion groups to parochial and diocesan programs.

The value of the conference was threefold. First: the categorizing of conference suggestions and comments into an outline for diocesan programs, as some of the conference members indicated that the outline will become part of their program for next year. The findings are bound to give many departments a sense of direction, a purpose for existence, and a determination to make Christianity a more vital force in their community.

Second: the conference gave the delegates an opportunity to be provincial. Discussion was focused on a comprehensible regional basis.

Third: the Conference members were determined to work together to bring about greater recognition of Christian Social Relations in action in the community and the Province.



RNS
THE REV. THOMAS UMAOK is believed to be the world's only ordained Eskimo Anglican priest. He is shown inside log church which he built himself.

Eskimo Priest Has Log Church

The Rev. Thomas Umaok, who recently celebrated his 75th birthday, is believed to be the world's only ordained Eskimo Anglican priest. He and his 250 parishioners built the little log church in which they hold services. A recent visitor at the church was Governor General Vincent Massey, of Canada, during his tour of the Arctic. After conducting regular services, Fr. Umaok changes from his clerical garb to Eskimo furs and travels by dogsled to call on parishioners who live in outlying districts of the Northwest Territory.

254,000 Lodge at Institute

A total of 254,000 lodgings were given at the Seamen's Church Institute of New York City last year, according to its 121st annual report.

Dr. Raymond S. Hall, director of the institution, pointed out that the number of lodgings at the 13-story building on New York's waterfront was almost the same as in the previous year, halting a steady decline since 1952. There has also been an increased attendance at the Institute's Merchant Marine school and a demand for technical marine literature.

The Institute was established in 1944 and has been a strong force in improving the lot of the seamen. It has been influential in breaking up monopolies that preyed upon them. [RNS]

Madrid Bible Society Office Remains Open

The Madrid office of the British and Foreign Bible Society remained open after Spanish authorities confiscated a stock of some 30,000 Bibles and devotional books. Some reports abroad had stated that the office was closed up by police.

The seizure took place during the

absence of the society's Madrid representative. He was in Seville at the time and was not expected back for a few days.

The British Embassy, which is watching the case, said it did not know the reason for the government's action. The embassy said it was awaiting the return of the Bible society's representative to shed some light on the matter.

Spanish authorities took similar action against the group in 1940. On that occasion, some 110,000 Bibles and other religious works shipped by the British and Foreign Bible Society to its Madrid office were seized by government agents. [RNS]

Need for Women Workers Discussed at Conference

The acute need for women workers in the Church, was the main topic of discussion at a two-day Church conference on women workers, held at Richmond, Va., recently. The conference was sponsored by the department of Christian education, diocese of Virginia.

Brought out at the conference was the fact that there are 10 jobs available for every trained worker. A canvass of five training institutions in the Church for women indicated that only 25 women are graduating each year.

Reasons for this shortage of women workers included the failure to make Christian vocations for women a part of a parish's curriculum, the ambiguous status of a woman worker in the eyes of the Church and society, low salaries, and a confused pension system.

A list of recommendations on ways of encouraging women to enter Church work was made up at the conference. Among these were the establishment of a national agency charged with recruiting, training, and assistance in job placement of women workers, and a series of conferences dedicated to women in Church work on a local, diocesan, and provincial level. The group also recommended undergraduate training programs for women workers, conferences for clergy on the work of women in the Church, and more recruiting conferences for women to be held in the Church's training centers.

It was pointed out at the conference that though the marriage rate is high, the Church should not feel that it has lost a woman worker when she marries. The usefulness of this person as a Christian layman remains in the life of the Church, and she often returns to Church work as a vocation in later years.

Among those attending the conference were representatives of the Division of Health and Welfare Services, the Department of Christian Education and the Woman's Auxiliary of the national Church, deaconesses from the central House for Deaconesses, Bishop Gibson, Coadjutor of Virginia, parish priests, and directors of Christian education.

