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**Life in a Convent of the
Episcopal Church — P. 15**

PEACEMAKER: Bishop Reeves of Johannesburg moves calmly through an angry mob in Johannesburg which nearly rioted when treason charges against 156 people were made public. Bishop Reeves is now in the U.S. raising money to defend the charged. See page 5.

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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

July

21. Fifth Sunday after Trinity
25. St. James
28. Sixth Sunday after Trinity
Executive Committee, World Council, New Haven, Conn., to 30th.
30. Central Committee, World Council, New Haven, Conn., to August 7th.

August

4. Seventh Sunday after Trinity
6. Transfiguration
11. Eighth Sunday after Trinity
18. Ninth Sunday after Trinity
24. St. Bartholomew
25. Tenth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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.

LETTERS

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

On the Honor Roll

For well over a decade in several missions I have been using a Sunday school award plan similar to that described by the Rev. George C. Schiffmayer in your June 30th issue, with the following differences:

1. Instead of an annual award, a certificate is given each time 52 regular credits are earned, and a gold star is placed at the name of the recipient on the Honor Roll displayed in the chapel. A good religious picture is a feature of the certificate.

2. We require the offering to be made in the regular weekly envelope; "plate" offering does not count.

3. For recognition of participation in birthday offering, mite box offering, and other projects symbols are used on the Honor Roll.

4. A regular credit has been given for Lenten service attendance.

Both adults and children have shown real interest in the plan and we think it quite helpful.

(Miss) FLORENCE M. COWAN
Amherst, Va.

Two Problems

Since the publication of the report of the delegation sent to the Church of South India by General Convention, I have been hoping for an article or an editorial in *THE LIVING CHURCH* that would explain some of the points that would seem to need further exposition, two matters in particular.

1. What accounts for the profound difference between the recommendations of our delegation and the resolutions of the Conventions of Canterbury and York, in respect to the circumstances under which a bishop or qualified priest of the Church of South India may celebrate the Holy Communion in the Episcopal Church?

The English resolutions provide that a bishop or an episcopally ordained presbyter of the C.S.I. may be invited to celebrate in a church of the Church of England "subject to his willingness, while in England, to celebrate in Anglican Churches only." An equivalent of this condition "in Anglican Churches only" does not exist in the recommendations of our delegation. Its omission is portentous. It takes but little imagination to visualize the theological confusion that will ensue if Convention makes it possible that qualified C.S.I. clergy may celebrate the Holy Communion in our cities and towns in Episcopal, Methodist, and Congregational Churches turn and turn about!

The importance of this matter is well expressed in the words of the official magazine of the Church of South India, *The South India Churchman* published in Bangalore, India. In its issue of March, 1957, after summarizing our recommendations concerning the episcopally ordained and the non-episcopally ordained C.S.I. clergy, it says: —

" . . . other recommendations are substantially the same as those of the Church

of England, except in the U.S.A., C.S.I. Clergy in celebrating Holy Communion are not required to give an undertaking to celebrate only in Anglican Churches. *No branch of the Anglican Communion, we believe, has gone so far.*" (italics mine)

Despite the disturbing character of this variation from the Church of England resolution that would guard the theological integrity of Eucharistic doctrine, no word of explanation or attempted justification appears in the report. Surely some explanation is in order.

2. Another matter of concern in the report deals with a passage in its part three. On page 83 after referring to the C.S.I. Constitution, it is stated that:—

"The C.S.I. is thus firmly determined (1) to seek to achieve a fully unified episcopally ordained ministry and (2) to seek to maintain communion and fellowship with the Churches which do not have such church order."

So far so good. This is true. But the next paragraph states:—

"The fact appears to be that no decision on *these questions* (italics mine) will be forthcoming until the end of the interim period in 1977."

It is true that no answer to "question" (1) is to be made until 1977. (See Constitution of the C.S.I., II, 21. Par. 5 and 6.) But unfortunately we are not justified in anticipating that "question" (2) will be reconsidered at all, in 1977 or at any other time since the Church of South India officially declared in its *Interim Reply to the Archbishop of Canterbury concerning questions raised by the Derby Committee as follows*:—

"The principle that 'The Church of South India desires to be permanently in full communion and fellowship with all the Churches with which its constituent groups have had communion and fellowship' (Constitution II, 15) is absolutely basic and is not subject to reconsideration. It is not conceivable that in any reasonable foreseeable circumstances the Church of South India should break off relationships with those parent Churches with which it now enjoys unrestricted fellowship." (See *Church of South India 1950 Being the United Report of the Joint Committees of the Convocations of Canterbury and York*, p. 36, question 5.)

A portion of this quotation is also published on p. 48 of the Report, itself, as follows:—

"... the C.S.I. said plainly that the principle that the C.S.I. desires to be permanently in full communion and fellowship with all the Churches with which its constituent groups have had communion and fellowship is absolutely basic and is not subject to reconsideration."

How can it be implied on p. 83 that this matter of intercommunion and fellowship with these Churches is a "question" on which no decision will be forthcoming until 1977 when according to the C.S.I. this "subject is not open to reconsideration"?

It would seem that the only explanation is that of a textual error which has crept into the report at this point but which involves a serious departure from fact. Surely this should be corrected in future editions of the report as well as through the church press now by the distinguished committee who are its authors.

Southport, Conn.

H. V. BARRATT

Opportunities Not Lacking

I read with the greatest interest and humility the article, "The Church's Shame," by Jane Ruef [L. C., June 30th]. It makes me deeply sensible of the blessings which I have received during the last three years in opportunities to extend my education beyond the Bachelor of Divinity level of seminary days.

Three years ago I was the recipient of a scholarship grant from National Council to do a year's study at Seabury-Western Theological Seminary, in the field of the town and country church. I came from my parish in Milton-Freewater, Ore., to Evanston not knowing where my family would live, nor what we would live on once the scholarship money was used up. Fortunately, the Church of the Holy Spirit at Lake Forest, Ill., needed an assistant priest, and the Rev. Wood B. Carper, Jr., now the professor of practical theology at General Theological Seminary, asked me to become his part-time assistant. At the end of a year I received the degree of Th.M. from Seabury-Western, and the Church of the Holy Spirit asked me to remain on the staff as assistant with time off for further study. I then began work at Northwestern University in sociology which should lead to the Ph.D. degree in 1958.

So let it be known to Mrs. Ruef, and to the readers of THE LIVING CHURCH that opportunities for graduate work are not completely lacking in the Church. I, for one, have been singularly blessed, and I should like to use this opportunity of thanking my bishop, the Rt. Rev. Lane W. Barton, Bishop of Eastern Oregon; the Rev. Clifford L. Samuelson; the vestry and rectors of the Church of the Holy Spirit for my chance to study. It is my cherished hope that their many kindnesses will make me more useful to the Church in the years to come.

(Rev.) RAYMOND E. GAYLE

Lake Forest, Ill.

Information for Laymen

I feel very strongly that, down through the years, THE LIVING CHURCH has been an effective agent in disseminating the news and the thinking of the Episcopal Church. I feel that you should be highly commended for your efforts to improve the magazine, increase its circulation and, particularly, for giving information to our laymen throughout the land.

(Rt. Rev.) DUDLEY BARR McNEIL
Bishop of Western Michigan

The Parish, a Victim

I am very glad to serve as a Campaign sponsor for THE LIVING CHURCH and particularly because the avowed purpose of the Campaign is to introduce Churchpeople everywhere to the importance of the mission of the whole Church.

One of the cardinal sins of our Communion is that we are parochially minded, and in consequence our vision of the program of the whole Church is foreshortened. The parish itself is the victim of parochialism, and we desperately need an informed body of Church members who see the whole picture and, as a result, furnish a deeper integrity of devotion and discipleship.

(Rev.) JOHN V. BUTLER
Rector, Trinity Church


Princeton, N. J.

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MISSION CHURCH IN NEW GUINEA

A Papuan man and his wife, after working all day in the fields, pass on their way home a mission church and the navigation light near it in the village of Sefoa, Papua, New Guinea.

The diocese of New Guinea (in the Province of Queensland, Australia) is one of those in the Pacific whose bishops met recently in a newly formed Pacific Conference and discussed problems confronting Anglicanism in that part of the world [see the story on page 9].

RNS Photo

O God, Who by making the evening to succeed the day, hast bestowed the gift of repose on human weakness; grant, we beseech Thee, that while we enjoy these timely blessings, we may acknowledge Him from Whom they come.

Mozarabic

The Living Church

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

July 21, 1957

Bishop Reeves Tells of Role Church is Taking in Seething Union of South Africa

By JEAN SPEISER

The indomitable Bishop of Johannesburg, the Rt. Rev. Ambrose Reeves, arrived in New York recently with an inspiring account of the staying power of the Church in South Africa as it faced its newest battle with the government over apartheid, or "White supremacy."

It was provoked by a law passed May 29th, which applies the practise of racial segregation to church congregations. It provides that the Minister of Native Affairs may prohibit Black Africans from attending church services in White areas if their presence is considered a "nuisance."

The law, which has not yet been put into effect, would give the Minister of Native Affairs (or his representative) the right to order any Black African out of any church in which there were White worshippers. As Bishop Reeves pointed out, the African is a "nuisance" in the eyes of the government, by the very fact that he exists; the intentional ambiguity (the Bishop called it "devilish clever") makes any defense practically impossible.

Says Bishop Reeves: "We will have no alternative but to disobey." This action was agreed upon by the Anglican Bishops of the Province of South Africa at their Synod in April, when the bill was passed by the House of Assembly. The Bishops have since been joined, in their declaration of resistance, by every other Christian Church in South Africa, both Protestant and Roman Catholic, with the exception of the Dutch Reformed Church.

("All honor," noted Bishop Reeves, "to a small but gallant band in the Dutch Church who raised their voices against this nonsense" — but to no avail.)

White Supremacy

The Native Laws Amendment, as it is known, is the first to be directed specifically at the Church. It is one of many perpetrated among a "vast flood" of apart-

heid bills with the intention of "keeping people from one another." This, the government apparently believes, is the only means of maintaining White supremacy. It has declared it will do so at any cost.

During Bishop Reeves' seven-year stay in Johannesburg, he has actively opposed this restrictive legislation:

✓ The Group Areas Act (enforcing territorial and residential segregation).

✓ The Bantu Education Act (which he defied by closing 50 Church schools rather than let the government run them).

✓ Segregation of the nursing profession.

✓ The Native Resettlement Act (whereby 60,000 Black Africans are to be removed forcibly from their homes in urban Johannesburg to new housing developments 17 miles away, automatically forfeiting freehold, or property-owning rights). "Legalized robbery," said the Bishop. This he was able to make a dent in by persuading the city to build 10,000 new houses for natives in Johannesburg proper. The settlement is known as "The Bishop's Houses."

In addition, Bishop Reeves relates, "the government has smashed the trade unions, the universities, and now it is trying to impose on the Church the same pattern of life it has effected economically and socially."

From the steps of the City Hall in Johannesburg, shortly before he left, the Bishop affirmed that the Church would fight for freedom of worship, declaring: "If the government wants open conflict with the Church, it can have it!"

This slight, sandy-haired Bishop, who wears a perpetually inquiring and somewhat worried look, met the press at the Church Club headquarters, and spoke at a family supper that evening at St. Christopher's chapel.

One purpose of the Bishop's visit is to raise money for the Treason Trials Defense Fund, which he helped to organize

immediately after the arrest one evening in December, 1956, of 156 South African citizens (105 Africans, 23 Europeans, 21 Indians, and seven Coloreds, or persons of mixed blood).

Seized in their homes without warning or provocation, the 156 were released on bail and are now sitting out a long period of examination by defense attorneys pending the trial, which is unlikely to occur before November.

\$200,000 Goal

Bishop Reeves reports that the services of the best lawyers in South Africa have been obtained, at one-third their usual fees. They will nevertheless be considerable, because of the long time necessary to prepare adequate defense.

To defray the costs, and to enable the defendants (most of them professional or otherwise self-employed persons who cannot work because they must be available for daily examination by the defense lawyers) to support themselves and their families, the fund-raisers set a goal of \$200,000, of which the U.S. quota has been set hopefully at \$100,000. Recently, said the Bishop, the total was set at \$400,000 in order to provide for rehabilitation of the defendants after the trials have ended.

Co-chairmen of the Fund in the U.S. are the Very Rev. James A. Pike of the Cathedral of St. John the Divine, and Author John Gunther.

