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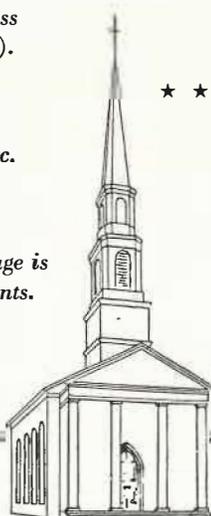
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The Living CHURCH

Volume 136 Established 1878 Number 6

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

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Things To Come

February

9. Sexagesima
Honolulu convocation.
10. Puerto Rico convocation to 11th.
12. Los Angeles convention to 13th.
16. Quinquagesima
19. Ash Wednesday
23. First Sunday in Lent
Mission in Divine Healing, Trinity Church, Miami, Fla., to 26th.
24. St. Matthias
26. Ember Day
28. Ember Day

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 St., Milwaukee 2, Wis. 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.

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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

The Privilege of Prayer

I Kings 8:22-30; Psalm 141:1-4; Daniel 6:4-17; Luke 11:1-13; I Thessalonians 5:16-18; James 5:13-16.

That prayer is one of the basic activities of the religious man is a proposition which hardly needs to be proved. Our Lord, in the Sermon on the Mount, takes it for granted that prayer (Matt. 6:5) — along with almsgiving (v.1) and fasting (16) — will always be one of the chief ways in which His disciples express their faith. This had been true in the Old Israel and would continue to be so in the New. What is novel in Christianity is not prayer itself, but the new spirit which animates it and the new conviction which sustains it.

Prayer may be defined very simply as "speaking with God." Only the half-convinced will think of it as burdensome; for those who take their religion seriously faith can offer no greater blessing than the assurance that God is not deaf but is always receptive to the prayers of His children, and is indeed "always more ready to hear than (they) to pray."

Among the great prayers of the Bible few are more impressive than the one attributed to Solomon at the dedication of the temple (I Kings 8:22-53). The opening section (vss. 22-30), with which we are concerned here, is a petition for the security of the throne and the Davidic dynasty (24-26). It begins, like all great prayers, with an impressive characterization of the God addressed (23), includes a meditation on His attributes (27), and an intercession for others (30). The paragraph concludes (30) with the simple word "forgive," illustrating the principle that the purpose of all true prayer is not so much to obtain a gift as to establish a right and harmonious relationship with God.

Psalm 141:1-4 is an Old Testament example of a more personal and informal type of prayer. Vss. 5-10 are corrupt and difficult, but show that the author was in some kind of danger from enemies and was chiefly concerned to be delivered from the trap which they had set.

The story of Daniel (6:4-17) illustrates the importance attached to regularity in prayer ("three times a day," v.10) and the courage which its practice sometimes demands.

Luke 11:1-13 contains two of Jesus' instructions on the nature and rationale of prayer. There is first the model prayer which He taught His disciples (vss.1-5),

here given in a more original form (see esp. RSV) than in Matt. 6:9-13. It falls into three well-defined parts: prayer for the coming of God's kingdom (2), for our physical needs (3) and for our spiritual well-being (4). By way of comment it may be noted that the "hallowing of God's name" and the "doing of His will on earth" are simply different expressions for the coming of His kingdom; that the prayer for daily bread is based upon a similar petition in Prov. 30:8; and that the prayer for forgiveness is given a characteristically Christian emphasis by making it conditional on the forgiving spirit of the petitioner.

The second part of this discourse (5-13) urges upon the Christian disciple the need for persistence in prayer. God is not, of course, like the surly householder of vss. 5-8 except in the sense that, with Him also, perseverance in prayer, even in the face of discouragement, will ultimately bring results.

St. Paul, in I Thess. 5:16-18, speaks of the necessity of being always in a prayerful state of mind. One cannot say prayers "without ceasing," but he can learn to have his mind habitually turned in God's direction.

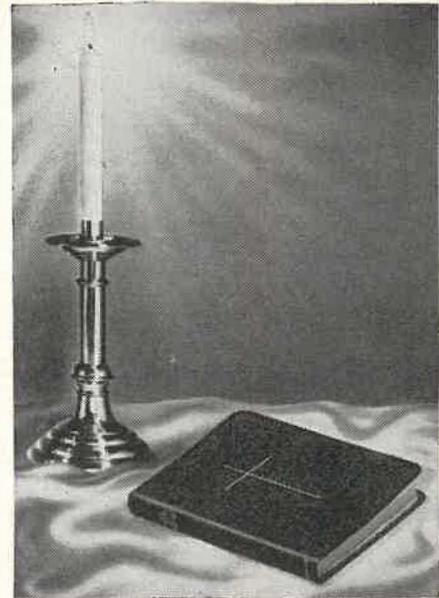
The last selection (James 5:13-16) shows the importance of both individual and group prayer in the life of the early Church, especially in the ministry to the sick. It gives an attractive picture of a Christian congregation united in mutual support by the prayers of all its members.

In the opening paragraph we said that Christian prayer is characterized by a new spirit and sustained by a new conviction. The new spirit is one of simple trust in the accessibility of God; the new conviction, of which the new spirit is the fruit, is that Jesus Christ has opened "a new and living way" into the presence of God. Indeed, He is Himself the way. As the Christian comes to God the Father only by Christ and lives his life "in Christ," so his prayer to God must always be addressed "through Jesus Christ our Lord" (John 14:6).

ANGLICAN CYCLE OF PRAYER

February

9. Barbados, W. Indies
10. Barrackpore, India
11. Basutoland, S. Africa
12. Bath and Wells, England
13. Bathurst, Australia
14. Bendigo, Australia
15. Bermuda



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LETTERS

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

Canon duBois on CSI

We are indebted to THE LIVING CHURCH for bringing the South India question before us in your editorials of January 12 and January 19. There are however some statements in both editorials which seem to call for comment.

1. You state, "... There are other characteristics of the South Indian Church which might make it more recognizable to the saints of past ages than our own Church. For example, the fact that it insists on being one church, not one of a hundred denominations; ..." The Church of South India is continually presented to us as a unity, but it is definitely not united. It has only resulted in the creation of one more denomination in South India. The Archbishop of Armagh and Primate of Ireland has said, "One thing some Catholic priests seem not to be perfectly clear about in their thinking is that South India is a sect." Further, to make such a statement about the saints is to ignore the plain fact that they believed and held fast to the Catholic and Apostolic Faith which the C.S.I. rejects. The late Bishop of Oxford, Kenneth Kirk, said, "It is every bit as important for us that we should have a ministry which would be recognized as such by the church of all the ages as that we should have one which would be recognized by the Christian denominations of today."

2. You refer to "... 20 years still remaining of the 30-year period during which the Church of South India is unifying its ministry." The C.S.I. emphatically states that its ministry is unified now. Bishop Hospel Sumitra states that: "The 30-year period (C.S.I. Constitution II, 21) has been very much misunderstood. It does not mean that we in the C.S.I. are looking forward to the end of this period when what is irregular now will be regularized ..." In the September 1957 issue of *The South India Churchman* Bishop Sumitra emphatically states that C.S.I. regards its ministry as completely unified and says, "Our presbyters, non-Indian as well as Indian, who formerly were Anglican or Presbyterian or Congregational ministers serve the Church enjoying equal status."

3. You refer to the "... unfortunate proviso about the Creeds ..." which, to say the least, is a tremendous understatement and you follow it by the utterly irrelevant statement to the effect that "... we do not doubt that man for man the members of the Church of South India are as orthodox as or more orthodox than our own membership, clerical and lay." This type of idle conjecture weakens your whole argument. But, as to the Creeds, the entire matter is not "unfortunate" but "disastrous." The C.S.I. officially states that it does not intend to demand the assent of individuals to every word and phrase in the historic Creeds as contrasted with our Prayer Book's concise question to candidates for Baptism and Confirmation: "dost thou believe all the articles of the Christian Faith as contained in the Apostles' Creed?" The C.S.I. admits that it

has no ultimate standards of Faith outside itself as contrasted with the very definite statements defining Anglicanism as a family of Churches bound together by solemn declarations incorporated into Constitutions and Canons and committing the branches of the Anglican Communion to the Faith as "taught by the Holy Scriptures, held by the Primitive Church, summed up in the Creeds and affirmed by the undisputed General Councils" (Lambeth 1867). Finally, the C.S.I. provision to the effect that every congregation may decide for itself what Creed (if any) or Confession of Faith is to be used clearly seems to nullify any general acceptance of the historic Creeds by the C.S.I. Constitution.

4. In supporting the validity of C.S.I. Orders, you refer to the fact that throughout Christian history the Church has exercised a degree of discretion where there is the intention generally "to do what the Church does" when it ordains. This is precisely what the C.S.I. has *not* intended to do. It emphatically disassociates itself from the specifically stated intention of the historic Church, concerning the necessity of Apostolic Order as set forth in our Ordinal and in the Preface to the Ordinal, by stating that C.S.I. "rules out any particular interpretation of episcopacy." The Statement of the Theological Committee of C.S.I., as reported in the November 1957 *South India Churchman*, further bears out my contention: "We specially draw attention to the provisions in our Constitution which make it clear, as does also the practise of C.S.I., that the C.S.I. does not consider episcopal ordination as essential for a valid ministry and that the intention of C.S.I. in making provision for episcopal ordination is to secure the unity of the Church." In other words, episcopacy is included in the C.S.I. plan only to please Anglicans.

5. I am glad that you recommend rejecting the sixth recommendation of the Official Delegation which seems to me to virtually set aside the Delegation's use of such terms as "limited" or "partial" communion. What the Recommendations say in effect to the laity is, "Any celebration of the Holy Communion in the C.S.I. is all right for a valid Communion."

6. You state that the comments in your editorial are "... based on the assumption that this Church is presently not in communion with the Church of South India ..." Is there any doubt about this matter? It is true that the Moderator of the Church of South India announced to his people in the fall of 1957 that the Episcopal Church had officially recognized the validity of South Indian Orders, and every effort on my part to induce the Moderator or the editor of the *South India Churchman* to correct this erroneous statement has been futile but the fact remains that we have taken no official action.

7. Finally, near the end of your editorial in the January 19 issue I find the most confusing of all statements. You state: "If a beloved bishop permits an anomalous 'federated church' at the local level, we can take it in stride because bishops and priests are not what their subjective opinions make them but what God the Holy Ghost makes them in the service of ordination." It is true of course that when exercising their priesthood and when they are loyal to their vows it is the Holy Ghost which makes their priesthood effective, but in speaking of these fed-

Christian Communication

By the Rev. Malcolm Boyd

The Great Ones: Tops In Admiration

An interesting assortment of men represent "Religion" in the fifth annual survey by the American Institute of Public Opinion to determine which men living today are most admired by the public.

"What man that you have heard of or read about, living today in any part of the world, do you admire most?" Among the top ten men this year, in order of frequency of mention, are four who can be classified as "Religious": The Rev. Billy Graham (in No. 4 spot, moving up from last year's ninth position); Dr. Albert Schweitzer (down from last year's fourth slot to No. 5 this year); Bishop Fulton J. Sheen (who has slipped to eighth position from last year's golden third slot); and Pope Pius XII (in tenth position compared with his seventh-ranking spot last time).

"Prominent mention" was given the following group of men under the category of "Religion": The Rev. Martin Luther King, Jr., Archbishop Makarios, Josef Cardinal Mindszenty, Dr. Norman Vincent Peale, the Rev. Oral Roberts and Francis Cardinal Spellman.

Dr. Graham, in fourth position among the top men — running ahead of Gen. Douglas MacArthur, Adlai Stevenson, Bishop Sheen and the Pope — is a sur-

erated churches why not use the plain word "disloyalty" instead of the word "anomalous"? At their Consecration bishops solemnly promise to "drive away all erroneous and strange doctrines." In your editorial you may be referring, among others, to the Bishop of Southern Ohio and the federated church at Indian Hill. This whole situation stands as a monument to the weakness of the House of Bishops of the Episcopal Church in matters of discipline where their own members are concerned. Not only has the action remained unrebuked for years but the latest development has scarcely been noticed in the Church press. On Monday, November 25, the Cincinnati *Enquirer* reported that Miss Wilmina M. Rowland was ordained at Indian Hill Church to be assistant to the rector! The paper reported that "Participating were the Rev. Luther Tucker, the church pastor, and the Rev. Laurence L. Hucksoll, D.D., Moderator of the Presbytery and pastor of the Norwood Presbyterian Church." Father Tucker is a priest of the Episcopal Church. To say that what is being done at Indian Hill is of the Holy Spirit and is an "anomaly" is to cloud the issue.