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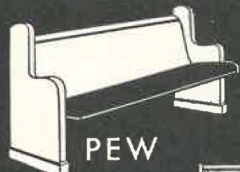
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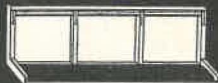
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THIS IS THE first picture of one of the 4th century Christian murals found in a catacomb below the Via Latina in Rome. It shows the meeting of Christ and the Samaritan woman at the well. The discovery was made six months ago by Vatican archeologists, but not disclosed until now. The murals which were found in the catacomb represent subjects from the Old and New Testaments, but some of them are pagan. The mural-lined burial places were used as hideouts by persecuted Christians.

RNS

**Mayor Has Advanced Cause
Of Communism Throughout
World, Says Bishop Emrich**

The pro-segregation views of Mayor Orville Hubbard of Dearborn, Mich., have advanced the cause of Communism throughout the world, said the Rt. Rev. Richard S. Emrich, Bishop of Michigan.

The bishop called upon "every pastor and Christian" to oppose the mayor's ideas which he said were contrary to "the fundamental teaching of the Christian Faith, the Constitution, our government under law, and the wider interests of the United States," according to Religious News Service.

In an interview with the Montgomery, Ala., *Advertiser*, Mayor Hubbard stated that no Negro lives in Dearborn, a suburb of Detroit. "I am for complete segregation, one million per cent on all levels," the mayor said. He added that "if there are unhappy souls living in Dearborn, they won't have to travel far to live in a mongrelized neighborhood," (to Inkster, Mich., which has a heavy Negro population).

Bishop Emrich said Mr. Hubbard had "hurt the good name of Michigan" and had done damage over a much wider area. "Mayor Hubbard's views, picked up by the press and spread to Africa, Southeast Asia, and Japan, are worth many Russian divisions," he said. "He may, for a time, keep Dearborn White but he may also help to make some lands Communistic."

According to the Associated Press, the mayor said Bishop Emrich was "sticking his nose where it does not belong," and added that he was going to sue the bishop for libel. A spokesman for the bishop

said, "Bishop Emrich stands squarely on the principles enunciated in his statement. We are not afraid of Mr. Hubbard's threat to sue for libel. The statement of Bishop Emrich was given a clean bill of health by diocesan lawyers prior to release."

**Archbishop of Canterbury
Attacks Gambling Schemes**

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, attacked the British government's "premium bonds" scheme as having "all the paraphernalia of a national lottery."

In a speech to the House of Lords, he also criticized a bill to legalize small lotteries for charitable, educational, and cultural purposes. Despite the archbishop's protests, the bill was given a second reading in the House.

The bond plan, which has not yet come before the House of Lords, calls for the sale of savings bonds carrying a chance to win substantial prizes. Dr. Fisher said this plan was "an undignified and unedifying adulteration of public duty by motives of private gain."

He said the Church of England and the free Churches consider the social evil involved in gambling to be so high that they must resist any legislative encouragement of it and seek to exclude it from Church activities.

Some members of the House attacked Dr. Fisher with unusual vehemence. Lord Balfour of Inchrye accused Church authorities of being hypocritical in criticizing lotteries in general while raffles and lotteries were tolerated in some individual churches.

[RNS]

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.

Protest Voiced

As one who attended the annual parish meeting at Holy Trinity Church, Brooklyn, I must raise my voice in protest to your reporting of that meeting [L. C., April 15th]. Since I am writing a senior thesis on the Melish Case, I made an effort to take careful, factual notes of the proceedings, and on the basis of those recorded observations I wish to refute the factuality of your report.

1) "Mr. Reynolds commented on the large attendance, saying that usually only 50 to 60 persons attended."

Mr. Reynolds made this charge regarding the weekly church services, not the annual meeting, as you imply. In rebuttal it was pointed out that Mr. Reynolds was generally in attendance only at the early service, and that the 11:00 service regularly had a much larger congregation than 50-60.

It should also be pointed out that at the annual meeting, visitors like myself were asked to sign a guest list upon entering the church, which indicates the absurdity of the allegation that the Melishes packed the meeting with outsiders.

2) "Mr. Reynolds then called for qualified voters and disqualified about 15 persons on the grounds that they had not contributed recently nor attended services on a 'fairly regular' basis."

Each of these disqualifications were challenged by the individuals concerned and by the lawyers for the Melish side, demanding that Mr. Reynolds give some evidence or reason for his action. In each instance he flatly refused to answer, merely holding to the list which he himself had compiled. It is worth noting that at the time of the alleged adjournment, he had only gotten through C or D of the alphabet, so presumably if he had continued, Mr. Reynolds would have disqualified over 100 parishioners.