The government, continued Bishop Reeves, unwittingly is doing everything in its power to bring about Black nationalism — the last thing it actually wants. The compounded indignities are beginning to build a solid non-White front — of considerable importance, inasmuch as South Africa's Blacks number 9,225,000 to 2,750,000 Whites.

This, of course, is a tension-building factor among Whites who foresee the inevitable consequences of Black suppression. No one in the country feels really secure or comfortable. The government-controlled radio uses every opportunity to magnify accounts of racial conflicts in the U.S., when the incidents suit its purpose.

The life of the Black man is discouraging, to say the least. Ninety percent of them live in a below-poverty-level existence; the average male life expectancy is

36 years, and 50% of their babies die before they are a year old.

To ease this tragic picture somewhat, Bishop Reeves has established several Family Centers in and about Johannesburg, where the working mother (most of them are) can leave her young child during the day. Library, recreational facilities and health measures are available to whole families at all times. Books and newspapers never seen in the state schools (where history, geography and civics studies are kept on a strictly local level) give visitors a new look at the world outside, which they scarcely know exists. Trained personnel to administrate the Centers is their greatest need, says the Bishop.

In the midst of these difficult conditions, the Church not only maintains itself, but thrives and grows. Bishop Reeves re-counted the gains he had observed in the years he had been in Johannesburg. Forty-five churches have been built and opened, all of them paid for by Churchpeople. Church giving has increased, in spite of deepened economic problems, almost ten-fold. Greater unity, with every color and race represented in diocesan groups, has been realized. Of a total of 130 priests, 40 are African.

"Given time," the Bishop observed, "we could achieve real Church unity, but I don't think there is time. The confidence of these people in the Church is going, because of this wretched situation in which they live. Many are returning to witchcraft. The sands are running out quickly.

"But we have made our plans. If the government acts against us, the Church will go on — even if all the Bishops are cast into prison or deported. We have not made these plans light-heartedly, because we know we may well have to use them; we have thought them out carefully.

"The Church is entering a period of

great persecution in our part of the world. It is not yet critical, and we can carry on our work even in a hostile climate. We can't lose in the long-run — history is littered with people who have tried

Cost of Living Raised by South Africa Segregation

Dr. Hendrik Verwoerd, minister of native affairs in the segregationist South African government, surprised the Johannesburg City Council recently by modifying an act excluding non-White persons from living in the center of the city.

The act provides for the removal from White residential areas of the greatest possible number of Negroes. However, this policy is affecting the cost of living. The dairy industry has informed Dr. Verwoerd that the extra cost of transporting Negro workers from 10 or 12 miles outside the city would increase the price of milk to consumers.

For this reason, Dr. Verwoerd has suggested that the city council build a Negro hostel in the White area to accommodate 800 milk delivery workers.

to do this sort of thing, and the Church is still going strong."

During the evening the Episcopal Churchmen for South Africa, sponsors of the family supper, presented Bishop Reeves with \$1,000 — their first of \$8,000 which they hope to raise. Marking their first anniversary, members of ECSA looked back on a year in which they established a prayer cycle for South Africa, inaugurated a campaign for books

for the Family Centers (the response was overwhelming), and are now embarked on the funds project for support of the defendants in the Treason Trials.

Bishop Reeves, who arrived June 25th, is in this country until July 30th on a national speaking tour sponsored by the American Church Union. During his New York visit, besides the dinner at St. Christopher's, he preached at the Cathedral of St. John the Divine and spoke at several other churches, and he also appeared on NBC-TV's morning program, *Today*. NBC estimates that the viewing audience for his eight minute interview on *Today* numbered about 8,000,000.

F. Edward Lund Becomes New President of Kenyon College

The son of former Church missionaries in China has been named new president of Kenyon College, Gambier, Ohio. F. Edward Lund, now president of Alabama College, a state college of liberal arts at Montevallo, Ala., will assume his duties as president of Kenyon on October 1st.

Born in Wuhu, Anhui, China, in 1909, Mr. Lund studied at the University of Toronto and was graduated from Washington and Lee University. Later he was a fellow in European history at the University of Wisconsin, and then taught at Wisconsin State College, Milwaukee. In 1946 he became a professor at the State Teachers College, Florence, Ala., and a year later was made dean. Since becoming president of Alabama College in 1952, he has converted that women's college into a coeducational institution.

An active Churchman, Mr. Lund is a warden of St. Andrew's Church, Montevallo, and has served as president of the Tennessee Valley Convocation of Episcopal Laymen. His wife is the former Martha Louise Gray of Elkmont, Ala.



Oscar J. Callendar, Jr.

Leonard Ward, Episcopal Churchmen for South Africa vice president, gives Bishop Reeves \$1000 check, marked for support of Treason Trial defendants.



Bishop Reeves was on NBC's *Today* show. He's been speaking in Los Angeles, San Francisco, Denver, Chicago, Indianapolis, Boston, Baltimore, Philadelphia, Pittsburgh, Washington, Schenectady, and Albany. His tour ends July 30th.

Outward Calm at Brooklyn Church As Mr. Melish Yields Control

Obeying latest court decision, Melish forces permit Dr. Sidener to conduct services but remain active, pending another appeal.

By FREDERICK H. SONTAG

The 35-year ministerial reign of the Melish family came to a controversial end, for the time being at least, at Holy Trinity Church, Brooklyn, N. Y., on July 7th. In an atmosphere blessed with humility but strained with bitterness, the 10-year dispute as to who should be rector of the church came to another climax. The two services were marked by an intense struggle beneath the outward calm.

The Rev. Dr. Herman S. Sidener celebrated the Holy Communion and preached for the first time as the rector of the church, under protest from many parishioners. The Rev. William Howard Melish was the first to receive the sacrament from the priest whose arrival he had fought so bitterly.

The 8:30 a.m. service marked the beginning of the drama. Before it began, a swarm of reporters who staged a reunion at the church, having covered its off and on battles for many years, were handed copies of a letter to Dr. Sidener from Cameron Beadle, senior warden under Mr. Melish, and Frances E. Henry, congregation member. The letter said, in part: "The congregation does not want you. You come to a parish that did not choose you and does not now want you. It will be impossible to create a valid pastoral relationship. The ministry of the Melishes, father and son, has existed in this parish for 35 years. We are determined that it shall continue long after this interruption comes to be only an unhappy memory."

"I Come . . . In Deepest Humility"

Pressed by reporters for comment on the message, which was handed to him before he began to celebrate, Dr. Sidener said, "I get lots of letters. I only pay attention to the important ones." He then turned around and told the early worshippers, "I come to you to be of service, to be a friend to one and all, and I come in the deepest humility."

An unusually large congregation of 65 persons, in addition to the newsmen, attended the early service. This may have been, in part, a response to a letter from the pro-Melish vestry to members of the congregation during the previous week, advising them: "Everyone who believes in Holy Trinity and supports the Vestry and Mr. Melish in pressing this appeal must be in church this Sunday morning without fail, and each Sunday hereafter. It is imperative that the congregation stands firmly together and does not yield possession of our church. We do this by being in our places and tenaciously maintaining our worshipping and voting rights." The letter also advised members to "maintain their customary decorum, participate in the services, and remain for the refreshment and social hour in

the gym afterwards." Mr. and Mrs. Melish attended both services.

The collection at the eight a.m. service was taken by Lewis G. Reynolds, head of the anti-Melish vestry. At the late service, attended by 212 people, Dr. Sidener announced that the collection would be taken by Mr. Reynolds and "anyone he wants to take along with him." Mr. Reynolds, not a young man, started to walk to the rear to pick up the collection plates, but as he did so, eight Melish supporters marched forward and took the collection. At first, Dr. Sidener refused to accept the offering from them, but the Ven. Edward Saunders, Archdeacon of Brooklyn, who was serving as his assistant, said, "If they're offering you money, take it!" Dr. Sidener did, but not without telling the ushers that "at these services, I expect to be obeyed."

Take Care of Salary

[In the letter of the pro-Melish faction to the congregation, members were directed to "make all checks payable to Alex Munsell, Treasurer." The money that was given to Dr. Sidener during the service contained only \$84 in loose cash from both services, according to the New York Times. The rest of the offering, the regular pledge envelopes, was to go to parish work, said Mr. Munsell. There was doubt as to who would administer this work. A pro-Melish spokesman said that Mr. Melish's salary would be "taken care of."]

After the service, Mr. Melish shook hands with Dr. Sidener, but they refused to be photographed together. At the coffee hour Dr. Sidener felt the hostility of the congregation. One parishioner, who has been going to Holy Trinity since 1896, came up to him and said angrily, "Nobody wants you here. You had better go home." "But we are all Episcopalians," Dr. Sidener said with a smile. "We don't want you," the person shot back.

Mr. Melish refused all comment to the press, saying "I am simply living in the rectory." A major question which was unresolved was who would administer the



RNS Photo

Bishop DeWolfe (left) officiated at installation of Dr. Sidener (right) as Holy Trinity's rector.

pastoral duties of the church during the week. It was clear that many, if not most, of the parishioners would look to Mr. Melish for any pastoral calls. Mr. Melish gave a hint that he would make calls by saying: "I will move freely among the congregation as worshippers."

Plain clothes detectives were in the congregation, as well as government agents who have been attending the services for many years to watch the activities of Mr. Melish.

After the Appellate Division of the Brooklyn Supreme Court decided in June, that Dr. Sidener's election as rector was legal, Mr. Melish received a 10-day stay of execution. He was refused another stay pending a review by the New York State Court of Appeals, but was given permission to live in the rectory until that court decides the case. The appeal is expected to be heard in the October term of the court.

Graham Sets Garden Record

Madison Square Garden officials said here that Billy Graham's New York Crusade has out-lasted and out-drawn all previous attractions in the 30-year history of the huge indoor arena.

The crusade opened in the Garden May 15th and drew 824,300 persons in its first seven weeks. It was scheduled to close July 20th.

Garden spokesmen said the previous attendance record was made in 1947 by the Ringling Brothers, Barnum and Bailey Circus, which ran for 40 days with a total audience of 785,813. [RNS]

The Living Church Development Program

Previously acknowledged\$24,889.35
Receipts July 2d through July 8th..... 2,425.00

\$27,314.35



The headquarters of the first missionary work of the Episcopal Church in Western Michigan, the homestead of the Rt. Rev. **Philander Chase**, has been marked by a bronze monument. Bishop Chase held the first Church services in what is now the diocese of Western Michigan in 1832. Bishop McNeil of Western Michigan recently dedicated the marker on the farm near Coldwater, Mich., where Bishop Chase lived from 1832 to 1836. There was a school on the farm in addition to the house and barn. The Bishop held services in an area of 75 miles centering on this farm.

Bishop Chase, who had been Bishop of Ohio from 1819 to 1831, came to Michigan on his retirement. He named the area in which he made his home "Gilead," meaning a balm. In 1836 he was asked to become first Bishop of Illinois and went on to new missionary efforts.

The marker is the gift of Mr. and Mrs. Earl Ryan and was set in place by Mr. and Mrs. Lynn Calhoun, present owners of the farm. Both these families are descendants of the Keeslar family who purchased the farm from the Chase family.

Adults shown in the picture are, from left, the Rev. **Allen Nield**, Mr. **Ryan**, Bishop **McNeil**, Mr. **Calhoun**, and the Rev. **Maxwell Brown**. The children were chosen to participate in remembrance of Bishop Chase's great love of children.

Contemporary Church Art Exhibit Now Showing at The Morehouse-Gorham Co.

An exhibit of contemporary Church art is being shown in the windows of the Morehouse-Gorham Co. at 14 E. 41st St., New York City. Started July 19th to continue through August 5th, it is the store's first exhibit of this sort, and may become an annual event.

It has been arranged by Katharine Morrison McClinton, author of a book on Church art and decoration (*The Changing Church*, Morehouse-Gorham) published this spring. She has been assisted by New York galleries and the artists themselves in displaying the pieces, which include not only sculpture and silver, but vestments and hangings from Episcopal, Roman Catholic, Jewish, and Protestant churches.

Of particular interest to Episcopalians are Sculptor Gleb Derujinsky's contributions (he did the Kent School, Kent, Conn., crucifix), and Canon Edward N. West's designs for vestments used at Trinity Church, New York City, which will be shown.

Mrs. McClinton, prime mover of the exhibit, is a member of the Church of Heavenly Rest, New York City, and attends St. Paul's-in-the-Desert, Palm Springs, Calif. for several months every year.

