

The Living CHURCH

March 13, 1960

25 cents

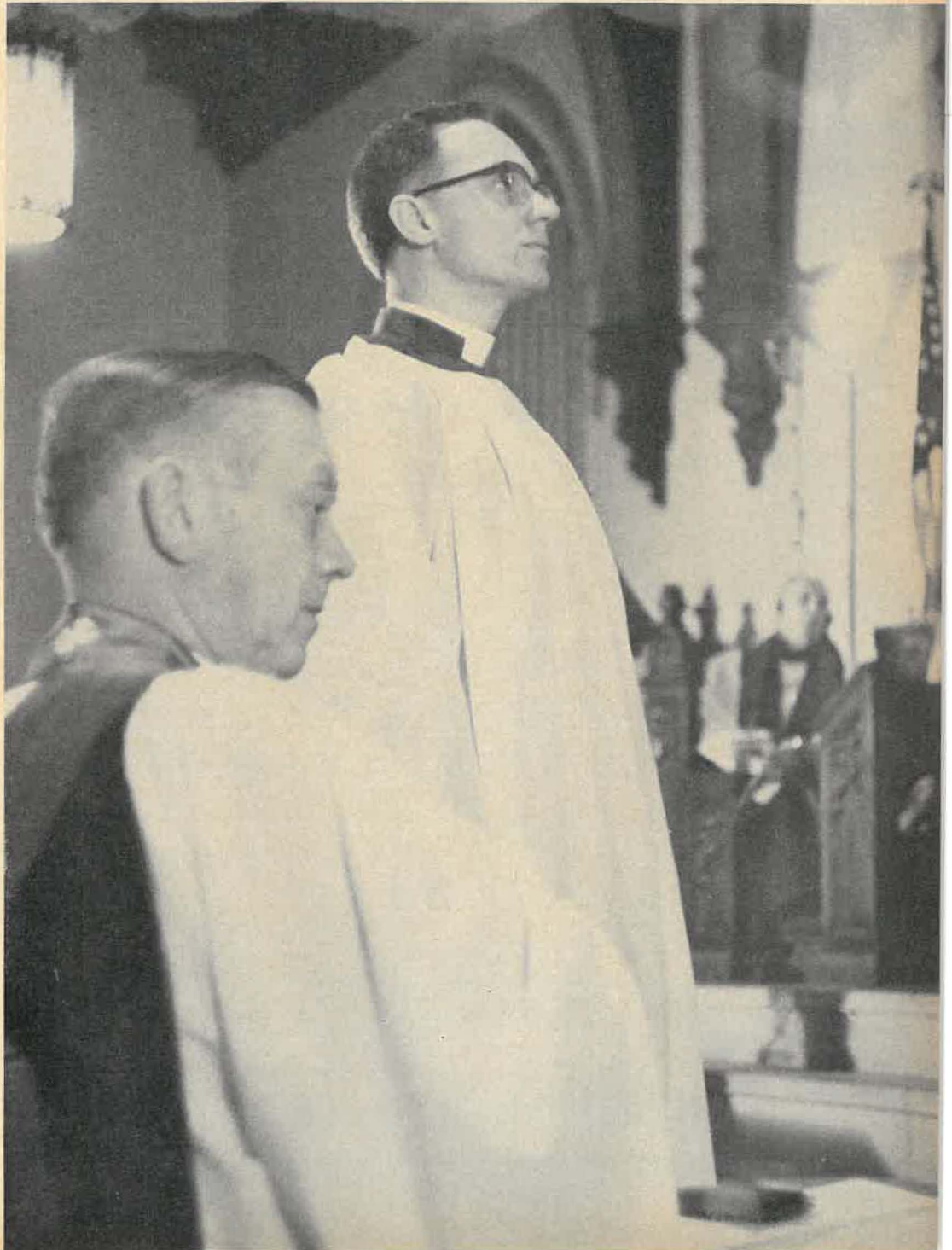
Page 9:

**For the riders,
Eucharist at dawn**

Page 12:

**Urban work:
From crucifixion
to resurrection**

Grand Rapids Press



Consecration of the Rev.
Charles Ellsworth Bennison,
fifth bishop of Western
Michigan [page 10].

BOOKS

Air of Sanity

THE WORLD'S LAST NIGHT. By C. S. Lewis. Harcourt, Brace and Co. Pp. 113. \$3.

C. S. Lewis' newest book, *The World's Last Night*, is a collection of seven short essays. They cover a wide variety of subjects — from education to democracy, from the culture-mongers to our embarrassed modern attitude toward the idea of Christ's Second Coming, and from rocketry to prayer. All of the pieces are writ-



ten in that fresh, immensely clear and often witty style that characterizes Lewis' work. They have about them an air of sanity and helpfulness that makes him always an interesting author for serious laymen to read.

In one of the essays, we meet again the

experienced old devil, Screwtape. Lewis' early work, *The Screwtape Letters*, has made this sinister and smooth tempter almost a household character. Unhappily for us, it is quickly apparent that he has lost none of his old charm for us and, to hear him tell it, his opportunities to lure men to their soul's destruction are greater than ever. Screwtape's main concern here is with our educational attitudes. His observations are devastating.

The brevity of these essays may cause some people to think of them as minor efforts. If they do, they are not reading carefully. Lewis remains one of the sharpest observers of our foibles and failings that we have. He merits our strictest attention.

ROBERT H. GLAUBER

THEY BECAME ANGLICANS. The story of sixteen converts and why they chose the Anglican Communion. Edited by Dewi Morgan. With an introduction by the Bishop of Peterborough. London: Mowbrays, New York: Morehouse-Barlow. Pp. ix, 177. \$2.25.

"BEHOLD THIS THY FAMILY." Edited by Fr. H. N. Conley. Episcopal Bookstore, 6400 N. Pennsylvania, Oklahoma City, Okla., 1959. Pp. 104. \$2.75; paper, \$1.75.

This editor, having of late read several accounts of conversions Romeward, finds it refreshing to read 25 other descriptions

of the journey (ecclesiastically speaking) to Canterbury — which is the exact number totalled in Dewi Morgan's *They Became Anglicans* and H. N. Conley's *"Behold This Thy Family."*

The Rev. Dewi Morgan is editorial and press secretary of the Society for the Propagation of the Gospel and THE LIVING CHURCH's regular correspondent in England. In *They Became Anglicans* he has brought together the stories of 16 present-day Anglicans and how they got that way — the circumstances, considerations, etc., that brought them into the Anglican Communion.

It is interesting and heartening to read this book. Its contributors include Joost de Blank, Archbishop of Cape Town; Robert Gordon Arthur, Bishop Coadjutor of Canberra and Goulburn, Australia; Roland Koh, first Chinese Assistant Bishop of Singapore; Hugh William Montefiore, Dean of Gonville and Caius College, Cambridge; and William Purcell Witcutt, a priest of the diocese of Chelmsford. Indeed, one criticism might be that there are too many clergy included. But a few laymen make the grade, notably John William Reinhardt, Director of Promotion of the Episcopal Church's National Council.

When all is said and done, *They Became Anglicans* is largely a spiritual odyssey of intellectuals. This detracts in no way from its inherent value, for it is certainly to the interest of Anglicanism

New Books From England

THE POWER OF THE CROSS

By E. K. Ellis, Vicar of Boston and Canon of Lincoln

Although pre-eminently a book for Lent and Passiontide, THE POWER OF THE CROSS is not exclusively so, and will prove suitable for reading at other times. The subject matter is arranged under the ideas of the Need, the Fast, the Evidence, the Mechanism, the Law, the Book, and the Appeal — of the Cross.

Price, 80 cents

THE MEANING OF CHURCHMANSHIP

By Kenneth MacKenzie, formerly Bishop of Brechin

A guide to the doctrine, history, and approved practice of the Anglican Church, suitable as Lent reading for beginners. This book was originally published during the War, but had a very small circulation owing to lack of paper. It is now brought forward in a normal edition as particularly useful at this time.

Price, \$1.50

AFRICAN PULSE

Scenes from an African Hospital Window
by Martin Jarrett-Kerr, C.R.

For the last seven years Martin Jarrett-Kerr, C.R., well known for his books on a variety of literary and psychological subjects, has been Anglican chaplain to an urban hospital for non-Europeans in South Africa. This book he subtitled "Scenes from an African Hospital Window." In it he describes the strange, amusing, horrifying and moving scenes he witnessed while ministering to the staff and patients of this huge hospital that serves a quarter of a million urbanized non-whites.

128 pages. Illustrated

Price, \$2.70

Postage paid on cash orders

READING THROUGH HEBREWS

By R. R. Williams, Bishop of Leicester

These lectures take the reader through the Epistle to the Hebrews by chapter, and offer explanatory and devotional comments on each section, highlighting its great scriptural and theological themes as they occur — the Incarnation, the High Priesthood, Eternal Redemption, Christian Witness, and the New Covenant.

Price, 80 cents

THE UNDYING FIRE

By Dewi Morgan

Twenty-two short biographies of contemporary Christians — the known, even the notorious and the not-so-well-known. Dewi Morgan, writes absorbingly of such diverse persons as Geoffrey Beaumont, Eivind Berggrav, John Betjeman, George Washington Carver, Trevor Huddleston, John Sankey, Mervyn Stockwood and Michael Yashiro. A volume of stories to inspire.

Price, \$1.20

VOCATION AND WORK

By Derek Tasker, Author of "The Parish and Young People"

The author gives well-reasoned answers to questions which serious Christians frequently ask themselves: How do I know the job I ought to do? Is my job my vocation? Can I be a Christian in any job? Can I look upon my job as something I do for God? In a world where real values are so often obscured by or confused with superficialities these thoughtful chapters make pertinent reading for Lent.

Price, \$1.00

MOREHOUSE - BARLOW CO.

14 East 41st Street, New York 17, N. Y.

29 East Madison Street, Chicago 2, Ill.

261 Golden Gate Avenue, San Francisco 2, Calif.

to attract members of this class. In *They Became Anglicans* such persons present their testimony in a winning and forceful manner.

In "*Behold This Thy Family*," on the other hand, Fr. Conley, who is rector of Emmanuel Church, Shawnee, Okla., has brought together nine similar testimonies of persons "selected because they represent the tens of thousands entering the Church each year," anyone of whom could "well be the person next door."

The religious experience of these persons is no doubt as genuine as that of the contributors to *They Became Anglicans*. Any one of them would be an asset in any parish. But unfortunately, with one or two exceptions, they cannot write. "Amateurish" is the only word I can find to describe the presentation — and indeed the editing — of most of this material. An exception is the last contribution, "From Holiness to Sanctity." If every other chapter were up to the level of this one, I could give the book unqualified recommendation.

As it is, I do hope that "*Behold This Thy Family*" will be read — that people will somehow ignore the style for sake of the substance. Both books are testimony to the power of Anglicanism and the genuineness of its spirituality.

FRANCIS C. LIGHTBOURN

GREEN AUTUMN. By Virginia Huntington. Dorrance, 1959. \$2.50.

Here are various poems of nature, the Church, and the people of earth. Virginia Huntington seeks to bring experience to the reader, but one may seek further to find in *Green Autumn* a delicacy of expression and depth of feeling which are both admirable. The sense of humor is not lacking, nor the occasional twist of the ironic truth.

In short we have here a book of poems which almost anyone might welcome, for these are poems of a life which is both disciplined and sensitive, yet the bare truth comes clanging through with startling clarity.

JOHN G. MILLS

In Brief

ANGLICAN THEOLOGICAL REVIEW. Edited by John S. Marshall. Volume XLII, Number 1, January, 1960. 600 Haven St., Evanston, Ill. \$1; \$3.50 a year. Current number of this scholarly quarterly contains, among other material, several articles relating to Anglican history: "The Prayer of St. Chrysostom: A Note on Cranmer's Rendering and its Background," by E. C. Ratcliff; "Bishop Hobart: Anglican Theologian," by Julien Gunn; "Jeremy Taylor: Seventeenth Century Theologian," by Robert Nossen; and "Matthew Parker" [first Elizabethan Archbishop of Canterbury], by Hiram R. Bennett.

March 13, 1960

A CENTURY OF PROTESTANT CHRISTIANITY IN JAPAN. By Charles W. Inglehart. Charles E. Tuttle Co., Rutland, Vt. Pp. 384. \$3. Includes material on Episcopal Church's work, which appears in Index as "Protestant Episcopal Church; see Episcopal Church"; "Episcopal Church; see also Holy Catholic Church."

Books Received

THE KINDLED FLAME. By Rita F. Snowden. Muhlenberg Press. Pp. 127. \$1.50.

HOW HOME AND CHURCH CAN WORK TOGETHER. By Frederick W. Widmer. Illustrated by Ruth Ensign. A Cooperative Text published for the Cooperative Publishing Association by John Knox Press. Pp. 94. Paper, \$1.50.

THE WATCHMAN. By C. Edward Hopkin. Thomas Y. Crowell. Pp. 117. \$2.95.

THE FREEDOM OF THE WILL. By Austin Ferrer. The Gifford Lectures delivered in the University of Edinburgh, 1957. Scribners. Pp. 330. \$4.95.

THE COST OF DISCIPLESHIP. By Dietrich Bonhoeffer. Revised and unabridged edition containing material not previously translated. Macmillan. Pp. 285. \$3. (Translated from the German *Nachfolge*, by R. H. Fuller, with some revision by Irmgard Booth.)

THE CHURCH AND THE NATIONS. A study of minority [Roman] Catholicism in England, India, Norway, America, Lebanon, Australia, Wales, Japan, the Netherlands, Vietnam, Brazil, Egypt, Southern Africa and among the Lele of the Congo. Edited by Adrian Hastings. Sheed & Ward. Pp. xxii, 238, \$4.75.

AN ERRAND OF MERCY. The Evangelical United Front, 1790-1837. By Charles I. Foster. University of North Carolina Press. Pp. x, 320. \$6.50.

SLAVERY AND FREEDOM. By Nicolas Berdyaev. Translated from the Russian by R. M. French. Scribners. Pp. 268. Paper, \$1.45. (The Scribner Library, SL 13.)

I AND THOU. Second Edition. By Martin Buber with a Postscript by the Author added. Translated by Ronald Gregor Smith. Scribners. Pp. xii, 137. Paper, \$1.25. (The Scribner Library, SL 15.)

THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS. A Vindication of Democracy and a Critique of Its Traditional Defence. By Reinhold Niebuhr. Scribners. Pp. xv, 190. Paper, \$1.25. (The Scribner Library, SL 18.)

THE NEW BEING. By Paul Tillich. Scribners. Pp. 179. Paper, \$1.25. (The Scribner Library, SL 20.)

ACU CYCLE OF PRAYER

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

March

13. St. Mark's, Milwaukee, Wis.
14. Christ, New Haven, Conn.; Christ, Herkimer, N. Y.
15. St. Matthew's, Bloomington, Ill.
16. Timberline Missions, Leadville, Colo.
17. House of the Redeemer, New York, N. Y.; Gethsemane, Marion, Ind.; St. Timothy's, Chicago, Ill.; The Brothers of St. Paul, Roxbury, Mass.; Church of the Redeemer, Addison, N. Y.; St. Paul's, Shigawake, Quebec, Canada
18. Church of St. Philip and St. James, New Hyde Park, N. Y.; Emmanuel, Washington, D. C.; All Saints', Nevada, Mo.
19. The Rev. Paul H. Baker, Chicago, Ill.; St. Paul's, Harrisburg, Pa.

NOW PARAMENTS of DISTINCTION

Only National offers three complete services for



1

Ready Made

(In stock for prompt delivery.) Featuring silk embroidery designs on distinctive brocades and faille in stock sizes, designs and colors at savings of 25% and more.

2

Custom Made

(To your special requirements.) Featuring silk embroidery designs on unlimited distinctive silk and bemberg brocades in a wide selection of designs custom tailored.

3

Do-it-Yourself

Cut-Out Kits... Your church volunteers and Altar Guild can sew Paraments of outstanding quality. Kit materials are complete including sewing threads. All fabrics are centered, marked and cut.



One Source of Supply Can Serve Your Vestment Needs for Clergy, Choir and Church

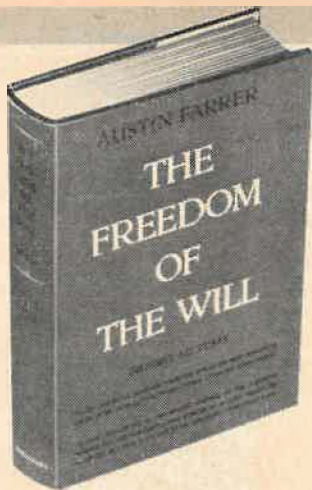
Send for the following catalogs:

- Clergy Wear Custom Made Paraments
 Choir Apparel Ready Made Paraments
 "Do-it-Yourself" Cut-out Kits

WRITE DEPT. SP

National

CHURCH GOODS SUPPLY CO.
821-823 Arch Street,
Philadelphia 7, Pa.



A brilliant analysis of the debate about free will

THE FREEDOM OF THE WILL

Gifford Lectures

by Austin Farrer

"An uncommonly fine piece of philosophizing... by one of the most interesting minds of the century." — *London Times Literary Supplement*

\$4.95 **SCRIBNERS**

EMBROIDERY by WIPPELL



Hand embroidered Eucharistic Vestments, Altar Linens—and Ecclesiastical Hangings.

Write us for descriptive brochure.

The Studios of
George L. PAYNE Inc.
American Address
15 Prince Street, Paterson 7, N. J.

LETTERS

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

Clergy Placement

Your editorial in the February 28th issue, "Fools for Christ's Sake," discusses an important issue; the placement system of the Episcopal Church, or as you rightly say the lack of such a system.

But I do wish you had used the blue pencil on these three sentences: "It is a well-known fact that bishops do not trust each other's personnel recommendations. Each one tries to pass his misfits on to the others. . . . They (certain clergy) are shifted around from place to place or allowed to stagnate along with the parish or mission they serve until an opportunity for swindling a brother bishop arrives."

I write not to defend my brother bishops, for that is quite unnecessary, but to protest against an untruth. In my years as a diocesan bishop there was not one instance in which a bishop tried to pass a misfit on to me. There were several letters from bishops deeply concerned as pastors about certain priests, telling me so far as they were able the whole story and asking me that now, knowing just what this man's difficulties and problems and gifts were, could I find a place for him. In two instances I found two bishops in other dioceses who were quite willing to take on as a pastoral responsibility priests who had encountered serious difficulties, and could no longer minister in my diocese. But they knew in advance every detail as well as I did.

I can speak, of course, only out of my own experience. I have no doubt that a good many letters of recommendation do not tell the whole story, whether written by bishops, priests, deacons, or laymen. But to describe bishops, as the editorial does, as men who wait for opportunities to swindle other bishops by trying to pass on their misfits, is certainly to bear false witness.

(Most Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

New York, N. Y.

Thank you for your editorial "Fools for Christ's Sake" [L.C., February 28th]. Week after week your editorials achieve such an enlightening combination of breadth, depth and height that I marvel gratefully.

Most of the bishops I know well are quite ready and willing to be "fools for Christ's sake," too! While it is probably true that some of the unplaced clergy are only interested in securing a call to a large parish at a much better than average stipend, I am confident that there are many men in the present situation (no placement system except in the First Province) whose primary concern is to find a congregation that they may serve faithfully and effectively.

There are two openings in this diocese at the present time. I should be happy to enter into correspondence with any priest who is interested.

(Rt. Rev.) EDWARD R. WELLES
Bishop of West Missouri

Grandview, Mo.

Congratulations on your editorial on clergy placement [L.C., February 28th]. The problem has long needed attention.

You identify me as having attempted to develop an objective system of listing men interested in being considered for vacancies. You may also wish to know that the system (based on a self-evaluation of interests, talents, and convictions which can be coded on IBM cards) is available to any responsible Church agency which wants it. At one time it had registered a surprisingly large percentage of our clergy, but was discontinued because it met with poor response on the part of bishops and vestries.

We discovered that the clergy "shortage" exists only in certain areas of Church life, and that geographic, economic, and "type of opportunity" factors were, in that order, the avowed principal criteria for clergy considering changes. Age and Churchmanship (i.e., making no change in present traditions), were the principal criteria emphasized by vestries who were seeking to find a suitable priest.

Most interesting were your comments concerning the position of bishops in the matter. They frequently seem to be ineffectual because they lack authority. One step which could be taken to increase their influence without eliminating the laity from participation in the process would be more widespread adoption of a diocesan canon designating the bishop as ex-officio rector of vacant parishes.

(Rev.) JOHN AHERN SCHULTZ
Rector, Trinity Church

Ambler, Pa.

Needed — New Clergy Hat

On bended knees and with streaming eyes I beseech clerical outfitters, especially those advertising in THE LIVING CHURCH, to invent a new type of clerical hat for wear when vested. To go with head uncovered, as clergy often do, to cemeteries on days of cold, wind, and rain, to conduct burial services, is a menace to health; the same applies to all outdoor services or ceremonies in inclement weather. The only distinctively Anglican headgear is the Canterbury Cap — a cloth abomination which while warm gives most priests the appearance of a Protestant martyr about to be burned at the stake. The "mortar board" is an academic headgear, unsuitable for religious occasions, and apt to take off in windy weather for parts unknown, besides being stiff, angular, most uncomfortable. The less said about the Roman biretta the better — I notice the Pope never wears one. Skull caps? It takes bobby pins, glue, or tonsured heads to hold them on. Could some type of neat (and if possible shower-proofed) black beret, French style, be devised, close-fitting and not too full, with perhaps a silver Church badge to relieve its somber black? Apart from this, I have no suggestions. Perhaps brother clergy can come up with a real solution to this very real — Washooooo-oo! — problem.

(Rev.) HARRY LEIGH-PINK
Rector, Emmanuel Church
Grass Valley, Calif.

Hebrew Episcopalians

It pleases me to see your editorial "Hebrew Episcopalians" [L.C., February 28th]. This would seem to bear out Our Lord's command, "to the Jew first, then to the Gentile."

As a young convert and now as a member of the Episcopal Church for many years, I always felt that an organization of Jews who

Continued on page 21

The Living Church

Volume 140 Established 1878 Number 11

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

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Jean Drysdale, assistant to the editor. Christine Fleming Heffner, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. Warren J. Debus, business manager. Marie Pfeiffer, advertising manager. Roman Bahr, subscription manager.

ADVERTISING REPRESENTATIVE

Allan E. Shubert Company, 3818 Chestnut St., Philadelphia 4. Chicago: 154 East Erie St. Miami Area: Dawson Co., 1206 Chamber of Commerce Bldg., Miami 32, Fla. Los Angeles: 1350 N. Highland Ave.

THE CHURCH LITERATURE FOUNDATION

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president. Rt. Rev. Charles F. Boynton,*† Suffragan of New York, vice president. Peter Day,* secretary. Joseph Carson,* treasurer. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rt. Rev. Gerald F. Burrill,† Bishop of Chicago. Rev. Frs. William E. Craig,† Dudley J. Stroup,*† Messrs. Jackson Bruce,*† Harry P. Leadingham,* Clifford P. Morehouse,† Robert D. Jordan,†

*Director †Member

DEPARTMENTS

Big Picture	6	Editorials	16
Books	2	Letters	4
Deaths	23	News	7
People and Places		22	

SPECIAL FEATURES

Resurrection in the City Paul Moore, Jr. 12
Theological Conservatives John Duddington 14

THINGS TO COME

March

- 13. Lent II
- 20. Lent III
- 25. The Annunciation
- 27. Lent IV

April

- 3. Passion Sunday
- 10. Palm Sunday
- 11. Monday before Easter
- 12. Tuesday before Easter
- 13. Wednesday before Easter
- 14. Maundy Thursday
- 15. Good Friday
- 16. Easter Even
- 17. Easter Day
- 18. Easter Monday
- 19. Easter Tuesday

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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

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

SUBSCRIPTION RATES: \$8.75 for one year; \$15.75 for two years; \$21.00 for three years. Foreign postage, \$1.00 a year additional. Canadian postage, 50¢ a year additional.

March 13, 1960

THE OFFERING OF MAN

By HARRY BLAMIREs. The book is about the Incarnation, how God became fully man, and how, in response, man's offering to God must be fully human. Mr. Blamires gives five ways in which we may make our offering the full one that it ought to be. If the Church is to make any impact on the world, our own offerings must be complete.

Harry Blamires is one of America's best-known English authors. He is Principal Lecturer in English at King Alfred's College, Winchester. *The Offering of Man* is an Episcopal Book Club selection. **\$2.50**

THE BEATITUDES AND MODERN LIFE

By HARRY HUTCHISON. "I am convinced," says Dr. Hutchison in the Foreword to this book, "that Christianity is the most practical and relevant religion for twentieth-century living, and I believe that the Beatitudes — by what they plainly state and by what they clearly imply — contain the heart of religion. They suggest in an incisive way what real, personal Christianity is.

Dr. Hutchison served two congregations in Scotland before he was called in 1957 to become the minister of St. Paul's Presbyterian Church, Peterborough, Ontario, Canada, where he is now serving. **\$2.25**

Postage paid on cash orders

MOREHOUSE-BARLOW Co.

14 East 41st Street, New York 17
29 East Madison Street, Chicago 2 261 Golden Gate Avenue, San Francisco 2

YOU GET THE *Extra*
BEAUTY • DESIGN • QUALITY
of Expert Craftsmanship
IN **CUTHBERTSON**
CUSTOM MADE VESTMENTS for ALTAR CHOIR CLERGY



All embroidery features our own process of gold outlining which uses a traditional non-tarnishable gold thread to achieve natural beauty equaled only by hand craftsmanship.

All Vestments Styled and Tailored to Meet Highest Ecclesiastical Standards.

SEND FOR
CLERGY VESTMENT
CATALOG

illustrates cassocks, supplies, rabats, collars, clergy hats, cinctures, robes, capes, shirts.

CHOIR VESTMENT
CATALOG

illustrates robes, cassocks, cotas, collars, hats. Complete with measurement chart.

NEW!

over 150 exclusive
EMBROIDERY
DESIGNS

for custom-made ALTAR and CLERGY VESTMENTS
Complete selection of new symbols designed especially to meet traditional and contemporary requirements for Stoles, Bible Markers and Superfrontals.

WRITE FOR NEW COLOR
PARAMENT CATALOG



J. THEODORE CUTHBERTSON, INC.

Manufacturer of Ecclesiastical Vestments
2013 Sansom Street • Philadelphia 3, Pa.

Please send me illustrated catalogs checked below:

SUPERFRONTALS BIBLE MARKERS DOSSALS STOLES
 PULPIT & LECTERN ANTEPENDIA EUCHARISTIC VESTMENTS & COPEs CLERGY VESTMENTS CHOIR VESTMENTS

NAME _____
ADDRESS _____
CITY _____ ZONE _____
STATE _____
NAME OF CHURCH _____
DENOMINATION _____

CODE: L-30

O God, whose blessed Son after his Baptism in the river Jordan was led into the wilderness, being forty days tempted of the devil: Grant us thy grace, that in all our temptations, we may be more than conquerors, through him that loved us, and also maketh intercession for us, the same Jesus Christ our Lord, to whom be glory and dominion now and ever. *Amen.* *F.C.L.*

Scriptural background: Luke 3:21,22, 4:1,2a; Romans 8:34,37.



Lenten Array

We show this week the Lenten Array, as it is sometimes called, of St. Paul's Church, Wisconsin Dells, Wis., (diocese of Milwaukee), of which the rector of St. John's, Portage, the Rev. H. Kilworth Maybury, is priest-in-charge.

The Lenten Array is a manner of vesting the altar which follows earlier Anglican usage. From Ash Wednesday until Passiontide the frontal is of heavy unbleached linen with symbols of the Passion stenciled in red and black. Ornaments are veiled throughout the season in unbleached linen marked with a red cross. For Passiontide the ash-colored frontal is replaced by one of dark red linen with black orphreys and trim.

The frontal of St. Paul's, Wisconsin Dells, was executed by the Warham Guild (28 Margaret St., London, W. 1, England).

The Living Church

Second Sunday after Lent
March 13, 1960

For 81 Years:

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

EPISCOPATE

Bishop Wing Dies

The Rt. Rev. John Durham Wing, retired bishop of South Florida, died February 29th, in Winter Park. He had been the Bishop of South Florida from 1932 to 1950, when he retired.

Bishop Wing was born in Atlanta, Ga., in 1882. He was graduated from the University of Georgia in 1903, attended William and Mary College, and Union Theological Seminary. In June, 1909, he was ordained to the diaconate, and a year later was priested.

Bishop Wing was rector of the Church of the Holy Comforter, Atlanta, Ga., 1910-1912, and of the Church of the Incarnation, Atlanta, 1912-1913. He then served Grace Church in Anniston, Ala., 1913-1915; and Christ Church, Savannah, Ga., 1915-1923. He was called to the episcopate from St. Paul's Church, Chattanooga, Tenn., in 1925. At that time he was made Bishop Coadjutor of South Florida. He became the diocesan in 1932.

Honorary doctorate degrees were conferred on him from the following institutions: the University of the South, Virginia Theological Seminary, the University of Georgia, and Rollins College.

Bishop Wing is survived by his wife, Mary Ammons Wing; two sons, Dr. B. W. Wing and the Rev. John D. Wing, Jr.; two daughters, Mrs. Douglas Carter and Mrs. David Wilson; and 12 grandchildren.

NCC

Bigotry Denounced

"Religious bigotry" in political elections was denounced by the general board of the National Council of Churches in a resolution adopted at its February meeting in Oklahoma City, Okla.

"People have the responsibility to inquire concerning the bearing of a candidate's religious views upon his decisions in office," the resolution said. "It is the responsibility of the members of our Churches to vigorously oppose appeals to religious bigotry as a factor in elections. Voting should be based primarily upon a candidate's personal integrity, his leadership competence, and his stand on central issues."

The statement called upon the Ameri-

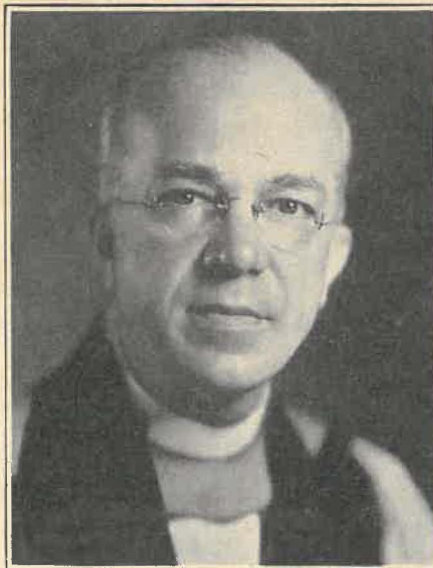
can people to arouse themselves from "political lethargy" and "take full responsibility for the policy decisions which our nation must make."

"Christians seek to build a responsible society, one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it," the statement said.

"... It is right and proper that United States policy, domestic and foreign, be vigorously debated during the weeks ahead. This debate should not proceed, however, along the line of sectional, racial, religious, or class divisions. We are one people. . . . To set class against class; or religion against religion, or race against race, is a vicious practice and repugnant to all honorable Americans."

In the discussion preceding adoption of the resolution, it was reported that NCC representatives would appear before the platform committees of both major parties to advocate political, economic, and social positions previously adopted by the general board.

The strong language against religious division was not challenged in the debate although some Protestant leaders have spoken elsewhere against choosing a Roman Catholic for the presidency.



Bishop Wing: almost 35 years a bishop.

An ambitious move toward "comprehensive long-range planning" for American Protestantism and Eastern Orthodoxy was initiated at the Oklahoma City meeting. Board members divided into 10 discussion groups to consider "the needs of the world that confront the Church." Their findings will be used as the basis of research, study, and further planning aimed at coordinating the efforts of the NCC and member Churches over a 10 to 20 year period.

Self-Examination

As the National Council of Churches nears completion of its first decade, its 33 constituent Churches will be asked for an appraisal of the ecumenical body.

Dr. Roy G. Ross, general secretary, told the general board, meeting in Oklahoma City, that the Churches will be asked whether they think the council is the best possible agency for interchurch cooperation and united action.

He said other questions on which members will be queried include: Is the council effectively furthering Christian unity? Has the council contributed to a greater understanding of the "true nature of the Church"? On what topics should the Churches speak as a united voice through the council?

"In developing our future program of interpretation," Dr. Ross declared, "it is important to know where the council stands (with) its own constituency and the general public."

Results of the studies are expected to be completed in time for the NCC's next triennial General Assembly at San Francisco, Calif., December 4th-9th.

RACE RELATIONS

Wanted: Visible Objections

Support for militant protests against racial discrimination was voted at the first meeting of the board of directors of the Episcopal Society for Cultural and Racial Unity in New York late last month. The meeting also elected officers, adopted by-laws, voted a budget, and continued the argument between moderates and radicals which marked the founding conference of the society at Raleigh last December [L.C., January 10th and 24th].

Specifically commended by resolution

were: (1) the Rev. John Teeter, of Lynchburg, Va., who has announced his intention of staying away from all gatherings from which anyone is barred because of race; and (2) "Those citizens who express love in suffering by passive disobedience to laws or mores that separate on account of race or religion in state or commercial enterprises," by which was clearly meant those who have recently been demonstrating in the South against segregation in restaurants and similar establishments.

The resolution ended with a call to the use of similar tactics against discrimination in the Church or Church-related organizations, saying, "We suggest that all members of this society consider the participation in like visible objections to practices of the Church in separating on account of race in any activity or institutions supported, sponsored, controlled, or operated by the Church."

Officers elected by the society were:

President, John V. P. Lassoe, Jr., executive secretary of the National Association of Inter-group Relations Officials;

Vice president, the Rev. Joseph H. Pelham, director of Christian social relations, diocese of Michigan;

Secretary, Mrs. Lee L. Hicks, Austin, Texas;

Treasurer, Dr. L. P. Foster, president of Tuskegee Institute;

Executive director, the Rev. John Morris, Atlanta, Ga.

The board elected at the Raleigh meeting will serve, with the following exceptions: The Rev. Massey H. Shepherd of the faculty of the Church Divinity School of the Pacific was added to the board. Three members declined to serve. Dr. Gordon Allport of Massachusetts, and Mr. Cary White of Southwestern Virginia expressed sympathy for the organization's aims but said they were too busy to serve. Mr. Harold V. Sheffer, former canon of Grace Cathedral, San Francisco, who had been elected as a clerical member of the board, withdrew because of his renunciation of the ministry and his deposition by Bishop Pike of California [see page 23].

Thirteen board members attended the New York meeting, and Mr. Morris reported that there was considerable debate on program questions. As they did at Raleigh, the militant group carried the day when the key decisions were made, but Mr. Morris said that the moderate minority appeared willing to continue to work within the organization. A leading spokesman for the moderate position was the Rev. Das Kelley Barnett, faculty member of the Episcopal Seminary of the Southwest. Only bishop present at the meeting was Bishop Marmion of Kentucky.

Details of the budget were not made public, but Mr. Morris told THE LIVING CHURCH that the society had received a small grant from a foundation which he refused to identify. He said, however, that the society urgently needed more operating funds from memberships and from contributions.

PUERTO RICO

Raise Approved

The annual convocation of the district of Puerto Rico met at St. Andrew's Church, Mayaguez, Puerto Rico, with 14 clergy and 17 lay delegates present.

The preacher at the opening service was the Rev. Canon Paul A. Kellogg, bishop-elect of the Dominican Republic.

Bishop Swift of Puerto Rico announced receipt of approval from the National Council for an increase in the salaries of Puerto Rican clergy, which will bring these salaries closer to the level of those paid to missionaries appointed by the National Council.

ELECTIONS. Synod delegates, the Very Rev. Francisco Reus-Froylan, and Mr. Francisco Acosta; alternates, the Rev. Ignacio Morales, and Mr. Ulises Sanchez. General Convention deputies, the Rev. Antonio Villafañe and Mr. Candido Rivera; alternates, the Rev. Ramón Quiñones and Mr. Peter Ruiz.

EDUCATION

Elections

At its recent meeting in Philadelphia, the Evangelical Education Society's board of managers elected one clergyman and one layman to fill vacancies.

The clergyman is the Rev. J. Jarden Guenther, of Berwyn, Pa., rector-emeritus of St. Peter's Church in the Great Valley, Paoli, Pa. He was educated at Haverford College, the University of Pennsylvania Law School, Princeton Theological Seminary, and the Philadelphia Divinity School. Ordained to the priesthood in 1925, he has served churches in Philadelphia, Overbrook, Swarthmore, and Paoli, Pa. In the diocese of Pennsylvania, he has been chairman of the commissions on evangelism, Forward in Service, and of the field department, and for several years was secretary of the department of Christian education.

The layman is Mr. Allan E. J. Cuttle, of Brooklyn, N. Y., who has long been active in the diocese of Long Island.

Since its founding in 1862, the chief activity of the Evangelical Education Society has been the extension of financial assistance to young men to help toward their theological education.

PANAMA

Four Times as Much

The convocation of the district of the Panama Canal Zone was held at the Cathedral of St. Luke, Ancon. Bishop Gooden stressed gains in the Spanish work during the year, and the fact that the district now contributes to self-support four times as much as 15 years ago.

Various departments and committees reported progress and made plans for work especially in evangelism, witnessing, training for house-to-house visitation, Spanish work, and educational and young people's work projects.

The Rev. William W. Baldwin described new arrangements at Gorgas hospital for the religious care of patients.

Bishop Noland of Louisiana was guest speaker, spoke at nearby churches, and conducted the annual clergy retreat at the conference center at Santa Clara Beach. Mrs. Noland accompanied the bishop to Panama.

The Episcopal Churchwomen held their annual convention two days before the meeting of convocation. A record attendance of 200 was recorded, and the United Thank Offering ingathering for the year was reported at \$971.

SOCIAL RELATIONS

Attitudes to Issues

Following the suggestion of the Lambeth Conference that "Christians examine their attitudes to the issues involved in modern warfare," Christians of widely different convictions met together at Orleton Farm, London, Ohio, under the auspices of a special committee of the diocese of Southern Ohio and the Episcopal Pacifist Fellowship. Bishop Blanchard of Southern Ohio was a member of the committee.

Dr. Albert Mollegen of the Virginia Theological Seminary presented the non-pacifist point of view in the opening paper. This was followed by a presentation of the pacifists' position by the Rev. Nevin Sayre. The group then discussed the ethical questions and responsibilities involved in being a Christian in a nuclear age. A resolution was passed to meet again next year and to urge others to hold similar meetings.

MISSIONS

Foundation to Dissolve

At a recent meeting of the board of regents of the Foundation for the Propagation of the Faith, in Peoria, Ill., it was decided that the foundation would dissolve its organization as of December 31, 1960.

The action came when it was pointed out that little had been accomplished by the foundation in the raising of funds for Catholic missionary work or in disseminating information about Catholic missions in the past few years. It was noted that the American Church Union has promoted missionary speakers and that THE LIVING CHURCH maintains a Relief Fund for sending money to mission projects.

The regents voted \$200 to be sent to the bishop of Puerto Rico for the training of ordinands, and at the end of the year, any money remaining should be sent to the Rev. Harold Liebler for his work among the Navajo Indians.

The foundation was formed in 1950 by a group of seminarians interested in promoting the missionary work of the Church. The retiring president is the Rev. Peter J. Powell of Chicago.



Marvin Harris

After Communion: yells and laughter, whip and wheel.

TEXAS

Salt Grass and Sacrament

by the Rev. JAMES CONSIDINE*

O Almighty God, who in thy good providence hast entrusted men with horses to assist us in our labor and to provide us with transportation: Grant that we, caring for them as thou dost care for us, may be enabled to use them properly, neither neglecting them nor being cruel to them, that in caring for them we may come to a deeper understanding of thy love for us and for all of thy creation; through Jesus Christ our Lord.

Lord, we pray thee that thou will be with these riders of the Salt Grass Trail and keep them as they go upon this jour-

*The Rev. James Considine is rector of St. Peter's Church, Brenham, Texas.

ney. Let no change or chance take them out of thy hand; prosper them in their way, and give them grace always to do the things that will please thee. Amen.

The first grass that turns green each spring in the Texas cattle country is that called "The Salt Grass" which grows in the flats around the Gulf of Mexico. For many years necessity forced the cattlemen to hit the trails to the salt grass so that their cattle could be fattened for market.

Necessity is gone now but custom remains, and in 1960 some 2,000 riders with their horses and their mule- and horse-drawn covered wagons gather in Brenham, Texas to ride the Salt Grass Trail. The gathering turns this community of some 10,000 into a city of about 45,000 for a weekend. The riders break camp at sunup on Sunday morning for the three-day ride which ends with their participation in the Houston Fat Stock Show.

The tail gate of "Brenham Wagon No. 1" is the usual "altar" for the celebration of Holy Communion by the rector of St. Peter's, Brenham. This year three days of rain and a freezing drizzle sent the worshippers inside to a corner of an unheated quonset amid the odors of boiling coffee, scrambled eggs, hay and horses.

Following the Holy Communion, at 6 a.m., the riders are saddled up and the blessing of the animals and the riders is given. Then the trail boss blows the cattle horn and the miles-long procession comes to sudden life and moves off amidst yells and laughter, the sound of whip and wheel.

Expert for Planning

The diocese of Texas has retained Mr. William O. Parker, former director of planning for the cities of San Antonio, Austin, and San Angelo, to serve in the newly-created position of church planning consultant to the department of missions of the diocese.

He will provide consultation service in the areas of basic research for local churches and diocesan departments, church survey and site location, land acquisition and site planning, and building programming and financing.

Mr. Parker is consultant to National Council's Urban Industrial Department.

COMMUNICATIONS

Foundation Programs

The Rev. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, is speaker for nine of the 10 weekly 1960 *Episcopal Hour* programs, and the Presiding Bishop



Marvin Harris

The Rev. James Considine administers Communion to Churchmen who ride the trail.

is the Easter *Episcopal Hour* speaker, as he was in 1959.

The program, produced and distributed by the Episcopal Radio-TV Foundation, Atlanta, Ga., will be on the air weekly from March 13th to May 15th, over 360 coast-to-coast radio stations and the worldwide Armed Forces Network. It is available for broadcast on other stations throughout the country. There is no charge to diocese or parish for the 30-minute programs. The Foundation does ask dioceses and parishes able to do so to make contributions toward the expense of supplying the programs.

The C. S. Lewis radio series, another production of the Foundation, is now being broadcast by 50 stations; one-minute spots for both radio and television are scheduled on several hundred stations in all parts of the country.

HONOLULU

Plans for Celebration

The convocation of the district of Honolulu met in Honolulu. Guest speakers were Bishop Pike of California, Bishop Whittemore, retired, of Western Michigan, the Rev. Canon Charles P. Gilson of Taipei, Taiwan, and the Rev. Canon Richard H. Baker of Guam.

The convocation concerned itself with plans for the 1962 celebration of the 100th anniversary of the Church in Hawaii. Visitors from all over the world will be invited for the celebration.

Reports revealed that the district is continuing plans and work toward self-support, with all parishes and missions paying their assessments in full for the 10th successive year and accepting increased assessments for 1960. The district is now 80% self-supporting.

A new mission established in the Kohuku area on the Island of Oahu, was received into the district.

It was reported that the district now has 11 men of various racial extractions studying for the priesthood in mainland seminaries, and eight postulants who will enter seminaries next year.

The convocation heard a report of rapid growth of work among the members of the Philippine Independent Church who are living in Hawaii.

Committee chairmen appointed: The Very Rev. James S. Cox, financial campaign; the Rev. Canon Paul R. Savanack, 100th anniversary celebration; the Rev. Robert Sheeran, wills and bequests; the Rev. Paul M. Wheeler, fund raising for C.D.S.P.

THE COVER

This week's cover shows the Rev. Donald V. Carey, presbyter, and bishop-elect Ben-nison during the address by Bishop Turner of Kansas, who was preacher at the consecration [L.C., March 6th].

BRIEFS

BISHOP'S KITCHEN: *Ladies' Home Journal* splashes two pages of its March issue with color photos and adjective-laden prose descriptions of the kitchen in the summer home of Bishop Pardue of Pittsburgh. From the pearly patina of the 130-year-old woodwork to the brighter sheen of stainless steel and vinyl cork, the kitchen is portrayed in detail. Mrs. Pardue is quoted as saying, "It fits our lives and encourages the kind of living we enjoy."

BUSINESS IN RELIGION: A recent issue of *Business Week* carried a feature story on how the diocese of Michigan is working to adopt modern business procedures in its administrative structure and operations.

The story revolves around the diocese's efforts to put into action the reorganization recommendations of the Standart Report.

The story quotes Bishop Emrich of Michigan as saying, "The Church by nature is conservative. It has a lot to conserve. Yet the Church has to adapt to the world."

DRESS FOR TEACHERS: The Division of Christian Education of the National Council of Churches has authorized the publication of a study document categorically rejecting any use of tax money for the support of non-public schools. It includes such uses as transportation and textbooks for non-public school pupils. The document urges rules preventing clergy and members of religious orders from teaching while wearing "garbs representative of a religious faith or order."

The paper maintains that the practical effect of entirely ignoring religion in the public schools is to abet the charge that "religious questions have no importance and that religion itself does not count" in such schools.

STRANGER IN THY GATE: A spokesman for the Orthodox Coptic Patriarchate in Cairo has announced that Sheikh Abdullah Al-Salem Al Sabah, ruler of Kuwait, has given permission for the establishment of an Orthodox church in his predominantly Moslem country. This is believed to be the first time that any Christian body has been allowed to set up a worship center in Kuwait. [RNS]

SOCIETY FOR ENDOWMENT: The Society of the Blessed Sacrament, an organization of laymen incorporated as a charitable corporation under the laws of the state of Texas, has been formed for the purpose of "endowing a fully and unreservedly Anglo-Catholic parish and parochial school" in the city of Houston.

RELIGIOUS CON MEN: An article in the March issue of *Coronet* magazine says that, under the guise of religion, oppor-

tunists and racketeers are cashing in on the nation's spiritual revival. The situation is epitomized by one pitchman who in a few hours collected \$15 on a New York street corner "for the widow of the unknown soldier," to demonstrate to policemen how people could be taken in by an emotional appeal.

FELLOWSHIP: The privately-endowed David F. Swenson-Kierkegaard Memorial Fund has made available for 1960-61 another fellowship of \$1,000 to be used for the study of the writings of Soren A. Kierkegaard. Persons of any creed, nationality, or color are eligible but a religious interest and a reading knowledge of Danish are requisite. Inquiries may be addressed to Dr. Paul L. Holmer, Department of Philosophy, University of Minnesota, Minneapolis.

VESTRY BUSINESS: During a vestry meeting, the Rev. Stanley L. Smith, rector of Palmer Memorial Church, Houston, suffered an acute hernia attack. The three physicians on the vestry promptly diagnosed his condition as critical, and he was rushed to the hospital for emergency surgery. The surgeon was a communicant of Palmer Church and the anesthetist was one of the vestrymen.

The parish numbers over 60 physicians on its communicant list of 950.

JOINT APPEAL: Some 38 religious, civic, and educational leaders have appealed to President Eisenhower to seek "an immediate agreement to ban all nuclear tests" including small underground explosions. Statement signers include Mrs. Eleanor Roosevelt, the Very Rev. Lawrence Rose of General Theological Seminary, and the Rt. Rev. W. Appleton Lawrence, retired bishop of Western Massachusetts. [RNS]

CHURCHMAN ADDRESSES ORTHODOX: Present at the installation of officers of the newly-formed Buffalo Council of Eastern Orthodox Churches were representatives of the diocese of Western New York. The address was given by Mr. George E. Phillis, chancellor to the council and vestryman of the Church of the Ascension, Buffalo, N. Y. Mr. Phillis was given a distinguished service award by the Greek Church for his work in drafting the laws which made possible the recognition, by the government, of the Orthodox Church as one of the major religious groups in the United States, in 1943.

BURIAL AT SEA: The burial office was read by the Archbishop of Canterbury when Countess Mountbatten was buried at sea. Aboard the H.M.S. *Wakeful* were the Countess' husband, Admiral of the Fleet Earl Mountbatten, and other family mourners, and Prince Philip, cousin of Lord Mountbatten, and his mother, Princess Alice of Greece.

INTERNATIONAL

SCOTLAND

by the Rev. THOMAS VEITCH

No Room for Fleshpots

At the recent annual meeting of the Brechin diocesan council in Dundee, Miss Gladys Forsyth-Grant, lay representative from Montrose, criticized the salaries paid to curates in the Scottish Episcopal Church. They begin during the diaconate at about \$1,000 a year and rise annually to a final \$1,600. "I told a landowner what our clergy got," said Miss Forsyth-Grant, "and he said, 'That's less than I pay to my cattlemen.'"

The Rev. W. I. G. Moffat, incumbent of Holy Trinity Church, Monifieth, said that those starting on their ministry, probably getting married and raising a family, certainly needed an increase. Going on to speak of the minimum stipend for incumbents, he said that for his own part he considered the present rate of \$1,800 sufficient for any man who tried to put his vocation at a fairly high level and was not seeking the fleshpots.

A move has been made to solve the financial problems of the cathedral of the diocese [L.C., March 6th]. The laymen of the congregation have gotten together and by a tremendous drive on a program of Christian stewardship have obtained promises which should mean a weekly income of \$500. If this new standard of giving can be maintained, there will be no further danger of closing the cathedral.

TV School

The Very Rev. W. P. Shannon of St. Andrew's Cathedral, Aberdeen, the Very Rev. F. F. Laming of St. Mary's Cathedral, Glasgow, the Very Rev. A. I. M. Haggart of St. Paul's Cathedral, Dundee, the Rev. Canon J. L. Stretch, synod clerk of the diocese of St. Andrew's, and the Rev. Thomas Veitch, rector of St. Paul's and St. George's, Edinburgh, have been sent by the College of Bishops to undergo tests for television work at the studios of ABC Television, Ltd. in Manchester.

Milestones

The Scottish Church recently lost a distinguished member by the death of Dr. **Dorothea Walpole**. Her skill as a doctor and her service of others gave her friends

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$366.25
Receipts Nos. 1750-1751, Feb. 24-Mar. 3 ... 505.00

\$871.25

far outside the circle of those of her own Church. She was a daughter of the late Bishop Walpole and a sister of Hugh Walpole the novelist.

The Rev. Canon **William Haworth**, rector of Largs, died recently. He was ordained 57 years ago after graduating at Cambridge and studying theology at Cuddesdon. He had a memorable ministry in St. George's, Maryhill, Glasgow, where through the years of industrial depression his church was a center of life and comfort to the many poor people of the area. He was, during this time, also officiating chaplain to the troops in Maryhill Barracks. Canon Haworth had the distinction of becoming not only a canon of Glasgow but also of the Cathedral of the Isles on the Island of Cumbrae in the Firth of Clyde. From 1946-1959 he was Dean of Glasgow and Galloway. From 1944 till his death he was rector of the Church of St. Columba in the Clydeside holiday resort of Largs.

Medical Retreat

Under the auspices of the Union of St. Luke, a retreat has been arranged for Anglican medical practitioners at Walkerburn, in the diocese of Edinburgh, March 18th-21st. The conductor will be the Rev. Denis Marsh, S.S.F.

Gifts to St. Mary's

St. Mary's Cathedral, Edinburgh, has received the gift of the altar ornaments and some of the furnishings from the private chapel of the Earl of Home, at Hirsell. The furniture includes a small oak pulpit, now in use in the Chapel of the Resurrection, and a fine oak screen which is being adapted for use in the northwest corner of the cathedral.

The diocesan board of education has recommended a grant of £300 for the cathedral to provide an adequate science room in the choir school. St. Mary's is the only Scottish cathedral with a choir school.

The Press

Concern has been expressed over the present lack of any publication for the Episcopal Church in Scotland [L.C., November 22, 1959]. Following representations from the Overseas Mission Board, the executive committee of the Representative Church Council has set up a special sub-committee to investigate the matter. It is hoped that either a weekly newspaper or a monthly magazine may be produced.

Much interest has been shown in the memoirs of the Very Rev. Charles L. Warr, minister of St. Giles' Cathedral (Presbyterian) for over 30 years, and chaplain to four successive sovereigns. In his book, *The Glimmering Landscape*, he criticizes recent moves for closer unity between

Anglicans and Presbyterians as having been mishandled on both sides. He writes sympathetically of the Scottish Episcopal Church and in his view the whole issue will stand or fall by what happens in Scotland.

Perspective

During the time of the Presbyterian celebration of the fourth centenary of the Reformation in Scotland [L.C., November 22, 1959], the Archbishop of York will preach in St. Mary's Cathedral, Edinburgh, on the Anglican point of view.

CANADA

Saskatchewan Consecration

The consecration of the Rt. Rev. William Henry Howes Crump, bishop of Saskatchewan, took place on St. Matthias' Day at St. Alban's Cathedral, Prince Albert, Saskatchewan. The consecrator was the Most Rev. Walter Foster Barfoot, Archbishop of the ecclesiastical province of Rupert's Land. The primate, Archbishop Howard Hewlitt Clark of Edmonton, read the Gospel.

Bishop Crump, 56, was rector of Christ Church, Calgary, for nearly 16 years. He was graduated from the University of Western Ontario, Huron College, Ontario, and Trinity College, Toronto, from which he received his divinity degree in 1927. Bishop Crump was ordained to the priesthood in 1927. He has two children.

The diocese of Saskatchewan includes nearly 90,000 square miles. The population is from a third to a half Indian. Taking part in the consecration was the Rev. Canon Edward Ahenakew, a Cree Indian in his late seventies, who is probably unique among Indians in holding the degree of doctor of divinity.

WEST AFRICA

Archbishop to Retire

The Most Rev. J. L. C. Horstead, Archbishop of West Africa, has announced that he will retire next year. The Archbishop, 62, first went to West Africa as principal of Fourah Bay College in 1926. He became bishop of Sierra Leone 10 years later and the first Archbishop of the new Province five years ago. [D.M.]

AUSTRALIA

Dogma in the Curriculum

Archbishop Gough of Sydney, Primate of Australia, told more than 1,000 teachers and state officials that children should be taught religion as part of their ordinary education and that "regular school staff members are the best people to do it."

Religion, he said, during one of the

Continued on page 18

R E S U R R E C T I O N

in the City

Responsibility
for the urban mission
falls
squarely upon the diocese,
says this metropolitan dean

by the Very Rev. Paul Moore, Jr.
Dean, Christ Church Cathedral, Indianapolis, Ind.



All Saints' Church, Indianapolis: Day of Witness, 1959
"Urban work cannot be taken up casually with one's left hand," says the author.

This article is based on a paper written by Dean Moore for an urban work conference in Toronto, Ontario, Canada.

At last count, mice literally outnumbered communicants at old St. Blank's.

The church is located in a slum, near downtown. It was not always a slum. Most of the old members have moved out to where there is more and greener grass. The rector can always see bottom in the offering plate, but he can never see bottom in the stack of parish bills. The present residents of the neighborhood do not attend St. Blank's, but then, St. Blank's does not attend to them either. It just stands there, unseeing and almost unseen, crumbling physically and spiritually. Clergy and laypeople of other churches in the diocese do not seem to

know how to help, or they do not think there is anything to help at St. Blank's. Perhaps the old church should be closed. The rector is tired; the problem he faces is enough to exhaust any human being. He needs help, help that could and should come from the *diocese*.

You can find a St. Blank's, or a potential one, in your city. The resolution of the urban Church problem — the problem of decaying Church life in the inner city — depends largely on what the dioceses do from now on.

When a new bishop is consecrated, he is told to "Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost." This places the responsibility for the work of the Church in the cities squarely upon the diocese and its spiritual leader.

We know the causes of city church failures: moving population, parochialism, poor coöperation and communication between the parishes and between parishes and diocese, inadequate leadership, lack of money, insufficient long-range planning, faulty understanding of the missionary quality of urban church work.

What is the mission of the urban Church? Is it to save people from the world — to save them from the corrupted life of the inner city — or is it to redeem the world? As sacramental Christians, convinced of the Incarnation, we believe it to be the latter. The Church in the inner city, then, must push itself into every aspect of the city's life. What is not taken on cannot be redeemed. This condemns the role of cultural oasis in a crude social setting, of white society in an integrated neighborhood, of aseptic settlement houses in gangland. The Church must become incarnate, must identify itself as far as possible with the culture of the city and with the people of the city. This means an aggressive evangelism, a courageous social action, a willingness to suffer, and a willingness on the part of the diocese to support the effort. The diocese must be convinced of this mission and understand the criticism which it may entail.

The Diocese Must Be Concerned

The diocese must be concerned with the particular mission of each parish, whether it be an emphasis on race relations in a changing neighborhood, an attempt to relate to Bohemia in Greenwich Village, a concern for labor in Detroit, or street gang ministry on New York's Lower East Side. Each parish should see its mission in terms of its setting, its facilities, its leadership, and its resources. The diocese can help each parish see and understand its mission, even if this mission must be to go gracefully out of existence.

You may know a parish such as St. Blank's that is about to be closed, or looks as though it ought to be. Should it be closed? A careful sociological study may indicate that the parish is without a

future, that the parish should, in fact, be closed, freeing money and manpower for use in another key neighborhood. If, however, sociological study indicates there is a future for the parish, then what is needed is an intensive three or four year program of vigorous neighborhood ministry, aided and encouraged by the diocese. This ministry should include:

(1) Witness: sharing the life of the people who live in the parish.

(2) Service: a ministry to the needs of the neighborhood, whatever they may be — this may mean anything from golden age clubs to recreation for young people, from street-corner preaching to pastoral counseling.

(3) Evangelism: teaching the Faith.

There is a possibility that such a program may be unsuccessful, but if there is a growing response, keep up the program; intensify it.

Diocesan guidance in urban missionary work is essential. And the diocese must be seeking continually data on which to base planning: Where are the new free-ways being built? Which slums are to be cleared? What is the age-profile of a given area? (We do not need a basketball court in an area inhabited mostly by retired people). The entire metropolitan area must be investigated, since each part is dependent upon the other.

Know What Is Afoot

And whatever one's feelings about inter-church coöperation, it is important to know what is afoot. Study the programs and plans of other Churches, particularly Protestant (it is sometimes difficult to secure information from Roman Catholic authorities). Investigate existing programs; find out how effective they are — a church in a slum neighborhood may have a large gymnasium, but this does not necessarily mean that the church is helping to solve a delinquency problem. In some extreme cases, the Episcopal Church is working in organizational unity with an interdenominational parish (a group of chapels which share staff, etc.), while safeguarding its theological position and sacramental integrity within its own chapel life. Inter-church (as well as inter-parish) coöperation can be used to avoid overlapping social services.

Although a parish should aim at self-support, it is a diocesan responsibility to see that proper measures are taken to achieve this goal. An inner city parish may need help to sustain its extreme pastoral burden, and the diocese must furnish such help, either directly, or by encouraging richer parishes to adopt the weak parish. A heavy drain upon the morale of a city priest can be the uncertainty of his financial status. Other parishes may also tactfully provide lay leadership to help resuscitate dying downtown Church life. Other parishes may also furnish athletic equipment, clothes, food, furniture, etc.

A new mission in a suburb is often a glittering investment which yields a rapid return on the dollar. An urban mission is not likely to yield such a fast return, but the Church that becomes exclusively a suburban institution has lost its soul.

At the hub of the whole urban Church enterprise is communication. Every successful urban work I know of has had as its center a community of leadership. This takes various forms, for instance: a team ministry of clergy, their wives, and a religious order (Jersey City); a team ministry of clergy, their wives, religious, lay professional workers (Trinity, Lower East Side New York); interdenominational ministry (East Harlem Protestant Parish); rector and associates with a sense of community among them (St. Philip's, Harlem); priests from separate parishes having a weekly corporate communion (Roxbury, Mass.); an enlarged, urban-oriented cathedral chapter including the bishop and dean (Indianapolis); a militant group of laymen working with the rector. Some kind of community life is essential if clergy morale is to be sustained, and if the guidance of the Holy Spirit is to be received.

Diocesan Participation in Urban Work

It is obvious how important is diocesan participation in urban work. Besides the pastoral relationship with their bishop, which urban clergy especially need, there should be a diocesan committee or department with urban work as its special concern. In the United States this has been handled in a variety of ways. In some dioceses it is a separate structure directly responsible to the bishop; elsewhere it is a division of a department of Christian social relations or of a department of missions. However it is set up, it is absolutely essential that there be a vigorous group on the diocesan level with urban work as its sole concern.

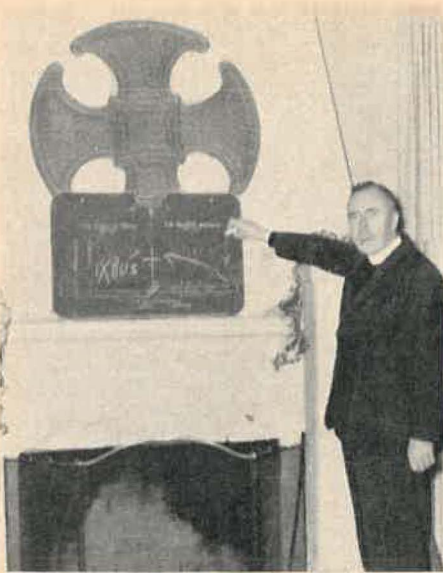
We have already noted the need for coöperation with the denominations. It is also most important that the Church be related to secular agencies, private and public: courts, probation and parole officials, school systems, social welfare agencies, etc. These agencies ordinarily welcome the Church's interest after overcoming their surprise that the Church cares and that the clergy have some technical ability.

Urban work cannot be taken up casually with one's left hand. The diocese must enter upon it with a high seriousness, fully aware not only of the glorious opportunities for service and evangelism, but also of the great cost of such an enterprise — cost not only in terms of money, but in terms of embarrassing social involvement, cost in terms of what is often a suffering sense of failure. The urban experience has often been a crucifixion; with courageous diocesan leadership it can be an experience of resurrection, not only for the urban parishes themselves, but for the entire diocese.

New Respect For The

Theological

Conservative



The author explains theological point at Canterbury House, Stanford University.

In the intellectual arena, a comeback

by the Rev. John W. Duddington

Chaplain, Stanford University, Palo Alto, Calif.

The theological conservative is right. Christianity is either the "faith of our fathers" or it is not Christianity.

God has spoken decisively — in his Son, through the apostles, and through the apostolic "word of the truth of the Gospel." For answers to all questions of theology, we must look to that Word, and we must do our looking within the Churchly fellowship of the apostles, and under the guidance of the Holy Spirit. Surely in this sense we must all be conservatives, whatever the degree of respect we give to the results of critical scholarship, modern science, and the insights of modern culture and contemporary philosophy. For to hold fast to the facts of the Gospel story and the Spirit-inspired interpretation in the New Testament epistles is simply to be loyal to that which created the Church in the first place. Such conservatism precludes neither a liberal and receptive attitude to new light nor a faithfulness to the discipline and heritage of a



The "quad" at Stanford University



On-campus study group: "Biblical Christians need to live within the influence of the Church and the Spirit," says the author.

particular succession of Churchly tradition.

Theological conservatives have staged a comeback in the intellectual arena. They have good reason for their growing sense of confidence. They have, and always have had, a preachable Gospel. They are beginning to find their caution about biblical criticism vindicated. Their leadership in the field of scholarship is winning respect.

The theological conservative is right, but only insofar as he does not try to solve the problem of the need for authority too easily and too unilaterally. When he runs away from the trichotomous dialectic of Church, Bible, and Holy Spirit, and takes up the neat, partisan stance of the sectarian; when he aims at a position of spiritual security whose sole frame of reference is "what the Bible says," then he is engaging in a kind of spiritual credit-buying, and running up bills which someone will have to pay for some day. It was thus that the whole intellectual revolution associated with the evolutionary concept inflicted its worst casualties on the type of Protestant who had inherited the concept of an infallible Bible as a Reformation substitute for an infallible Pope. The continuing presence of our Lord the Spirit in the historic process, particularly in the sacramentally nourished life of the Church, will ever be necessary to maintain the Christian's balance in a dynamic world. So that in holding fast to biblical revelation, the Christian will neither make an idol of the printed Word nor give undue weight to his own "inspired" insights. Biblical Christians need to live within the influence of the Church and the Spirit. Bible-centered evangelism is fruitful because it fits into Christian history and into contemporary ecclesiastical structures, which provide balancing poles of authority.

Scholarly conservatives do not believe in a Divine dictation to the biblical authors. Nor do they hold the canonical scriptures to have been delivered by a miraculous sign rather than by the witness of the Spirit in the slowly maturing mind

of the Church. Probably every scholarly conservative would accept the kind of textual criticism which has decided that John 5:4 is a gloss, thus admitting that there has been a human element in the transmission of the sacred text. Most conservatives are now prepared to accept the idea of composite authorship; they see no conflict between such a view and an acceptance of the traditional view of the Bible as the written Word of God.

The difference between the conservative and the liberal attitude to the written Word is brought into focus when we look at their respective answers to the question of the historicity of the supernatural which is so interwoven into the biblical record. The conservative thinks of the Bible as an integral part of the whole movement of Divine grace which gave us Christ and his Cross. He is naturally, then, conservative toward the miracles in the Church's record of His penetration incarnationally into time and space.

What of neo-orthodoxy, which stands somewhere in between liberalism and conservatism? (Neo-orthodox theologians prefer to think of themselves as having moved *on* to orthodoxy, i.e. to a new synthesis which would have been impossible in the pre-liberalism days.) What is the difference between neo-orthodoxy and conservatism? We might say that the gap depends upon the degree to which the neo-orthodox is influenced by the Bultmannian assumption that the quest for the historical Jesus is both illegitimate and impossible. Or we might say the gap depends upon the degree to which the neo-orthodox has substituted existentialist emphases for an exclusive application to the Bible as the authoritative source-book for a saving knowledge. It is possible for a Bible-centered conservative and an existentially oriented neo-orthodox to talk the same language and look like theological twins. But if you stay with them long enough you will come up against an unmistakable difference: The conservative will always reveal a solid belief in "the

Sufficiency of the Holy Scriptures for Salvation," as enshrined in Article VI of the Articles of Religion. The neo-orthodox, on the other hand, will sooner or later betray either the assumption that the quest for the historical Jesus is both illegitimate and impossible, or the existentialist predilection for experiential encounter. We should credit neo-orthodox scholars with their recovery of the biblical emphasis on God as the God who acts, and his Word as that which has come to us in the form of events. But the neo-orthodox needs to beware lest his fondness for the evangel as existential encounter lead him to soft-pedal the historically and geographically pinpointed objective achievement on the part of Christ, which is the necessary factual basis for the evangelical message.

But the theological conservative is weak when he is not a Churchman. I mean a "Churchman" in the sense of one who knows himself to be an integral part of the Mystical Body of Christ — the Body which is contemporary evidence of the reality and power of the Incarnation, Atonement, and Pentecost. Let the conservative continue to witness to the importance of a trustworthy Bible as the abiding *locus* of revelation and the indispensable fount of authority; but let him also acknowledge that, just as the early Church was in existence before the New Testament was written, so the Church today is the reality prior to the begetting of converts. Let him advance to the understanding of evangelism not as mere individual soul-saving, but as also incorporation into the Body that is Christ's organism for the application to history of the saving grace of his Cross and Resurrection. Let him transmute some of his biblicism and transport his evangelicalism into the *leitourgia** of the people of God; let him channel some of the vitality generated by his preaching into the transfiguring worship and power-releasing prayer of the Sacraments, and this power into world-redeeming service.

The Church that is both Catholic and evangelical remains biblical through all vicissitude, because both its interior and corporate life are maintained by biblically-oriented liturgy. And this is the only safe kind of biblicism, because it continues in tension with the other God-given sources of authority — our Mother the Church and our Lord the Spirit. The Church that is eucharistic and liturgical possesses continuous living evidence of the trustworthiness of that which the biblicist seeks to protect by a rigid view of Inspiration. Through its balanced ministry of Word and Sacraments, the Church experiences victoriously, through all the accidents of historic process (higher criticism, scientific discovery, or whatever), the reality of Christ's saving work.

*The Greek word from which "liturgy" is derived. Literally, it means "the people's work (involved in their worship of God)."

We Are Being Slandered Too

The Air Force Training Manual incident ought to be a closed subject by now. That it is not is chiefly due to the efforts of Rep. Walter of Pennsylvania, chairman of the House Un-American Activities Committee.

As previously reported in *THE LIVING CHURCH*, Air Force Reserve Training Manual 45-0050 devotes a great deal of space in its Lesson 15, "Security Education and Discipline," to the subject of Communist infiltration into the Churches.

We have read and studied this manual with care, and find that it slavishly follows another propaganda line — the line of a group of small, fundamentalist denominations and free-wheeling evangelists, some of whom are deposed ministers of the Churches in which they were ordained. These apostles of discord attack such interdenominational bodies as the National Council and World Council of Churches, not because of their alleged Communist connections, but because of their actual connections with the major Christian communions of the country, including the Episcopal Church. The goal is not just to discredit the ecumenical movement but to weaken or destroy the Churches themselves.

By repeated propaganda attractive to many wealthy and politically conservative persons, some of the practitioners of this "anti" form of Christianity have discouraged financial contributions to the Episcopal Church — as we have occasionally heard from clergy whose large contributors have failed to come through as expected in Church campaigns.

While we deplore this kind of religious activity, we treasure the freedom of the apostles of discord to say what they think about the Christian Churches of this country and would not urge any form of direct action against them. The place where our tolerance fails — and where the tolerance of the National Council of Churches is severely strained, to say the least — is at the parroting of this ignorant, misinformed, and malicious propaganda by agencies of the U.S. government.

The training manual itself, quoting a publication of the Communist party, says: "Now, can you examine these statements and separate truths from falsehoods? The truths are easy to spot — who doesn't hate war and sincerely wish for 'economic well-being and peace' instead? . . . Now look for the broad sweeping statements that indict our government. . . ."

This propaganda lesson can be applied equally to the manual's own words; for, with a similar mixture of truths, half-truths, and outright falsehoods, it builds up a spurious case against the National Council of Churches. The signing of a petition circulated by a certain

organization is treated as "affiliation" with the organization. If an association is secretly dominated by Communists, those who are "affiliated" with it are therefore regarded as Communists themselves, and other organizations to which they belong are "infiltrated by Communism." The manual rises to a climax of absurdity with its picture of 30 Communists busily engaged in a translation of the Bible.

Priests of the Episcopal Church mentioned by name in this connection include Dr. Walter Russell Bowie, Dr. Frederick C. Grant, and Dr. Fleming James. With apologies to these three distinguished scholars, we must point out that according to the logic of the Air Force manual, the thing that is bad about the Revised Standard Version is not that it was produced by the National Council of Churches but that it was produced by these men and others like them. What is wrong with the National Council of Churches, in the fundamentalist view, is that Episcopalians — and Methodists and Presbyterians and other members of non-fundamentalist Churches — belong to it.

Air Force Secretary Sharp, who had previously apologized to the National Council of Churches and promised that the offending material would be removed, changed his position somewhat after testifying before the Un-American Activities Committee of the House of Representatives. Congressman Walter, the chairman, informed the press that the secretary had told the committee that the charges in the training manual were being withdrawn not because they were untrue but because they were inappropriate in such a manual. A statement from Secretary Sharp's office made over the telephone to Dr. Eugene Carson Blake, chief executive officer of the Presbyterian Church and chairman of the NCC's committee on interpretation, corroborated this position. Thus, the Air Force has made itself a party to a slander.

The little kernel of fact which leads arch-conservatives and fundamentalists to regard many distinguished Christian leaders as Communists is that some such leaders have liberal and humanitarian political and social views. Back in the 1930s and 1940s it was stylish for religious leaders to sign petitions, open letters, and manifestoes on public issues. A great many of these statements were non-Communist and not a few of them were anti-Communist, but some of them coincided with the Communist view on a particular subject. Unquestionably some such petitions and statements were originated by Communists or fellow-travelers, but were nevertheless signed by many non-Communists (and anti-Communists) who agreed on the particular point in question.

Contrary to the fears of some, this practice did not lead to the triumph of Communism in the U.S.A., nor even to its continued progress. The influence of that godless and inhuman philosophy in this country has become weaker year by year. And this decline causes not the slightest twinge of regret in the minds of Drs. Grant, Bowie, and Fleming, or of any of the leaders in the affairs of the NCC.

The public has been treated time and again to expositions of Communist influence in the Churches based on this kind of "evidence." We believe that

level-headed people in their respective Churches have now looked under all the beds and into all the closets and have found no bogeymen there. We think that Representative Walter and Air Secretary Sharp would be well advised to apologize for lending their authority and influence to an effort to renew this thoroughly discredited type of activity. The security of our country and the integrity of its armed forces will be better served by a modicum of sobriety and common sense.

We look forward to a full retraction of the unfounded charges against the Churches made in Air Force Training Manual 45-0050.

Capital Punishment

Four prisoners are awaiting execution in the death house at San Quentin, Calif. Few people know the names or crimes of three of them, but it seems that everybody in the world knows about the fourth — Caryl Chessman, whose last minute reprieve by Governor Brown of California added one more dramatic chapter to a sensational story.

The California legislature is now in session, faced with the decision whether or not to abolish capital punishment in the state. Not particularly for the sake of Caryl Chessman, nor even for the sake of the three whose names we do not know, but for the sake of the dignity of justice and the law-abiding people of California, we hope that the legislature will abolish the death penalty.

States that have eliminated capital punishment from their legal codes seldom find reason for regretting the decision. Wisconsin, for example, has gotten along without the death penalty for many years, and the result has been a gain in promptness and dispassionateness in the administration of justice which appears to be quite as effective in deterring crime as the possibility of the criminal's losing his life.

While Christianity has always stood for mercy in human relationships, it has not in general denied the state's right to exact capital punishment for grave crimes. Yet, there is something spiritually degrading to the beholder about watching the twists and turns of a fellow man at bay. The concern for justice is replaced by more primitive and irrational emotions, and either a nauseated pity or a compulsive desire to destroy rules the final decision. It becomes a matter of deciding whether to stamp on a terrified rat or to let it go.

Whether Caryl Chessman becomes one of the first four preserved from death by the legislature's decision is not important. What is important is that justice be deliberate, civilized, and dispassionate. In our opinion, the existence of the death penalty is unnecessary as a deterrent to crime and a perpetual danger to the dignity of the law. We hope California will get rid of it and will do so now rather than add another chapter to a disgusting spectacle that has already gone on too long.

Psychosomatic Sunday

On many, if not most, of the Sundays of the year there is little or no discernible relationship between the liturgical Collect, Epistle, and Gospel. This is not true, however, of the Second Sunday in Lent; for on this particular Sunday we can see in the Collect, Epistle, and Gospel a very real connecting link.

The Collect for this Sunday was actually designed, according to Dr. Massey H. Shepherd, Jr.,* to go with the Epistle. For the Epistle is a pointed reminder of the right use of the body. It contains St. Paul's solemn warning to his Thessalonian congregation: "For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know *how to possess his vessel in sanctification and honor* [or, with RSV, "how to take a wife for himself in holiness and honor"]; not in the lust of concupiscence, even as the Gentiles which know not God. . . ." And he clinches his argument: "For God hath not called us unto uncleanness, but unto holiness."

Just as in the Collect we pray to God that we "may be defended from all adversities which may happen to the body," so we owe it to God to use our bodies aright, in accordance with His Commandments, "not in the lust of concupiscence, even as the Gentiles which know not God," but as instruments of God's Spirit which worketh in us.

Finally, in the Gospel we see our Lord in one of His many acts of compassion. A Canaanite woman, a Gentile, has a little daughter who is "grievously vexed with a devil" — or, as we should say, afflicted with some form of mental illness.

If we were bent upon finding a modern name for this Sunday, we might call it "Psychosomatic Sunday." For Christian teaching, long before modern medicine, has recognized the intimate reciprocal relation among the mind, the soul and the body. Man is a composite being, made up of all of these elements; and the well-being of the one affects the well-being of the others.

Thus it is appropriate on this Second Sunday in Lent to have in our prayers all those who work for more wholesome body-soul relationships, for the clergy who pray for and minister to the sick and for psychiatrists and their associates who bring to bear upon bodily and mental troubles the resources of scientific therapy, that the one and only God of all truth may by His Holy Spirit direct them all in their several endeavors.

**The Oxford American Prayer Book Commentary*, p. 127.

MODERN CANTERBURY PILGRIMS

And Why They Chose
the Episcopal Church

In this abridged edition, only the essays of the foreign authors have been deleted.

Edited, with an essay, by
JAMES A. PIKE, Bishop of California

The Rev. George E. DeMille, says: "Modern Canterbury Pilgrims is almost the first attempt to let converts to the Anglican Communion tell their story in print. The quiet reasonableness, which marks Anglicanism at its best, seems to pervade this volume." Paper, \$2.25

(Postage paid on cash orders)

MOREHOUSE-BARLOW CO.

14 East 41st Street, New York 17

29 East Madison Street, Chicago 2

261 Golden Gate Avenue, San Francisco 2

THEY BECAME ANGLICANS

Personal statements of
sixteen Converts to the
Anglican Communion

Edited by DEWI MORGAN

Amongst the contributors are the Most Rev. Joost de Blank, Archbishop of Cape Town (formerly of the Dutch Reformed Church); the Rev. W. P. Witcutt, Rector of Foulness (formerly a Roman Catholic priest); the Rt. Rev. Roland Koh, Assistant Bishop of Singapore (formerly a Buddhist); Anthony Barker, a doctor (formerly a Congregationalist); Professor H. A. Hodges (formerly a Methodist); John Lawrence, Editor of "Frontier" (formerly an Agnostic); and the Rev. Amand de Mendieta, a Belgian (formerly a Roman Catholic). Cloth, \$2.25

INTERNATIONAL

Continued from page 11

services held to mark the start of the school year, should not be "a voluntary extra taught by outsiders," although specialized denominational teaching could be supplied by the clergy to supplement basic Christian instruction by salaried teachers.

"Life must not be divided into watertight compartments of the sacred and the secular," he said. "And Christianity does not merely mean telling boys and girls to be good, or reciting Bible stories. It involves a dogmatic declaration of fundamental truths and doctrines." [RNS]

SOUTH AFRICA

Election Change

The Cape Town diocesan synod has agreed to an alteration in the election of the archbishop. For some time there has been increasing demand by the province to take a greater part in the election of one who is not only bishop of the diocese of Cape Town but also metropolitan of the province of South Africa. The archbishop is presently elected by the clergy of the diocese with the assent of the laity, and the bishops only have the right of veto. Nominations can only be made by the clergy of the diocese. The change agreed to is that individual bishops may put forward names for consideration by the nominating body.

For Self Support

A campaign has been launched in Cape Town for \$4,200,000 to secure the future of the four main Anglican Church schools and make possible the admission of non-white as well as white students.

Main purpose of the fund (which has been promised \$300,000) is to make the schools entirely self-supporting and thus avoid possibility of interference by the government. [RNS]

The Archbishop Answers

A statement from the Archbishop of Cape Town says:

"The Archbishop has been . . . [asked] about the Church's attitude to the boycott of South African goods by various organizations in England and elsewhere" [see page 20].

"It has been asked whether it is morally justified and whether it will do more harm than good to those it aims to help.

"The Archbishop does not consider it to be the proper function of any religious organization or society to call for or to sponsor a boycott until there is definite evidence that the individual members, having weighed the problem for themselves, wish to record in some public way their sympathy for those suffering from oppressive legislation. Anyone has both the right and the duty to make a protest against a policy which he considers to

Two new
volumes in the
Westminster
Guides to the Bible



Other volumes
now available

THE STORY OF ISRAEL:

From Joshua to Alexander the Great

By STEPHEN SZIKSZAI. A history of the Chosen People, from the conquest of the promised land until the end of the Persian era. \$1.50

THE THRESHOLD OF CHRISTIANITY:

Between the Testaments

By LAWRENCE E. TOOMBS. The story of Israel from the end of the Old Testament to the birth of Jesus, including an account of the Dead Sea Scrolls. \$1.50

YOU SHALL BE MY PEOPLE

The Books of Covenant and Law

By EDWIN M. GOOD. A helpful key to the books which stand at the base of the Old Testament faith. \$1.50

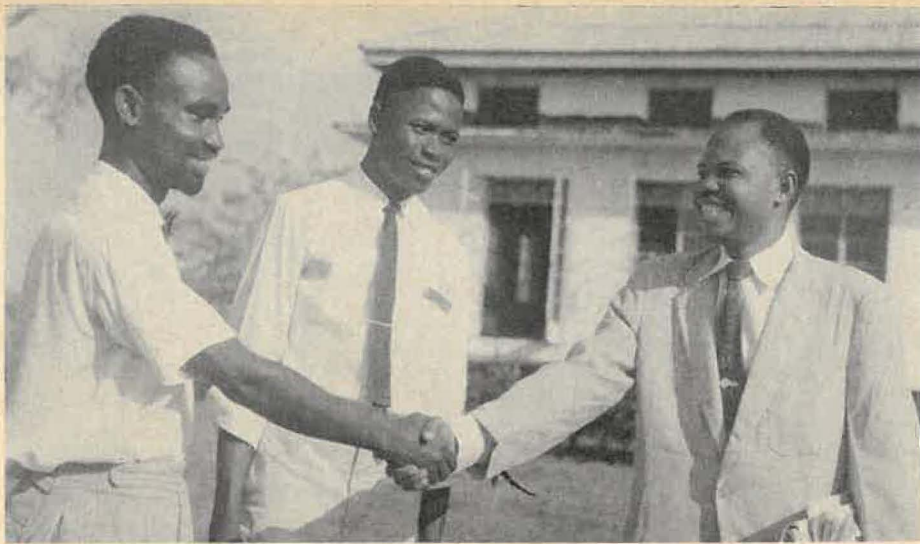
JESUS AND GOD'S NEW PEOPLE

The Four Gospels

By HOWARD CLARK KEE. The Gospel message as presented by the four Evangelists in the earliest Christian communities. \$1.50

Now at
your bookstore
THE
WESTMINSTER PRESS
Philadelphia 7

The people who do the buying for the Church's parishes and missions look to LIVING CHURCH advertisers for helpful, reliable information. When writing to advertisers tell them you read their ads in THE LIVING CHURCH.



Students from eight African countries have registered at Cuttington College and Divinity School in Liberia. Some come from as far as 5,000 miles away. Melvin J. Mason (right), Cuttington's dean of men, greets Obadiah Ngwiri (left), who traveled by bus from Kenya, and Joseph James, who was valedictorian at Episcopal High School, Robertsport, Liberia. Dean Mason was Cuttington's first student when the college reopened in 1948.

outrage the Christian conscience. But what particular form this protest should take must be left to the decision of individuals and the associations to which they belong.

"The Church has laid it upon her members to fight racial discrimination in whatever form it shows itself. Whether the practical application of this principle in a general boycott is the best means of expressing this moral judgment rests upon certain factors which each individual and society must weigh carefully. Economic sanctions are a two-edged weapon; although against the argument that the proposed boycott may cause the greatest suffering among those least able to bear it, stands the fact that in all consultations with their leaders and representatives it has been made clear that they themselves welcome such a protest. First, because it gives strong evidence that they do not stand alone and that there are many whites overseas who reject any theory of racial superiority, and secondly because it may hasten the end of the galling disabilities under which they suffer. It is to be remembered that the families of the working classes in England willingly accepted deprivations in order to win recognition of their just dues. So long as in South Africa certain fundamental discriminations continue to be applied to the non-Europeans (such as job-reservations, denial of free movement, restrictions on apprenticeship, exclusion of the African from the normal machinery for industrial conciliation, and the illegality of withholding labor by means of strikes), these and other protests will continue both from within and from outside the country. The absence of direct representation in Parliament means that other ways of registering disagreement with official policy must be adopted, and a boycott is one of the few remaining non-violent methods of doing so. . . . The Church should certainly not make the mistake, as she has sometimes done in the past, of allying herself with vested interests or condoning fundamental injustices against any of her children for the sake of a peace which is no peace at all but the lifelessness of death. . . .

"At this time of trial the Church calls upon all Christians throughout the world to pray

for South Africa. Especially she would urge that the best way that the true good of the country can be served at the present time is for all Churches everywhere to join in commemorating the jubilee of the Act of Union of 1910 (by which the modern South Africa was constituted) which falls on May 31st of this year, as a Day of Prayer for all the people of this troubled country."

ENGLAND

Royal Engagement

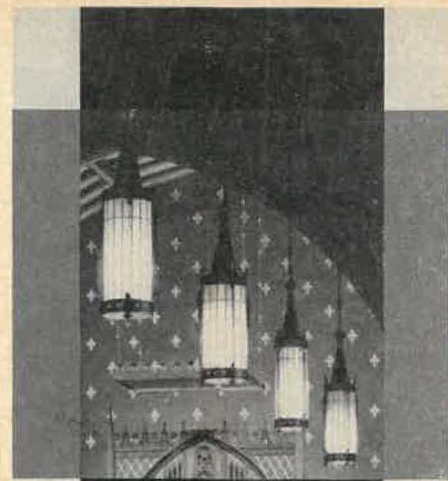
Two days after the announcement of the engagement of Princess Margaret to Mr. Antony Armstrong-Jones [L.C., March 6th], the couple left the royal lodge in Windsor Great park early Sunday morning and attended Holy Communion in the private royal chapel under the shadow of Windsor Castle. Then, after breakfast at the lodge with Queen Mother Elizabeth, they went back to the chapel with other members of the royal family for a later service.

Mr. Armstrong-Jones, one of Britain's leading society photographers, comes of an old Welsh family. He went first to Sandroyd school and then to Eton, and attended Jesus College, Cambridge. He is 29, five months older than Princess Margaret.

Order of Brothers

On February 29th, two brothers, one a priest, and a layman began a new Community — the Community of the Glorious Ascension. They are the Rev. Peter Ball and Michael Ball. Their vows, for the present, will be temporary.

When the brothers realized this was their vocation, they approached the Church Assembly Advisory Council for Religious Communities, which gave its blessing and suggested Fr. Ball test his vocation with the Society of the Sacred



LIGHTING
STAINED GLASS
MARBLE
METAL · WOOD
PAINTING
DECORATING
PRECIOUS
HANGINGS

RAMBUSCH

40 W. 13th ST., NEW YORK 11, N. Y.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Co.

14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Barlow Co. of California
261 Golden Gate Ave.
San Francisco 2, Calif.



R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free samples and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck 63, N. Y.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers 1960
Over One Hundred Years

COX SONS & VINING, Inc.
131 EAST 23RD STREET, NEW YORK, N. Y.



Mission at Kelham. This he has done, and his vows were received by the Bishop of Exeter in the Great Chapel at Kelham.

In due course the new Order hopes to have its own house. It will, for the time being, accept the hospitality of the Society for the Sacred Mission.

No such teaching community has existed in the Church of England before this.

[D.M.]

Milestones

New **Bishop of Sherborne** is to be the Ven. **Victor Pike**, who is the third member of his family to become a bishop. One of his brothers is Bishop of Meath, Ireland, while another is Bishop of Gambia and the Rio Pongas, West Africa.

Archdeacon Pike, who joined the British Army as a chaplain in 1932, has been Chaplain General since 1951.

The principal of one of England's best known theological colleges, Cuddesdon, the Rev. **E. G. Knapp-Fisher**, is to be **Bishop of Pretoria** in succession to the Rt. Rev. Robert Selby Taylor who has become Bishop of Grahamstown. Mr. Fisher, who is 45 years old, has visited South Africa twice.

The Rt. Rev. **Michael Ramsey, Archbishop of York**, has canceled his immediate engagements in order to undergo what is expected to be a **minor surgical operation**.

Boycott Battle

Street fighting broke out in London after a rally against racial segregation in the Union of South Africa.

Labor party leader Hugh Gaitskell kicked off a nationwide boycott of South African products before a cheering crowd of more than 7,000.

"We pledge abstinence from buying South African goods during the month of March as a protest against racial discrimination in all its forms," the crowd was told [see page 18].

Pro-South African demonstrators, some led by former British Fascist leader Oswald Mosley, interrupted at intervals.

Part of the crowd charged toward South Africa House, near Trafalgar Square, at the rally's end. With shouts of "fascist swine" they attacked counter-demonstrators in trucks covered with posters favorable to South Africa. Police broke up the ensuing battle, arresting nine persons.

ORTHODOX

Church-State Seminar

Over 100 Serbian Orthodox priests and seminarians attended a two-day seminary on Church-state relations, organized by the government-sponsored Association of Orthodox Priests.

The course was the first of its kind

ever conducted in Yugoslavia to familiarize clergy with the policies and objectives of the Tito regime. [RNS]

New Soviet Catholicos

Metropolitan Yefrem has been elected head of the Orthodox Church in the Georgian Soviet Socialist Republic to succeed Catholicos Melchisedek III, who died last January, the Moscow Radio reported. It said the new Catholicos was chosen at a Church assembly held in Tbilisi. [RNS]

WCC

Appeal to Stop Tests

The executive committee of the World Council of Churches has called on nuclear powers to keep working for an agreement on total cessation of atomic testing.

In an appeal to the United States, British, and Soviet governments, the 12-member committee asked for continued efforts at the current Geneva talks to reach the aim of discontinuing tests of all types. The executive committee, meeting at Buenos Aires, suggested that the three governments make an effort to break the Geneva stalemate by demonstrating "their readiness promptly to negotiate a treaty covering all forms of testing which can now be detected." [EPS]

FOR A HALF MILLION: OUR THANKS

Your seminaries are grateful to report that the sum of \$568,177.94 was received from Theological Education Sunday offerings for the year 1959. This exceeds by over \$23,000 the record high of 1958.

Sincere thanks are due to the almost 5,000 parishes and the many individuals who made this record possible. About 1,200 students in the seminaries are receiving a direct benefit from the generous action of the rectors and vestries who sponsored this offering and of the thousands of Church people who responded.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

LETTERS

Continued from page 4

have joined the Episcopal Church, similar to the one which exists in the Roman Communion, would be of tremendous help, not only to those Jews who are already in the Church; but to new Hebrew Christians who are contemplating a Church home, to those who marry Episcopalians, and to any Jews who through the missionary interest of such a group might come to know the blessings of belief in Our Lord and Saviour Jesus Christ.

ELEANOR S. ROSENBERG
(Mrs. Max Rosenberg)
Housewife and Mother

New Brunswick, N. J.

A Different Day

May I reply to a news item and letter concerning "Loving Congregations"? You accurately reported what I said at the Chicago meeting on urban work [L.C., January 24th] and what my good friend, the Rev. Morris F. Arnold, said there and wrote to you [L.C., February 14th]. The remark which disturbed "Ben" Arnold and others then and perhaps has disturbed others through the Church press came in response to some conclusions drawn by the Rev. Laman Bruner of St. Peter's Church, Albany. Laman gave a very fine paper on "The Responsibility of the Preacher in an Urban Church" in which he said the "congregation makes 'the preacher'"

and gave a quotation of Phillips Brooks that "without an affectionate congregation I would have lost the heart to go on." I made a comment that I did not believe we had those kinds of congregations in downtown urban churches today. There was no intention to slur anyone, but to say that we are living in a day far, far different from the day of Phillips Brooks.

The very fact that these two meetings have been held by the clergy of some of the downtown churches in the Episcopal Church shows our concern about the changing times which force us to reexamine the task of the churches in these areas.

A second fact is the changing membership in some downtown churches. Here at the Cathedral in St. Louis in 1958 we handled 84 letters of transfer; in 1959 we handled 86. These were individuals and families on the move in and out of a downtown parish totaling 700 individuals and family members. These were those about whom we knew and transferred officially.

A third fact is the mobility of the Sunday worshipping congregation. We have attempted from time to time to poll the congregation during certain Sunday services. The ushers pass cards to all persons present at each service on a given Sunday and the people are asked to give us name, address and the church of which they are members. Our Sunday congregations are made up of persons one-third of whom are not members of this parish or the Episcopal Church.

These facts forced me to say what I did. Of course we have in our congregations a core of responsive, loving people and we thank God for them, but I am still convinced that in downtown urban churches in the latter half of this century we have a far different congregation from that in Trinity Church, Boston, in the latter half of the last century. And unless we realize this and face it, we may continue to be behind the changing times as the Church has been for far too long.

(Very Rev.) NED COLE
Dean, Christ Church Cathedral
St. Louis, Mo.

We Blush

I had not expected to recommend elementary Latin lessons to your office. But something should be done to insure against disasters [L.C., February 14th].

Even a very elementary course should teach the difference between "In Bono Vince," and "In Deo Vincis."

C. I. CLAFLIN

Buffalo, N. Y.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

March

13. Carpentaria, Australia
14. Cashel and Emly, Waterford and Lismore, Ireland
15. Central America
16. Central Brazil, South America
17. Central New York, U.S.A.
18. Central Tanganyika, E. Africa
19. Chekiang, China

PAX HOUSE

(Formerly Ian Michell)

29 Lower Brook Street
Ipswich, England

Provides English quality silver at half American prices.



The picture shows a chalice with patent in Sterling Silver, 8" high, supplied duty free to Churches in U.S.A.

Write for details and price list of this and other silver Church appointments.

We invite comparisons of prices and quality. Testimonials seen by The Living Church.

Send postcard for free list of new and used theological books, all categories.

PALM for PALM SUNDAY

ORDER EARLY

PALM SUNDAY, April 10th

We Guarantee Absolute Satisfaction

12 Heads for.....	\$ 4.00
25 Heads for.....	7.50
50 Heads for.....	12.50
75 Heads for.....	18.00
100 Heads for.....	20.00
200 Heads for.....	36.00
300 Heads for.....	51.00
500 Heads for.....	80.00

Prices on Larger Quantities on Request

F.O.B. PHILADELPHIA

All Good Lengths

THE NIESSEN COMPANY

Established in 1895

We are Pioneers in the handling of Palm

826 N. 29th Street, Philadelphia 30, Pa.



ROBES

Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1127 S. 4th St., Greenville, Ill.

MONEY FOR YOUR TREASURY OVER 1,500.00 SUNFLOWER DISH CLOTHS

were sold in 1959 by members of Sunday Schools, Ladies' Aids, Young Peoples' Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Officials

SANGAMON-MILLS

Established 1915 Cohoes, N. Y.



OSBORNE

Designers and Makers of the Finest

CHALICES

Illustrated Book No. LC60C available Bronze Memorial Tablets list—LC60M

F. OSBORNE & CO. LTD.

117 GOWER ST. LONDON W.C. 1 ENGLAND

KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins

68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

CLOGGED SEWERS CLEANED INSTANTLY SAVES PLUMBING BILLS

Any Housewife or Janitor can trigger this new Flush Gun shooting air pressure on a solid shaft of water cleaning stubborn stoppages up to 200 ft. Toilets, Bathtubs, Sinks, Urinals, Sewers clogged with Grease, Rags, & Roots melt away when struck by the hammer-like blow. Worth many times the Cost in Plumbing Bills. Tear ad out and write address beside it for FREE BOOKLET or phone Kit... 5-1702, Miller Sewer Rod, Dept. RR3 4642 N. Central Ave., Chicago 30, Ill.

NEW Monroe FOLD-KING

K 3' TABLE TEMPERED MASONITE PLASTICIZED TOP

FOLDING TABLE LINE
Kitchen committees, social groups, attention! Factory prices & discounts up to 40% to Churches, Schools, Clubs, etc. Monroe all-new FOI-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating, 68 models and sizes.

BIG NEW 1960 CATALOG FREE
Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. Our 52nd year.

THE MONROE CO., 20 Church St., Colfax, Iowa

COMING — MARCH 20th

Parish Administration Number

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 90th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC Kenosha, Wis.

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 6-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For "All Saints' Today" and *Bulletin*, address:

THE REV. JOHN MAURY ALLIN, *Rector*
Box L Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. KATHARINE'S SCHOOL

Episcopal. Accredited. College preparatory. Sound scholastic training for individual development. Small classes. 7th-12th Grades. Sports and fine arts programs including Music, Art, Dramatics. New fireproof dormitory. For "Sampler" and *Catalog* address:

WALTER C. LEMLEY, *Headmaster*, DAVENPORT, IA.

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE and "AVE CRUX," ADDRESS:
Sister Mary Joseph, O.S.H., Prin., Box B, Versailles, Ky.

ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

PEOPLE and places

Appointments Accepted

The Rev. William E. Campbell, formerly assistant rector at St. James' Church, Los Angeles, is now vicar of the reactivated St. Paul's Church, Tustin, Calif. Home and office address: 13721 Saigon Lane, Santa Ana, Calif.

The Rev. Frank W. Cole, formerly in charge of Christ Church, Middletown, Conn., is now rector of St. Peter's Church, Plymouth, Conn.

The Rev. Frederick W. Figge, formerly rector of St. Peter's Church, Westfield, N. Y., is now rector of St. Paul's Church, Warsaw, Ill., and vicar of the church at Carthage. Address: 129 S. Fourth St., Warsaw.

The Rev. John Caldwell Fletcher, formerly curate at St. Luke's Church, Mountain Brook, (a suburb of Birmingham) Ala., will on May 15 become rector of R. E. Lee Memorial Church, Lexington, Va.

The Rev. Paul J. Griffith, formerly curate at St. James Church, Wichita, Kan., is now rector of St. Luke's Church, Mechanicsburg, Pa. Address: 8 E. Keller St.

The Rev. Rogers S. Harris, formerly in charge of St. Paul's Church, Batesburg, S. C., has for some time been in charge of the Church of the Good Shepherd, Greer, S. C. Address: Box 624, Greer.

The Rev. Charles H. Hensel, formerly curate at St. Andrew's Church, Grayslake, Ill., is now serving churches at Geneseo, Ill., Preemption, and Osco.

The Rev. George N. Hunt, III, formerly vicar of the Church of the Holy Trinity, Gillette, Wyo., is now assistant at St. Paul's Church, Oakland, Calif. Address: 114 Montecito Ave., Oakland 10.

The Rev. Deane W. Kennedy, who formerly served as a Navy chaplain, is now assistant at St. Matthew's Church, San Mateo, Calif.

The Rev. Clarence A. Lody, formerly vicar of the Church of St. Michael and All Angels, Issaquah, Wash., is now vicar of St. David's Church, Shelton, Wash., and warden of St. Andrew's House, Union. Address: 509 W. Harvard St., Shelton.

The Rev. Arthur R. Lynch, formerly vicar of St. Martin's Church, Pittsfield, Mass., will be rector of St. Barnabas' Church, Bay Village, Ohio.

The Rev. Robert B. MacDonald, formerly rector of St. Matthew's Church, Buffalo, is now rector of the Church of St. Simeon, Philadelphia. Address: 2650 N. Ninth St., Philadelphia 33.

The Rev. Robert Leonard Miller, formerly rector of the Church of the Advent of Christ the King, San Francisco, is now director of sacred studies at St. Luke's Church, Evanston, Ill. Address: 424 Lee St.

The Rev. William F. Murphey, formerly curate at Trinity Church, Bethlehem, Pa., is now rector of St. Stephen's Church, Catasauqua, Pa. Address: 534 Walnut St.

The Rev. John C. Owens, formerly rector of St. Thomas' Church, Ahsokie, N. C., is now assistant at St. Stephen's Church, 6004 Three Chopt Rd., Richmond 26, Va.

The Rev. Hubert C. Palmer, formerly rector of All Saints' Church, Corpus Christi, Texas, is now in charge of the Church of the Holy Spirit, Houston. Address: 406 Gretel Dr.

The Rev. DeWolf Perry, formerly rector of St. Michael's Church, Charleston, S. C., will on April 1 become rector of St. John's Parish, Waterbury, Conn. Address: 16 Church St., Waterbury 2.

The Rev. Ernest St. Andrew, formerly vicar of Calvary Church, Hillman, Mich., and churches at Long Rapids and Roger City, is now vicar of St. Michael's Mission, Lansing, Mich. Address: 820 S. Dexter Dr., Lansing 10.

The Rev. Carl S. Shannon, Jr., formerly in charge of St. David's Mission, Houston, is now in charge of St. Stephen's Mission, Huntsville, Texas, and chaplain at the student center. Address: 1603 Ave. J.

The Rev. Dr. Austin J. Staples, formerly vicar of St. James' Church, Independence, Iowa, and

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve
College Preparatory

Wholesome surroundings on an 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.

Headmaster

Post Office: Box 662, Paoli, Pa.

NORTHWESTERN MILITARY AND NAVAL ACADEMY

Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva. 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 163 South Lake Shore Road Lake Geneva, Wisconsin

SAINT PETER'S SCHOOL

Peekskill New York

Boys, grades 9-12. College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Self-help plan. Music, drama. Inter-scholastic sports program. 80-acre campus. Secondary Schools Admission Test required. Summer school. For catalog write:

Frank L. Leeming, Hdm., Phone PEekskill 7-5200

COEDUCATIONAL

BLUE RIDGE SCHOOL — VIRGINIA

Boys and girls, grades 1-8 Established 1909

Boarding school in the Blue Ridge Mountains. Episcopal auspices. Carefully planned program provides for sound mental, moral, spiritual, physical, social growth. Dedicated staff. Sports, riding. Gym. 115 miles, Washington, D. C.; near Charlottesville, Va. Board and tuition, \$900. Summer camp.

Write: WILLITS D. ANSEL, ACTING HEADMASTER
BOX L, ST. GEORGE (GREENE COUNTY), VIRGINIA

NURSING

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

St. Mary's Church, Oelwein, is now vicar of St. Mark's Church, Maquoketa, Iowa. Address: 206 W. Maple St.

The Rev. Robert H. Steilberg, formerly vicar of Christ Church, Elizabethtown, Ky., and Holy Trinity Church, Brandenburg, is now rector of Trinity Church, South Boston, Va.

The Rev. Allen M. Stuhl, formerly of Almirante, Western Panama, is now resident in Medellin and is in charge of congregations in that area. Temporary address: c/o American Consulate, Medellin, Colombia.

The Rev. Donald L. Terry, formerly assistant rector at St. Paul's Church, Columbus, Ohio, is now rector of St. John's Church, Cambridge, Ohio. Address: 1025 Steubenville Ave.

Ordinations

Priests

Newark — By Bishop Stark: The Rev. Marshall E. Denlinger, curate of St. Peter's Church, Morristown, N. J., to the priesthood, recently.

North Carolina — By Bishop Baker: On December 22, the Rev. Charles W. Maclin, who is serving churches at Cary and Fuguy Springs. On January 2, the Rev. Phillip C. Cato, who is in charge of churches at Kannapolis and Mooresville. On January 6, the Rev. William C. Spong, in charge, Christ Church and Holy Hope Church, both in Rocky Mount. On January 10, the Rev. John E. Harris, curate, St. Peter's Church, Charlotte. On February 18, the Rev. Robert A. Croxson, chaplain, Virginia Episcopal School, Lynchburg, Va.

Salina — By Bishop Lewis: On February 12, the Rev. Elborn E. Mendenhall, curate, Grace Church, Utica, N. Y.

Deacons

Fond du Lac — By Bishop Brady: On January 28, Edgar Fisher Wells, Jr., at Nashotah House.

Marriages

Miss Merrilleon Bryant, a junior high school teacher in Basking Ridge, N. J., and the Rev. John D. Wing, Jr., rector of St. John's on the Mountain, Bernardsville, N. J., and son of the retired Bishop of South Florida, were married on February 13.

Depositions

Harold Vermont Sheffer, presbyter, was deposed on February 11 by Bishop Pike of California, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

Diocesan Positions

Mr. Frank Gulden, of Bay Shore, N. Y., has resigned as "treasurer of the trustees of the estate belonging to the diocese of Long Island," as a member of the standing committee, and as chairman of the executive committee of the board of managers of the Church Charity Foundation of Long Island. Mr. Gulden, who devoted his time and talents to the Church for many years, was in 1951 awarded the distinguished service cross by Bishop DeWolfe of Long Island.

Mr. Frederick H. Stokes will replace Mr. Gulden on the standing committee. Mr. H. Clinton Corwin, former mayor of Garden City, will serve as treasurer of the trustees.

Adoptions

The Rev. Robert D. Fenwick and Mrs. Fenwick, of Grace Church, Montevideo, Minn., have announced the adoption of their first child, Amy Tallette. Amy was born on January 9.

Changes of Address

The Rt. Rev. Allen W. Brown, Suffragan of Albany, has had a change of residence from 64 S. Swan St., Albany 10, to 659 Western Ave., Albany 3. His office address remains unchanged; 62 S. Swan St., Albany 10, N. Y.

The correct address of St. Philip's Church, Coral Gables, Fla., is 1142 Coral Way, Coral Gables, Fla., not 1121 Andalusia Ave.

The Rev. Harold M. Wilson is serving as acting rector of Trinity Church, Morgantown, W. Va., while the rector, the Rev. Donald Rogan, is at St. Augustine's College, Canterbury, Kent, England. Until July 1 the Rev. Mr. Wilson may be addressed at Trinity Church, 247 Willey St., Morgantown, or at the rectory at 805 Des Moines Ave. He cannot be reached at "Sandcrest, W. Va.,"; there is no such post office in West Virginia.

Women

Miss Marie Michael is now parish secretary at Grace Church, Utica, N. Y. Miss Michael served as secretary to Bishop Peabody of Central New York for about 18 years. The Bishop retired on February 1.

Miss Helen C. Wolfe, formerly director of Christian education for the diocese of Rhode Island, is now director of Christian education at Grace Church, Utica, N. Y.

DEATHS

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

Janie Anderson Hughes, communicant of St. Mary's Cathedral, Memphis, Tenn., died January 21st, at Manchester, Tenn., at the age of 85.

Mrs. Hughes was the mother-in-law of the late Rowlett Paine, who was mayor of Memphis.

Survivors include three sons, and 12 grandchildren, including the former Elizabeth B. Paine, wife of the Rev. Frank Newcombe Butler, rector of St. Luke's Church, Jackson, Tenn.

John N. Ware, D.D., who was a vestryman of St. Peter's Church, Rome, Ga., died December 10, 1959, at the age of 77, in Rome.

Dr. Ware was born in Eastville, Va., the son of the Rev. Josiah William Ware. He was a graduate of Randolph-Macon College, and Johns Hopkins University. He was awarded the D.D. degree by Johns Hopkins in 1924. Dr. Ware joined the faculty of Shorter College in 1924 as professor of romance languages. He retired in 1953. He had made about 16 trips to Europe, and was a well-known educator and author. He was the author of *How to Find Old Paris*, and *Familiar Guide to Paris*.

Dr. Ware served as secretary of the vestry of St. Peter's Church for many years.

Surviving are one daughter; two grandchildren, a sister, and two brothers.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS FOR SALE

PUBLISHED for the first time, **THE HISTORY OF THE AFRICAN ORTHODOX CHURCH**. Secure Your Copy Now! Price, \$4.25 — Apply: Rev. Terry Thompson, 73 W. 115th St., New York 26, N. Y.

CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new theological books posted for one year for dollar bill. Pax House (formerly Ian Michell), 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Warblehead, Mass.

AIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and their beautiful embroidered Altar Linens, Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

PERSONAL

REQUESTS can be funded by Life Insurance — write Ben Price, 401 River Drive, DeKalb, Illinois. Member at Large, Brotherhood of St. Andrew.)

POSITIONS OFFERED

APPLY PRIEST August 14, 21, 28. Rectory, \$75.00. New York diocese, 60 miles from City. Reply Box K-395.*

SOUTHERN CALIFORNIA PARISH seeks organist-choirmaster who can double in youth work and calling in a well paid full time position. Reply Box E-388.*

WANTED: Priest with experience in Religious Education and as Choirmaster-Organist for position as assistant in large growing parish. Moderate Churchmanship. Two other clergymen on staff. To begin work August 1960. Reply Box P-394.*

HEADMASTER for 22 year old parish day school in southeastern city, with some parochial responsibilities in large parish with two clergy already on staff. Reply Box C-390.*

OLDER PRIEST for large metropolitan parish in the middle West. While his duties will be chiefly to take the Sacrament to the shut-ins and he pastor to older folk, there will also be general pastoral duties and preaching. Reply Box P-389.*

POSITIONS WANTED

CLERGYMAN AVAILABLE as supply for the month of July or August. Reply Box R-392.*

MATURE WOMAN, college alumna, much travelled, speaks French and German, seeks position as hostess in college or seminary. Reply Box A-391.*

PRIEST, secondary teacher in biology and social sciences, desires position beginning Fall, 1960, in a west coast Church school. Rev. Walter Parker, 659 Adams, Corvallis, Oregon.

YOUNG AUSTRALIAN RECTOR requires curacy for year commencing June. Reply Box G-386.*

WANTED TO RENT

LADY WISHES TO RENT furnished house from Easter to Pentecost 1960, in immediate vicinity of Church having daily morning and evening prayer. Top price paid for suitable accommodation. Reply Box A-393.*

*In care of *The Living Church*, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

GO TO CHURCH DURING LENT

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. Robert C. Rusack, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15 & 11; Daily MP, HC & EP

ASPEN, COLO.

CHRIST CHURCH 304 E. Hopkins St.
Sun: HC 7:30, 10, EP 5; Weekdays: Wed & HD
HC 8; C Sat 5-5:30

NORWALK, CONN.

ST. PAUL'S-on-the-Green
Rev. Anthony P. Treasure, r
Sun Masses: 8, 9:30 (Sol), 11 Sung (15) MP (2nd,
3rd and 4th), 6:30 EP; Daily: MP 8, EP 5; Week-
day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;
HD 8:30; C Sat 5-6

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 & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Dir. of Christian Ed. & Headmaster of
the Day School; Rev. Robert Dean Martin, Dir. of
Youth Activities & Chaplain of the Day School.
Sun 7, 8, 9:15, 11; Daily 7:30; also Mon 8:45;
Tues 6:30; Fri 10; C 4:30 Sat & by appt

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL Market and Duval Sts.
Sun: 8, 9:15, 11; Daily 12:10; Sat & HD 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 (Children's), 11, MP 8:30,
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

ST. GEORGE'S (Centennial Year)
4600 St. Charles Ave., Rev. Wm. P. Richardson, r
Sun 7:30, 9:15 & 11; Wed 7 & 9:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, D. F. Burr
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
ex Sat 8:30; C Sat 5 & 8, Sun 8:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hoyden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy at St. Louis
Rev. Tolly H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main St. at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (High); Daily 7, Thurs
10; C Sat 4:30-5:30 & 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;
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

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, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; 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. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); 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 (15) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

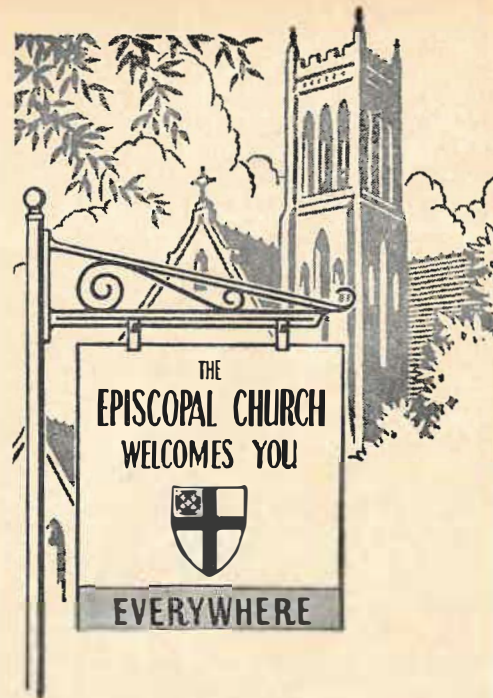
Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

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; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5

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, S.T.D., v; Rev. Merrill O.
Young, p-in-c
Sun HC 8, 9, 10 (Spanish), 11:15, EP 5; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5



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

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

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu 9:30,
Healing 10; Daily MP 8:45, EP 5:30; C Thurs 8:45,
Sat 4:30-5:30

SOUTHERN PINES, N. C.

EMMANUEL E. Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11; Daily 10, EP 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
6:30; Wed & Fri 12:10; Sat 9:30; C Sat 12-1, 7:30-8

CHARLESTON, S. C.

ST. ANDREW'S Hy. 61-Magnolia Gardens Rd.
Sun HC 8, MP or HC 9:30 & 11:15; Tues HC 6:30;
Thurs HC 9:30; HD 9:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
Rev. George Morrel, Rev. K. C. Eade
Sun 8, 9:30, 11; Wed 11; Fri 5:15

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 & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne
Rev. John B. Lockerby; Rev. James F. Bogardus
Sun 8, 9:30, 11; Daily: varied times.

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, 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; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.