(Rev. Canon) ALBERT J. duBOIS
Executive Director,
American Church Union

New York, N. Y.

February 9, 1958

prise. Yet, he is the product of years of careful public relations planning.

Bishop Sheen has made his telling impact — which places him on the poll ahead of the Pope of Rome — by means of a spectacular TV success.

The Pope's presence on the top ten list — as a perennial — reflects the stability of his office, enhanced by superb public relations handling, amid the flux of temporal comings-and-goings of men and events. Dr. Schweitzer, who has ironically become lionized by the fashionable taste-makers as he painstakingly pursued his vocation in Africa, is among the most famous, and, at the same time, least-known men in all the world.

Heartening

The Rev. Martin Luther King's presence on the list of those receiving "prominent mention" in the field of "Religion" is heartening. The impact of his "non-violent resistance" is reflected in the measurement of Public Opinion by Dr. Gallup. Archbishop Makarios rates high this year because of his well-financed and publicized U.S. visit in regard to the ongoing Cyprus crisis. The tall, bearded, Greek prelate with his conical hat captured public attention via the mass media.

Cardinal Mindszenty, continuing to live in the U.S. legation in Budapest while unable to leave Hungary a free man, remains high in public attention. Dr. Peale remains "tops" in U.S. Public Opinion, by virtue of his TV, radio, newspaper-magazine writing and best-selling non-fiction.

A Shock

Oral Roberts' presence on the list — ahead of the outgoing president of the National Council of Churches of Christ in the U.S.A. — is a shock.

The Public Opinion list mixes responsible Church leaders who are unquestionably "Religious" figures of top rank with an odd crew of fringe-men who are undeniably "celebrity gods" but whose publicity seems way ahead of their doctrinal orthodoxy or responsible social leadership. It is part of the crisis in Christian communication that the Gospel does not "break through" personality barriers and that "celebrity gods" are raised up by our culture in the name of the shadow-god "Religion." Where would the Man Jesus Christ place on a Public Opinion poll motivated primarily by the factor of "success"?

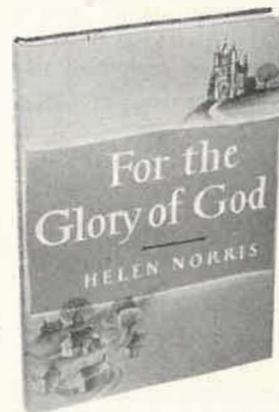
"This is one of the freshest and most unusual bits of religious fiction that I have read in a long time..."

Chad Walsh

FOR THE GLORY OF GOD

By

HELEN NORRIS



When Carl Redman first comes to Canville he discovers a church that has been abandoned by its congregation. Having finished just one year in the seminary, he is puzzled and confused that the Bishop should send him here. He has no techniques to deal with the situation; but he has one talent and the Bishop has noted it — the ability and the inclination to love.

Helen Norris is a serious artist who has taken the prose novel form to describe the conflict between love and hate. She uses startling and original poetic imagery to convey the beauty of God working, through men, to strengthen and purify all that is good and thereby to overcome evil. This is a tightly written novel that is a religious adventure and an artistic achievement.

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Colors change from hour to hour, as exterior light and shadows vary, in this medallion type window dedicated last fall in the Cathedral Church of the Incarnation, Baltimore, Md. Illustrating the 23d Psalm, the window is designed in the tradition of medieval stained glass used in European Gothic cathedrals and combines religious significance and decorative effect.

The four medallions illustrate:

"He maketh me to lie down in green pastures. . . (top left)

"He leadeth me in the paths of righteousness for His name's sake. . . (bottom left)

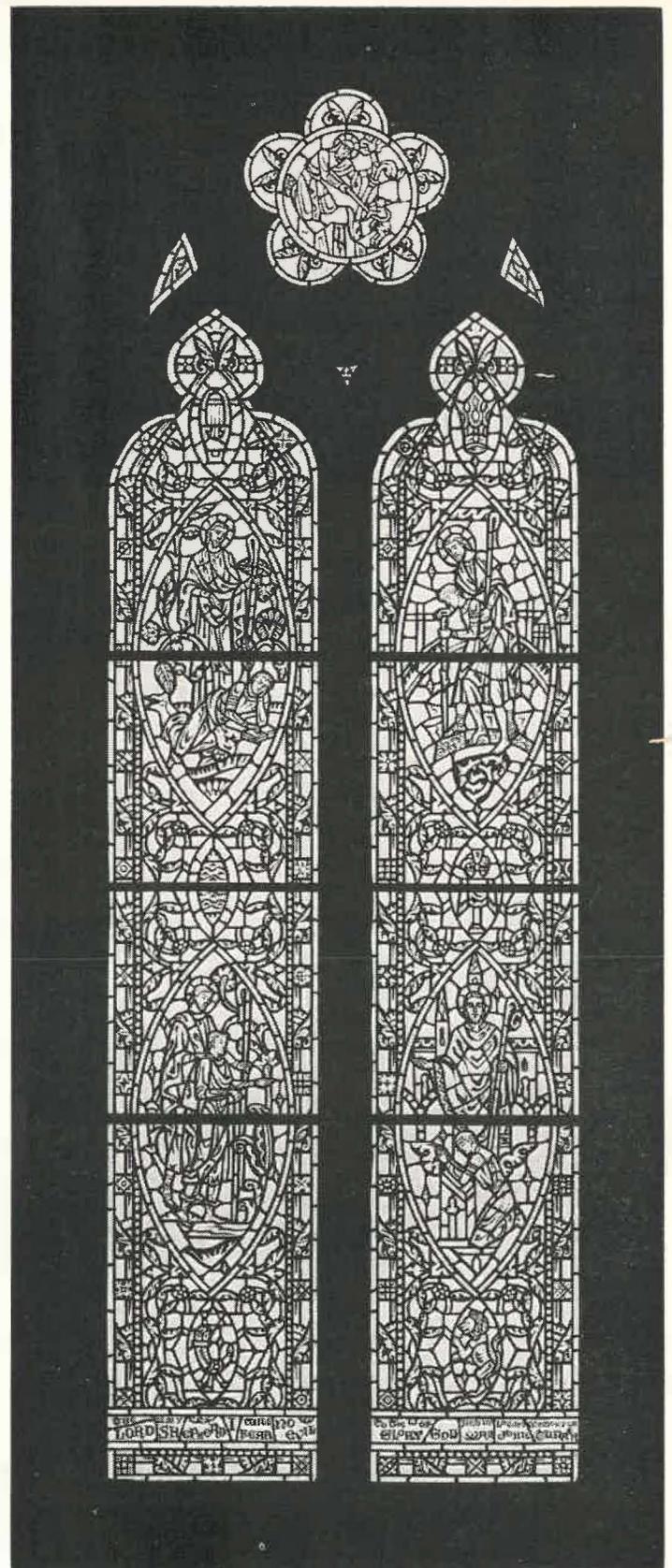
"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me. . . (top right)

" . . . and I will dwell in the house of the Lord for ever." (bottom right)

The guiding and protecting shepherd is our Lord, identifiable by a tri-radiant nimbus. He can be seen in the tracery opening at the top, rescuing the lost lamb.

Harp and crown in small medallions in lancet tops are symbols of David, harpist and king.

The window is a memorial to Frances M. Y. Wentz Turner (1868-1954, wife of the late John Turner, M.D.), given by her daughter, Miss Frances V. W. Turner. It is the work of the Willet Studios of Philadelphia.



Baltimore Cathedral Window

The Living Church

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

Sexagesima
February 9, 1958

Convention Reports

MISSISSIPPI — MISSION A YEAR: 131st Annual Council of the diocese of Mississippi voted: to accept (for first time) full dues to Province IV; to request Dept. of Missions to determine need for missionary expansion and set goal of one new mission each year; to assess parishes and missions a share equal to their diocesan assessment payable over three years to raise \$21,000 quota for All Saints' Chapel, Sewanee; to request Dept. of Finance to encourage parishes and missions to furnish clergy with utilities, and either a car or adequate car allowance. Council met at All Saints' College, Vicksburg.

Next Council is scheduled for Biloxi, and a major revision of the constitution and canons is planned then.

ELECTIONS. Secretary: Rev. Fred Bush. Trustee: Sherwood Wise.

Standing Committee: all reelected except Rev. William Asger, replaced by Rev. Duncan Hobart.

Trustees: Sewanee, D. A. Elliot; All Saints' College, Dr. George Street, Mrs. E. S. Van Cleve.

General Convention deputies: Clerical, Fred Bush, Cecil B. Jones, Duncan Hobart, and alternates Vincent C. Franks, Duncan M. Gray, Jr., William Asger, William Fitzhugh; lay, Tom McGlothlin, Harold Weston, Reynolds Cheney, J. W. Barksdale, Jr., and alternates Ted Hawkins, Cary Noble, John Fontaine, W. B. Dickerson.

Executive Committee: Appointed by Bishop Gray as Departmental Heads: College Work, Rev. Richard A. Park; Christian Social Relations, Rev. Charles T. Chambers, Jr.; Christian Education, Rev. Robert M. Allen; Conference Center and Camp, Rev. Cecil B. Jones; Finance, Rev. Jones S. Hamilton; Promotion, Rev. Louis O'V. Thomas; Young People's Work, Rev. Charles R. Johnson; Woman's Work, Mrs. Tom McGlothlin, Laurel. Elected by Council: clerical, William J. Gould, Roy C. Bascom, Duncan M. Gray, Jr., Duncan M. Hobart, William Asger; lay, E. S. Van Cleve, Robert Dent, Zed Hawkins, Rayburne Fraser, Wallis I. Schutt.

OKLAHOMA — RECORDS AND E.Y.E.:

Oklahoma's 21st annual diocesan convention had record registration of nearly 200, heard reports of record 1,239 confirmations in 1957, and a record 13,000 communicants at year's end. Convention met Jan. 22-23 at Oklahoma State U. in Stillwater early in Bishop Powell's full-scale campaign called "Episcopal Year of Evangelism." E.Y.E. involves newspaper and radio ads, preaching missions, calling programs, leading up to Inquirers' classes scheduled to begin Feb. 23. New mission reported: Epiphany, Oklahoma City. Convention accepted full quota of \$36,500 for

the national Church, adopted operating budget of \$53,000 and a diocesan missions budget of \$88,000.

ELECTIONS. Standing Committee: Rev. Kenneth W. Kadey, J. B. Diggs.

Bishop and Council: Clerical, Charles E. Wilcox, Russell T. Rauscher, Joseph S. Young; lay, Richard Virtue, Howard Bozarth, Boyd Gunning, Ancel Earp, Harry H. Diamond, Henry E. Gray, A. Francis Porta.



Ballroom of Oklahoma State U.,
scene of diocesan convention.

TEXAS — THE BIG WAY: Big was big Texas's diocesan heart as witnessed by the 10th Council meeting in Houston late in January. Big capital fund campaign (\$3,000,000) was voted; big budget (up 7.6%) included a \$50,000 increase in missionary appropriations; big attendance overflowed host Church (St. Mark's), forcing move to 1st Baptist Church for opening service of Council and to the Shamrock Hilton Hotel for others; big argument was on race issue; big decisions (also on race) approved in principle right of trustees of St. Stephen's School, Austin, to admit qualified Negro day students and called on Texas Episcopalians to exert an influence for "fostering due and Godly respect for civil authority, peaceable compliance with the law, and restraint from all mob action and violence." Bishop Hines' chairmanship kept debate rolling with no appearance of animosity or emotionalism, and he was given unanimous vote of thanks at end when it was requested by delegate who opposed the Bishop's views but praised "fair and unbiased character of the presiding." Bishop Hines bore brunt of race debate, saying, "The Church cannot survive as an agency of God's reconciling and saving Evangel

on a basis which regards any race as of less value and destiny than another by divine intent and will. . . . Racism is a dangerous myth, the more so when it combines shibboleths such as "mongrelization" with perverted misinterpretations of the Biblical doctrine of creation. . . . It is not too far-fetched to suggest that the manner in which the people of the world deal with the so-called 'color problem' may be decisive for the peace of the world." Total of five bishops graced the sessions: Bishop Hines; Suffragans Goddard and Clement; Missionary Bishop Lewis of Nevada and Archbishop Carrington of Quebec.

ELECTIONS. Executive Board: Clergy, Very Rev. Milton Richardson, Charles Wyatt-Brown; lay, Gardiner Winters, Jr., Bruce Jones.

Standing Committee: Rev. Tom Bagby, Deal Reese.