Old Swedish Church Starts Anew in Episcopal Diocese

A new parish accepted into membership in the convention of the diocese of Pennsylvania this year is actually one of the oldest churches in the area, dating back to 1760. Christ Church, Upper Merion, Pa., was originally a mission of Gloria Dei (Old Swedes') Church, Philadelphia. The church is located near Valley Forge, and Washington and some of his men came there to worship.

Like its mother church, Gloria Dei, and several others in Delaware, New Jersey, and Pennsylvania, the church was Swedish Lutheran. After the Revolution, as the Swedish language fell into disuse and the people could foresee the time when the clergy would no longer be sent from Sweden, the churches changed their charters to allow them to choose their clergy either from the Lutheran or Episcopal Churches. The last Swedish Lutheran rector in Philadelphia, who had charge of three congregations, was assisted by three Episcopal priests. The Book of Common Prayer was used, and a bishop of the Episcopal Church administered confirmation.

In 1844 and 1845 St. James', Kingessing, and Gloria Dei, Philadelphia, were accepted into the diocese of Pennsylvania, but Christ Church, Upper Merion, held out. Some members of the

Christians Protest New Syrian Law

The Syrian Chamber of Deputies has passed a law giving the Prime Minister the power to make whatever changes he "deems appropriate" in the statutes of the Christian communities in that country.

The law was passed with a slight majority after a stormy session and despite protests from Orthodox and Roman Catholic authorities as well as from other Christian leaders and Moslem deputies. Enacted suddenly and without previous public discussion, the law is reported to have created widespread discontent not only among members of Christian communities, but also among Moslem religious officials.

Syria's population of a little over 3,000,000 is predominantly Moslem. There are nearly 500,000 Christians. Roman Catholics number 114,597 distributed among six Rites, Melkite, Syrian, Armenian, Maronite, Latin and Chaldean.

The new law gives the Prime Minister "executive power to apply all legislation

concerning religions and sects."

Under the new legislation, the Prime Minister will have the right to decide and decree:

1. Any changes in the rank of religious superiors and their clergy; their nomination or election; and their rights and responsibilities.
2. The appointment of religious congresses and special commissions and their jurisdiction. (Religious courts of personal status are an exception.)
3. The method of administering estates belonging to religious communities.
4. Any changes in the religious instruction of the children of such a community.

Observers said the object of the new law is to exercise closer control over the Christian communities by the Communist-influenced government coalition, in order to weed out any possible pro-Western tendencies or anti-Communist opposition among Christian leaders and clergymen. [RNS]

congregation and neighboring German Lutherans started litigation to prevent the election of Episcopal clergy. The courts finally ruled that, since the Swedish Lutheran Church is similar to the Episcopal Church in the episcopate, the use of vestments and liturgy, and since Episcopal Church services had been held for some years without protest, there was no reason now to object.

By that time, however, a feeling had arisen that, since this was now the only Swedish Lutheran Church in Pennsylvania, it would be good to continue as an independent parish, although with many ties to the Episcopal Church. Gradually this feeling died out, and a recent survey showed almost no opposition to coming into the diocese.

Part of the reason for the desire to be connected with the diocese is the changing situation of Christ Church, Upper Merion. Formerly in a farming area, it is now in an industrial community, where most of the people are Roman Catholics. Members of the church come from a distance, and some have suggested that the church be kept only as a historic shrine, supported by its endowments.

Another plan by which the old church can be of greater service is now planned. The community of King of Prussia, at the other end of Upper Merion Township, is undergoing rapid expansion, and there is need for a mission there. The diocese is to acquire property in King of Prussia, and Christ Church, Upper Merion, hopes to begin an extension of its work there. The rector of the parish was to move into a new rectory in the heart of the developing area in June. The first new building in King of Prussia will be a parish house, which will be used by the entire community during the week for Scouts and other organizations. At the same time, the old church is being remodeled, in conformity with its colonial atmosphere, in preparation for its 200th anniversary in 1960.

Warns Cyprus Settlement Must Include Archbishop

The Athens Radio warned that the Cyprus problem cannot be settled without the active participation of Archbishop Makarios, spiritual and political leader of the Greek Orthodox community in the British-held island.

"Despite the conciliatory contents of the new British proposals for the settlement of the Cyprus problem," the broadcast said, "it must be understood by all concerned that there can be no settlement without Archbishop Makarios. He is the only person who can represent the people, being their elected and trusted leader."

Archbishop Makarios was recently freed from detention in the Seychelles Islands, where he was sent by British authorities in March, 1956, for alleged complicity in the anti-British campaign in Cyprus. [RNS]

Polygamy, the "High Cost of Brides" Are Pacific Conference Topics

By the Rev. C. W. WHONSBON-ASTON

Just how would General Convention deal with such matters as the high cost of brides, the proper conditions to put into operation the discipline suggested by St. Paul in the marriage of a Christian to a heathen, or the feasibility of establishing a "Guild for Polygamists?" They are questions so far divorced from ordinary Christian experience that most members would feel they were being hoaxed.

A group of missionary bishops for whom such problems are not uncommon met recently in a newly formed Pacific Conference, including the dioceses of Melanesia, Honolulu, New Guinea, and Polynesia. The district of Honolulu was not represented, but a bishop, a priest, and a layman from each of the others were present. Of these three were from the indigenous peoples of the islands.

The conference began with a survey of the missionary work in the area, which showed a very noticeable shortage of personnel. For example, Polynesia needs eight priests and three teachers, Melanesia, three priests, a doctor, four men teachers, one woman teacher, and a handyman, etc.

Marriage discipline in relation to native custom was lengthily discussed. Some concern was expressed at the difficulty that had arisen since the days of barter had moved into the modern era of money and cupidity, for the new cost of brides (bride-cost) had increased so greatly that there was a constant danger that the lack of "bride price" would mean illicit and immoral alliances. It was hoped that gradually the conscience of Christian natives would decide to abolish this custom, which was losing its original use, by tribal sanction (as had already happened in some places) as the true nature of Christian marriage became clearer. Guidance was sought on cases where excommunication might be necessary or evaded where Christian and heathen or catechumen natives were concerned, a difficulty being to define when the Pauline sanction with regard to "putting off the heathen partner" could be invoked. This lengthy discussion could not have found such a forum for debate in the formal General Convention or General Synod.

The whole field of native education was surveyed and showed how much sacrificial labor has been expended over many generations by missions in the Pacific among thousands of native peoples. This has been the basis of what is now being undertaken by new forms of government endeavor. It is clear that these two agencies — government and mission — must work together in close coöperation for many years to come, but it was thought that there was a need for more balanced

expenditure in subsidies, for contributions from government funds for mission schools seemed never to be commensurate with those allotted to government schools. One point that all were unanimous upon was that the missions would do everything possible to maintain their schools.

For some years it has been the aim gradually to raise the standard of the education of the native clergy, though not in a manner that would set them so far apart from their people that they would lose touch with them. A suggestion to establish a central seminary for the training of ordinands was thought premature, for it would take men away from their tribal life at a time when every organization seems set upon speedily altering the fashion of tribal and village life. It was thought best to have the training within each missionary diocese at its own seminary and, later, establish a refresher type of central clergy school for post-ordination fellowship and refreshment.

From a discussion of the minutes of the similar South East Asia regional conference [L. C., March 10th] it was felt reasonable to set about the ordination of certain carefully selected native Churchmen in villages where necessity called for it as auxiliary clergy, as permanent deacons.

21 Clergymen Participate In Summertime Exchange

Eleven leading British clergymen were welcomed at a dinner in New York on their arrival in this country to participate in the 31st annual summertime exchange program with American ministers. The exchange is sponsored jointly by the National Council of Churches' department of ecumenical relations and the British Council of Churches.

In return, 10 clergymen from the U.S. will preach in England, Scotland, Wales, and Northern Ireland.

Dr. Roswell P. Barnes, NCC associate general secretary, told the visiting ministers in greeting them that if they wish they should speak frankly of issues tending to create tensions between the two countries.

The Rev. Clifford T. Chapman, Anglican rector of Abinger, Surrey, one of the guest ministers, said the ecumenical movement is the "greatest and finest manifestation of the working of the Holy Spirit in the 20th century." He will preach in Illinois, Missouri, New York, Pennsylvania, and Virginia.

The Rev. Claxton Munro of St. Stephen's, Houston, Texas, is one of the 10 American clergymen who will preach in an overseas pulpit. [RNS]

sorts and conditions

While the editor is working on THE LIVING CHURCH Campaign, this department is reprinting some favorite columns from past issues. This one is from the issue of March 21, 1954.

MAKING PEOPLE welcome in church is receiving a great deal of emphasis these days. One parish arranges for the wives of the two ushers to join them in the vestibule after the service and make a special point of talking with newcomers. In many parishes, a coffee hour is held after one or more services, and visitors are urged to come and meet the members of the congregation.

BESIDES THIS, one parish has Sunday evening suppers for new members, put on by a group of older members. Another has set up a schedule of small card-parties at parishioners' homes. Our news department would be glad to hear of successful applications of these and other ideas.

IT COULD be that the Episcopal Church is not as cold and reserved toward strangers as it is reputed to be.

THE FACT IS, however, that there is a place in religion for reserve, for reticence. The worshipful atmosphere of the church service itself, the hush that prevails in the house of prayer before and after services — these things remind us of the difference between the creature and the Creator, of the holiness and majesty and grandeur of almighty God.

RETICENCE is not found on any standard list of Christian virtues. Yet St. Paul, the greatest of Christian missionaries, could not talk of his own deepest experience directly. "I knew a man who . . . was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter," he says, drawing a curtain of reticence not only over details of the experience but over the fact that it was his own. And Christ Himself uttered a warning against giving that which is holy to those who will not understand it, against passing out our pearls to those who will not appreciate them.

THERE IS another place where silence is a tribute to holiness; and that is in the relationship between parent and child. Every parent is tempted to pry into his children's minds, to break down their reticence and ferret out their secrets. Some parents actually pride themselves on the notion that

they know all their children's inmost thoughts and desires.

SUCH PARENTAL intrusions, well-meaning as they are, only serve to erect a barrier between parent and child. There is an area in our offspring that does not belong to us, and if we trespass upon it we do so at our peril. Parental love is not complete unless it includes reverence and respect for privacy.

SIMPLE friendliness toward newcomers, however, is a different matter altogether. It should be a fundamental note of our Christian profession, and what blocks it is not an exaggerated respect for privacy but lack of interest in other people.

WE TRESPASS upon the privacy of some people and withdraw from contact with others for the same reason — self-centeredness. If the spirit of Christ is at work within us, we shall give to each person according to his need, rather than ours.

PERHAPS the most difficult area of decision between loquaciousness and reticence is in the realm of testimony about "what I get out of religion" or "why I am a Christian." Most of the reasons we Churchmen give the public are wrong reasons, or secondary reasons. The thing that has brought us to our knees and made us cry, "holy, holy, holy" was not the discovery that thus we could attain peace of mind, or happiness, or inner security, or the courage to ask the boss for a raise. Reasons for religion are like reasons for falling in love — something we think up later to justify our conduct.

WE DID NOT become Christians to bring about peace on earth or to do our bit in the battle against juvenile delinquency or to find a logical answer to the question whence we come and whither we go; or, if we did, at some point we had to become converted over again.

"WE LOVE HIM because He first loved us." That is about as close to the answer as we can get in words. The Church is "the fellowship of the mystery," and we could not tell its secret if we wanted to. The effects of Christianity on our personal lives and on the world are, nevertheless, footprints showing where Christ has passed by. And if someone else follows the footprints, he may some day raise his head and see the glory of God revealed in the face of Jesus Christ.

PETER DAY

BOOKS

Communication

The problem of communication has in recent years engaged the attention of more and more Christian thinkers and writers — how to get across the meaning of the Gospel to those millions of the world's population today who, more than any others perhaps, need its saving message but are least familiar with its underlying concepts and terminology.

J. B. Phillips, long known for his translation into modern English of the books of the New Testament, tackles this problem of communication in *Is God at Home*, which consists of 30 brief chapters on a variety of fundamental topics of Christian belief. Titles include: "Recipe for Happiness," "Time Marches On," "I Never Asked to Be Born," "The Comfort of the Atom Bomb," "Why Good Friday," "What's Whitsun," "The Dumb Blond," "Is God Dead?"