3) "He relied on a card file of his own to determine membership, having been denied access to parish records by Mr. Melish."

It should be pointed out that each side accused the other of being in possession of the 1955 parish list, and its location remained a moot point. When Judge Delany produced the parish list of 1953 containing Mr. Reynolds' signature, the latter refused to take notice of it.

4) In the article by the Rev. Canon Charles W. McLean on page 13 of the same issue the following purported facts are advanced:

"The motion (to adjourn) was carried by an overwhelming majority. After the parish meeting had adjourned a rump session of about 200 remained and proceeded to elect their own slate to the vestry."

You have quoted the New York Times as estimating an attendance of 300 people. Canon McLean admits that 200 people chose to remain for the so-called "rump session." If 200 out of 300 refused to have the meeting adjourned, how can he claim that "the motion was carried by an overwhelming majority"?

The parliamentary procedure employed by

Continued on page 23

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PEOPLE and places

Appointments Accepted

The Rev. Carl H. Gross, formerly vicar of Holy
Trinity Church, Vale, Ore., is now rector of Grace
Church, Menomonie, Wis., and warden of the dioc-
esan conference center (diocese of Eau Claire).

The Rev. Donald N. Hungerford, formerly assist-
ant of St. Mary's Church, Manchester, Conn., is
now vicar of St. John's Church, Snyder, Tex., and
All Saints', Colorado City. Address: 3204 Hill St.,
Snyder, Tex.

The Very Rev. Frederick W. Kates, formerly
dean of the Cathedral of St. John the Evangelist,
Spokane, Wash., will on June 1st become rector
of St. Paul's Church, Baltimore. Address: 24 W.
Saratoga St.

The rectorship of St. Paul's Parish includes the
office of president of St. Paul's School, Brookland-
ville, Md., and the Benevolent Society for the
Christian Education of Girls. St. Paul's Chapel on
Washington Blvd. in Baltimore is also part of the
parish.

Dean Kates is nationally known as a writer.
Some of his works are Woven Wind; Morning,
Noon and Night; Charles Henry Brett — Amba-
sador of Christ; Things That Matter; and The Use
of Life.

The Rev. Tracy H. Lamar, Jr., formerly rector
of St. James' Church, Alexandria, La., will on
July 15th become rector of St. John's Church,
Knoxville, Tenn. Address: Box 153.

The Rev. A. Ronald Merrix, formerly rector of
St. James' Church, Macon, Ga., is now assistant
of St. John's Church, Savannah. Address: 26 W.
Charlton St.

Mr. John R. Symonds, Jr., who will graduate
from the Virginia Theological Seminary in June,
will, after his ordination to the diaconate, become
vicar of St. Stephen's Church, Harrington, Del.

St. Stephen's Church has been under the super-
vision of the Rev. Joseph S. Hinks, rector of
Christ Church, Milford, Del., for the past 26 years.
The Rev. Mr. Hinks will continue to serve the
congregation until Mr. Symonds' ordination.

The Rev. Douglas R. Wanamaker, who has been
serving as vicar of St. John's Church, Okanogan,
Wash., and churches at Omak and Oroville, will
on June 1st become rector of St. Luke's Church,
Coeur d'Alene, Idaho. Address: 508 Garden Ave.

The Rev. Hallie D. Warren, Jr., who has been
in charge of St. Alban's Church, Kingstree, S. C.,
and St. Stephen's Church, Saint Stephen, will on
June 1st become assistant of St. Paul's Parish,
Chattanooga, Tenn. Address: 305 W. Seventh St.

Resignations

The Rev. Raymond E. Brock, rector of St. Ste-
phen's Church, Tottenville, N. Y., for the past
20 years, will retire in June. Clergymen and
laymen of several communities along Staten Is-
land's south shore joined with members of the
Jewish Congregation Ahasiv Israel in paying trib-
ute to the retiring rector at a celebration given
recently in his honor.