General Convention deputies: Clerical, Tom Bagby, Scott Field Bailey, Gray Blandy, James McKeown, and alternates, Tom Summers, Milton S. Richardson, Arthur Knapp, John McKee; lay, Sheldon H. Crocker, Caldwell McFaddin, Ivan Oden, Howard Tellepsen, and alternates Carl Shannon, Sr., Walter Kirkpatrick, John Wintherbothom, William Gammon.

TENNESSEE — TO COUNCIL IN '59:

The 126th annual convention of the diocese of Tennessee voted to join the Tennessee Council of Churches in 1959. Convention met Jan. 21-22 at Chattanooga.

ELECTIONS. General Convention deputies: clerical, Donald Henning, Raymond Ferris, William G. Pollard, Tracy Lamar; lay, Leon Huddleston, Charles Crump, Will Keese, Jr., Edward McGrady.

Episcopal Endowment Corp.: pres., Frank B. Caldwell; vice pres., Russell C. Gregg; secy., Courtenay Q. Nelson; asst. secy., Edwin S. Gardner.



H. F. G. Main
High altar cross, Washington Cathedral—See cover.

Anglicans and Old Catholics Commemorate Intercommunion

Solemn High Masses were celebrated in the Old Catholic Churches of Bonn and Berlin, Germany, recently, commemorating the 25th anniversary of the establishment of full intercommunion between the Church of England and the Old Catholic Churches. Other Anglican Churches, including the Episcopal Church, soon followed in ratifying reunion with the Old Catholics.

The Old Catholic cathedral in Bonn (see L. C., Dec. 15, 1957) was crowded when a solemn High Mass was celebrated by the Rev. W. Kueppers, Professor of Old Catholic Theology in the University

of Bonn. The Rt. Rev. J. J. Demmel, Bishop of the Old Catholics in Germany, presided over the liturgy. Five Anglican chaplains took their seats in the sanctuary, the congregation being some 130 Anglicans and a great number of Old Catholics. The U.S. Ambassador in Germany, Mr. Bruce, an Episcopalian, sent a personal representative, while the British Ambassador was represented by his cultural attaché. The lessons were read in English and German, and the sermon by Prof. Kueppers was translated into English sentence by sentence. Over 130 faithful received Holy Communion.

When in Wales . . .

There are Welshmen who are convinced that their bishops should be able to speak Welsh. And there are others who are just as strongly convinced that this is not necessary. There is the sore of controversy which is reported to be perhaps the most unpleasant to flare up since the Church in Wales became an independent province 28 years ago.

Chief figures of contention: the new Archbishop of Wales, the Most Rev. Alfred Edwin Morris and the newly appointed Bishop of Swansea and Brecon, the Rev. J. J. A. Thomas. Neither speaks Welsh.

One of the most prominent critics is the Rt. Rev. Glyn Simon, Bishop of Llandaff. In his opinion the elections indicate an anti-Welsh and pro-English trend. His opponents were quick to point out that Bishop Simon did not learn to speak Welsh until he himself became Bishop of Swansea and Brecon, his former see. Opponents also pointed out that Bishop Simon's diocese is second only to the Archbishop's (Monmouth) in the degree to which it has been Anglicized, and also that Bishop Simon might well have been elected Archbishop had not Bishop Morris been elected.

A warm supporter of Bishop Simon is the Rt. Rev. G. O. Williams, Bishop of Bangor, a born Welsh-speaking Welshman, whose diocese is in the area containing the largest number of monoglot Welshmen (there are estimated 100,000 such in total 2¼ million Welsh population as well as many fluent bilinguals who prefer speaking Welsh to English). Bishop Williams says that no compromise is possible over language question. The Church's attitude to language determines the Welsh people's attitude to Church.

L.C. London correspondent, the Rev. Dewi Morgan, reports a recent resurgence of Welsh language, a fact, he points out, not unrelated to Welsh nationalism.

Welsh Churchmen thought hard and deliberated long before consummating

the controversial elections. Discussion preceding election of first non-Welsh speaking Archbishop stretched out for four hours. Election of Bishop of Swansea and Brecon was one of longest on record.

Woman Elected

St. Stephen's Episcopal Cathedral, Harrisburg, Pa., broke a 132-year-old precedent by electing a woman to its vestry.

Mrs. John T. Dowling of Harrisburg was chosen along with three men to serve three years on the governing body of the church. She won election on the first ballot, with 10 other opponents, all men, nominated for the four posts. RNS

NEWS BRIEFS

MASS MAGAZINE: *Newsweek* says the Episcopal Church plans to launch an expanded *Forth* as a large, mass-circulated journal a la *Presbyterian Life* (million-copy bi-weekly). Facts are these: a dozen Churchmen (including bishops, "281" staffers, and independent Church journalists) met in December, talked the whole problem out, decided to press for a mass-circulated Church magazine. Only one of group spoke in favor of making this an expanded *Forth*. Matter has since been discussed but not decided at National Council [L.C., Dec. 29]. It comes up again at National Council this month, but decision must be made by General Convention in October. Problems: budget (it will require a subsidy of about \$250,000 annually), direction (whether it should be controlled by National Council or through an independent agency of General Convention), and policies on content and circulation.

MISSIONER TO MASSES: Series of 13 radio programs featuring famed English missionary, Canon Bryan Green, is being offered without cost to radio stations by National Council's Division of Radio and

Television. Each 15-minute program is an interview between the Canon and an American describing his search for God. For information, write "281."

HIGHWAY MARTYR: The Rev. Herbert E. Coburn, priest-in-charge, Trinity Church, Rock Island, Ill., was killed in an auto collision on a blizzard-swept highway near Peoria January 21, six weeks after his ordination to the priesthood. He was 26, a native of Peoria, and a graduate of Kenyon and GTS.

ONE HUNDRED ACOLYTES: That's the number of young men and boys serving St. Mark's Church, Medford, Ore. They range from college age to eight years old.

CHURCHMAN TO SENATE: To the U.S. Senate (succeeding the late Sen. M. M. Neely) goes John D. Hoblitzell, member of Grace Church, Ravenswood, W. Va.

CHURCHWOMAN TO WORLD COUNCIL: Miss Louise B. Gehan, Churchwoman from Florida, has been appointed associate secretary in the Youth Dept. of World Council of Churches in Geneva, Switz. She has had extensive college work experience in the Episcopal Church and most recently served in the Division of College Work at "281."



"Bubble" (see below) is dwarfed by its driver, the Rev. John E. Large, rector, Church of the Heavenly Rest, New York City.

BUBBLE OF HEAVENLY REST: Pastoral calls for clergy of Church of the Heavenly Rest, New York City, involved scores of scattered hospitals, even more widely scattered parishioners. Lacking cars and parking spaces, clergy discretionary funds were being demolished by cab fares. Women of parish responded by purchasing "bubble" (see cut), a BMW Isetta capable of 50 miles to the gallon as it ploughs from Bronx to Brooklyn, parkable on a diagonal in spaces in which no standard American car would find fender-room.

St. Barnabas Independent

On January 21, 1958, the assembled members of St. Barnabas Episcopal Church, Ardsley, New York voted to close the books on almost 44 years of Mission status to become an independent parish.

This move, long the dream of parishioners and pastors of St. Barnabas, signals the end of an intensive three-year campaign waged by friends and members of St. Barnabas under the leadership of Rev. Donald S. Gausby. Fr. Gausby was the vicar at St. Barnabas' until he was called to St. Paul's Episcopal Church in New Rochelle. The Rev. Donald Gardner has been called as rector and comes to the post in March.

Servers' Service:

After a lapse of more than 20 years the annual service for acolytes and servers of parishes in the greater Cleveland area was resumed on January 25 with a gathering of boys and young men at historic St. John's Church. About 40 servers were present and six of the city clergy.

How to Entertain 700 Ladies:

Episcopal women of Miami met January 22 in All Souls' Church, Miami, for their first planning session, in preparation for entertaining more than 700 delegates to the Church's Woman's Auxiliary. The Auxiliary Triennial will be held in conjunction with the Church's General Convention, in Miami Beach next October. All Souls' will be host church for both conventions. Miami area committee chairmen conferred with Mrs. Arthur Sherman of New York City, national executive secretary. Mrs. Sherman said that besides delegates from this nation, many from Africa, England, Mexico, the Philippines, Brazil, and Caribbean islands are expected.

South Africa

The Rt. Rev. Wilfrid Parker, retired Bishop of Pretoria, South Africa, suffered a stroke in December. He is reported to be slowly recovering. He was elected Bishop of Pretoria in 1933, while serving as archdeacon of that diocese and director of native missions. He resigned in 1950 and since 1951 has been licensed to officiate in the diocese of Cape Town.

Clergy Changes

The new Archbishop of Cape Town finds himself presiding over an episcopal house of 14, of whom three are new and one yet to come. Newcomers:

Very Rev. T. J. Savage, dean of Cape Town, elected Bishop of Zululand, to succeed Bishop Trapp, new secretary of the Society for the Propagation of the Gospel.

Rev. Roy Cowdrey, chaplain to the late Archbishop of Cape Town, elected assist-

ant bishop of Cape Town, to succeed Bishop Lavis, who retired at year's end.

The Rt. Rev. B. B. Burnett became new Bishop of Bloemfontein in November, succeeding the Bishop Alderson, translated to Mashonaland, Province of Central Africa.

Vacant since July, when Bishop Beevor resigned, is the See of Lebombo, a missionary diocese covering Portuguese territory of Mozambique.

The Archbishop's own diocese suffers shortage of manpower. Needed: new dean, precentor, and assistant priest for the cathedral and rectors for several parishes.

Vigilance in Indies

The Church in the West Indies plans to meet the new Federation there with vigilance.

"The people of the West Indies have always in the past looked instinctively to the Church for leadership, and they are looking to the Church now," said the Archbishop of the West Indies, the Most Rev. Alan John Knight. "It would be a terrible thing for the West Indies, and for the whole world, if the Church were to fail at this critical period of West Indian history."

Although the responsibility rests upon all West Indian Christians, the bulk of it is upon the Anglican Communion, said the Archbishop, because "It is probably numerically the largest and certainly exerts the strongest influence."

The British islands in the Lesser and Greater Antilles are at the end of an evolution into federation. In five more years it is expected the islands will get dominion status.

Said Archbishop Knight: "Whether the new West Indies is to become a great Christian nation obedient to the laws of God or an unholy alliance of self-seeking materialists depends upon the will and ability of the Church to meet the challenge of the times. . . . We ask the prayers of the whole Church that we may not fail in the faithful discharge of this responsibility."

Said Dr. Knight: "The creation of the Federation of the West Indies will not affect the status of the Anglican Communion, either in theory or in practice. We shall have to be vigilant and careful, however, to preserve the unity of spirit in a Province which now will be in a sense politically divided. British Guiana and British Honduras are at present strongly opposed to Federation and want no part in it; . . . the Bahama Islands are out of the scheme anyway. We do not anticipate any real difficulty because the Church life of the Province is closely knit and strong, but we must guard against any sort of division that might result from political allegiances.

Actually the Church was more forehanded than the State in promoting the unification of the Caribbean territories.

The West Indian dioceses, recalled Dr. Knight, "were joined together into one self-governing Province . . . in 1883. . . . In those days when airlines were unheard of and even regular shipping connections between the various islands were almost non-existent, there was very little contact between the peoples of the several territories. . . . When the first provincial synod was held, nine months elapsed between the time that the first delegate set out and the time that the last delegate reached home again."

With the communications and travel situation improved, the present weakness of the Church of the West Indies, said Dr. Knight, "lies in its shortage of priests, and, in some places, in its financial inability properly to maintain even existing staff. . . . As one by one the several dioceses have been disestablished and disendowed they have not been able to pay in the full price of their new freedom by building up adequate means of self-support. . . ."

"Ambitious government programs for economic development give the promise of better things to come" for West Indians, whose standard of living is generally low. "These programs create new and difficult problems for the Church. The creation of new industries, the erection of vast new housing estates . . . , and the opening up of new districts by improved communication, all require an immediate extension of the Church's pastoral work—more schools, more churches, and a greatly increased number of parish priests. . . . If the Church of the West Indies is to meet the challenge . . . it must be strongly and quickly reinforced from outside."

Joint Commission Critical Of Present Electronic Organs

In a recent letter to diocesan music commissions, the Joint Commission on Church Music has dealt with a number of problems relating to organs. The text of the letter follows:

Since the 9th century the organ has been the principal musical instrument in the church, and it has been found worthy to support and lead the voices of congregation and choir. In the service of Holy Church composers have found the traditional pipe organ a medium for truly great music. In all these functions there is no really appropriate substitute for this instrument with properly designed flue and reed pipes, with the sound freely disseminated in the building.