Mr. Phillips, who is a priest of the Church of England, has succeeded admirably in the task that he has set himself. These essays can be wholeheartedly recommended both to the type of person for whom they were written and as a "How-To" book to the clergy and others in their efforts to do just what Mr. Phillips here does.

FRANCIS C. LIGHTBOURN

THE POET'S CRAFT. By A. F. Scott. New York: Cambridge University Press. Pp. xii, 220. \$3.50.

For anyone seriously interested in developing a keener critical sense about poetry, A. F. Scott's *The Poet's Craft* is an ideal, if off-beat book. Obviously designed for classroom use, the volume contains much material presented from a fresh point of view that can still be of use to the stay-at-home student.

For instance, there is a section of photographic reproductions of the original manuscripts of 24 poems. Each is faced by a typescript transcription. Included on the manuscripts are all of the corrections, emendations, deletions, half-starts, and alternate readings which the poets made as they wrote. It is a graphic demonstration of the basic nature of the creative process.

Another section of the book presents eight well-known poems in two versions: the first, as it was originally published; the second, as the poet reconsidered, revised, and republished it. Here we can see the continuing nature of creativity.

In a like manner, the book ranges

Continued on page 23

The Episcopal Church Is Lucky

AS THE LIVING CHURCH Campaign gets under way, I am delighted at the virtually unanimous response of bishops, clergy, and laymen to the call to invite parish leaders to a deeper commitment to the life of the whole Church.

The reason why Church magazines are struggling is simple — it is that the fine Christian men and women who dedicate their time and talents to their parish church have never been confronted with the fact that they have a personal stake in everything the Church is doing everywhere. The small circulation of the Church press is only a symptom of the disease of parochialism which hinders the life of the Church in many different ways.

So the laymen who are accepting responsibility for leadership in 45 dioceses, the bishops who come forward to give their wholehearted support and sponsorship to this effort, the parish priests who are opening doors for our

message, are all spurred by the realization that they are not just whipping up interest in a magazine but making a major contribution to the health and vitality of the whole Church. And it is evident, from the quick and enthusiastic response they give to our requests for specific forms of service, that they were thoroughly convinced of the need before we talked to them about it.

The Episcopal Church is lucky in having one of the finest Church magazines being published, ready at hand to serve as a major means of Church communication. The fact that its editor, Peter Day, has recently been elected president of the Associated Church Press (succeeding Robert Cadigan of *Presbyterian Life*, a paper with almost a million circulation) is just one of many indications of the esteem in which our Episcopal Church newspaper is held by those who know the Church magazine field.

What we all need to do is to bring

home to the lay leaders of each parish and mission the fact that their Church has a magazine of first-class quality, tailored to their need for wider spiritual horizons and a deeper Christian stewardship. This is not a matter of finding spare time to read, but a matter of making the time to receive something we all badly need.

Then we Episcopalians will be able to be proud not only of the quality of our Church magazine but also of the way it is supported and used by its constituency.

The campaign is now in its organizing phase. Chairmen are being appointed in 45 dioceses, and they will be enlisting the help of other campaign workers in a widening effort that will ultimately involve about 1,000 volunteer workers. I hope that you will be one of them.

THOMAS S. WHITE
National Chairman,
THE LIVING CHURCH Campaign

First Two Diocesan Chairmen Named in L.C. Campaign

JACK LYONS has just made another big investment. A farsighted layman, who has discovered the solid spiritual dividends obtainable from investing time and effort in parish and diocesan work, Mr. Lyons has now accepted appointment as Los Angeles diocesan chairman for the nationwide LIVING CHURCH Campaign.

He is the first of over half a hundred volunteer chairmen and co-chairmen who will be appointed in the Campaign.

The second appointment, made shortly after that of Mr. Lyons, is of Mr. RALPH HARTWIG, former newspaperman and now Manager for Special Training at the general headquarters of the Johns-Manville Corporation, New York City. Mr. Hartwig is Campaign chairman for the diocese of New York.



Mr. Jack Lyons, a man who made a discovery, invests time and effort to collect spiritual dividends.

Purpose of THE LIVING CHURCH Campaign is to convince parish leaders that committing themselves to active investment in the whole work of the Christ on earth will afford them spiritual dividends comparable to those they receive by serving their parishes.

Messrs. Lyons and Hartwig, along with

other diocesan Campaign chairmen, will recruit a leadership team of laymen. These laymen will in turn be briefed on how to explain to parish leaders the importance of a national and Churchwide commitment.

Most of the diocesan chairmen will be men who are themselves already concerned with the whole work of the Church.

Such men are Messrs. Jack Mason Lyons and Ralph E. Hartwig. Both have held not only parish but diocesan positions.

Mr. Lyons is a vestryman of St. Paul's Cathedral, Los Angeles, and was a vestryman of All Saints', San Diego. He is vice chairman of the Presiding Bishop's Committee for Laymen's work in the diocese of Los Angeles. As such, he is already closely involved with the relation between parishes and dioceses: The national theme of the Committee's work this year is "People of God," with emphasis on the Church community as a whole.

Born in Kansas City, Mo., educated (AB) at the University of Missouri, Mr. Lyons now makes his home, with his wife, Helen, in Glendale. By profession he is a funeral consultant for Glendale's Forest Lawn Memorial Park.

Mr. Hartwig is vestryman, lay reader, and Church school teacher at St. Peter's, Peekskill, N. Y. He is serving his second term as a member of the Council of the

diocese of New York, assigned by Bishop Donegan to the Department of Christian Social Relations. Until May, 1957, he had been a member of New York's Department of Promotion.

During the summer of 1955 Mr. Hartwig did a series of dialogues on the Seven Deadly Sins and Original Sin with the Very Rev. James A. Pike and the Rev. Canon Howard Johnson.

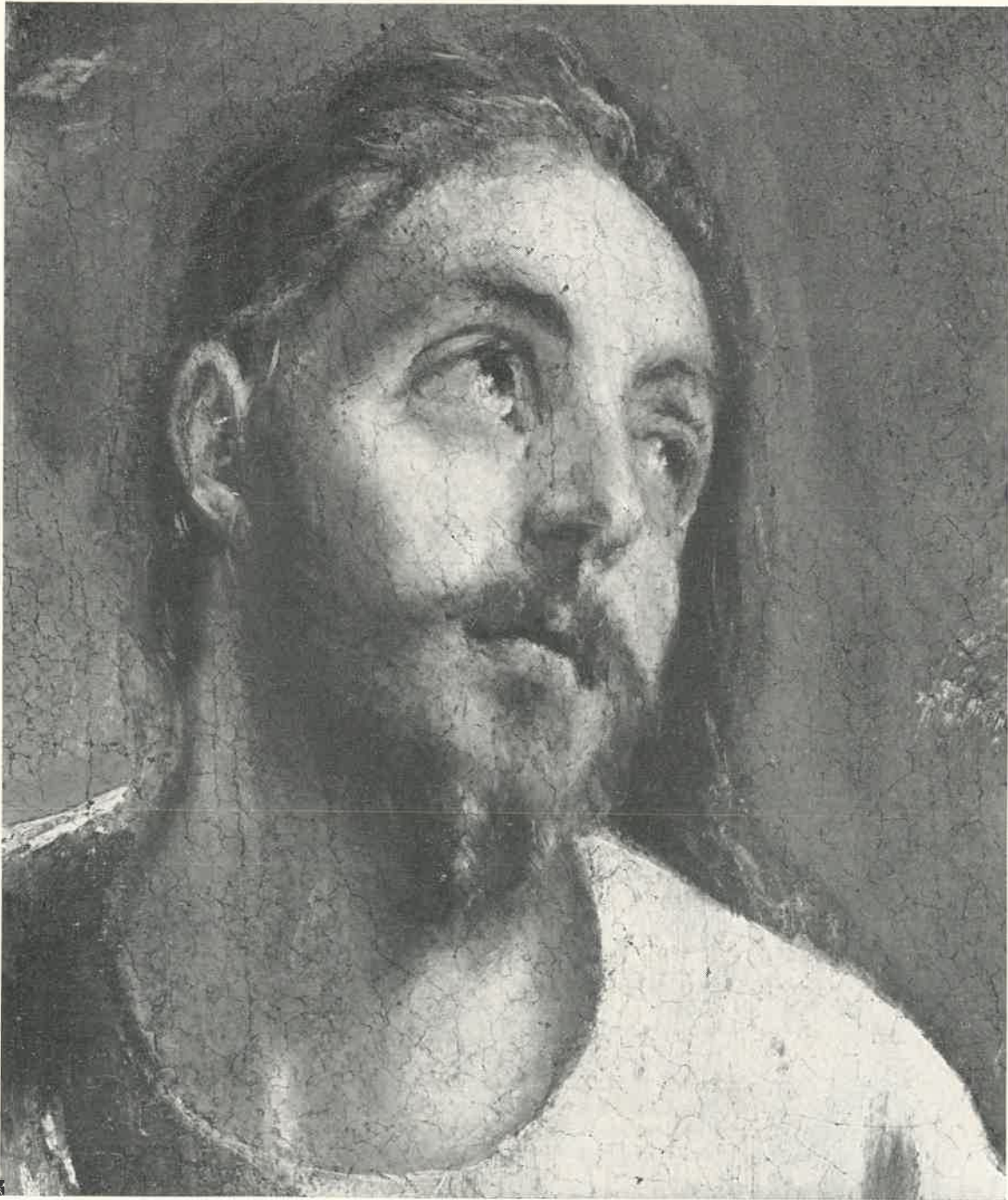
These dialogues were presented at the Cathedral of St. John the Divine, New York City, and over the ABC radio network. They were published by Scabury Press under the title *Man in the Middle*. Mr. Hartwig was "John," the man in the middle.

He was confirmed in May, 1950, a convert from the Lutheran Church. His wife and daughters, Susan and Jane, are also active in St. Peter's. Mrs. Hartwig is directress of the Altar Guild and a member of the senior choir. Susan is in the junior choir and is a day student at St. Mary's, Peekskill. Jane is a member of the probationers' choir.

Mr. Hartwig has been with the Johns-Manville Corp. for 19 years.



Mr. Ralph E. Hartwig, once the "man in the middle," now takes the lead in diocese of New York.



CHRIST AT GETHSEMANE by El Greco, now at the Toledo Museum of Art.

The first step on the way to sanctification is prayer. For this we have the example of our Lord, who lived as He taught in temple and synagogue; in wilderness, on mount; in Gethsemane, on cross.

The Call of the Church*

involves a trinity of duties: the glorifying of God, the Sanctification of souls, and the winning of the unconverted, with the second of these as fundamental to the other two

By the Rt. Rev. Henry I. Louttit

Bishop of South Florida

We need constantly to remind ourselves of our Christian vocation, which is to love God and to love our neighbor. The call of the Church is to serve God: first, by glorifying His holy name through private devotion and public worship; second, by aiding those made one with Christ through baptism to grow in holiness; third, by winning those not yet converted by the Gospel to put their trust in God through Christ, to accept Him as their Saviour, and to join with us in serving Him as their King.

Of this trinity of duties let us think especially of the second point, which seems to be the base — the way of sanctification.

Search the Scriptures

The first step on the way of sanctification is prayer. For this we have the example of our Lord, who lived as He taught ("Men ought always to pray, and not to faint") in temple and synagogue; in wilderness, on mount; in Gethsemane, on cross. Prayer is always a conversation between the Lover and His beloved. "We love Him because He first loved us." We praise and adore His beauty and His graciousness. We thank Him for the great benefit we have received of His hands.

We apologize for our failures and our shortcomings, our self-centeredness, our disobedience; we confess our sins. We bring before His throne the needs of others, and lay before our Father our own aspirations and our fears.

In this vocal effort to commune with God, the Daily Offices of the Church, Morning and Evening Prayer, provide a magnificent school of prayer. We should so use them. For in these offices we pray with the Church throughout the world and throughout the ages. Psalms and canticles, Collects and Scriptures take us out of our selfish preoccupation, cement us in the fellowship of the faithful, and make real the Word of God. Here, too, prayer actually becomes a conversation. God speaks to us through hallowed phrase, even as our lips utter the thoughts which our hearts and minds would own.

"We must know before we can love," says Brother Lawrence. "In order to know God we must think of Him often, for our heart will be with our treasure." Search the Scriptures. One may start with the gospels, read daily, learn of Him therein, then go on to the remainder of the Scriptures only when led by the Holy Ghost. To think on these things is the art of

meditation. We must put our minds, our hearts, our imagination under the guidance of the Holy Spirit, and the Word will reveal Himself to us in the reading of the word.