The president of the Staten Island Rabbinical
Association mentioned the Rev. Mr. Brock's lau-
datory "service to God and man given regardless
of race or creed." A set of luggage was pre-
sented as a token of the community's regard (and
a bouquet of roses for Mrs. Brock).

The Very Rev. Dr. William E. Craig has resigned
as dean of Christ Church Cathedral, New Orleans,
and may now be addressed at Box 43, Star Route,
Fort Walton Beach, Fla.

The Rev. Charles T. Hills has resigned as rector
of St. Andrew's Church, Spokane, Wash.

Changes of Address

The Rev. H. G. C. Martin, retired priest of the
diocese of New Hampshire, formerly addressed in
Rehoboth Beach, Del., and in Alexandria, Va.,
may now be addressed: c/o Streibert, 150 S.
George St., York, Pa.

The Rev. Richard A. Park, rector of Trinity
Church, Hattiesburg, Miss., has moved from Mamie
St. to a larger rectory bought by the parish at
613 W. Pine St. The new rectory is located only
two blocks from the church instead of two miles
away and offers more room for a growing family.

His address for business purposes remains: Box
504.

Ordinations

Priests

Milwaukee — By Bishop Hallock: The Rev.
Ralph R. Johnson, on March 24th, at the Chapel
of St. Mary the Virgin, Nashotah House; pre-
senter, the Rev. Herman Anker; preacher, Dean
E. S. White; to be in charge of St. Mary's Church,
Dousman, Wis., and curator at Nashotah House.
Address: Nashotah House, Nashotah, Wis.

Deacons

Long Island — By Bishop DeWolfe, on April 7th,
at the Cathedral of the Incarnation, Garden City,
L. I. (the Rev. V. M. Regan preaching):

George S. Fleming, presented by the Rev. D. R.
Bailey; to assist the archdeacon in Queens, Nassau
Counties. Address: 1601 W. Second St., Brooklyn.

Yvelin Gardner, presented by the Rev. V. M.
Regan; to serve St. George's Church, Hempstead,
N. Y. Address: 51 Hilbert St., Hempstead.

William Harold Heim, presented by the Rev.
G. W. Parsons; to be in charge of St. Jude's



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Richard Morisse Spielmann, presented by the Rev. G. W. Parsons; to be a tutor at GTS and to assist occasionally at St. Andrew's Church, Williston Park, N. Y. Address: 175 Ninth Ave., New York 11.

Christopher Lawrence Webber, presented by the Rev. R. L. Webber; to be a tutor at GTS.

Organists

Mr. Firmin Swinnen, 71-year-old organist of Christ Church, Greenville, in suburban Wilmington, Del., and organist for Longwood Foundation, Kennett Square, Pa., plans to retire late in May or early in June.

His concerts have been heard by hundreds of thousands of visitors to Longwood Gardens since 1924, when the late Pierre S. duPont induced him to leave the world of theatre organs. Born in Belgium, Mr. Swinnen made many national and European concert tours. After his retirement, he will leave for a summer abroad.

Mr. Swinnen's successor will be Mr. Clarence Snyder, who first attracted musical attention when at the age of 13 he became the youngest person to win a scholarship to the Curtis Institute of Music at Philadelphia. Mr. Snyder recently was the organist at the First Congregationalist Church in Montclair, N. J.

We congratulate

BURL HUNT, a high school faculty member who is spearheading a drive for a new church to serve Florida's Washington and Holmes counties. The Chipley section has been suggested for the site of the new church. Then Ven. Robert F. Cowling, archdeacon for the western part of the diocese of Florida, and the Rev. Leland Frye, rector of St. Luke's Church, Marianna, Fla., are holding meetings with interested residents of the area.

The Rev. H. WILEY RALPH, assistant rector of Trinity Church, Wilmington, Del., who has been named one of the first two chaplains of the department of public safety in Wilmington. The men will receive no salaries, but will be provided with uniforms and badges in keeping with their new work. Mr. Ralph will serve as spiritual adviser to members of non-Roman Catholic Churches.

The Very Rev. JAMES A. PIKE, dean of the Cathedral of St. John the Divine, New York City, whose television show won an award from the Institute for Education by Radio and Television, sponsored by Ohio State University, Columbus, Ohio. The program "Dean Pike" is telecast each Sunday over the ABC-TV network.