Location of the organ:

To sound at its best the organ pipes should be so placed that their sounds may properly blend and the ensemble tone may travel freely in several directions.

A free standing position in a rear gallery is ideal, and in any case an organ should stand as much in the open as possible; rather than recessed in a chamber. The interior of the church should

have spaces with hard reflecting surfaces to project, amplify and beautify the tone of organ and voices.

With due care, a building may be suitable for both music and speech, and where the right conditions exist, a correct period of resonance will greatly contribute to the atmosphere of worship.

The type of organ:

A true pipe organ should have a balanced tonal structure with pipes of Diapason, Flute, String and Reed tone in just proportion as to pitch groupings over manual and pedal divisions.

The Joint Commission on Church Music, in company with the great majority of competent and thoroughly trained musicians, maintains that the electronic organs, as built at present, are not to be considered the tonal equivalent of a pipe organ. Tones produced by electronic means and disseminated by loudspeakers do not blend into a proper ensemble for the performance of true organ literature and such tones do not afford a proper support for singing, and the giving of clear pitch; nor do such tones blend really effectively with choral tone.

The opinion of the Commission is that it is better for small churches to strive for the installation of a small pipe organ or a first class reed organ.

Small organs:

It is possible to obtain a small organ having three or more sets of pipes for a modest sum. In certain cases builders have produced small organs of so called "straight" design where the highest artistic and musical excellence prevails. In other cases builders have worked out specifications using the "extension" principle where a few tonal sets have been made available at various pitches to give a most useful true pipe organ. While small, instruments in either of these classes are held to be more appropriate for church use than instruments producing tone by electronic means.

Reed organs:

Reed organs, while not as desirable as an organ with true pipes, are acceptable and are available with one or two manuals and in some cases with pedals and motor blowers. The Commission feels that such are preferable in cases where there are neither space nor funds for a pipe organ.

Among firms supplying small organs are:

Aeolian-Skinner Organ Company, Boston, Mass.; Andover Organ Company, Methuen, Mass.; Austin Organs Inc., Hartford, Conn.; Casavant Freres Ltd., St. Hyacinthe, P. Q., Canada; Estey Organ Corp., Brattleboro, Vt. (also reed organs); Frasee Organ Co., S. Natick, Mass.; Hillgreen, Lane and Co., Alliance, Ohio; Holtkamp Organs, Cleveland, Ohio; Kilgen Organs, St. Louis, Mo.; Charles McManis Co., Kansas City, Kans.; M. P. Moller, Inc., Hagerstown, Md.; Reuter Organ Co., Lawrence, Kans.; Schantz Organ Co., Orrville, Ohio; Chester A. Raymond, Princeton, N. J.; Schlicker Organs, Buffalo, N. Y.; F. C. Wichlac & Son, Chicago 34, Ill.; Wicks Organ Co.,

Highland, Ill.; J. H. and C. S. Odell & Co., Yonkers, N. Y.

Churches with old "tracker action" organs:

In many cases there are churches with organs built from 1850 on, having mechanical, or so called tracker action. Such churches are advised not to yield to the temptation to throw away an old organ with good tone if the instrument can be repaired. There are firms such as The Andover Organ Company, of Methuen, Mass., and Schlicher of Buffalo, N. Y., which specialize in the restoration and improvement of tracker organs. Such instruments can prove far better musically than any electronic organ.

Top-Drawer Roster Portends Rich Program For May Liturgy Meeting

The lake-fringed university town of Madison, Wis., will be the location of a national Liturgical Conference the middle of next May. With a roster of speakers opening with such top-drawer names as Wedel, Shepherd, and Lichtenberger, plus a count of over a dozen college degrees, conferees can probably expect rich and authoritative sessions.

Grace Church, Madison, sponsors the conference in celebration of its 100th anniversary.

One of the speakers will discuss "The Liturgical Revival in the Lutheran Church and in Protestantism." He is the Rev. Arthur Carl Piepkorn, Ph.D., Professor of Systematic Theology, Concordia Theological Seminary, St. Louis, Mo. The other addresses during the carefully planned conference (programs are already printed):

Rev. Theodore O. Wedel, Ph.D., S.T.D., D.D., Warden of the College of Preachers, Washington, D.C.: "The Theology of the Liturgical Revival."

Rev. Massey H. Shepherd, Jr., Ph.D., S.T.D., D.D., Professor of Liturgics, Church Divinity School of the Pacific: "The History of the Liturgical Revival."

Rt. Rev. Arthur C. Lichtenberger, D.D., S.T.D., Bishop of Missouri: "The Social Implications of the Liturgical Revival."

Rev. John O. Patterson, D.D., Rector and Headmaster, Kent School, Kent, Conn.: "The Pastoral Implications of the Liturgical Revival."

The conference opens on the afternoon of May 19th. It closes with lunch on May 21st, preceded by Holy Communion with the Rev. John Harmon, B.D., St. John's Church, Roxbury, Mass., as celebrant and the Rev. William H. Nes, D.D., D.C.L., L.L.D., professor of Homiletics, Seabury-Western, as preacher.

Rector of Grace Church is the Rev. John H. Keene. Information on fees and reservations is available from the Grace Church Centennial Fund, 6 North Carroll, St., Madison 3, Wis. Number of registrations is restricted by space.

East-West Unity Services On East and West Coasts

New York

by JEAN SPEISER

On one of the coldest nights New Yorkers have experienced this winter seven hundred Anglican and Orthodox Churchmen joined in a service for Christian unity at the Russian Pro-cathedral of the Holy Virgin Protection near Manhattan's Lower East Side.

Archbishop Dmitry had the hour-long, service of Great Vespers in the absence (because of illness) of Archbishop Leonty of the Russian Orthodox Greek Catholic Church in North America, and the Anglican delegation was headed by Bishop Boynton, Suffragan of New York. Some 40 vested Anglican priests marched in the procession, and an equal number were present in the congregation with their families and parishioners. Present also were a number of GTS students.

The occasion was sponsored by the Orthodox-Anglican Fellowship and the American Church Union, as it was last year in a service at St. Bartholomew's Church in New York. By reason of the enthusiasm and numbers of the participants (three or four times those of 1956), the observance is to be made traditional. It is a part of a yearly nationwide service of prayer for unity marked by Christians, including Roman Catholics.

Dr. H. K. Lutge, rector of the Church of St. Michael and St. Mark, Brooklyn, brought a bus-load of Churchpeople; a delegation was present from the diocese of Newark, and Dr. Edward R. Hardy, professor at Berkeley Divinity School, New Haven, unofficially represented the diocese of Connecticut. Other Episcopalians present included Spencer Ervin, Bishop Boynton and Charles Kapps.

Los Angeles

by RNS

Members of Eastern Orthodox and Episcopal churches joined in a service in Los Angeles in observance of the Week of Prayer for Christian Unity.

Over 1,400 persons crowded St. Sophia's Greek Orthodox Cathedral and hundreds more heard the service over loudspeakers outside the cathedral.

The service was sponsored by ten Eastern Orthodox congregations, representing the Greek, Russian, Antiochian, Serbian and Romanian traditions, in cooperation with the Los Angeles branch of the American Church Union.

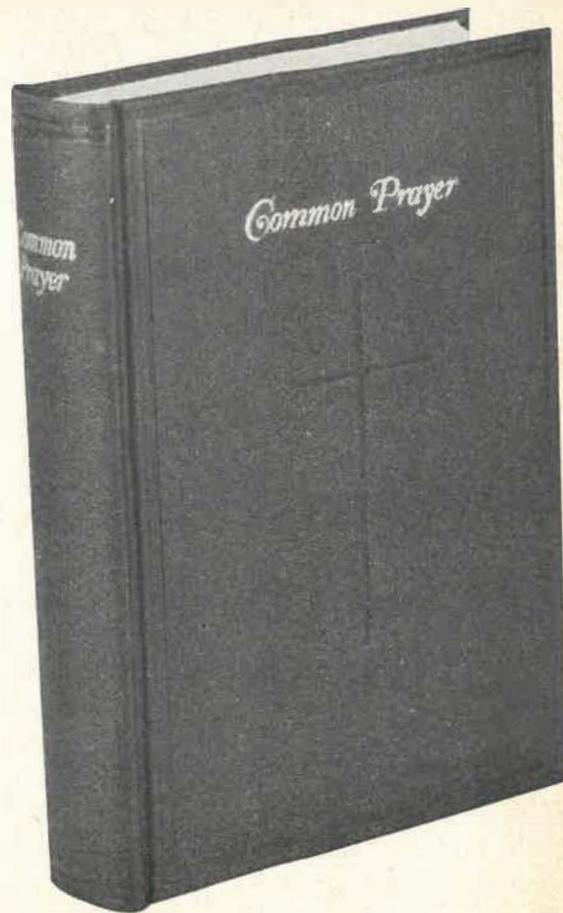
The service was conducted by Greek Orthodox Bishop Demetrios of Los Angeles.

Earlier, Canon Albert J. DuBois of New York, executive director of the American Church Union, announced plans for the establishment of a West Coast chapter of the Orthodox-Anglican Fellowship, of which he is president.

The Case for the Closed Prayer Book

Is it better to follow the Holy Communion with the eye or with the ear?

By Virginia Huntington



It is a source of wonder to see the majority of worshipers using the Prayer Book to follow the services of Morning Prayer and Holy Communion. Both services are familiar to the faithful who heed the rhythms of the Church Year from week to week. To certain people the book is a barrier to the more immediate communication that comes from listening to the priest at the altar or in the sanctuary; but most of us have become eye-minded rather than ear-minded.

Centuries ago, before printing was discovered, the great sagas, the magnificent poetry of Homer, and indeed the earliest use of what we now know as the New Testament, all were recited orally, with an immediate rapport between the reciter and his audience. The Minnesingers, in the 12th, 13th, and 14th centuries, recited a living poetry to an eager audience that participated in the fervor of the living voice that brought the words to a soaring richness of emotion. Today there is a movement back to this almost lost art as living poets record their poetry to be heard by many who

can never hear them in person. To those who have never heard Dylan Thomas, the late Welsh poet, read his remarkable poems, the playing of his records brings his incomparably golden voice like a presence into the room. Yes, we are an eye-minded generation. Poetry is too seldom read aloud as it should be. Only then does the music truly sing as the vowels bring their cadence, the assonance and alliteration like a wave.

In the Psalms, those glorious songs of praise and trust, both voice and ear participate in antiphonal response. To the many who are not accustomed to using them daily in the Offices from Prime to Compline the loss is immense, for only thus does their magnificence become firmly fixed in the memory to illumine many wakeful hours of insomnia or pain. In the lessons from the Old and New Testaments the congregation has at least a weekly opportunity of listening to the inspired words, so familiar that one wonders how many are really attend-

ing. The human voice brings to cold print a power full and vibrant.

If this is true of Morning and Evening Prayer, it becomes more so in the Eucharist, that highest form of worship where divine and material combine in creative perfection. The spirit needs to be freed from the entanglement of print, open to the impact of the wonderful beauty of the Divine Liturgy as said by the priest at the altar. Surely we know our great liturgy "by heart." Why then follow the words in the Prayer Book, the heart distracted by the hurrying eye that prevents fullest participation in the meaning? We listen, of course, on many levels of attention. The Eucharist needs our most inward listening, for it is God who is speaking to us through the voice of the priest.

We are distracted by wandering thoughts, too often trivial. This may be the reason for the use of the Prayer

Continued

From \$1,992,203 To \$4,037,461

These 135 parishes and missions alone, representing less than 2 per cent of the parishes and missions in the United States, have added more than \$2,000,000 to their annual incomes. This program has enabled at least 12 missions (some after 50 years) to apply for parochial status, aided parishes to become self-supporting, delinquent parishes to meet their quotas in full, larger parishes to accept higher quotas and many parishes to complete building programs without the need for a special capital fund effort.

These are not merely short-term increases. They represent new enlightened giving, week in and week out, over the long period. They point up the true financial potential of the Church if more and more progressive vestries have the courage to lead their parishes into programs of stewardship and witnessing.