The Sacraments

The second step on the way to holiness is the sacramental life. We need to apprehend the meaning and the power of the sacraments as God's means toward growth in sanctity; to remember constantly that in the waters of baptism we were born anew, made children of grace; to value the strengthening gifts of the Holy Spirit which we received in confirmation; to make central in our devotion, in our worship, in our life, the Holy Eucharist, instituted and commanded by our Lord Himself.

For in this central act of worship He reiterates in His mystical Body, the Church, that "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which He once made upon the Cross. In the Eucharist the Atonement, the Resurrection, and the Ascension — all of His Saving actions — are brought home to us. "This is my

*Adapted from the sermon delivered at the recent convention of the diocese of South Florida.

Body, this is my Blood." He speaks the word and the sacramental objects are created, that partaking of Him, "we may evermore dwell in Him, and He in us."

Two Facts

There remain two obstacles to be overcome on the steep ascent to heaven. First, there is the fact of sin. From our own experience we know the frustration of St. Paul, "The good that I would I do not; but the evil which I would not, that I do." The fact of post-baptismal sin has always been a problem in the church. In the primitive church a school of thought held that to sin after baptism was to be condemned and damned forever. Such unrealistic idealism was not widely held, nor held for long. The Catholic belief soon prevailed that God in His Church provides a way for the sins of the Christian to be forgiven.

So the Church has ever given firm assurance to her repentant children of the forgiveness of their sins. At first sacramental absolution was given only after public confession of sins before the offended congregation (sin always breaks the fellowship), and with their approval. Then it was limited to auricular confession in the presence of a priest that God through him, as the properly ordained minister of His Church, might pronounce absolution. Anglican practice provides private confession (which should be daily for that day's failures), and the general confession in the public services of the church with sacramental absolution given by the priest.

It provides also for confession in the presence of a priest, generally called the Sacrament of Penance. So it states in the Second Exhortation (printed in the Prayer Book following the Communion service):

"And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means [private examination and confession] cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other minister of God's word, and open his grief, that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of scruple and doubtfulness."

From this comes the rule of Anglicanism, "All may, none must, some should — make their confessions." If

this seems too Romish let us remember that no less a Protestant than John Calvin states:

"Let every believer, therefore, remember that if in private he is so agonized and afflicted by a sense of his sins that he cannot attain relief without the help of others, it is his duty not to neglect the remedy which God provides for him, namely, to have relief by a private confession to his own pastor."

Second, there is the fact of suffering and sickness. This, too, has ever been a problem to the Church, and that not less in our own day. We see the tremendous growth of Christian Science based on a false philosophy and a faulty interpretation of the Scriptures; we see the host of evangelistic faith healers packing revival tents and ready to shout over every radio; we note also the happy increase of interest in spiritual healing, intercessions for the sick, healing services, and the use of the Sacrament of Unction in our own Church. There can be no doubt that healing of body, mind, and spirit is part of the ministry of the Church. One has only to recall our Lord's healing. In the Gospel there are recorded 42 instances of Jesus healing individuals, and three general references to His healing "many people." There are 19 records of healing in the Acts of the Apostles, and innumerable references in the patristic literature of the early church. The primitive Christian took seriously, as we must do, His commission to The Twelve when "He gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity."

The scriptural authority for the sacrament of healing, Unction, is, of course, the Epistle of St. James: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:14-15).

Rescue from Perversion

We may well rejoice in the revival of the healing ministry of the Church in our own day, and in the rescue by Anglicanism of the healing Sacrament of Unction from the Roman medieval perversion which makes it merely the last rite, part of the preparation for death. This is not to say that the claim, made by many faith healers, "That God does not ever will sickness

and suffering for His children," is to be accepted as doctrine in this Church. As St. Augustine pointed out long ago, "Nothing, therefore, happens unless the Omnipotent wills it to happen. He either allows it to happen or He actually causes it to happen." In our healing ministry we must remember: that sickness and suffering are not always nor necessarily a result of sin in general, nor of the specific sin of lack of faith.

Hence, our Lord in speaking of the man born blind could say, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (St. John 9:3). We must remember that it was said of our Lord, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:10), and it is said of us, ". . . if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). We must remember that the science and art of medicine and psychiatry are as much revealed of God as is theology. All truth comes from Him who is The Truth.

"Heal the sick." That is the command. But let us keep in mind that these efforts are in obedience to our vocation "To love our neighbor," and not a scheme to win people to the Church. We may not use God even for this good end, for He is never a means, but always an end — our Eternal End. Our healing ministry must always be in coöperation with the medical profession; for physicians, too, are ministers of God, though many of them seem not to know it. Intercessory prayers at services and by prayer groups; healing services (which should always involve instruction and/or meditation); sacramental ministrations through laying on of hands or anointing with holy oil — these are the means we use. Always let us remember that our primary concern is not health of body or peace of mind, but salvation of souls.

All this, the practice of our religion, is that we may know Him who is our salvation. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." This is the end of the way of sanctification, that we now and through all eternity live consciously in God's presence. This involves commitment; we must commit ourselves to Him in trust and in obedience.

No Sad Sisters Here

*How life is lived in a convent of
the Episcopal Church*

By Terry Johnson King



MAKING ALTAR BREADS FOR COMMUNION SERVICES.

A beautiful young girl opened an electric appliance resembling a waffle iron, poured in a thin white batter, and looked a trifle chagrined as the batter stuck to the grid. Then, mild exasperation giving way to amusement, she laughed and voiced her hope that with more experience she could turn out a perfect product every time.

This was no helpless bride striving for the kind of waffles "mother used to make"; nor was it a salesgirl demonstrating the newest wrinkle in kitchen gadgets. The girl, clad in a flowing black habit with a frame of starched white linen around her face, is one of the ever-growing number of Episcopal nuns; and she was making altar breads for use in services of Holy Communion.

This Sister is a member of the All Saints Sisters of the Poor, a Society which is fairly typical of the more than two dozen Episcopal religious orders in the United States. The Mother House for the American Congregation of this order is a rambling, friendly-looking, three-story stone convent that stands, as the song goes, "high on a windy hill." Though the house is only half an hour's drive from downtown Baltimore, Md., the surrounding valleys and woodlands of their grounds and the Patapsco State Park give it an air of unpenetrated isolation.

Guests at the convent are met at

the medieval oak door by the assistant Superior. She is no bigger than the proverbial minute, and the absence of wrinkles in her lively face belies the fact that she is one of the older sisters of the Order. After welcoming them enthusiastically, she directs her visitors to their quarters where, except for the illuminated texts over the arches ("Here we have no continuing city" and "For your sakes He became poor"), and the names of the Saints over the doors, they could be visiting a remote but cozy ski lodge.

Silence Is the Rule

The guest bedrooms are not at all barren or sterile-looking. Comfortable beds with soft blue spreads and down pillows, a panoramic view of the grounds and gardens, and a rocker conducive to daydreaming all contribute to the air of restfulness. A small plaque on the dresser serves as a reminder that, in a convent, silence is the rule and speech the exception.

The other rooms in the guest wing are equally attractive. The sitting room is an open invitation to curl up with a good book — it has easy chairs, reading lamps, and book lined walls. The adjacent dining room, large enough to seat guests comfortably, is especially memorable because of the meals, all of which seem to combine the Continental notion of unsurpassed quality with the American idea of unlimited quantity.

No visitor tours the guest rooms without marveling at the window sills, each a riot of color with African Violets. They seem to be eternally in bloom, and every hue of the spectrum is represented. Development of new and exotic varieties of this little plant is a hobby with several of the sisters, and it is a fortunate guest who, upon

leaving, finds a baby violet packed for traveling beside her suitcase.

Convent superiors are alleged to be more pious, therefore less tolerant, than other forms of human life; but stereotypes are constantly undermined as one comes in contact with the Anglican orders. The visitor who strains to assume her most earnest-Christian-worker expression is immediately put at ease by a chat with the Mother Superior, which leads to a new understanding of the "call of the cloister."

The Victorian notion of convents as cold and austere prisons of self-sacrifice, peopled by wayward girls and victims of unrequited love, quickly evaporates as the Reverend Mother smiles and says "We're not martyrs at all — in responding to God's call, we're simply doing the only thing that can make our lives really complete."

These nuns have not abandoned something they disliked, or of which they disapproved; they have only surrendered themselves to a way of life that to *them* can bring more fulfillment and joy than any other. Their discipline is not meant to repress or depress, but merely to remove some of the hindrances to full spiritual joy.

"A Little Afraid . . ."

The Society of All Saints was begun in England over a hundred years ago by a young woman of considerable social status named Harriet Brownlow Byron. Founding a small convent in the All Saints parish in London, Mother Harriet took on, singlehandedly, the care of orphans and incurable invalids. The Mother Foundress herself did most of the housework as well as the necessary begging, and one of the "incurables," a tubercular, looked after the cooking! Mother Harriet later recalled: "I found this beg-

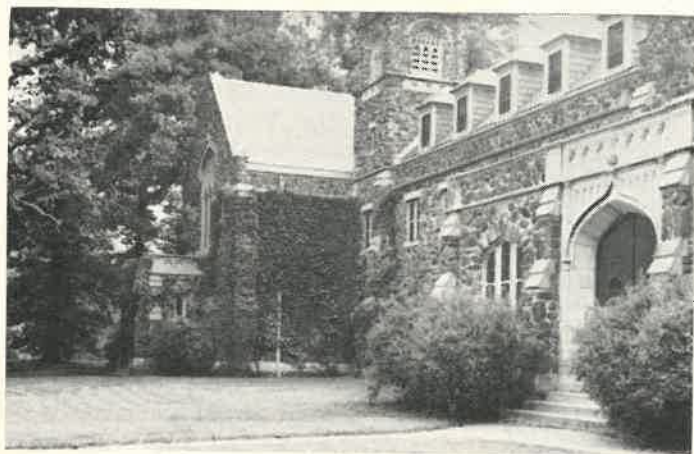
ging great fun, though I must admit I was a little afraid of chancing onto some of the young men I used to dance with." Her Society grew quickly and before many years had passed there were enough sisters to assume responsibilities beyond the All Saints parish.

One of their first outside requests came from William Jenner, developer of the smallpox vaccine, who secured enough sisters to take over several hospital wards in London. A mission house was started in Scotland, a part of the order traveled to France to nurse the wounded of the Franco-Prussian war, and in 1872 a few hardy Sisters braved an icy winter voyage to America to work with the underprivileged in Baltimore.

It was from this group that a nun who had worked with Florence Nightingale, Sister Helen, was sent to Bellevue Hospital in New York — there to organize the first nurse's training in the United States.

England was far away, and international communication in those days was slow. With a number of American girls applying for novitiate training (they must spend two to three years as novices before they are professed as sisters), it seemed only sensible for the American group to become autonomous. So, with the encouragement and blessing of the English Superior, the American Congregation was chartered. There is still a close bond between the two groups with an exchange of visits, ideas, and prayers.

The All Saints Sisters, involved in numerous service projects within the convent, also operate two outside institutions: St. Anna's Home for Aged Women, and St. Gabriel's Home for Convalescent Children. St. Anna's Home is located in the very midst of



The Mother House of the All Saints' Sisters.



The Lady Chapel in the Mother House.



High spirits prevail at St. Gabriel's.



Time out for a chat at St. Anna's Home.

downtown Philadelphia—a tribute to the Sisters' empathy with the disinterest of the elderly in wide open spaces, and their desire to be in the mainstream of activity. St. Gabriel's Home, on the other hand, is located on the convent grounds — most of the convalescent children are rheumatic fever patients or victims of other heart diseases, and the quiet surroundings are beneficial to them.

Bang-Up Good Time

A visit to St. Gabriel's is always interesting. Three-storied, and of stone like the convent, the Home is presided over by a Sister-in-Charge with the help of two assisting nuns. Always filled to its capacity of 24 patients, the home houses girls of all races and creeds who live together as one family and have a bang-up good time doing it. There's little time for self-pity when each day brings a new diversion. Visiting occupational therapists, doctors, dentists, and teachers fill many hours. A men's civic club, a Jewish women's club, and a community church group all arrive periodically to give parties, play games, and entertain the youngsters. In fact, the sisters themselves provide much diversion — the youngest, whose fragile appearance belies her ability to romp with the youngsters; the Sister-in-Charge, with a quick, keen wit and aura of unhurried efficiency; and the third of the trio, whose droll humor ("I simply *can't* let those children watch Elvis Presley. They're heart patients, you know!") makes her sought after by children and staff alike.

A variety of motives brings visitors to the convent; they come for retreats, meditation, directed study, or just to sit in peace and re-organize their outlook. Of those who come for directed study, many are protégées of the eldest

of the sisters, who is an enchanting and brilliant scholar. One of the first women to receive an advanced degree (in this case equal to a Doctor of Philosophy) from Oxford, this octogenarian seems to have added, with each of her years, a new facet to her life; and the visitor, in the midst of discussing Old Testament theology, may look a little startled as she sandwiches in "If you like detective stories, I know you'd like Dorothy Sayers!"

In recalling her decision to join the Order after receiving her degrees, this sister comments: "I wasn't sure I would ever open a book again. A nun's work is generally in line with her abilities, and I didn't know where my talents lay." One of her first assignments, however, involved writing a historical sketch of a colony outside London where the All Saints Sisters had built a chapel — a history that she quickly perceived could be gotten only through much digging for facts. One can almost imagine her reading the 19th-century equivalent of a do-it-yourself work in archaeology, supervising the excavation, and tracking around England to complete the study with the help of ancient public records all written in Latin or Anglo-Saxon. Though most of her life has been spent in academic pursuits, this sister must have shown many talents, for her work has ranged from raising poultry ("A classical course fits one for everything — it was a great help in managing the chickens!") to being Mistress of Novices. ("But they never asked me to cook," she muses.)

Life of Prayer *

All work and no play? Of course not. One only has to hear the happy laughter during recreation hours to know that the deeps of this life have their white-caps. Sewing, knitting, or

illuminating may be laced with light conversation or reading aloud — and the book underway, while sometimes an acquisition for the religious library, is just as likely to be one of the week's best sellers. There's ample opportunity, too, for exercise, and a "walk through the woods" with the sisters is more of a steeplechase than a quiet stroll.

The chapel at the convent is extreme in its simplicity, and breath taking in its beauty. Here is the symbol of the real work of the Order — the life of prayer. Communion is celebrated daily by the convent chaplain, a priest from the monastic order of St. John the Evangelist (known as the Cowley Fathers). This is supplemented by continual prayer and meditation, and by the eight monastic offices at intervals throughout every 24 hours.

These Offices, historic services of psalms and intercessory prayers, are sung by the Sisters — and their impact is felt, not because the nuns have operatic voices, but because they are singing with a holy and magnificent devotion. The function of the chapel in the life of the sisters could be compared to a perpetual series of tightly-wound spring coils. It is the release of each spring, by prayer, that provides the impetus for the temporal work of the order — the sewing, the baking, the nursing.

These Episcopal nuns are, individually and collectively, thoroughly human and completely enjoyable people. Very likely their secret of "how to win friends and influence people" is applicable to all humanity — they're joyous. They love what they're doing, or they wouldn't be doing it — and there is a great deal of true feeling in their expression "A Sister who is sad is indeed a sad sister!"

EDITORIALS

The Biggest Area the Mind Can Conceive

Why is a layman asking the rector, wardens, and vestrymen, of Christ Church, Anywhere, U.S.A., to get together with him in an informal meeting around the beginning of September?

Because he has a message for them about an area of Christianity in which most parishes have not been making the most of their opportunities.

Is it a small area, some "special interest" of a few enthusiasts?

No, it is the biggest area the mind can conceive — the whole scope and sweep of Christian life in every parish, every diocese, every nation.

What is his message for the vestrymen of Christ Church?

His message is that every layman who wants to do a good job of being a parish leader owes it to himself and his fellow-parishioners to be an active, interested member of the whole Church. The laymen of Christ Church need to know —

What other Churchmen are doing about meeting the challenge of new suburbs.

What will happen if the Church deserts the crowded inner city where once-wealthy parishes are on the decline.

What thoughtful Churchmen think of Billy Graham, Norman Vincent Peale, Bishop Sheen.

What the Church is doing about atheistic Communism and militant Mohammedanism and Buddhism in undeveloped foreign lands.

About the possibilities of "modular churches" for rapidly changing communities.

About things in the church and parish house that are dangerous to life and health.

About new techniques in TV, radio, newspaper advertising.

About Christian social and economic thought.

About efforts to unite Churches and the doctrinal issues that matter in such efforts.

Where the Bible stands today in the opinion of first-class Biblical critics.

Whether the sacrament of Confession is good or bad for the soul.

What Church leadership in diocese and nation is doing, what programs are being developed, what is

good and bad about those programs, whether Church money is being spent wisely.

They need to know how other Churchmen are worshipping and praying, what other Churchmen are discovering about the ministry of healing, why other Churchmen are talking up the Family Service and the Parish Communion, what is being done by the Church to improve relations between races in this country and overseas, why American Christian leaders are communicating with leaders of Russian Churches, what opportunities exist for young people to do summer Church work, how the Church is coping with the growing pressure for expansion of its schools, colleges, and seminaries.

They need to keep abreast of these and dozens of other fast-moving developments, every one of which has a practical relationship to the life of the parish and the life of the individual parishioner.

The lay visitor, a "parish captain" in THE LIVING CHURCH Campaign, has just two things to do:

(1) To tell the vestrymen of Christ Church, Anywhere, U.S.A., why he believes that a commitment to an active interest in the work of the whole Church is an important step in every layman's religious life.

(2) To invite them to become subscribers to THE LIVING CHURCH, the weekly Episcopal Church news-magazine, so that they may be kept up to date with concise, compact, intelligent, reliable reports on everything interesting, important, significant, and valuable that is taking place in the Church at large.

This is what THE LIVING CHURCH Campaign is: A direct, straightforward statement of the fact that every active Churchman ought to be a part of the life of the whole Church, and an invitation to each warden and vestryman to make up his mind now to join the ranks of those who know what the rest of the Church is thinking and doing.

This area of life is the biggest area the mind can conceive, for it deals not only with the whole world of today, not only with history stretching back into the past and on into the future, but also with the world of "things invisible" — the things of God as revealed to men in Jesus Christ. It is the area that gives meaning to everything else in life. And it is available to every layman in the pages of his Church magazine.

EMC Chairman

Has the chairman for the Every Member Canvass in your parish been appointed?

Though the dates of the actual canvass vary somewhat from parish to parish, plans for an effective canvass should certainly get going in good earnest right after Labor Day. It is thus a little late to wait

until the September meeting of the vestry to elect the EMC chairman.

The chairman can do a better job if he has the summer months in which to mull over the idea, enlist his helpers, and make tentative arrangements for the carrying out of the canvass.

Not only so, but it is fair to the chairman himself and to his co-workers if they know well ahead of time that they are thus expected to serve. These men have important work of their own that they cannot shove aside at a moment's warning. In fairness they should be given a few months' notice that their parish wishes them to serve in this capacity.

All in all, therefore, the canvass chairman should be appointed some months before he is expected actually to get busy on the job.

Something To Do

This editorial appeared in THE LIVING CHURCH of July 20, 1952, and is here reprinted in part as being relevant at any time, and especially, perhaps, in the summer, when many Churchpeople find themselves naturally drawn to the early celebration of the Holy Communion.

There is a passage in the Prayer Book, which, used as a sermon, could be preached in five minutes, possibly in two or three. Yet it gives the hearer something to do before the next Sunday; it tells him how to do it; and it offers him help.

Many sermons are preceded by announcements, and this sermon begins with an announcement — an announcement that on a specified day the priest proposes “through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ.”

“To all such as shall be religiously and devoutly disposed. . . .” These key-words set the theme of the sermon they introduce. They point to the need of a right attitude, involving spiritual preparation, in approaching our Communion. For, as the sermon goes on to show, the Holy Eucharist is a great and glorious mystery. It is the thing that the Church “does” in remembrance of the death and passion of its Lord. In more modern metaphor, it is the throwing of the switch that brings the power of His endless life into our lives.

It is because the Sacrament is all of this that it is not to be trifled with — any more than one plays with a high-powered tension wire. It is because the Sacrament of the Lord's Supper, as the sermon in the Prayer Book goes on to say, is “so divine and comfortable a thing to them who receive it worthily, and

so dangerous to those who will presume to receive it unworthily,” that the listeners are bidden to “search and examine their own consciences,” that they may “come holy and clean to such a heavenly feast.” Thus the Church, through its Book of Common Prayer, teaches its members the necessity of preparation for Holy Communion.

But the sermon in the Prayer Book goes on to show Churchpeople how to make this preparation. “The way and means thereto is — .” And then follows an admonition to systematic self-examination, “by the rule of God's commandments.” Thus an indispensable part of preparation for Communion is the effort to find out what one's sins are, the willingness to look one's sins in the face, to see them against the background of the dazzling holiness of God.

This will be followed by acknowledgment to God of specific acts of wrongdoing.

Then, as if further to underscore all that it has thus far said on the subject, the Prayer Book flings at us words of anathema-like force but realistic in their picture of sin in its true nature:

“Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table.”

But just as a teacher will step down from his platform to help a child struggling with a difficult problem in arithmetic, so the Church offers concrete help to those who would squarely face their sins. Because there are doubtful cases, borderline situations; because the individual is not always the best judge of the adequacy of his own repentance; because the mere telling of sins to another person objectifies them, gets them out of our system, and is of itself good practical evidence that we are truly penitent — because of all of these advantages that have accrued to the practice throughout the ages, the Church empowers its ministers to hear the individual's confession to God, to offer advice, and to pronounce God's forgiveness:

“Therefore, if there be any of you, who by this means (i.e., by private self-examination) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.”

Here, indeed, printed in every copy of the Book of Common Prayer (pp. 86-88), is a sermon practical to the core: a sermon that begins by announcing a great and glorious event — the sacramental coming into the hearts of His people of the Lord of all life; a sermon that underlines the “dignity of that holy mystery”; a sermon that outlines the steps to be taken in preparation for it; a sermon that offers concrete help in this preparation.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Contact!

Many of you will recall the story of the Spanish-American War entitled "A Message to Garcia" which made Elbert Hubbard's name famous. For the benefit of those who have not heard of it, here are its main points:

When war broke out between Spain and the United States, it was necessary to communicate quickly with Garcia, the leader of the insurgents. Garcia was somewhere in the mountain fastnesses of Cuba — no one knew where. No mail nor telegraph message could reach him. It was before the days of radio. The President must secure his cooperation, and quickly. What to do!

Some one said to the President, "There's a fellow by the name of Rowan who will find Garcia for you, if anybody can."

Rowan was sent for, and given a letter to be delivered to Garcia. Never mind all the details, but Rowan didn't ask any questions. He took the letter, sealed it in an oil-skin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot, and delivered his letter to Garcia.

This is the problem of the Church today: to get a message through to the ones who should receive it. Not to one person (although each one is important, and for each, deep in the jungles of life, there is a special message) but to thousands, the Church must find some means of communication. How to reach people!

The Problem of Communication

Recognizing this need for reaching people *where they are*, the Church has tried many ways of accomplishing it. The first method has been by broadcasting. By this is meant the spreading abroad, the publishing, of the Word. The principal device in the past has been the sermon — a message given to a group of people at one time. The epistles of the New Testament were intended to be read to assembled groups, too.

The invention of printing vastly multiplied this work of the Church. Today, the ways of radio and television provide a medium of broadcast beyond the wildest dreams of the ancients. In all these ways, the spokesmen for the Faith are aware that people must be contacted. Like the arrow shot into the air, it falls to earth, we know not where. Our present radio and television commissions for the Churches are now asking, "Can we find out if we are hitting our targets?"

How do people receive our broadcasts, and how can we do better?" Therefore, in every budget for television or radio is wisely placed some amount labelled "research," for the testing of the impact of the program. They want to find out whether the message got through, whether it secured any noticeable response.

The second method of communication used by the Church is personal contact. Here is the prime function of the Church school teacher. He is the heroic, self-less Rowan of the tale. His problem: to reach that child, with the message entrusted to him. Textbooks and other aids may assist, but finally the teacher charts his own course.

Person to Person

Chatting with an insurance agent I asked him, "What is the main problem and concern in your work?"

"Contact!" he replied, without hesitation. "Unless we can make contact with prospects we cannot sell them. And often our contacts have to be developed from simple acquaintance through many stages of growing personal relations and confidence, until a stage of decision is reached."

So much the more is this true of the Christian teacher, who labors not for a commission, but because he has been given a mission by the highest. The message is not his; it has been entrusted to him. The Church, speaking through the parish priest, says, "Take these your children. I don't know exactly where they are (in personal need or readiness), but you'll find out, and you'll find ways to reach them."

In this spirit the true teacher fixes the message close to his heart, and, after many adventures and trials, often through strange country, reaches the child to whom he has been sent, and causes him to receive it.



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PEOPLE and places

Ordinations

(THE LIVING CHURCH will give a year's free subscription to each new priest when his ordination notice is published in this column. The same procedure will be followed for perpetual deacons. Clergy who received a year's subscription from THE LIVING CHURCH when they were senior seminarians will not receive another free year.)

Deacons

Alaska — By Bishop Gordon, on May 30th: **David Paul**, an Athabascan Indian, was ordained deacon at St. Timothy's Mission, Tanacross, a small village where he has served as layreader for 30 years. He is also a leader in the local government.

By Bishop Hubbard of Spokane, acting for the Bishop of Alaska, on June 23d: **Thomas Marston Osgood**, to be vicar of St. George on the Arctic, Kotzebue, Alaska.

Arkansas — By Bishop Brown, on June 29th: **Charles Scott May**, to be curate of Christ Church, Little Rock, Ark.; **Joel Wilson Pugh, II**, in charge, Good Shepherd Mission, Little Rock. Addresses respectively: 509 Scott St.; 5515 W. Thirtieth St.

By Bishop Brown, on July 3d: **Vernon Alfred Gotcher**, to be in charge of Trinity Church, Van Buren, Ark., and Christ Church, Mena; **Frank Burnett Mangum**, St. Luke's, North Little Rock, Ark.

Chicago — By Bishop Street, Suffragan, on June 15th: **Karl Judson Bohmer**, who will work in the diocese of Western Michigan; **Andrew Harmon Bro**, who will be curate of St. Augustine's, Wilmette, Ill.; **Benjamin A. Coleman**, vicar, Good Shepherd, Momence, Ill., and assistant, St. Paul's, Kankakee; **William Robert Deutsch**, curate, St. Mark's, Glen Eilyn, Ill.; **Ereic Geib**, curate, St. Mark's, Evanston; **Robert D. Gerhard**, curate, Emmanuel Church, Rockford, Ill.; **James M. Gibbs**, curate, Church of Our Saviour, Elmhurst, Ill.; **Harold Goetz**, to work in diocese of Eau Claire; **Paul Schoichi Hiyama**, curate, St. Paul's, Chicago; **Joseph F. Kalbacher**, to work in diocese of Kentucky; **John R. Patston**, curate, Christ Church, Waukegan, Ill.; **Sampson Rogers, III**, curate, St. Giles', Northbrook, Ill.; **John James Russell**, curate, St. Mary's, Park Ridge, Ill.; **Robert A. Serfling**, assistant, St. Leonard's House, Chicago; **Lewis R. Sexton, Jr.**, to work in diocese of Harrisburg; **John Hursh Teeter**, former Chicago Tribune copy editor, to be in charge of Trinity Church, Rocky Mount, Va.; **Woodrow Wilson White**, to work in diocese of Albany; **William D. Willoughby**, vicar, St. Andrew's, El Paso, Ill.; **John B. Winn**, curate, Grace Church, Oak Park, Ill.; **Mark Irving Young**, curate, Church of St. John the Evangelist, Flossmoor, Ill.

Colorado — By Bishop Minnis, on June 24th: **Bernard F. Griesel**, **John R. Kuenneth**, **Philip A. Nevels**, **John Robert Smith**, and **Paul E. Towner**.

East Carolina — By Bishop Wright, on June 24th: **Herbert C. Gravelly**, to be in charge of St. John's Church, Grifton, N. C., and St. James', Ayden.

By Bishop Wright, on June 27th: **Richard N. Ottaway**, to be in charge of St. Paul's, Vanceboro, N. C., and Trinity Church, Chocowinity.

Georgia — By Bishop Stuart, on June 16th: **Ralph Banks**, to be curate of St. Paul's Church, Augusta; **Vance N. Clark**, curate, St. Mark's, Brunswick; **Herman Huff**, vicar, St. Andrew's, Douglas, and St. Matthew's, Fitzgerald.

By Bishop Stuart, on June 17th: **James P. Crowther**, to be vicar of Annunciation Mission, Vidalia, Ga., and Good Shepherd, Swainsboro.

Honolulu — By Bishop Street, Suffragan of Chicago, acting for the Bishop of Honolulu, on June 15th: **George Fujio Hayashi**.

By Bishop Hubbard of Spokane, acting for the Bishop of Honolulu, on June 23d: **Charles Tarleton Crane** and **Masao Fujita**.

Kansas — By Bishop Turner, Coadjutor, on June 10th: **Wayne Nieman Opel**, to be assistant to the students' chaplain at the University of Michigan, Ann Arbor, Mich.

By Bishop Turner, Coadjutor, on June 20th: **Lyle Edmond Hampton**, to be vicar of St. Mark's, Blue Rapids, Kan., and St. Paul's, Marysville.

By Bishop Turner, Coadjutor, on June 21st: **Lewis Harvey Long**, to be vicar of St. John's, Abilene, Kan.

By Bishop Turner, Coadjutor, on June 22d: **Ronald Gene Brokaw**, to be assistant, St. James', Wichita, Kan. Address: 3750 E. Douglas.

Long Island — By Bishop DeWolfe, on June 22d: **James Matthew Andersen**, who has been a lay brother of the Order of the Holy Cross and will now be in charge of the Church of the Atonement, Brooklyn, with address at 239 Seventeenth St.; **Winfield Scott Bennett**, to be in charge of St. Luke's, Bohemia, N. Y. **Wesley Monro Biggs**, who has been a florist for 27 years and will now be curate of the Church of the Advent, Westbury, N. Y.; **James Pennington Crosby**, to be in charge of Christ Church, Third Ave., Brentwood, N. Y.; and **Francis C. Huntington**, to be curate of Trinity Church, Mercer and Stockton Sts., Princeton, N. J.

Louisiana — By Bishop Noland, Suffragan, on June 24th: **David Pierson Comegys, Jr.**, to be curate to Good Shepherd, Lake Charles.

Michigan — By Bishop Emrich, on June 30th: **Colin Campbell, Jr.**, to be vicar of St. Andrew's Church, Gaylord, Mich., and St. Francis', Grayling, with address at 655 Lakeview, Birmingham, Mich.; **Richard Cockrell**, vicar, St. Barnabas', Chelsea, Mich.; **David A. Jones**, to be Marquis fellow at Christ Church Cranbrook, Bloomfield Hills, Mich.; **William B. Klatt**, vicar, St. Paul's, Brighton, Mich., with address at 306 N. Division, Ann Arbor; **William O. Swan, Jr.**, vicar, St. Alfred's, Lake Orion, Mich.; and **David B. Van Dusen**, vicar, St. Dunstan's, Davison, Mich., with address at 634 Charles St.

Missouri — By Bishop Lichtenberger, on June 22d: **John F. Putney**, to be vicar of St. Andrew's Church, Normandy, Mo.

North Dakota — By Bishop Emery, on June 14th: **Sidney Thomas Smith**, to be in charge of the Church of the Good Shepherd, Lakota.

Northern Michigan — By Bishop Page, on June 12th: **John Paul Eaton**, to be in charge of Trinity Mission, Gladstone, Mich., and Zion Church, Wilson.

By Bishop Page, on June 23d: **Judson I. Mather, Jr.**, to be in charge of St. Mark's Mission, Crystal Falls, Mich., and St. Mary's, Ralph.

By Bishop Page, on June 30th: **Russell Glenn Geen**, to be curate of Trinity Church, Indianapolis, Ind.; and **Hugh McGowan, III**, to be in charge of St. Alban's, Manistique, Mich., and St. Paul's, Nahma.

Ohio — By Bishop Burroughs, on May 31st: **Zeno M. Johnson**, to be assistant at St. Peter's, Lakewood; **Ralph E. Darling**, in charge, St. James', Bucyrus; **John W. Ridder**, to be assigned; **Robert S. Wagner**, to be in charge of Christ Church, Geneva, Ohio, and St. Anne's, Perry; **George H. Van Doren**, to be in charge of Trinity Church, Tiffin, for July and August; **Thomas L. Hayes**, assistant, St. Andrew's, Elyria; **Karl F. Reich**, in charge, Trinity Church, Bryan; and **Howard F. Thomas**, in charge, Grace Church, Toledo, with address at 604 Stickney Ave.

Olympia — By Bishop Bayne, on June 24th: **Charles William Hunter**, to be assistant at Emmanuel Church, Mercer Island, Wash., with responsibility for the development of a new mission in the Factoria area; **Ernest T. Lottsfeldt, Jr.**, to director of Camp Huston and, on October 1st, assistant at Christ Church, Tacoma, Wash.; **Herbert C. McMurtry**, to be assistant, St. Luke's, Tacoma, in charge of the Church of the Holy Spirit, Vashon Island; and **John Sturges Yaryan**, to be in charge of St. Matthew's, Auburn, working under the rector at Kent, and to serve the Midway area.

Puerto Rico — By Bishop Swift, on June 24th: **Victor A. Burset**, to be in charge of churches at Las Rubias, Bartolo, Castaner, Mirasol, Rio Prieto, and Sabana Grande, with address at Box 456, Yauco, P. R.; and **Raul Mattei**, to be in charge of St. Mark's, Magueyes, and to assist at Holy Trinity Church, Ponce, and St. Luke's Hospital, Ponce.

Rochester — By Bishop Stark, on June 23d: **William Abelard Howard**, to be in charge of St. James' Church, Watkins Glen, N. Y.; and **Peter Minert Norman**, to be curate of St. Stephen's, Rochester, N. Y., with address at 70 Rugby Ave.

South Dakota — By Bishop Gesner, on June 19th: **Ralph Roderick Stewart**, to be vicar of St. Mary's, Webster, and Christ Church, Milbank.

By Bishop Gesner, on June 23d: **Robert Todd**

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Wagner, to be vicar of St. Peter's, Sioux Falls, S. D., with address at 324 N. Cliff Ave.

By Bishop Gesner, on June 29th: **Martin James Dwyer, Jr.**, to serve Sisseton Mission and Gethsemane Chapel, Sisseton, S. D.; and **Webster Aaron Two Hawk**, to serve St. Peter's, Lake Andes, S. D., and the Yankton Mission.

South Florida — By Bishop Louttit, on June 24th: **Christopher Breese Young**, to be vicar of St. Richard's Church, Winter Park, Fla., with address at 5011 Lake Howell Rd.

By Bishop Moses, Suffragan, on June 24th: **George McCormick, Jr.**, to be curate of Trinity Church, Miami, with address at 464 N.E. Sixteenth St., Miami 36.

By Bishop Louttit, on June 29th: **Herbert Edward Beck**, to be curate of the House of Prayer, 2708 Central Ave., Tampa, Fla.; and **Alfons Frederick Schwenk**, to be vicar of Holy Family Church, Orlando, Fla.

By Bishop Moses, Suffragan, on June 29th: **Robert Earl Lenhard**, to be vicar of St. David's-by-the-Sea, Cocoa Beach, Fla., and St. Luke's, Courtenay, with address at Box 26, Cocoa Beach.

Southern Ohio — By Bishop Hobson, on June 15th: **John Chase Gregory**, to be assistant at St. Paul's Church, Dayton, with address at 33 W. Dixon Ave.

Spokane — By Bishop Hubbard, on June 23d: **Harold Duane Fleharty**, to be vicar of St. Mark's Church, Moscow, Idaho, and Holy Trinity, Palouse, Wash., with address at 612 Elm St., Moscow, Idaho; and **Spaulding Howe, Jr.**, to be vicar of Trinity Church, Oroville, Wash.

Tennessee — By Bishop Barth, on June 22d: **William Shacklette Ray**, to be in charge of St. Paul's Church, Franklin.

By Bishop Vander Horst, Suffragan, on June 24th: **James Anderson Freeman**, to be assistant at St. James', Knoxville, Tenn.; and **David George Jones**, to be in charge of Christ Church, Whitehaven, Tenn., with address at Box 5334, Memphis 16.

By Bishop Vander Horst, Suffragan, on June

29th: **Charles Milton Galbraith**, to be in charge of St. Matthew's, McMinnville, Tenn., with address at 200 W. End Ave.

Texas — By Bishop Clements, Suffragan, on June 18th: **Robert Burns Kemp**, to be vicar of Trinity Church, Jasper, and St. Paul's, Woodville; and **William Elwood Sterling**, to be in charge of St. Mark's, Rosenberg.

By Bishop Hines, on June 19th: **Edward Arthur Sterling, III**, to be in charge of St. Mary's, West Columbia, Texas, with address at Box 786.

By Bishop Hines, on June 20th: **Ellsworth Robinson Stewart**, to serve St. James' Church, La Grange, Texas.

By Bishop Clements, Suffragan, on June 20th: **John Carl Donovan**, to be vicar of Christ Church, Mexia, Texas, and chaplain to Episcopal Church students at Baylor University, Waco; **William Graham Pulkingham**, to be in charge of St. John's Church, Hitchcock, Texas, St. Mark's, Alta Loma, and work with Episcopal Church students at the University of Texas Medical School, Galveston; and **Charles William Roberts, Jr.**, in charge, St. Stephen's, Huntsville, St. Mark's, Cleveland, Texas, and to work at Sam Houston State College and the state penitentiary.

West Virginia — By Bishop Campbell, on June 14th: **Carl Curtis Richmond**, to be in charge of St. Paul's Church, Williamson; and **Alvin Alston Schmutz**, to be a perpetual deacon.

Western Michigan — By Bishop McNeil, on June 20th: **James Richard Allen**, to serve St. James' Mission, Pentwater; and **Averill Baylies Tilden**, to serve St. Philip's Mission, Benzie County, Michigan, and to take charge of services which will be held in Omena, Mich., at the George Smith residence. Address of the Rev. Mr. Tilden: St. Philip's Vicarage, Benzonia, Mich.

Western New York — By Bishop Scaife, on June 21st: **Bernard E. Campbell**, to be curate of St. Luke's Church, Jamestown, N. Y.; **George L. Greeno**, curate, St. Paul's, Springville; **Roderick R. Ismay**, a former Methodist minister, to be curate of St. Alban's, Silver Creek, N. Y.; **Thomas L. Mitchell**, curate, St. James', West Hartford,

Conn.; and **George T. Swallow**, to be assigned to his work at a later date, presently addressed at 3 Burgess Rd., Worcester 9, Mass.

Bishop Scaife was assisted at the ordination service by the Rt. Rev. Thaddeus Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church of America.

Western North Carolina — By Bishop Henry, on June 15th: **John Westervelt Tucker**, to be assigned to a church in the diocese.

Deaths

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

The Rev. **William D. McLean, Sr.**, 81, died April 6th in Chicago. He was the retired rector of St. Aidan's Church, Blue Island, Ill.

Ordained priest in 1899, Fr. McLean served churches in Petersburg, Kewanee, Pekin, and Streator, Ill., until 1908. As rector of the Church of the Mediator, Chicago, from 1914 to 1923, he started services in Blue Island. He was chaplain at St. John's Military Academy, Delafield, Wis., from 1923 to 1930, when he became rector of St. Mark's Church, Chicago. He became vicar of St. Aidan's, Blue Island, in 1945 and was called as the church's first rector when it became a parish in 1951. He retired in 1954.

Fr. McLean is survived by his wife, Ella Louise; a daughter, Mrs. Helen Bell; a son, the Rev. William D. McLean, Jr., rector of St. Paul's Church, Chicago; five grandchildren and two great grandchildren.

The Rev. **Lincoln R. Vercoe**, 90, died March 26th in Grand Rapids, Mich.

A native of England, Fr. Vercoe came to America as a young man and worked as a rancher in South Dakota. He was ordained priest

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BOOKS, USED AND NEW, at far less than U.S.A. prices. Liturgy, Dogmatics, Commentaries, Church History, Patrology, Lives of Saints, Pastoralia. Lists free. Ian Mitchell, 29 Lower Brook Street, Ipswich, England.

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MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

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CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfer, Patterns. Plexiglass Fall Foundations. Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

ASSISTANT ORGANIST, man or woman, with qualifications to help with Christian Education work. Recital opportunities, growing Eastern parish in college community. Reply Box B-461, The Living Church, Milwaukee 2, Wis.

TEACHER OF FRENCH needed, in Church Boarding and Day School for Girls, in the Middle West. Reply Box K-454, The Living Church, Milwaukee 2, Wis.

CHAPLAIN for large medical center. Scholarship funds available for priest who needs further training to qualify as clinical training supervisor. Send qualifications to Box D-460, The Living Church, Milwaukee 2, Wis.

WANTED—Organist-Choirmaster-Director of Religious Education for large parish in small eastern New York state city. Husband and wife team would be considered. Reply Box C-455, The Living Church, Milwaukee 2, Wis.

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PERSONNEL WANTED: Female — Several positions open, excellent girls' college preparatory Church school, southern California. Teaching, house-mother, office; salary plus maintenance. Reply giving complete information, Box B-457, The Living Church, Milwaukee 2, Wis.

PRIEST WANTED, Wyoming Parish, write giving experience etc. Reply Box C-456, The Living Church, Milwaukee 2, Wis.

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ORGANIST-CHOIRMASTER, AAGO, MUS.M., seeks position preferably in East, boy or adult choir. Excellent references. Reply Box P-458, The Living Church, Milwaukee 2, Wis.

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in 1906 and was assistant at the Church of the Holy Comforter, St. Louis. The greatest part of his work was in the diocese of Western Michigan where he served as rector of churches in St. Joseph and Grand Rapids, and as archdeacon from 1918 to 1936.

After his retirement in 1936, he moved to California, where he did supply work at Needles. He returned to Grand Rapids 10 years ago. He is survived by two sons, Lincoln R., Jr., and Harry M. of Grand Rapids, a brother, a sister, and three grandchildren.

Mr. Clifford L. Terry, well-known layman of the diocese of Chicago, died April 25th.

For 13 years Mr. Terry was president of the Catholic Club of Chicago. When he retired from this position in 1954, THE LIVING CHURCH described him as the "secret ingredient" in a recipe for a successful organization of Catholic-minded clergy and laypeople. For 21 years he was sales manager of Erd-Marshall Company, manufacturer of children's coats. Other Church offices he held included vestryman of St. Luke's Church, Evanston, member of the diocesan council, council member of the American Church Union, and vice president of the National Guild of Churchmen. His main civic interest was membership on the Chicago Crime Commission.

Mr. Terry is survived by his wife, Isabelle, and his son, Clifford L., Jr.

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.

July

21. St. Margaret's Convent, Boston, Mass.
22. All Saints', Opportunity, Wash.
23. The Rev. S. Atmore Caine, Plymouth Meeting, Pa.
24. St. Mark's, Oconto, Wis.
25. St. Monica's Home, Roxbury, Mass.
26. St. Ann's, Chicago, Ill.
27. Blessed Sacrament Mission, Green Bay, Wis.

BOOKS

Continued from page 10

through five different aspects of poetic craft. The result is a fascinating answer for anyone who has ever asked the question: How can I learn more about poetry? Scott tells us to *read* and *compare*. What is perhaps more important, he shows us how.

ROBERT H. GLAUBER

Books Not Received

HOW TO CONDUCT A QUIET DAY. By Watt R. Wordsworth and Lowder Barking. Pandemonium Press. Pp. 107. \$1.50.

AN EASY WAY TO RELAX. By R. Wigglesworth Moore. A Jitterbug Book. Pp. 97. On newsstands, 35 cents.

MORAL THEOLOGY MADE SIMPLE. By Suceup Wilder Oates. To which is appended an essay, "Extracting the Virus of Vice from the Church Militant," by Warner Parsons Howe. Primacy Press. Pp. 150. \$2.

YOUR CHILD WON'T EAT? By Forseyte Downer Trapp, M.D., Pediatrician in Chief, Stamping Ground Hospital, Arena Beach, Calif. Diet Publishing Co. Pp. 112. \$1.75.

THE PSYCHOTHERAPY OF HYPERNORMAL AGGRESSIVE TENDENCIES THROUGH SUBLIMITARY SUGGESTION. By Schumann Wroth and Iremonger Pitts. Foreword by Irene Angerfeldt. Tantrum Publishing House. Two volumes: pp. xlvii, 578; lviii, 604. Boxed, \$25 the set.

THE MITRED CORPSE. By Kildaire Bishop. Abbey Press. Pp. 204. \$2.25. ["If Dr. Edgewater had only stayed home that night and played solitaire with his wife, things might have been different in the diocese of Land's End, and Scotland Yard spared endless investigation. Whether they would have been better or not is an

apocalyptic enigma. At least they would have been different. And we must leave it at that..."]

ALCOHOL FOR EACH AND ALL. By Phyllis Tumbler. Drinkwater & Sons. Pp. 97. \$1.50. ["A polemic, with plenty of punch, against the WCTU."]

TEN DAYS IN TOMBSTONE. By Townsend Graves. Deadwood Press. Pp. 160. \$1.85. ["A merry honeymoon for all the seeming evidence to the contrary."]

SINS OF THE TONGUE. By Harbut Gossip. Arrowhead Publishers. ["The 16th edition, brought up to date, of an old standby. Recommended to the clergy."]

MAKING A GO OF WEDLOCK. By Willoughby Partner and Dora Butterworth Mate. University of Hollywood Press. Pp. 253. \$3. ["Even if your husband isn't worth a grain of salt," says Dora Butterworth Mate, "you can, by a will to obey in the little things, keep your marriage off the rocks — and perhaps even confine it to the quicksands."]

PANDEMONIUM IN THE PARISH HOUSE. By Chatterton Noyes. Foreword by the Bishop of Barking. Bloodhound Press. Pp. 151. 8/6. ["Ah! the good old days at St. Bride's under Father Lovelace."]

THE CLINCHING COCKTAIL. By O. Howe Dizzie. Hangover Publishing House. Pp. 125. \$1.75.

YOUR CHILD'S EMOTIONS. By Patmore Shanks. Pamper Publishing Co. Pp. 350. \$5.

NO MORE PADDED CUSHIONS. A Beginner's Guide to Practical Asceticism. By Lyon A. Thorne. Sackcloth & Asche. Pp. 103. \$2.

TOMORROW'S EXPANDING CEMETERY. By Digmore Graves. Illustrations by Ina Bigg Coffin. Underground Press. Pp. 165. \$2.50.

HOLY WATER BY THE GALLON. By Wetmore Parsons. With a Foreword by the Bishop of Bath and Welles. Springvale Press. Pp. 96. 4/-.

HOW TO BE AN ACOLYTE IN SIX EASY LESSONS. By Kneeland Sitwell. Predella Press. Pp. 49. \$1.



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Continued on page 24

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

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Continued from page 23

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HD 10; C Sat 5-6

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5:30, 7:30-8:30 & by appt

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BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass &
Ser; Daily 7; EP 6 (Sat only); C Sat 5-6, 8-9,
Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 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

The Living Church

ST. LOUIS, MO.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10;
C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 7:45; HC 8 (6 & 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 10:30; Wed & Saints' Days 8; Thurs 12:10;
Organ Recitals Wed & Fri 12:10; EP Tues &
Thurs 6. Church open daily for prayer.

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. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; 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 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday 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 12 noon; 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



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

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. Wendi, p-in-c
Sun HC 8, 9, 10, 11, (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St. (Next
to Hotel Niagara and four blocks from the Falls)
Rev. Canon Richard B. Townsend, r
Sun HC 8, M Ser & Ser 11

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
Sun HC 8, 10; HC Wed 7; Fri 7:30; Lit daily 12

PHILADELPHIA, PA.

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

NORFOLK, VA.

ST. PAUL'S City Hall & Church St.
Erected 1739, site 1641. Open daily.
Sun Services 8 & 11; HD noon

PORTSMOUTH, VA.

TRINITY (1762) Court and High Sts.
Sun HC 7:30, 10:30 Parish Eu 1st & 3rd, MP & Ser
2nd & 4th; HC Tues 7, Wed 10:30, Thurs 8,
HD 10:30; C by appt

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

CATHEDRAL OF ST. JOHN THE EVANGELIST
Very Rev. Richard Coombs, dean
Sun 8, 9:30, 11; Daily 8, 8:30, 5:45; Wed & HD 10

KENOSHA, WIS.

ST. MATTHEW'S 5900 7th Ave.
Sun HC 7:30, 9:15 & alternate 11; Tues 7; Thurs
& HD 9; EP 7 Nov. thru April

RAWLINS, WYO.

ST. THOMAS' 6th at Pine
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10