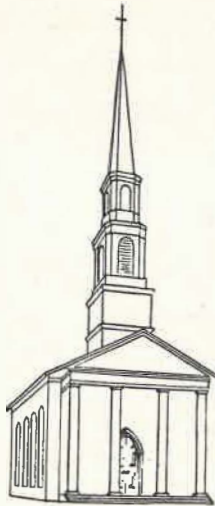
The Rev. E. BOLLING ROBERTSON, a missionary in Liberia, who has been decorated as a Knight Commander of the Liberian Humane Order of African Redemption. The decoration was presented to Fr. Bolling by President Tubman in connection with Liberia's centennial celebration.

The Rev. DON FRANK FENN, who celebrated his 25th year as rector of ST. MICHAEL AND ALL ANGELS Church, BALTIMORE, Md. Since coming to Baltimore Dr. Fenn has served as first vice president of the National Church Mission of Help, chairman of the Committee on Amendments of the Constitution of the House of Deputies, and a deputy to General Convention a number of times, including 1955. He is a member of National Council. He has also served on many civic and church boards and committees. A reception was planned for Dr. Fenn at the Emerson hotel by the church's wardens and vestrymen.

EDWARD G. POLLOCK, who was made the first warden emeritus of TRINITY CHURCH, LOS ANGELES, Calif., in appreciation of his 47 years of loyal service to the parish. Mr. Pollock was an organizing member of Trinity when it became a mission in 1909. He served on the vestry for 33 years and held every office in the church since it was organized.

GRACE CHURCH, UTICA, N. Y., for its contribution toward the construction of All Souls' Church, Machinato, Okinawa. Grace Church has pledged to donate \$4,000 to be paid at the end of 1956, 1957, and 1958 to National Council for the building of the church on Okinawa.

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church. The building has a sanctuary seating 150 persons, sacristy, rector's study, parish hall, and kitchen. Rector of the church is the Rev. Wilbur M. Sims.

ST. VINCENT'S CHURCH, ST. PETERSBURG, Fla., on its parish-house-church just completed. The church property, a five-acre tract, covers two city blocks and borders on a small lake. The congregation is just one year old.

Deaths

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

G. Forrest Butterworth, 64, attorney and active Churchman, died in Asheville, N. C., on April 18th.

Son-in-law of the Rt. Rev. Junius M. Horner, late Bishop of Western North Carolina, Mr. Butterworth was chancellor of the diocese of New York for many years. He was a member of the board of the General Theological Seminary, a member of the chapter of the Cathedral of St. John the Divine, New York City, and vestryman and senior warden of Christ Church, Rye, N. Y. He had a summer home in Asheville, N. C., where he took an interest in Trinity Church.

Mrs. Butterworth survives, along with a daughter, Mrs. Stephen P. Bell of Weston, Conn., and two sons, G. F. Butterworth II, New Canaan, Conn., and Dr. John F. Butterworth, Madison, N. J.

Morgan B. Cushing, a professor at Bowdoin College, Brunswick, Me., and a vestryman of St. Paul's Church, Brunswick, died April 21st. He was 60 years old.

A professor of economics, Mr. Cushing was active in civic affairs. He was for many years chairman of the local Red Cross chapter, and served on the school committee. Surviving are his wife, Amelia, a son, Stephen W. Cushing of Washington, and a daughter, Mrs. John C. Bisgrove of Ashland, Mass. Another son, Andrew, was killed in an automobile accident last summer.

William L. Griffin, warden emeritus of Christ Church, East Orange, N. J., died April 21st at the age of 89.

Mr. Griffin had also at one time been clerk of the vestry and superintendent of the school at St. Paul's Church, East Orange. He was a real estate appraiser. Survivors include a son, the Rev. William L. Griffin, Jr., rector of St. Paul's Church, Paterson, N. J., a daughter, Mrs. James Y. Dunbar of East Orange, and three grandchildren.

Mary Fooks Wolcott, widow of United States Senator Josiah O. Wolcott, died April 14th in Dover, Del. She was 76 years old.

Senator Wolcott, who was also chancellor of the diocese of Delaware, died in 1938. Mrs. Wolcott was a member of Christ Church, Dover. Surviving are two sons, Daniel J. Wolcott, a Delaware Supreme Court Justice, and James L. Wolcott of Darien, Conn.; a daughter, Mrs. N. Maxson Terry of Dover, and 11 grandchildren. Another son, J. O. Wolcott, Jr., lost his life in the Atlantic during World War II while serving with the Army Transport Corps.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

May

13. St. James', Jamaica, N. Y.; St. Mary the Virgin, New York, N. Y.
15. Rev. Alfred M. Smith, Jenkintown, Pa.; St. Andrew's, Los Angeles, Calif.
16. St. Mary's School, Peekskill, N. Y.; St. Joseph Station, Yankton Mission, S. D.
17. St. Paul's Cathedral, Springfield, Ill.
18. St. James the Less, Philadelphia, Pa.; St. Matthew's, Detroit, Mich.
19. Sisters of the Holy Nativity, Providence, R. I.; Rev. Douglas B. Northrop, Tacoma, Wash.; St. Helen's Hall, Portland, Ore.

BOOKS

Continued from page 9

ment Epistle to the Ephesians, which Dr. Goodspeed, with many New Testament scholars, believes is by a later hand than St. Paul.

Dr. Goodspeed's reasons, cumulatively impressive, for rejecting the Pauline authorship of Ephesians are given in *The Key to Ephesians* (1956). This is essentially a summary, which does not presuppose a knowledge of Greek, of Goodspeed's earlier position as set forth in greater detail in *The Meaning of Ephesians* (1933).

Dr. Goodspeed believes that the man who undertook to publish the first collection of the Pauline letters and wrote Ephesians as an introduction to it may very well have been Onesimus, Paul's own friend the runaway slave. What more natural, asks Goodspeed, than that he should have access to Colossians and Philemon — the two letters that appear to have formed the nucleus of such a collection?

Dr. Goodspeed makes a final conjecture, with the reminder that it is only a conjecture: he believes that it is not inconceivable that this Onesimus is the Onesimus to whom Ignatius of Antioch (ca. 117) refers as the then Bishop of Ephesus.

Some may think that it is a loss not to be able to regard St. Paul as the author of Ephesians. Others will see in Goodspeed's theory a story of great human interest: the runaway slave is restored to his master, makes good, becomes a bishop, and erects a monument to St. Paul more precious than silver or gold — our Epistle to the Ephesians.

Whether Goodspeed is right or not, Ephesians is a great epistle.

FRANCIS C. LIGHTBOURN

Books Received

THE PROPHETS: PIONEERS TO CHRISTIANITY. By Walter G. Williams. Abingdon Press. Pp. 223. \$3.50.

PRINCIPLES AND PRACTICE OF PREACHING. By Ilion T. Jones. Abingdon Press. Pp. 272. \$3.75.

RED LETTER DAYS. A Series of Meditations on the Holy Days of the Christian Year. By Harry N. Hancock. Longmans. Pp. vii, 156. \$2.25.

THE MAN WHO WOULD PREACH. By Robert E. Keighton. Abingdon Press. Pp. 128. \$2.

HOOKE'S THEOLOGY OF COMMON PRAYER. The Fifth Book of the Polity Paraphrased and Expanded into a Commentary on the Prayer Book. By John S. Marshall. The University Press, Sewanee, Tenn. Pp. viii, 186. Paper, \$2.50; cloth, \$4.

THERE IS NO END. By R. Dean Goodwin. Friendship Press. Pp. 126. Cloth, \$2.50; Paper, \$1.25.

THE WILL TO BELIEVE and other essays in popular philosophy and HUMAN IMMORTALITY. By William James. Dover Publications, Inc., 920 Broadway, New York 10, N. Y. Pp. xvii, 332; ix, 70. Paper, \$1.65; cloth, \$3.75. ["An unabridged and unaltered republication of the first edition of *The Will to Believe and Other Essays in Popular Philosophy* and the second edition of *Human Immortality*."]]

LETTERS

Continued from page 19

Mr. Reynolds to gain an adjournment is open to question. In the midst of considerable confusion, Mr. Reynolds asked through the microphone for those in favor of adjournment. About three dozen of his supporters, seated in a block at the front of the church, started shouting "Aye." While they were shouting, Mr. Reynolds turned from the microphone and said very quietly "Those opposed," so that those of us sitting in the third row could barely hear him. Then he shouted into the microphone, "Meeting adjourned," and walked out as 250 people cried "No."

CHARLES E. LANGE

Episcopal Theological School
Cambridge, Mass.

Obvious Meaning

Like many Episcopalians, I do not particularly care whether our priests kneel or stand while saying the Prayer of Humble Access, but when the Rev. Leon Preston Harris in his letter [L. C., April 29th] declares that the rubric does not order the priest to kneel throughout the prayer but, rather, that it requires him to kneel and then to say the prayer, he is either consciously distorting the

simple language of the rubric or proving himself sadly ignorant of its obvious meaning.

The rubric says — "Then shall the priest, kneeling down at the Lord's Table, say . . . the prayer following."

Could any instruction be clearer? Is there the slightest reason in suggesting more than one interpretation?

Mr. Harris attempts to strengthen his position by pointing out that nowhere does the rubric say that he shall rise again from his knees.

This is an absurdity. He might, by the same token, insist that the infant he baptizes shall not be returned to the arms of its mother because in the Ministration of Baptism the priest is instructed to take the child into his arms but nowhere does a rubric order him to return the child.

WADSWORTH CLARKE

Secretary, The Standing Committee,
diocese of Lexington

Maysville, Ken.

An Adroit Transfer

Entirely aside from the question of whether the Prayer Book should direct the priest to kneel or stand while he says the Prayer of Humble Access (letter of Rev. L. P. Harris, L. C., April 29th), the fact is that the Prayer Book tells him to kneel. "Then shall the Priest, kneeling down . . . say . . . this

Prayer." By an adroit transfer of the word 'then' to a different position, Mr. Harris bolsters his argument by saying "It requires him to kneel, and it requires him then to say the prayer." Thus he in effect rewrites the rubric. He adds that by not telling the priest when to rise, he may rise when he chooses. This might possibly be deemed a fair inference if the rubric in question were the only one of its kind. But there are many others; and somehow common sense tells us that a present participle joined with 'shall say' is intended to govern the behavior of the say-er while he does the saying.

If Mr. Harris's grammatical logic were applied to the rubric at the top of p. 80 in the Prayer Book, we would, I suppose, feel free to encourage a priest to kneel while saying the Prayer of Consecration.

(REV.) JOHN W. SUTER

Custodian of the Standard Book of
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THE LIVING CHURCH
407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

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THE LIVING CHURCH

ing? The parish churches listed here extend a cordial welcome. When attending one of these churches, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

WASHINGTON, D. C.

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

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

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

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

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

BALTIMORE, MD.

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 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hghenschild, r
Sun HC 8, 9, 11 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 8:30; HC 7:30 (& 10 Wed); Ev 5
Daily Offices are Cho ex Mon

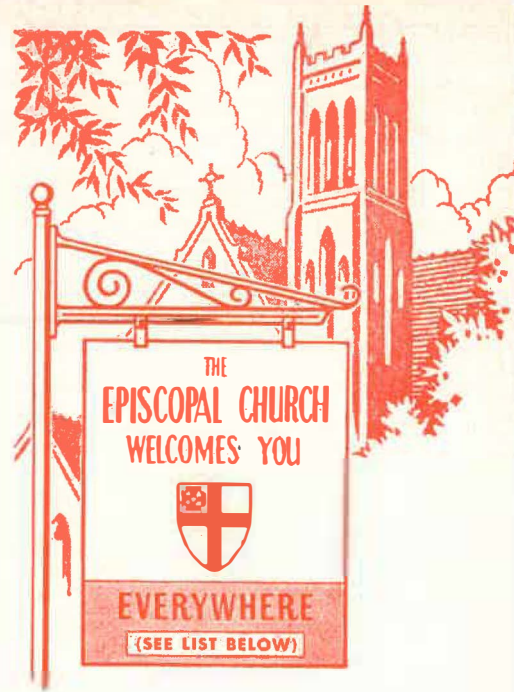
ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

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; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87th St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; 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



NEW YORK, N. Y. (Cont'd)

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

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, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.