"Quite apart from the financial gains, this Stewardship Canvass has brought about a great spiritual awakening among our people which will be felt for many years to come. For the first time in the history of the parish many of our people have become aware of the needs and objectives of the Church and have accepted gladly a responsibility for meeting them. "This spiritual awakening has been brought about in part by the philosophy of your company. But, as in everything in life, ideas to have legs must be clothed with flesh and blood. We were very fortunate indeed in your choice of our Director, who, in our opinion, is one of the most dedicated men we have ever met. It was his fearless courage and integrity, his inspiring and soul-stirring forthrightness which jarred us out of our complacency and gave us a new vision and an entirely different concept of our obligations as churchmen to God and His Kingdom."

—Rev. C. Kenneth Ackerman, D.D.,
Christ Episcopal Church,
Tarrytown, New York

LEXINGTON

Trinity, Covington \$30,140 \$62,400
St. John's, Versailles \$8,429 \$14,707

MONTANA

St. Luke's, Billings \$25,024+B.F. \$81,900
St. James', Bozeman \$18,408 \$28,572
Saint James', Deer Lodge \$6,230 \$12,823
Saint Paul's, Hamilton \$3,804 \$6,371

NEW HAMPSHIRE

St. Paul's, Concord \$30,801 \$67,324
Our Saviour, Milford \$7,169 \$15,021

NEW YORK

Good Shepherd, Granite Springs \$5,227 \$12,358
St. Andrew's, New Paltz \$2,465 \$7,147
All Angels', New York \$18,926 \$30,014
St. Paul's, Pleasant Valley \$2,495 \$8,569
St. Simon's, Staten Island \$5,666 \$13,001
Christ, Tarrytown \$23,234 \$41,621
Ascension, West Park \$2,663 \$8,707

WEST VIRGINIA

All Saints, South Charleston \$5,300+B.F. \$15,002

SPOKANE

St. James', Brewster \$3,381 \$6,567

NORTHERN MICHIGAN

Trinity, Houghton \$6,115 \$17,734
Holy Trinity, Iron Mountain \$11,118 \$19,427
St. Alban's, Manistique \$2,658 \$6,024
Grace, Menominee \$9,699 \$15,033
St. John's, Negaunee \$4,030 \$13,164
Good Shepherd, St. Ignace \$2,316 \$4,696
Zion, Wilson \$1,329 \$2,516

VIRGINIA

St. Luke's, Alexandria \$23,244 \$52,926
St. Mark's, Alexandria \$4,721 \$15,257
St. Matthew's, Richmond \$35,351 \$82,186

SOUTH CAROLINA

Holy Communion, Charleston \$19,400 \$36,210
St. Luke and St. Paul, Charleston \$22,217 \$36,745
St. Philip's, Charleston \$36,224 \$70,201
St. Bartholomew's, Hartsville \$9,984 \$21,237
St. Andrew's, Mount Pleasant \$18,018 \$34,314

SOUTH FLORIDA

St. Thomas', St. Petersburg \$23,631 \$44,998

WESTERN MASSACHUSETTS

Saint Andrew's, North Grafton \$6,001 \$18,388

SPRINGFIELD

St. Paul's, Alton \$17,888 \$35,379
St. Matthew's, Bloomington \$18,406 \$37,838

OLYMPIA

Saint Paul's, Bremerton \$10,902 \$24,350
St. Luke's, Renton \$18,184 \$41,538
St. Luke's, Vancouver \$28,250+B.F. \$70,321
St. Anne's, Washougal \$5,241 \$8,894

WEST MISSOURI

Saint Augustine's, Kansas City \$10,730 \$31,788
St. Mary's, Kansas City \$12,720 \$28,695

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CLOSED BOOK

Continued from page 11

Book when attending the Divine Liturgy. At least, we think, we can firmly fix our attention on the printed word. Listening requires discipline, a firming of the will to exclude wandering thoughts and petty preoccupations; but such discipline will bring rich reward and will become easier as we practice it.

A further use of quiet listening is required in preparation for our Eucharists: not only do we review the day and the week on Saturday night, or in the week-day eve before receiving Holy Communion. We should take time to be early at Church so that the soul may be composed and disassociate itself from the clamor of the outer world and the distraction of hurrying to arrive in time. Too often we see the breathless late-comer. We need to arrive early in order to dispose ourselves in holy stillness in preparation for the Holy Meal. In quietness we prepare the soul to participate creatively in that Divine Coming as we feed upon His Living Body in the everyday homeliness of bread and wine.

We know people who scarcely listen to what we are saying, so eager are they for the opportunity of breaking in with their own contribution. How much greater is the loss when the speaker is God who uses the listening mind and heart to communicate His own revelations. Rude rather than consciously irreverent, we bring into His Presence our own frustrations and distractions. We lose the gifts of attentive listening when God can speak to our need in blessed fulfillment. Here in the Eucharist is more than attending to the printed word. Here we are offered a vibrant encounter with a Person whose nearness comes rich and full in summons through the voice of the priest. God comes to us again and again in that Divine Descent through the mysterious simplicity of the holy symbols of bread and wine.

Too sophisticated in our feverish and catastrophic age, we need to recapture the guilelessness of the humble soul that listens with a receptive, open heart, which in a wonderment of stillness, of listening, is swept by the Voice of God to be caught up in His purposes. "He that hath ears to hear, let him hear."

A Rule for Fasting

By J. Phillip Pulliam, Jr.

The oldest fast in by the Catholic Church, logically enough, is the paschal fast before Easter Day, the greatest feast of the Christian Year. We know from St. Irenæus that the paschal fast was widely observed in the second century — in some places Easter Even alone was observed; in other places, both Good Friday and Eastern Even. As St. Dionysius of Alexandria testifies, there was even more variety in the observance of the paschal fast in the third century — in some places, Easter Even alone; in other places, Good Friday and Easter Even; in still other places, the six days before Easter Day. The full Lenten fast of 40 days developed from this earlier paschal fast and apparently originated about the middle of the fourth century.

Wednesdays and Fridays developed as weekly fasts in the ancient Catholic Church in the second and third centuries as we learn from Clement of Alexandria, Tertullian, and Origen. Tertullian tells us that the fast was broken at 3 p.m. (possibly because our Lord died at 3 p.m. on Good Friday). The Saturday weekly fast was added in the fourth century. Wednesday was kept as the day of the Jews' conspiracy against Jesus (although the Gospels are silent about any occurrences on Wednesday of Holy Week); Friday, as a weekly "Good Friday" in commemoration of the crucifixion; Saturday, as a weekly "Easter Even" in commemoration of the entombment and as a preparation for Sunday, the weekly "Easter." Wednesdays and Saturdays gradually lost out as weekly



David Kelley

Meat: Off the menu on all Fridays, Ember Days, Rogation Days, and on Wednesday and Saturday in Lent.

fasts, but the weekly Friday fast remained. There is an echo of these Wednesday-Friday-Saturday weekly fasts in the Ember Day fasts, which originated in the fifth century.

Ancient Fasting

The Rogation Days as days of solemn litany originated in the fifth century and were regarded as strict fasts.

The ancient Church made no distinction between fasting and abstinence; by fasting the ancient Christian meant abstinence from *all* food and drink for certain specified hours. Likewise, the Medieval Church made no distinction between fasting and abstinence; but by fasting the medieval Christian meant abstinence from *certain* food (flesh and fowl), the specified hours of fasting being gradually relaxed and finally eliminated. The distinction between fasting (less food) and abstinence (no meat) is a modern one dating from the 18th century as far as the West is concerned. We have sufficient historical evidence to indicate that in 16th century England (as well as Rome) fasting was equated with abstinence from meat (flesh and fowl). Incidentally, the allowance of fish on Fridays originated in the Middle Ages and was intended to encourage and support the fish-trade — not an unwise provision for the fishermen!

It is evident that the Catholic Church throughout all its history has approved of corporate fasting or ab-

stinence, probably because our Lord fasted on the Day of Atonement and during the 40 days in the wilderness of Judea in preparation for His public ministry; thus, Christians have kept Fridays as commemorations of the Christian "Day of Atonement," Good Friday, and Lent as a commemoration of our Lord's 40 days of fasting.

The Eastern Orthodox minute regulations do not bind us Anglicans; nor do the Roman rules bind us. Nevertheless, the Anglican Communion like the rest of the Catholic Christendom should have some definite provisions for corporate fasting. Strictly speaking, we should perhaps keep all the Prayer Book fast days by abstaining from meat; and if we did so, we would spend about one-third of the year abstaining! We would then be in harmony with the fasting regimen of the ancient Church and even outdo the Roman Communion! However, it is highly unlikely that Anglicans will do this much fasting or abstaining, and we need not. Even so, if fasting is left to the conscience of the many, it is certain that only the few will actually practice fasting; hence, we shall try to construct some sensible and reasonable plan based on the knowledge that for Anglicans fasting means abstinence from meat and that we have a definite list of fasts in the Prayer Book.

In the light of ancient practices and medieval developments and in view of

modern conditions I suggest this simple and defensible method of fasting or abstinence for American Episcopalians who desire to keep our Prayer Book fast days:

Modern Method

Ash Wednesday: no meat, no breakfast.

Good Friday: no meat, only liquids until 3 p.m.

Fridays: no meat.

Lent: no meat on Wednesdays, Fridays and Saturdays; meat only once a day on Mondays, Tuesdays and Thursdays.

Ember Days: no meat.

Rogation Days: no meat.

Under "A Table of Fasts" the American Prayer Book gives special prominence to Ash Wednesday and Good Friday; so do we in the above suggestions. Fridays, Lent, and the Ember Days are classified as "other days of fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." "Christmas Day, and the Epiphany, or any Friday which may intervene between these Feasts" are exceptions to the Friday fast. The Rogation Days are indicated as "days of solemn supplication," but the printing in the Prayer Book would seem to include them in its "Table of Fasts"; thus, these days are included above as fast days.

We have singled out Wednesday, Friday, and Saturday for every week in Lent as "no meat" days, for they represent the ancient Catholic weekly fasts; also, as far as Wednesday is concerned, each Wednesday in Lent is a "little Ash Wednesday" just as each Friday of the year is a "little Good Friday." The "no meat" suggestion for the Ember Day observance has followed the Wednesday-Friday-Saturday recommendation for Lent; and the suggestion for the Rogation Days is the same as that for the Ember Days since the ancient Catholic Church regarded these days as strict fasts.

It is recognized, of course, that as a matter of Christian charity the provisions for fasting do not apply to the extremely poor, the very ill, and small children — from the earliest times the Catholic Church has exempted these classes of persons from corporate fasting. Likewise, it is reasonable that only the "no meat" suggestions should prevail for heavy manual laborers on Ash Wednesday and Good Friday.

House of Bishops' Statement on Faith

*O*n November 14, 1923, the House of Bishops, unanimously adopted the following report of the Special Committee appointed to consider a petition of Laymen as to the interpretation of the Creeds, and the Report was printed and distributed as a Pastoral Letter of the House of Bishops.

It is republished at this time as a document relevant to discussions of the Faith which are being conducted within the Church currently. The text of the Report reads:

We are aware of the widespread distress and disturbance of mind among many earnest church people, both clerical and lay, caused by several recent utterances concerning the Creeds. Moreover, as the Chief Pastors of the Church solemnly pledged to uphold its Faith, we have been formally appealed to by eminent laymen for advice and guidance with regard to the questions thus raised.

We, your Bishops, put forth these words of explanation and, we trust, of re-assurance.

1. A distinction is to be recognized (as in the Catechism) between the profession of our *belief in*, i.e., of entire surrender to, the Triune God, and the declaration that we *believe* certain facts about the operations of the Father, of the Son, and of the Holy Ghost, our Creator, Redeemer and Sanctifier. The former is far more important as expressing our relation and attitude toward the Personal God. But the affirmation of the facts, declared by Holy Scripture and a part of the belief of the Christian Church from the beginning, is of vital importance to faith and life. The Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher, and more personal, but not by contradicting the terms in which it has always been expressed.

2. The Creeds give and require no theories or explanations of the facts which they rehearse. No explanation is given of the Trinity, how God is at the same time absolutely One in His Spiritual Being, and yet exists in a three-fold manner; nor concerning the Incarnation, of the manner in which the Divine and Human natures are linked together in the One Person of our Lord Jesus Christ; nor of the nature of the resurrection body, Christ's or ours.

3. The shorter Apostles' Creed is to be interpreted in the light of the fuller Nicene Creed. The more elaborate statements of the latter safeguard the sense in which the simpler language of the former is to be understood, for instance, with reference to the term, "The Son of God."

4. Some test of earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly profession of the Apostles' Creed, as a summary of

Christian belief, stands and has stood from early days, along with Renunciation of evil and the promise of Obedience to God's Commandments, as a condition of Baptism.

5. A clergyman, whether Deacon, Priest or Bishop, is required as a condition of receiving his ministerial commission, to promise conformity to the doctrine, discipline and worship of this Church. Among the offences for which he is liable to be presented for trial is the holding and teaching publicly or privately, and advisedly, doctrine contrary to that of this Church. Individual aberrations, in teaching or practice, are regrettable and censurable; but they ought not to be taken as superseding the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to the facts and truths declared in the Apostles' Creed.

6. To deny, or to treat as immaterial belief in the Creed in which at every regular Service of the Church both Minister and people profess to believe, is to trifle with words and cannot but expose us to the suspicion and the danger of dishonesty and unreality. Honesty in the use of language — to say what we mean and mean what we say — is not least important with regard to religious language (and especially in our approach to Almighty God), however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

7. Objections to the doctrine of the Virgin Birth, or to the bodily Resurrection of our Lord Jesus Christ, are not only contrary to the Christian tradition, but have been abundantly dealt with by the best scholarship of the day.

8. It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

9. The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on Whom and on faith in Whom depends the whole world's hope of redemption and salvation.

10. So far from imposing fetters on our thoughts, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisitions, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that makes us free.

EDITORIALS

Faith and Unbelief

On the opposite page appears the latest official statement of the Bishops of the Church on the faith of the Church. It was written 35 years ago and adopted *unanimously* by the House of Bishops in 1923. The date is significant, for it lies in a decade in which liberalism in the religious sense was far more common and far more influential than it is today.

Significantly, the bishops' statement was issued in response to a protest made by laymen who were distressed by statements of clergy which seemed to deny the historic faith of the Church.

Certainly disbelief in certain aspects of the credal statements still persists within the Church and within the clergy group. Yet expressions of such disbelief by clergy are so much less common and so much less explicit than in the 1920's that protests take the form of articles, letters to editors, and critical reviews of books rather than of formal memorials.

It seems to us that the last year has seen some increase in the advocacy of a liberalized attitude toward the Creeds. This has become an issue of considerable urgency in connection with the whole Church of South India question, for CSI has, on the one hand, explicitly accepted the Creeds, and, on the other hand, has explicitly allowed a qualified acceptance of them.

We said in an editorial (January 19), "Although we do not doubt that man for man the members of CSI are as orthodox as, or more orthodox than our own membership, clerical and lay, we think there is a big difference between a Church that officially bears unqualified witness to the Catholic Creeds and one that officially qualifies its witness." For this statement, Canon duBois roundly criticizes us in his letter on page four of this issue. We regret the necessity of being stubborn, but we believe the statement to be true, and we believe it to be important.

The religious conservative deludes himself if he does not realize that widespread disbelief in much that is contained in the Creeds exists within the Church. This ranges from mere ignorance of the faith (and such widespread ignorance is a judgment upon a generation of the Church's teaching work) to individualistic vagaries among the well-informed.

But we also believe that the religious individualist deludes himself if he contends that the Church does not stand fully and strongly for the orthodox faith as contained in the Creeds.

As we said above, extreme liberalism and even skept-

icism were common in the Church in 1923 — more common than they are today. Yet in 1923 the Bishops spoke out strongly and firmly. There was then and is now a contradiction between the mind of the Church and the minds of some of her children.

What can be done about this contradiction? The first thing is to recognize that it exists. The second is to act in love and firmness to bring to the doubtful the fullness of the Church's faith. To accomplish this second point will take both patience and courage. We suggest the following, not in the belief that they will quickly solve the problem, but because we see in them the best road to progress toward solution in the long run:

1. Continue, by all useful means, the intensification of Christian education work among children and adults.
2. Intensify a trend already in existence, the trend toward a more theological preaching, in which the Gospel of Christ is offered in understandable terms. The need today is not for a multiplication of ethical homilies, but for a proclamation of the Catholic faith.
3. Use the pastoral ministry to meet the need of individuals for frank discussion of doubts and most patient explanation of the historic faith.
4. Demand of the clergy and all others in a teaching position in the Church a full adherence to the Creeds when they are teaching what the Faith of the Church is. It would be well to make the statement of the bishops required reading for every teacher, whether he conducts a kindergarten class or a seminary course in advanced theology.

Point 4, we realize, presents obvious and serious difficulties. There are teachers with conscientious and honest doubts and qualifications of belief. And certainly it is not the purpose of the Church to make hypocrites of its teachers.

The Church exists first and foremost to proclaim truth, rather than to seek it. Its teachers, as well as its preachers, are engaged in a propaganda for a body of truth already discovered and defined. Yet there is truth that remains to be pursued, and even that which the Church claims to have discovered and defined must be re-tested in every age, rediscovered, and redefined. We would not wish to see the Church's teachers cramped into a straitjacket which prevents their participating in the pursuit of new knowledge and new truth.

But it would be a grievous failure to acquiesce in a policy of confusing the individual's doubt and disbelief with the position of the Church.

We are, we insist, a Church which, though it includes doubters among its members, is itself without doubt. As the Church she offers an unqualified and crystal-clear witness to the Gospel of Christ, and no individual has the right to speak in her name in any other terms.

"Lord, I believe. Help Thou my unbelief!"

BOOKS

Faith Unashamed

EARLY SITES OF CHRISTIANITY. By Peter Bamm. Translated by Stanley Godman. Pantheon Books, 1957. Pp. 256. \$4.50.

There has recently been a spate of archeological books dealing with the Near East and designed primarily for laymen. Some have been remarkably successful. Most have been written with a high degree of competence and scientific detachment.

It was inevitable that, sooner or later, someone would come along who would cover biblical archeology not so much from the point of view of science as of faith. Such a book is Peter Bamm's *Early Sites of Christianity*.

It is set in the form of a long and rambling tour through the lands of the Bible. Dr. Bamm recounts what he saw, what he was told, and what he felt. His own faith shines through his descriptions with unashamed clarity. Almost willfully, he interweaves fact with fiction, history with pious legends. The reliquary containing the Virgin's linen girdle which she dropped at the feet of St. Thomas as she ascended is described with as much patient detail as the ancient cisterns under Constantinople.

The author's enthusiasm is most commendable and largely responsible for the easy flow of the narrative. Unfortunately,



it occasionally leads him into a too easy acceptance of speculation or even possibility for historical fact. For instance, he visited the Monastery of St. Catherine at the foot of Mt. Horeb. There, in the Chapel of the Burning Bush, he was shown a silver slab embedded in the floor supposedly over the exact spot where Moses' bush burned, "and yet it was not consumed."

With a naiveté born of faith, Dr. Bamm concludes, "That the burning bush did in fact stand on this spot that is now covered by the silver slab is highly probable." Few orthodox archeologists would be willing to stick their necks out this way.

Such incidents, however, really do not detract from the book. Rather they make reading it even more interesting. The author is exuberant about his trip and his subject matter. He shows it openly — a welcome change from the usual archeological hedging.

ROBERT H. GLAUBER

AN HISTORICAL ACCOUNT OF THE PROTESTANT EPISCOPAL CHURCH IN SOUTH CAROLINA 1820-1957. Being a Continuation of Dalcho's Account 1670-1820. By Albert Sidney Thomas, LL.D., D.D., S.T.D.

Diocesan history has a limited appeal outside of the the diocese to which it relates, but *An Historical Account of the Protestant Episcopal Church in South Carolina 1820-1957*, by Albert Sidney Thomas, retired bishop of South Carolina, certainly deserves notice in THE LIVING CHURCH.

The work (which Bishop Thomas prefers to describe as an "account" rather than as a "history") is offered as a continuation of the Rev. Dr. Frederick Dalcho's *Historical Account of the Protestant Episcopal Church in South Carolina*, which covered the period 1670-1820.

The "account," on which Bishop Thomas has been working for a number of years, is divided into two main parts: Part I treats of the diocese of South Carolina, with chapters on its several successive bishops and on its individual parishes; Part II treats, in like manner, of the diocese of Upper South Carolina, which was set off from the diocese of South Carolina in 1922.

There are several full-page plates of bishops and parish churches, and extensive indices.

Bishop Thomas seems to have produced a thorough coverage of the field and period selected. There is, however, one unfortunate omission: there is no picture of the Rt. Rev. H. B. Delany, suffragan of North Carolina for colored work 1918-1928, either with the other bishops whose pictures are given or anywhere else in the volume.

FRANCIS C. LIGHTBOURN

THE MOVING SPIRIT. A Survey of the Life and Work of the Churches of the Anglican Communion. Church Information Board, Church House, Dean's Yard, Westminster, S.W. 1, England. Pp. viii, 135. Paper, 5/- plus postage (about 85 cents if ordered direct).

THE CHURCHES OF THE ANGLICAN COMMUNION. A Colored Map (36"x 23"). Church Information Board (address above). 4/- plus postage (about 60 cents if ordered direct).

Two recent publications in anticipation of the forthcoming Lambeth Conference are the book entitled *The Moving Spirit* and the colored map, *The Churches of the Anglican Communion* — both available from Church Information Board, London.

The Moving Spirit is, as the subtitle indicates, "a survey of the life and work of the Churches of the Anglican Com-

munion," compiled on the basis of recent reports from the bishops. As such, it "includes accounts not only of 'missionary' areas, but of the Churches in the United States, Canada, Australia, New Zealand, and Great Britain, showing that the Christian mission is one throughout the world and every Church has its own missionary responsibility in the realm of social as well as religious life, and has much to gain from the experience of others."

Charts and graphs, as well as the text of the book, "reveal that the Church of England's part in the life of the Anglican Communion as a whole is declining in importance by comparison with that of other Anglican Churches."

A large section of the book "is naturally devoted to Africa — 'Tomorrow's Continent' — where the relation between the educational work of the Church and the growth toward political independence is clearly revealed. Self-government in the Church has there preceded the attainment of national sovereignty. In the Province of West Africa, for example, nine of the 14 bishops are African, and it is often not sufficiently realized that the leadership in Ghana and Nigeria is predominantly Christian."

New dioceses and provinces of the Anglican Communion formed in recent years have made necessary a revised map for study purposes in relation to the 1958 Lambeth Conference. In preparing the new map, *The Churches of the Anglican Communion*, "opportunity has been taken to use an Interrupted Mollweide Projection, which combines the advantage of the Mercator Projection and the globe, and gives equal prominence to different sectors of the world."

In this map "each self-governing Church or Province of the Anglican Communion has its own color, and its missionary dioceses and districts are shown in a paler shade of the same color. The effect is to show the Anglican Communion as a family of Churches, autonomous in constitution, but united in faith and fellowship and in a common missionary task." F.C.L.

Books Received

OUR LORD AND SAVIOUR. His Life and Teachings. By Philip Carrington, Archbishop of Quebec. [The Seabury Book for Lent 1958.] Seabury Press. Pp. 138. \$1.75.

IN THE SIGHT OF THE LORD. Eight Meditations for Lent. By Stephen F. Bayne, Jr., Bishop of Olympia. Harpers. Pp. x, 150. \$2. [The Harper Book for Lent 1958.]

NO ESCAPE FROM LIFE. By John Sutherland Bonnell. Harpers. Pp. viii, 215. \$3.75.

CHRIST BE WITH ME. 31 Daily Meditations and Personal Prayers. By Walter Russell Bowie. Abingdon Press. Pp. 137. \$1.75.

SO YOU'RE ONLY HUMAN. 34 Brief Meditations. By Lily M. Gyldenvand. Augsburg Publishing House, 1957. Pp. 118. \$1.75.

REMEMBER JESUS CHRIST. By Charles R. Erdman. Eerdmans. Pp. 108. \$2. [Meditations for Lent by the Professor Emeritus of Practical Theology, Princeton Theological Seminary.]

HISTORY OF THE BYZANTINE STATE. By George Ostrogorsky. Translated from the German by Joan Hussey. With a Foreword by Peter Charanis. Rutgers University Press. Pp. xxv, 548. \$12.50.

WANTING THE IMPOSSIBLE. By George B. Duncan. Eerdmans. Pp. 126. \$2. ["Preaching for Today."]

ETHICS AND UNITED STATES FOREIGN POLICY. By Ernest Lefever. Meridian Books, Inc. Pp. xix, 199. Paper, \$1.25; Canada, \$1.35. [Living Age Books, No. 19.]

THE ACTS OF THE APOSTLES. By St. Luke. Translated with Introduction and Notes by C. H. Rieu. Penguin Books, Inc. Pp. 175. Paper, 85 cents. [The Penguin Classics.]

THE FAITH OF THE BIBLE. By J. E. Fison. Penguin Books, Inc. Pp. 270. Paper, 85 cents. [A Pelican Book.]

ST. PAUL AND THE MYSTERY OF CHRIST. By Claude Tresmontant. Translated by Donald Attwater. Men of Wisdom Books. Harpers. Pp. 190. Paper, \$1.35.

ST. AUGUSTINE AND HIS INFLUENCE THROUGH THE AGES. By Henri Marrou. Translated by Patrick Hepburne-Scott. Text of St. Augustine translated by Edmund Hill. Men of Wisdom Books. Harpers. Pp. 191. Paper, \$1.35.

MASTER ECKHART AND THE RHINELAND MYSTICS. By Jeanne Ancelet-Hustache. Translated by Hilda Graef. Men of Wisdom Books. Harpers. Pp. 190. Paper, \$1.35.

BUDDHA AND BUDDHISM. By Maurice Percheron. Translated by Edmund Stapleton. Men of Wisdom Books. Harpers. Pp. 191. Paper, \$1.35.

THE TEMPTATIONS OF CHRIST. By Gerald Vann, O. P., and P. K. Meagher, O. P. Sheed and Ward. Pp. 126. \$2.75.

LOVE AND CONFLICT. New Patterns in Family Life. By Gibson Winter. Doubleday. Pp. 191. \$3.50.

HEAVEN ON THE DOORSTEP. By Charlotte Edwards. Hawthorn Books, Inc. Pp. 149. \$3.

THE SPIRIT OF AMERICAN CHRISTIANITY. By Ronald E. Osborn. Harpers. Pp. xii, 241. \$3.75.

CHRIST AND THE CHRISTIAN. By Nels F. S. Ferre. Harpers. Pp. 253. \$3.75.

ANYONE FOR CALVARY? By Charles Ray Goff. Revell. Pp. 43. \$1.

MILITANT HERE IN EARTH. Considerations on the prophetic function of the Church. By Maurice A. Reckitt. Longmans. Pp. ix, 160. \$2.25.

AT THE FOOT OF THE CROSS. Lenten Meditations by an Imprisoned Pastor Behind the Iron Curtain. Augsburg Publishing House. Pp. 210. \$3.

PROPHETIC FAITH IN ISAIAH. By Sheldon H. Blank. Hebrew Union College — Jewish Institute of Religion, Cincinnati. Pp. ix, 241. \$3.75.

HIS DEATH AND OURS. Meditations on Death Based on the Seven Last Words. By David Belgum. Augsburg Publishing House. Pp. 65. Paper, \$1.

THE SUCCESSFUL CAMP. By Lewis C. Reimann. With a preface by Dr. Lenore C. Smith. Ann Arbor: University of Michigan Press. Pp. xi, 233. \$4.75.

ABRAHAM TO THE MIDDLE-EAST CRISIS. By G. Frederick Owen. With Illustrations. Eerdmans, 1957. Pp. 429. \$5.95.

THE CHURCH SCHOOL. The Organization, Administration, and Supervision of Christian Education in the Local Church. Philadelphia, Pa.: Christian Education Press, 1957. Pp. 279. \$3.50.

CRUCIAL PROBLEMS OF MODERN PHILOSOPHY. By D. J. B. Hawkins. Sheed and Ward. Pp. 150. \$3.

JOHN CALVIN ON THE CHRISTIAN FAITH. Selections from the Institutes, Commentaries, and Tracts. Edited, with an Introduction, by John T. McNeill. New York: Liberal Arts Press. Pp. xxxiii, 219. Paper, 95 cents.

MAN AND TIME. Papers from the Eranos Yearbooks. Bollingen Series XXX, 3. Edited by Joseph Campbell. Pantheon Books, 1957. Pp. xx, 414. \$5.

MEDIEVAL FAITH AND SYMBOLISM. Part I of *Art and the Reformation*. By G. G. Coulton. Harper Torchbooks, No. 25. Harpers. Pp. xxiv, 320, lxvi. Paper, \$1.85.

FROM THE CLOSED WORLD TO THE INFINITE UNIVERSE. By Alexandre Koyré. Harper Torchbooks, No. 31. Harpers. Pp. viii, 312. Paper, \$1.60.

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A STORY in *Newsweek* about efforts to develop a controlled thermonuclear reaction says that the researchers use a new device named the "Perhapsatron." This fascinating word of Latin ("per"), Germanic ("haps"), and Greek ("atron") origin expresses a good deal of the scientific spirit of today.

A SORT of cynical hope for the future is symbolized by the Perhapsatron. The thing the scientists are trying to do is to create the multi-million degree temperature needed to start heavy hydrogen fusing into other elements without blowing up a whole city in the process. Once they can get this reaction going on a basis that puts out more energy than is put in, they will have domesticated a practically inexhaustible source of power. "Perhaps" they can do it, and "perhaps" the result will be good for mankind.

A REAL problem of religion in these times is the problem of coping with the intellectual temper that leads to all these great scientific discoveries and achievements. "Perhaps" is the right word for science, but the wrong word for Christianity. The "I believe" of the Creed cannot be changed into "perhaps" without destroying the whole point and force of the Creed. "Perhaps" God exists, "perhaps" Jesus is God the Son, "perhaps" He was born of a Virgin, "perhaps" He died on the Cross for our salvation, "perhaps" He rose from the dead, "perhaps" He will come again in glory — this is not the faith that moves mountains or saves souls.

AND a hydrogen bomb can move a mountain. Because it can, we have reason to be impressed by the "perhaps" approach to life. It works, and in some areas it works more reliably than the approach of faith. The question is, can a hydrogen bomb save a soul? And this question does not have to be asked in any narrow or technical sense of the word "save." Does our advancing power over natural forces in fact rescue us from personal frustration and insignificance, from fear, from worry, from greed and lust and hate and boredom and loneliness?

THESE questions all deal with salvation as an individual matter. But they can be paralleled by questions having to do with group and intergroup relations. Husbands and wives don't seem to get along any better because of gains in scientific knowledge, race relations don't seem to improve, and as far as our international affairs are concerned, the more scientific advances are

made, the more frightened and frantic everybody becomes.

A HYPOTHESIS for dealing with material things is not necessarily the right hypothesis for dealing with persons. God has revealed Himself to us not as a thing but as a Person — or, more precisely, as three Persons. People are things as well as souls. If a 200-pound man lands on you from a second-story window the effect will be much the same as that of a 200-pound bag of sand. When God enters into history in the Person of Jesus Christ, He comes as a thing as well as a Person. This material entity did or did not do the things about which we declare our belief in the Creed. And if we were merely talking about a thing, the right approach to the story of His life would be the "perhaps" approach — the same approach we use in reconstructing the life history of the dinosaurs or the trilobites.

BUT, since Jesus was not a dinosaur nor a trilobite, the things that happened to the material entity which served as the vehicle of His human life have a different scale of significance for us. Since He was God the Son, they have an immediate current significance for us. We can't divide Him into three separate kinds of existence and be skeptical about His acts on the material plane without profoundly altering the significance for ourselves of His life as a person who is both God and man.

WE CANNOT accept a compromise that would relegate the facts to the status of a "myth" — a construct of the human mind for the conveying of truth and the generation of spiritual dynamics. We insist that they are "history" — which is different from myth in that it is a construct of the *divine* Mind for the same purposes.

THE PERHAPSATRON is bright with hope for the future. But this device and all it symbolizes play a useful role only in a certain moment of history and then take their place along with the Franklin stove and the Stanley steamer in the pigeonhole for outdated contrivances. Human life requires a different kind of meaning and a different kind of power. And this is what God has provided by sending His Son into the world to die for our sins.

AND to learn this meaning and appropriate this power we must have the intellectual recklessness and daring to get beyond the word "perhaps."

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PEOPLE and places

Appointments Accepted

The Rev. Leonard James Adams, formerly rector of St. Matthew's Church, Minneapolis, will on March 1 begin work at St. Andrew's Church, Seward, Neb., and Holy Trinity Church, York.

The Rev. Richard B. Adams, formerly rector of St. Paul's Church, Vergennes, Vt., is now rector of Grace Church, Bath, Maine. Address: 895 High St.

The Rev. David T. P. Bradley, formerly rector of Christ Church, Yonkers, N. Y., is now rector of St. Andrew's Church, New Haven, Conn. Address: 266 Shelton Ave., New Haven 11.

The Rev. Dr. Clyde Brown, formerly rector of St. Andrew's Church, Barberton, Ohio, will on February 15 become rector of the Church of the Holy Comforter, Washington. Address: 701 Oglethorpe St. N. W., Washington, D. C.

The Rev. Charles T. Chambers, Jr., formerly rector of the Chapel of the Cross, Rolling Fork, Miss., in charge of St. Paul's, Hollandale, will be rector of St. George's Parish, Clarksdale, Miss.

The Rev. John Grosvenor Dahl, formerly rector of Trinity Church, Detroit, is now serving the Church of the Messiah, Detroit.

The Rev. Robert A. George, formerly rector of St. Peter's Church, Ashtabula, Ohio, will become a canon of Washington Cathedral on March 1. Address: 3509 Woodley Rd., N. W., Washington, D. C.

The Rev. Randall C. Giddings, formerly rector of St. John's Church, Franklin, Pa., is now serving Christ Church, Redding Ridge, Conn.

The Rev. John T. Golding, who has been rector of the Church of the Redeemer, Chestnut Hill, Mass., will become rector of St. Thomas' Church, Washington, D. C., on May 1.

The Very Rev. Orin A. Griesmyer, who has been rector of the Church of the Advent, Chicago, and dean of the Chicago-West convocation of the diocese, will leave Chicago about the middle of this year to become rector of the Church of the Transfiguration (Little Church Around the Corner), New York.

The Rev. Edward B. Harris, who has been serving as interim chaplain to state institutions, Columbia, S. C., and supply priest for St. Martin's-in-the-Fields, Columbia, is now rector of the Church of the Good Shepherd, York, S. C., and chaplain of the Church Home for Children, York.

The Rev. Edward H. Kryder, formerly vicar of St. Andrew's Church, Newfane, N. Y., is now rector of Calvary Church, Williamsville, N. Y.

The Rev. William L. Lahey, Jr., formerly vicar of Trinity Church, Mattoon, Ill., is now serving St. Paul's Church, East St. Louis, Ill.

The Rev. Michael A. Lynch, formerly in charge of St. James' Church, Lake Delaware, N. Y., with address at Delhi, is now vicar of St. Peter's Church, Plant City, Fla.

The Rev. Aubrey C. Maxted, formerly rector of St. Mark's Church, Bay City, Texas, in charge of churches at Matagorda and Palacios, is now serving St. Simon's and St. Anthony's Churches in Houston. Address: 13004 Joliet, Houston 15.

His father, the Rev. Edward G. Maxted, retired priest of the diocese of Mississippi, is also moving from Bay City to Houston and may be addressed at 18005 Joliet.

The Rev. Wayne Metz, formerly rector of St. Matthew's Church, Ontario, Ore., is now rector of St. Andrew's Church, Stillwater, Okla., and chaplain to Episcopal Church students at Oklahoma State.

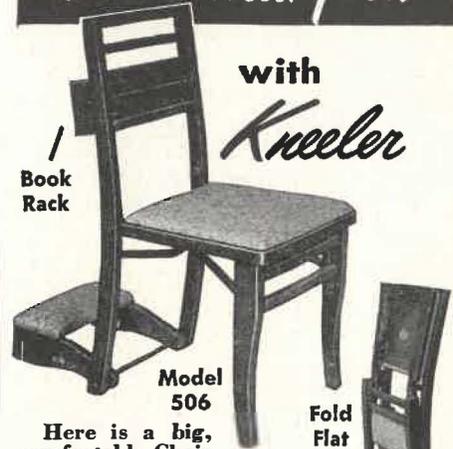
The Rev. Albert S. Newton, formerly in charge of churches in Mooresville, Iredell County, and Davidson, N. C., and formerly chaplain to Episcopal Church students at Davidson College, is now assistant rector of Christ Church, Raleigh, N. C. Address: 120 E. Edenton St.

The Rev. Paul R. Palmer, formerly rector of Grace Church, Muskogee, Okla., is now rector of All Saints' Church, Duncan, Okla.

The Rev. Philip E. Pepper, formerly in charge of St. John's Church, Mount Prospect, Ill., is now curate of St. Andrew's Church, Buffalo, and assist-

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ant chaplain to Episcopal Church students at the University of Buffalo. Address: 3105 Main St., Buffalo 14.

The Rev. Roland S. Pierson, formerly rector of Grace Church, Hartland, Wis., and vicar of St. Peter's, North Lake, is now rector of St. Andrew's Church, Kenosha, Wis., and vicar of St. Paul's, Sturtevant.

The Rev. John A. Sanford, formerly curate of St. Luke's Church, Monrovia, Calif., will on February 15 become rector of Trinity Church, 650 N. Berendo St., Los Angeles.

The Rev. Harold Shay, formerly rector of St. Matthew's Church, Alliance, Neb., will begin work at Immanuel Church, Ansonia, Conn., on February 16.

The Rev. Irving V. Shepard, formerly rector of St. John's Church, Grand Haven, Mich., is now rector of the Church of the Epiphany, Rochester, N. Y. Address: 323 Jefferson Ave., Rochester 11.

The Rev. James Donald Skinner, formerly rector of St. Paul's Church, Muskegon, Mich., and rural dean of the central deanery of the diocese of Western Michigan, is now vicar of St. Francis' Church, Fortuna, Calif., and churches at Ferndale and Garberville.

During the Rev. Mr. Skinner's rectorship, St. Paul's doubled the church budget and improved the building facilities, spending \$150,000 for this purpose. It also started two missions and added a family worship service at 9:30 a.m.

The Rev. Andrus B. Smith, formerly rector of the Church of the Holy Comforter, Washington, D. C., is now rector of St. Peter's Church, Bainbridge, N. Y., and St. Ann's, Afton.

The Rev. Jack H. Smith, formerly curate of St. Stephen's Church, Olean, N. Y., is now rector of Christ Church, Albion, N. Y. Address: 25 Liberty St.

The Rev. Peter E. Spehr, formerly rector of Holy Trinity Church, Bellefontaine, Ohio, is now rector of St. James' Church, Jermyn, Pa.

The Rev. Edgar Milsted Tainton, Jr., formerly a chaplain in the U.S. Air Force, is now curate of St. Mary's Church, Eugene, Ore., and vicar of St. Thomas', Eugene. Address: 566 Roland Way.

The Rev. Canon Edwin W. Taylor is serving as acting executive director of the city mission in St. Louis, Mo., while the executive director, the Rev. Canon J. Albert Dalton is on a year's leave of absence to study at the American Foundation of Religion and Psychiatry in New York. Canon Taylor will continue his chaplaincy at Missouri Hills.

The Rev. Jack H. Thorn, formerly vicar of the Church of Our Saviour, Okeechobee, Fla., is now rector of St. Paul's and Trinity Church, Tivoli, N. Y.

The Rev. Mr. Thorn writes that he is the father of a new son, John Hanford Thorn, now seven months old.

The Rev. Harry W. Vere, formerly rector of the Church of the Ascension, Buffalo, will on February 16 become dean of Gethsemane Cathedral, Fargo, N. D. Address: 204 Ninth St. S.

The Rev. Donald B. Walster, formerly rector of St. James' Church, Coquille, Ore., is now rector of the Church of the Redeemer, Pendleton, Ore.

The Rev. William J. Youngmann, formerly rector of Christ Church, Albion, N. Y., is now rector of St. Andrew's Church, Rochester, N. Y. Address: 68 Ashland St., Rochester 20.

Resignations

The Rev. James P. Burke, rector of St. James' Church, Hendersonville, N. C., will retire in September after completing 30 years of service as rector. The Burkes will live in Hendersonville. The Rev. Mr. Burke will be on leave of absence until his retirement becomes effective.

The Rev. Charles K. Dwyer has resigned his work as canon precentor of the Cathedral of All Saints, Albany, N. Y., and will serve full time as vicar of St. Michael's Mission, Colonie, N. Y.

Changes of Address

The Rev. Percy Major Binnington, rector emeritus of St. Andrew's Parish, Stamford, Conn., formerly addressed in Riverside, Conn., may now be addressed at 9 Hampshire House, Strawberry Hill, Stamford, Conn.

The Rev. Canon Alfred L. du Domaine, retired priest of the diocese of West Missouri, formerly addressed in Springfield, Mo., may now be addressed at 501 Benton St., Valley Park, Mo.

The Rev. Henry B. Thomas, retired priest of the diocese of California, has moved in Los Gatos,

Calif., from 20531 Bear Creek Rd. to 16230 Greenwood Dr.

The Rev. J. W. Woessner, retired priest of the diocese of Central New York, formerly addressed in West Hartford, Conn., or Elmwood, Conn., may now be addressed at 454 S. Gore Ave., Webster Groves 19, Mo.

Ordinations

Deacons

California — By Bishop Block: Clarence Herrick Stacy, on December 24; assistant, Christ Church, Alameda; address: 1428 Grand St.

Central Brazil — By Bishop Melcher, on December 15: Ewaldo Wrege, in charge, Church of Christ the King, Registro, Sao Paulo; Sydney Alcobia Ruiz, curate, St. Paul's, Rio de Janeiro; Alfredo Rocha da Fonseca, Filho, curate, Holy Trinity Church, Sao Paula; and D. Glenio Vergara dos Santos, assistant at the mission in Brooklyn Paulista, Sao Paulo.

The ordination, which took place at Holy Trinity Church, Sao Paulo, was of special interest because the young ordinands came from states other than the state of Rio Grande do Sul, where the Episcopal Church started its work and is at its greatest strength.

Liberia — By Bishop Harris: Amos Bane Collins, on December 22; to serve churches in Upper Buchanan, Edina, and Fortsville.



Los Angeles

Los Angeles — By Bishop Carman, Coadjutor of Oregon, acting for Bishop Bloy: Rev. Dr. Frederick A. Barnhill, who served for 20 years as a minister of the Congregational Church; now a

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graduate student at the Church Divinity School of the Pacific. Bishop Carman has been a friend of the ordinand for many years.

Ordained to the priesthood at the same service was the Rev. Robert B. Watts. He was ordained by Bishop Bloy (not by Bishop Carman, as reported in the issue of February 2).

Northern Michigan — By Bishop Page: Ben F. Helmer, on December 28; in charge, St. John's, Negaunee.

Oklahoma — By Bishop Powell: Jesse Walton Hudson to the perpetual diaconate, on December 17; assistant, St. David's, Oklahoma City. William Vincent Powell to the diaconate, on December 27; to complete senior year at Nashotah House.

Missionaries

The Rev. John R. Lodge, with his wife and their four young children, left Seattle by air early in January en route to his new work in Wrangell, Alaska. He was formerly rector of St. Paul's Church, Athens, Tenn., also serving two missions.

Laymen

Dr. John E. Candelet has been promoted from assistant professor to associate professor of economics at Trinity College, Hartford, Conn. In December Dr. Candelet received the degree of doctor of philosophy in economics from the Graduate Faculty of the New School for Social Research.

Mr. Franklin E. Vilas, a vestryman of Trinity Church, Southport, Conn., who has long been active in civic and social welfare agencies, is the new president of the Seamen's Church Institute of New York. The retiring president is Mr. Clarence G. Michalis, who served for 26 years; he will now be chairman of the board.

Deaths

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

Norma Lipscomb Sayre, 84, for many years an active Churchwoman, died in Memphis, Tenn., November 10, 1957.

Mrs. Sayre was always active in Woman's Aux-

iliary work at her church, Grace-St. Luke's, and gave many years to this work. In her will, she left \$10,000 to her church.

She left no immediate survivors.

Charles P. Hutchinson, former Mercer County (N.J.) judge and active Churchman, died December 14, 1957, in a Philadelphia rest home. He was 70 years old.

Judge Hutchinson was active in veterans' groups, having served as an Army captain in France during World War I. He was a member of the standing committee of the diocese of New Jersey.

Surviving are his wife, Laura Reading Hutchinson, a daughter, a son, two sisters, and a grandchild.

Edward Monroe Squarey, 76, died at his home in West Orange, N. J., on December 25, 1957, after an illness of six months.

Mr. Squarey, who was founder and first president of the U. S. Tool Company of East Orange, was a vestryman of Grace Church in Orange. In World War I Mr. Squarey served on the northern Russian front and devised a system for the use of reindeer as beasts of burden.

He leaves his wife, Alice Poole Squarey, two daughters, a son, and a brother.

Mary Elizabeth Gove Blodgett, 74, wife of the Very Rev. Francis B. Blodgett, dean emeritus of St. Paul's Cathedral, Erie, Pa., died suddenly on December 3, 1957 at their home in Corpus Christi, Texas.

Born in Vermont, the daughter of a clergyman, she married Dean Blodgett in 1909 while he was professor at General Theological Seminary. Dean Blodgett remained there until 1921, when he became dean of St. Paul's and moved to Erie, Pa., where they made their home until Dean Blodgett's retirement in 1955. They moved to Corpus Christi upon the dean's retirement.

Mrs. Blodgett is survived by her husband, two daughters, Catherine C. and Betty, both of Corpus Christi, a sister and a brother.

Lilah May White, 64, wife of the Very Rev. Edward S. White, dean of Nashotah

House, died on December 12, 1957.

Married in 1916, the Whites spent much of their married life in Illinois, where Dean White served several churches, before moving to Nashotah, Wis., in 1948.

Mrs. White is survived by her husband, her father, and two sons.

The Rev. Dr. Cary B. Wilmer, retired priest of the diocese of Atlanta, died January 5, at the age of 98, at Tampa, Fla. Dr. Wilmer served seven times as a deputy to General Convention, and won recognition as an author.

He served parishes in Ocala, Fla., Fernbank, Ohio, Lynchburg, Va., Cincinnati, Ohio, and Atlanta, Ga., until 1924 when he retired as an active clergyman. Dr. Wilmer was a professor of practical theology at the University of the South from 1924 to 1932, and a lecturer at the College of Preachers, in Washington, D. C.

In 1924, Dr. Wilmer was awarded a cup by Negro citizens at Atlanta, Ga., for his efforts as a pioneer in improving relationships between races.

He is survived by a son, Cary B. Wilmer, Jr., a stepson, Phil A. Ammons, and a stepdaughter, Mrs. John D. Wing.

Sister Celestine, C.S.M., died at St. Mary's Convent, Peekskill, N. Y., on December 6.

Sister Celestine, the daughter of James Naulty, was born in Orange, N. J., in 1883. Professed in the Community of St. Mary in 1909, she served there until she became Superior of Kemper Hall, Kenosha, Wis., in 1920. Returning to Peekskill, in 1924 Sister Celestine became the Superior of the Junior School, and in 1927 she was appointed Superior of the House of Mercy at Valhalla, N. Y., the work now known as St. Mary's-in-the-Field. In that position she served the Community and the girls committed to its care for 20 years until her election in 1947 as Mother Superior General. When the House of the Redeemer was opened in 1949, she transferred her residence to New York and helped in getting that work established besides carrying on the duties of her elected office.

Failing health caused Sister Celestine to resign from office in 1955, and her last two years were spent at the Convent in Peekskill.

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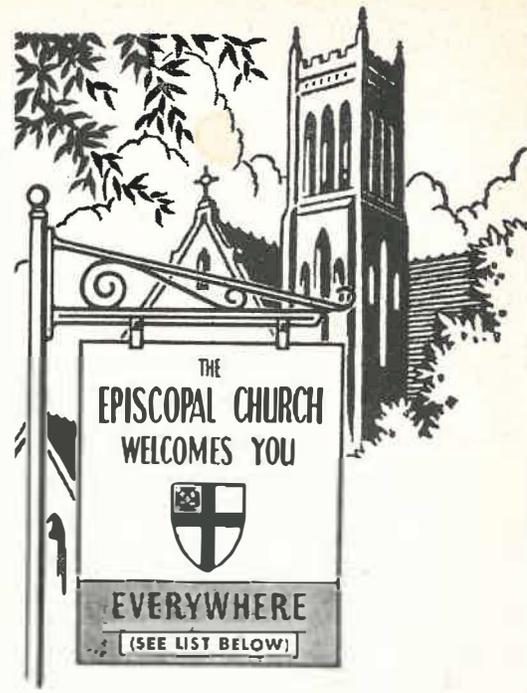
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SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pannell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruning; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; 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.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD. Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20; (Family) 11 (Sol); Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jarome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7 (Sat 9); EP 5:30; 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

KALAMAZOO, MICH.

ST. LUKE'S 247 W. Lovell Street
Rev. Charles E. Bennison, r; Rev. Karl J. Bohmer, c; Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, 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: HC 7:30 (G 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 5:30; HD HC 7:30 & 12

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & 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 ex Sat HC 8:15, Thurs 11, HD 12:10; Noontday ex Sat 12:10

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

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 5:15; 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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), 11, EP 7:30; Daily: HC 7:30 ex Thurs; Sat HC 9:30, EP 5

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

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

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

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC