

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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**THE MOST REV. METROPOLITAN BENJAMIN**  
Protests Remarks Made by Msgr. Fulton J. Sheen [See page 5].

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## LETTERS

### Bishop Cook Memorial

**TO THE EDITOR:** Calvary Church, Wilmington, the memorial to Bishop Cook now under construction in the diocese of Delaware, will have a three-fold significance, which will be recognized and welcomed by all who knew him.

To congregations West and East in the United States, it will bring to remembrance the pastoral ministry of one who in the peaceful years opening this century, gave full proof of his vocation for the office and work of a priest in the Church of God. At the close of that period I first met him when both of us were in military uniform, training for combined service to the Army and the Church. The impression made upon me then and upon many others in the stormy years that followed, gave indication of the part which he was to take as a Christian citizen and Churchman.

After consecration as bishop in 1920, his interpretation of the episcopate became immediately clear. The Church in Delaware found in the new diocesan accumulated gifts of the Holy Spirit. "Elevation" to his new office never meant for him separation from the earlier orders of the ministry. The ardor of the deacon entering at his Master's call upon a life of service; fulfillment and transmission of the sacramental gifts of priesthood; the realization of Christian fellowship manifested in the diocese as a family and in the diocesan as Father in God; such were the marks of Apostleship which clergy and congregations saw in their new chief pastor.

Another faculty which marked the episcopate of Bishop Cook was quickly to be made known and claimed for the well-being of the whole Church. His administrative power already had gone far to transform the parishes which he had served. This soon became a vital factor in the promulgation of the Nation Wide Campaign. For this special work he was drafted by the newly organized National Council. A few months after his consecra-

tion he was assigned, in company with the new Treasurer, Dr. Franklin, and others, to launch the movement in a trial venture under my direction in the diocese of Rhode Island. Beginning, then, and continuing through the perilous twenties and the following years of depression, he served in successive capacities, always a faithful ally to the Presiding Bishop, first as a member, ultimately as President of the National Council, giving generously of his time and strength, undergoing strain, disregarding danger, a brave and valiant soldier of Christ even unto death. Let this citation record in enduring memory the closing chapter of his earthly life, "Died from injuries received on active duty."

(Rt. Rev.) JAMES DEWOLFE PERRY.  
Providence, R. I.

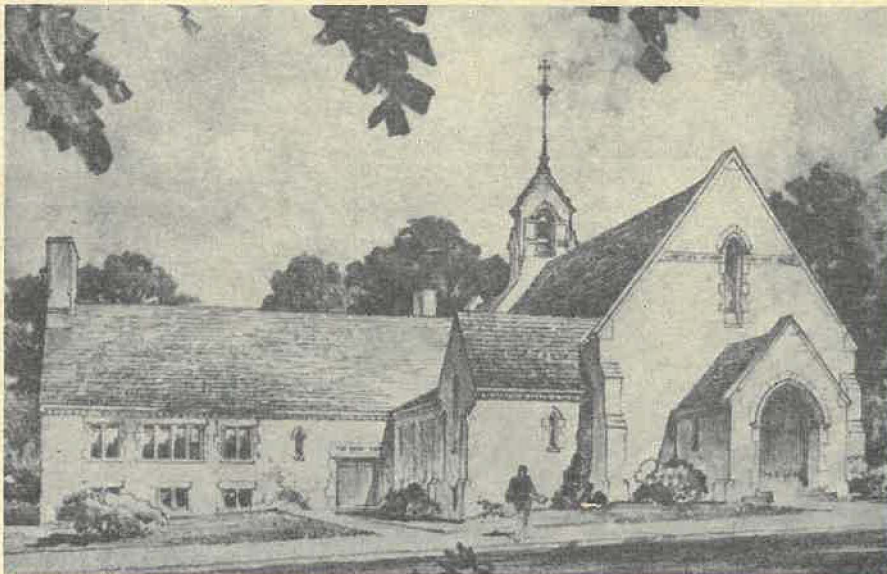
### "Dull Uniformity"

**TO THE EDITOR:** President-elect Charles D. Kean of the Episcopal Evangelical Fellowship shows forth clearly in his recent letter to the editor [L.C., Nov. 3d] the mental attitude that is responsible for most of the weakness and confusion in the Episcopal Church today.

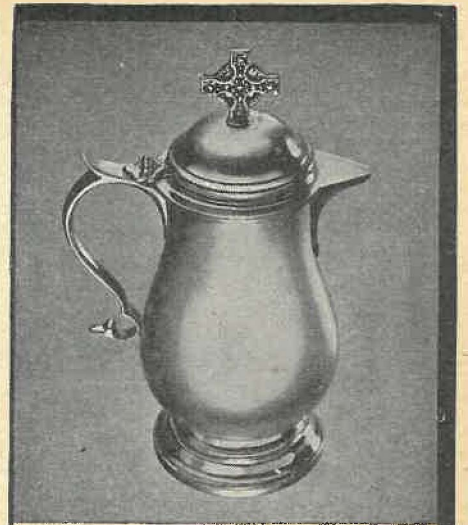
Men and women are being driven away from the Church, are suffering tragic weakening of their faith, are lapsing into total paganism, as a direct result of the very wishy-washyness, the lack of sureness and certainty, the vague and chilling "open-mindedness" of the type of priest that a man would apparently have to be to win Mr. Kean's approval.

Mr. Kean talks of a "dull uniformity. . ."

Laymen wish to God there were a hundred times the uniformity there is today, and they know very well that it need not be dull. I can read the Bible many times and not find it dull. Or Shakespeare. Or James Whitcomb Riley. I can kiss my wife goodbye a thousand mornings and hello a thousand evenings—and then a



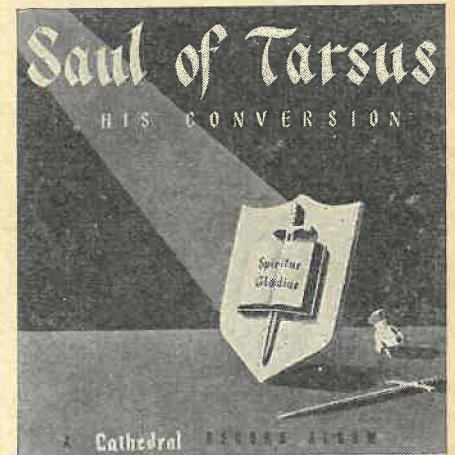
CALVARY CHURCH, WILMINGTON: *The memorial to the late Bishop Cook, enthusiastically endorsed by Bishop Perry.*



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thousand more—and not find it dull. I can listen every night to a report of goings on in school from my small daughters and not find it dull. I can repeat the same bedtime prayers, the same grace before meals, for a lifetime, and not find it dull.

No, the real dullness is in the mind of the priest who so lacks faith and confidence that he thinks he must avoid liturgical dullness, for example, by mutilating Morning Prayer by eliminating the first lesson and its canticles "to save time," but who then goes ahead and preaches a forty-minute sermon. Or who is such an experimentalist that he is forever changing the arrangements of lights, servers, colors, decorations, and the like to fit this or that new idea or "primitive rite" that has appealed to him at the moment, thus de-Episcopalizing the entire service to the disappointment and frustration of those who came to worship. Or who is so basically insincere that he locks the church during the hot summer months when "everyone goes to the mountains or the shore," and then preaches an early September sermon on the duty of worshiping in church every Sunday. Or who is so afraid of being considered dully sacramentalist (I suppose) that he habitually comes rushing in to early services three or four minutes late, and then talks about proper preparation for Holy Communion.

**A NEW WITNESS**

Mr. Keán says the Apostolic Faith needs a "new witness" today. Laymen don't think so. They think that it needs to be witnessed in faith and sincerity—first and foremost by the clergy—and that no new kind of witness at all is needed. They wish, for example, that the clergy would insist that people actually know something about the Church before they are presented for Confirmation. They wish that Sunday schools would at least acquaint children with the great Bible stories, Old Testament as well as New, instead of frittering away the precious Sunday morning hour on lessons about social attitudes, civic responsibility, and other second and third derivatives of religion which can be better learned elsewhere. How can a corollary be intelligently grasped until the child knows the basic proposition?

In closing his letter, Mr. Kean pleads for a crushing of the "fundamentalist frame of mind," but he fails to make clear exactly what he considers this to be. The inference seems justified, however, that he is condemning all except those who are willing to go in for a lifetime of mental and spiritual gymnastics.

The Church will revive when the day comes when no one can fail to perceive that a priest is truly a man set apart; that he will work harder for God than the layman does for his boss at the office; that he knows and believes and practices and expects every parishioner to practice Prayer Book Christianity, with nothing added and nothing subtracted; that he is a confidant to whom anything can be told, who will repeat nothing.

When that day comes, the Church will move ahead in Christianizing the world.

But that day is being pushed ever further into the future, I am afraid, by the tepid fuzzy-mindedness of thinking so well exemplified by Mr. Kean's letter.

SAMUEL J. MILLER.

Cincinnati.

**Address Change**

**TO THE EDITOR:** Upon my return from General Convention it was brought to my notice that a most unfortunate thing has happened. Just as I was leaving the Southwest of China to return to my diocese, THE LIVING CHURCH ANNUAL must have printed my address as 95 Hsu Ling Kai, Kunming, with the result that some people, even members of the National Council, have been addressing my mail that way.

Of course, your paper and others made it known that I returned to Hankow soon after the Japanese surrender and that my address became again St. Paul's Cathedral, 38 Poyang Road, Hankow, China.

As this wrong address involves misunderstanding with Church workers who may write to me, may I ask that you change my address to read: St. Paul's Cathedral, 38 Poyang Road, Hankow, Hupeh, China.

(Rt. Rev.) ALFRED A. GILMAN.  
Bishop of Hankow

Hankow, China

**Prayer Book Unity**

**TO THE EDITOR:** The articles and letters in recent issues of THE LIVING CHURCH and the Prayer Book are interesting, and represent a sincere effort to forward unity within the Church. The Prayer Book stands solidly for historical Catholicism, with its provisions for all the sacraments, its emphasis on the Eucharist as the chief service, its instructions in regard to prayers for the dead and for the discipline of the Church, and in other fashions.

A discussion in your pages is of immense value in that it will inevitably direct the attention of many communicants to this fact.

EDWARD T. GUSHÉE.

Detroit, Mich.

**The Living Church**

Established 1878

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

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FOURTH SUNDAY IN LENT

## GENERAL

## ORTHODOX

**Russian Protest to Pope  
Against Charges by Msgr. Sheen**

An unprecedented protest to the Pope, through the Apostolic Delegate in Washington, has been made by the Most Rev. Metropolitan Benjamin, Patriarchal Exarch in America, and the entire hierarchy of the Russian Orthodox Patriarchal Church in this country, against certain charges made by the Rt. Rev. Msgr. Fulton J. Sheen, professor of philosophy in Catholic University, Washington.

The protest is in the form of an open letter to the Apostolic Delegate, the Most Rev. Amleto Cicognani, and asks him "to transmit this our protest to His Holiness Pope Pius XII." At the same time the letter was sent to him, an official copy was sent to THE LIVING CHURCH, with the following request from Archbishop Benjamin:

"We should appreciate it greatly if you would publish this letter in THE LIVING CHURCH. We are turning to you because of our personal friendship for the Episcopal Church, and because publication in THE LIVING CHURCH, the leading weekly periodical of that Church, will give our protest wide publicity in both religious and secular circles. We are anxious that the American public should know about our protest against these unmerited attacks against the Russian Orthodox Church and its hierarchy."

The protest cites a recent address by Msgr. Sheen, well-known radio preacher, at Conshohocken, Pa. In this address Msgr. Sheen had referred to an impending visit by Metropolitan Gregory of Leningrad and Novgorod, whom he described as "a professor of atheism at the Soviet Atheistic College," and whose visit would be, he charged, "an attempt to win over the Russian Orthodox Church in the United States for Stalin."

Metropolitan Gregory has not yet arrived in this country, but is expected soon as a personal representative of the Patriarch of Moscow. The purpose of his visit, according to Russian Orthodox authorities, is to visit Orthodox churches and congregations "to convey the patriarchal blessing and to endeavor to unite them into one communion and fellowship" under the spiritual jurisdiction of



*RNS.*  
ARCHBISHOP GREGORY: *His visit  
the object of controversy.*

the Moscow Patriarchate. A similar visit last year by Archbishop Alexi, also representing the Patriarch, was only partially successful.

The full text of the letter of protest is as follows:

March 8, 1947.

His Excellency,  
The Most Rev. Amleto Cicognani, S.T.D.,  
Apostolic Delegate of the Papal See,  
Washington, D. C.

Your Excellency:

In full cognizance of our duty and filial obedience toward our holy faith, and the dignity and good name of our holy Mother Church and her supreme authority, the Patriarch Alexy of Moscow and All Russia, we, the Russian Orthodox hierarchy of the United States, together with our Metropolitan Council, protest most vigorously against certain highly offensive and outrageous insults against our Church and its hierarchy lately made by the Right Reverend Monsignor Fulton J. Sheen.

In a meeting of the Metropolitan Council of the Russian Orthodox Diocese of North America, held in New York City on February 14, 1947, we gave consideration to these charges, and especially to certain totally unfounded, baseless, and untrue accusations made by Msgr. Sheen against our illustrious Primate, His Holiness Alexy, Patriarch of Moscow and All Russia, and also against his plenipotentiary, the Most Reverend Gregory, Metropolitan of Leningrad and Novgorod, who is soon to visit this country as his representative.

In an article in the Philadelphia Eve-

ning Bulletin of February 1, 1947, the attack of Msgr. Sheen is thus reported:

"Russia is using the cloak of religion to spread Communism throughout the United States, Msgr. Fulton J. Sheen, professor of philosophy at Catholic University, Washington, said last night at Conshohocken. Speaking before an overflow crowd of 800 people in the auditorium of St. Matthew's grade school, Msgr. Sheen said the Soviet program will begin February 12 with the arrival here of Archbishop Gregory of the Russian Orthodox Church, who is a professor of atheism at the Soviet Atheistic College. Msgr. Sheen said he is coming here 'in an attempt to win over the Russian Orthodox Church in the United States for Stalin.'"

Msgr. Sheen's remarks, as quoted, are almost one hundred percent untrue, and the way in which they are phrased is offensive, malicious, and altogether objectionable. Nor can we believe that he has been misquoted, for they are typical of the statements that he has frequently made in public addresses and writings, and over the radio, attacking in the name of Christianity his fellow Christians of the Russian Orthodox Church.

Msgr. Sheen's charges are untrue in the following particulars:

1. The Metropolitan Gregory is not "a professor of atheism at the Soviet Atheistic College." He is a Christian and Orthodox Archbishop, Metropolitan of one of the most ancient and respected sees of Russia (far older than the diocese of which Msgr. Sheen is a member), and a professor of theology in a Theological Academy devoted to the training of priests in Christian morals and the principles of faith set forth by Our Lord Himself and by the saints and doctors of the Holy Church. How could Msgr. Sheen describe such an institution as a "Soviet Atheistic College," or one of the most distinguished members of its faculty as "a professor of atheism"?

2. The Metropolitan Gregory (who did not arrive on February 12 as predicted by Msgr. Sheen) is not coming to this country "in an attempt to win over the Russian Orthodox Church in the United States for Stalin." He is not an emissary of the U.S.S.R. at all, but the personal representative of His Holiness the Patriarch of Moscow and All Russia. His mission is not to win the Russian Church in this country for Stalin, but to unite that Church in the name of Our Most Blessed Lord, Jesus Christ.

3. The charge that, in the visit of the Metropolitan Gregory, "Russia is using the cloak of religion to spread Communism throughout the United States," is totally unfounded. Rather, it might be

said that Msgr. Sheen is using the cloak of religion to spread hatred and suspicion among Christian brethren throughout the United States—a much graver abuse of Christianity by a priest sworn to protect and defend the Holy Faith.

Your Excellency, as a high dignitary and the representative of His Holiness the Pope of Rome, one of the five patriarchates of the historic undivided Church of ancient times, must recognize that by such hostile and totally false accusations Msgr. Sheen compromises the very Church that gave him the divine commission to preach and to celebrate the Holy Mysteries; and dishonors the foundation that should be defended in love and truth, because it is the very Body of Christ Himself.

Leaving aside the unfortunate division of our two most ancient, Catholic, Orthodox, and Apostolic Churches, and putting aside also the animosity that characterizes some over-zealous individuals in their fanatical extremities of criticism, we must protest most vigorously against the attitude of this highly placed dignitary of your Church. We are confident that Your Excellency will deplore, as much as we do, the fact that he has permitted himself to become a calumniator instead of a defender of the common faith set forth by Our Blessed Lord and professed by both of our Churches.

Says the present head of your Church, His Holiness Pope Pius XII: "In a new order founded on moral principles, there is no room for a new attempt against the freedom and integrity of other nations." And in the Book of Leviticus we find no less important admonitions: "Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the blood of thy neighbor." And our Great Apostle St. Paul, in his exhortation to the Ephesians, says: "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice."

By his false charges Msgr. Sheen ignores these admonitions, and makes his dignified position as a professor and prelate of his Church more than ridiculous. How can his Christian conscience be tranquil in the face of such a malicious calumny uttered by his own lips? And how can his Church permit him to make such unjustified accusations against the good name and faith of the dignitaries of another communion of the true Church, no less ancient and dignified than his own?

The attitude, *calumniare audacter*, should by no means be the *spiritus movens* for a priest and professor of philosophy in a Catholic University. If his philosophy is based on false premises it must result in false conclusions; therefore it is no wonder that Msgr. Sheen has apparently forgotten the great commandment of Our Lord as narrated by Saint Matthew: "Render therefore unto Caesar the things which are Caesar's and unto God the things which are God's."

Does Msgr. Sheen charge that there is a conflict between the spiritual loyalty of Russian Orthodox in America to the Patriarch of Moscow, and their temporal loyalty to the President and the Constitution of the United States? Wherein does



RNS.  
PATRIARCH ALEXEI: Msgr. Sheen questions his policies.

it differ from the spiritual loyalty of Roman Catholics in America to the Pope of Rome, and their temporal loyalty to the principles of American Democracy?

Does Msgr. Sheen deny the right of the Patriarch of Moscow to send his delegate to represent him among the Russian Orthodox people of America, and to visit their churches and congregations to convey the patriarchal blessing and to endeavor to unite them into one communion and fellowship under his spiritual jurisdiction? Wherein does that differ from the sending of an Apostolic Delegate to America by the Pope of Rome, to represent him among the Roman Catholics of this country?

Why should we be classified by Msgr. Sheen as under suspicion for our filial love to our Patriarch and Mother Church, when American Catholics of the Roman obedience stand in the same relationship to their Pope and their Mother Church? Is Christ divided, so that loyalty to Him under one name is disloyalty under another? Or is the American Constitution divided, so that loyalty to it on the part of Roman Catholics is disloyalty on the part of Russian Orthodox? Is not the American Constitution one and the same for all citizens, whether their spiritual loyalty be to the Pope of Rome or to the Patriarch of Moscow?

And is there any necessity for Msgr. Sheen to mix Mr. Stalin into the purely ecclesiastical problem of our Church discipline, Church order, and Church obedience? The Russian Orthodox in this country are loyal to the United States of America; they do not look beyond its borders for any temporal authority. Surely, it is not a Machievellian plot for the Patriarch of Moscow to send an Arch-

bishop and Metropolitan to this country, as his representative in religious and ecclesiastical matters. The Russian Orthodox Church is many centuries older than the Soviet State, and it speaks with the voice of its Divine Lord and not of any human ruler.

Your Excellency: We ask you to acknowledge our protest against the malicious accusations against our Faith, our Mother Church, and the honored members of the Russian Orthodox hierarchy by your priest, Msgr. Fulton J. Sheen. Moreover, if there is still to be honored an ancient principle, *audiatur et altera pars*, we respectfully ask Your Excellency to transmit this our protest to His Holiness Pope Pius XII, so that the grave offense committed by Msgr. Sheen may be brought to the attention of the highest authority of the Church to which he belongs.

In common loyalty to the Father, the Son, and the Holy Ghost, and in expectation of Your Excellency's courteous acknowledgment of this letter, and assurance of its transmission to His Holiness the Pope of Rome, we are

Your Excellency's brethren in Christ,

✠ METROPOLITAN BENJAMIN.

✠ ARCHBISHOP ADAM

OF CARPATHO-RUSSIANS  
AND PHILADELPHIA.

MAKARY,

ARCHBISHOP OF NEW YORK.

## EPISCOPATE

### Funeral for Bishop Johnson

Funeral services for Bishop Johnson, retired of Colorado, were held at Gethsemane Church, Minneapolis, Minn., at 2 P.M. Tuesday, March 4th. Interment was in Lakewood Cemetery, Minneapolis.

The Requiem was said by the Rev. John S. Higgins on March 4th. Fr. Higgins also conducted the funeral service, assisted by Bishop Keeler of Minnesota, Bishop Kemerer, Suffragan, the Rev. Frederick W. Clayton, and the Rev. Canon Harry Watts.

## VISUAL EDUCATION

### Protestant Film Commission

#### To Make Seven Movies

Seven 16mm motion pictures will be produced by the Protestant Film Commission during 1947, it was decided at the commission's second annual meeting in New York City. The films, according to Paul Heard, executive secretary, will be distributed to churches, clubs, schools, and community groups.

The first production will be designed to stimulate the average churchgoer to more creative and aggressive Christian living, Mr. Heard said. The second film will aim at promoting Christian education by portraying the basic values of religion in an atomic era and emphasizing

ing, the moral values which play a part in family life. Another will deal with the need for basic racial and religious tolerance.

Instead of concentrating on minority groups subject to prejudice, Mr. Heard said, the film will relate the origin and development of prejudice in the individual, its harmful effect on the individual himself, and the spiritual dynamic which can help effect a cure.

In addition to the 1947 production schedule, the commission is planning to make five series of films. These include movies on the Church and world order; a human relations series designed to aid in making individual adjustments to marriage, family, and business relationships; a democracy series to stimulate renewed appreciation of the democratic way of life; and a series on the spiritual insights of selected Bible passages as they are applied to modern life.

The fifth series will be correlated to the curriculum of the International Council on Religious Education and will serve to implement educational programs of churches.

All commission officers were reelected at the meeting, including Rome A. Betts, general secretary of the American Bible Society, president; S. Franklin Mack, director of education and information of the board of foreign mission, Presbyterian Church, USA, vice president; and Mr. Heard. [RNS]

## SOCIAL WORK

### Scholarships to be Given

The Episcopal Service for Youth (formerly National Council Church Mission of Help) announces a competitive fellowship for graduate training in social work for the academic year 1947-48.

Candidates should be communicants of the Episcopal Church and eligible for admission to the graduate schools in the membership of the American Association of Schools of Social Work. They should have definite interest in work for the Church through a professional casework service to adolescents. Applications must be received by May 1st. For further information write to the Episcopal Service for Youth, 118 E. 22nd Street, New York 10, N. Y.

## INTERCHURCH

### Roman, Greek Archbishops Appear on Same Platform

For the first time in American history Roman Catholic and Greek Orthodox prelates appeared together on the same platform. The most Most Rev. Richard J. Cushing of Boston warmly embraced Archbishop Athenagoras, head of the Greek Orthodox Church in North



RNS.  
ARCHBISHOPS CUSHING AND  
ATHENAGORAS: "We mean the  
same things . . ."

and South America, at a dinner launching the 1947 Greek War Relief drive in New England.

The event occurred after Archbishop Cushing had finished an address in which he attacked "totalitarian" forces that would destroy the American way of life and made a strong appeal for Greek relief. Turning to Archbishop Athenagoras, the Roman Catholic prelate grasped his hand, and the two clergymen locked arms and embraced.

"It might seem unusual for a [Roman] Catholic archbishop and a Greek Orthodox archbishop to appear together," Archbishop Cushing explained, "but despite sad differences which exist between our Churches, we both mean the same things when we speak of sacraments, of bishops and priests, of grace, and of Christ. We have many saints in common and our spiritual family trees have common roots." [RNS]

### Service of Thanksgiving Held

A service of thanksgiving in recognition of the establishment of intercommunion between the Polish National Catholic Church and the Episcopal Church was held in Christ Church Cathedral, Springfield, Mass., on March 2d. The service included Vespers of the Polish Catholic Church, sung in Polish, and a shortened form of Evening Prayer from the Book of Common Prayer. Among those who took part in the service were Bishop Lawrence of Massachusetts, the Rt. Rev. Joseph F. Lesniak, Bishop of the Eastern Diocese of the Polish Catholic Church, the Very Rev. Donald J. Campbell, and the Rev. Canon Donald N. Alexander. In his welcoming address, Bishop Lawrence said:

"We have just repeated 'I believe in

the holy Catholic Church.' In repeating [these words] we expressed a common loyalty to Him who is our Lord and Master, yet we did so as members of independent national Churches which, although Catholic in faith and worship, are both also non-papal and reformed.

" . . . A service such as this ought to help dramatize our feeling of consideration and fellowship for each other, and our brotherhood, one with another. May we ever grow closer together in understanding each other, and in common loyalty to Christ. [This] may well be our prayer, even as belief in the Holy Catholic Church is part of our common faith."

The sermon was preached by Bishop Lesniak, who said:

"All of us deeply appreciate every sincere effort made in our times by diplomats and political leaders to lay the foundation for a united and peaceful world. Yet it is the conviction of every Christian that, without the presence of Christ's spirit of united Christianity, all purely human plans and schemes will not bring the desired ends. I dare to say that political unity, peace, and amity among the nations of the world is unattainable without the powerful moral influence which only a united Christianity is able to exert. We must remember that whatever is great and noble in our Christian civilization, our culture and education, our science and art is the product of the Christian Church. Not this or that denomination alone, but the whole of Christianity made the sum total contribution needed to abolish feudalism and slavery and to establish freedom and democracy . . . Not a divided and broken up [Christianity], but united with bonds of love and brotherhood, positive in faith and action, [only in this way] can total Christianity claim the membership of the Kingdom of God."

## RADIO

### CBS to Present Passion Play

"The Son of Man," believed to be the first Passion Play ever created for a radio network, has been completed by Archibald MacLeish, distinguished American poet and author, and will be broadcast on Easter by the Columbia Broadcasting System, 1:30 to 2:30 PM, Eastern Standard Time.

The play is made up entirely of passages from the four Gospels. Musical backgrounds are from the St. Matthew Passion, the St. John Passion, and the B Minor Mass of Bach.

## ACU CYCLE OF PRAYER

### March

16. Grace, Linden, N. J.
17. St. Matthew's, Evanston, Ill.
18. St. Andrew's, Cleveland, Ohio.
19. St. Peter's, Phoenixville, Pa.
20. Gethsemane, Minneapolis, Minn.
21. Holy Communion, Paterson, N. J.
22. St. Stephen the Martyr, Baltimore, Md.
23. Trinity, St. Louis, Mo.

## AUSTRALIA

### New Archbishop Appointed

The Rev. Robert William Haines Moline, vicar of St. Paul's Church, Knightsbridge, in the diocese of London, England, has been appointed Archbishop of Perth to succeed the late Most Rev. Henry Frewen Le Fanu.

Fr. Moline is a graduate of Emmanuel College, Cambridge University, and was ordained to the diaconate and the priesthood by the Bishop of London. He has been vicar of St. Paul's since 1940. No dates have been set for the archbishop-elect's consecration and enthronement.

## HAITI

### Prayer and Planning

Several resolutions passed at the 55th convocation of the district of Haiti, held January 23d to 25th in Port au Prince, dealt directly with the growth and development of the work of the Church in Haiti.

The convocation passed resolutions dealing with providing better publicity for the district; the joining of all missions in prayers of intercession for the district and its clergy; and the encouragement and development of scouting within parishes and missions, in coöperation with a national scouting movement. (Scouting was established in Haiti by one of the former clergy of the district, the Rev. Edouard Jones.)

Speakers included Bishop Voegeli of Haiti, the Rev. Dr. J. A. F. Maynard of New York City, and the Ven. Dumont E. Morisseau, who reported as a deputy to General Convention.

Twenty-two clergy and 46 lay delegates attended the convocation.

A luncheon in honor of the Rev. J. Simon Louis, who was ordained to the priesthood February 25th, was held after the closing session. Guests included the U. S. Ambassador and Mrs. Harold Tittman and the U. S. First Secretary and Mrs. Horatio Mooers.

The convocation elected the Rev. F. D. Juste secretary.

## SOUTHERN BRAZIL

### Increases Shown by District

With 36 clergy present, the largest number ever to attend an annual meeting of the district council, the district of Southern Brazil held its convention in the Pro-Cathedral of the Ascension, Porto Alegre, February 5th to 9th. The number was augmented on February 8th, when Bishop Thomas of Southern Brazil ordained six graduates of the sem-

inary in Porto Alegre to the diaconate. At this service, the Bishop also dedicated the new Deagan carillon with an Orgatron connection, the first to be installed in an Episcopal church in Brazil.

Statistics presented at the convention showed an increase everywhere but in confirmations. The decrease here was because of the illness of the Suffragan, Bishop Pithan, and the absence of Bishop Thomas at General Convention.

The delegates expressed their thanks to the National Council for the aid which has been given the clergy of the district, and expressed the hope that the Prayer Book may soon be translated into Portuguese, and that the district may be divided into two parts, the more effectively to carry on the work of the Church in Brazil.

## GERMANY

### Fr. Edden Celebrates for Old Catholic Mass

Chaplain (Capt.) James A. Edden, an American Negro, was celebrant at a Christmas Eve midnight Eucharist in an Old Catholic church in Germany. The vestments were Old Catholic and the service was from the American Book of Common Prayer. Chaplain Edden was formerly rector of St. Athanasius' Church, Brunswick, Ga., but has been an Army chaplain since 1943.

Assisting the celebrant were Fr. Werner J. Scharte of the Old Catholic Relief Association in Germany, and Chaplain Melbourne R. Hogarth, rector of St. Thomas' Church, Minneapolis, Minn., also a Negro congregation. The Epistle and Gospel were said in German, and the meditation by Chaplain Edden was translated into German by Fr. Scharte.

## ENGLAND

### Bishop of Lincoln Dies

The Rt. Rev. Leslie Owen, 61, Bishop of Lincoln, England, died at his home in Lincoln on March 2d. He was appointed Bishop of Lincoln in September, 1946, having formerly been Provincial Suffragan Bishop of Maidstone. As Suffragan of Maidstone, Bishop Owen was a personal assistant to the Archbishop of Canterbury, and was primarily concerned with maintaining contact with the British chaplains in the Armed Forces.

Bishop Owen was consecrated in 1939 as Suffragan Bishop of Jarrow. He was educated at St. John's College, Oxford University, and the Ely Theological College, and served as a chaplain with the British forces in the first World

War. Bishop Owen is survived by his wife, a son, and a daughter.

## MEXICO

### Señora Salinas Honored

On February 2d, at a most impressive service at the Cathedral of San José de Gracia, Mexico City, Bishop Salinas y Velasco of Mexico presented Mrs. Sara Quinard de Salinas, who has retired from active work, with a medal and a diploma. These were given by the convocation of the district of Mexico as tokens of gratitude and in recognition of her work at the medical clinic, "Casa de la Esperanza," in Nopala, Hgo., Mexico. Señora Sara, as she is fondly called, is the wife of the Rev. Samuel Salinas, eldest brother of the Bishop. She was associated with the clinic for more than 25 years.

The Woman's Auxiliary of the cathedral gave a banquet for Sra. Sara and her friends after the service.

## ORTHODOX

### Ecumenical Patriarch to Retire

The Ecumenical Patriarch of Constantinople, Maximos V, who is under treatment for a nervous disorder, has given up hope of being cured, and has urged that a successor be appointed in his place. The logical successor to the Patriarch would be Metropolitan Thomas of Chalcedonia, whose office ranks next to that of the ecumenical patriarchate, and who is at present in charge of Orthodox affairs. However, the Metropolitan has indicated that he has no desire to be elected, and will probably recommend another candidate. [RNS]

## PHILIPPINES

### Convocation Postponed

Mission housing conditions in Manila, P. I., are such that it is not possible to hold the annual convocation of the district of the Philippine Islands at the usual time. Bishop Binsted of the Philippines greatly desired to call the 17 clergy now at work in the Islands to a conference in Manila at the end of January, but it was found impossible to care for even this small group. If the construction of certain temporary housing authorized by the National Council can be completed without too great delay, it may be possible to hold the convocation in the fall. It will be the first to be held since 1941.

APPOINTMENTS: Council of advice: Rev. Messrs. A. H. Richardson, W. S. Mandell, E. G. Longid, and H. J. Wei; Messrs. S. C. Choy, A. D. Cooper, H. E. Shaffer, and J. V. W. Bergamini.



# "I Bind Unto Myself Today . . ."

By the Rt. Rev. William R. Moody, D.D.

Bishop of Lexington

IT WAS a dark night on the western coast of Ireland in the year 404 A.D. A little ship lay in the cove waiting the turn of the tide to carry her out into the broad ocean, where she might cross to the continent and down the coast to southern France with a cargo of great Irish wolfhounds for sale to the shepherds and huntsmen of that region. Hidden in with the fierce dogs was a slave-boy of about fifteen years. Although the dogs, each one as large as a calf and as strong as a young bear, might have torn the lad to pieces, he was not afraid. Indeed, fear played very little part in his life then or later. His was a bold courageous spirit.

Besides, he knew these dogs. It had been his task to feed and care for them for his master. He hid himself down among the great, shaggy bodies, hoping that no one would discover him until the ship was fairly under way. Patrick, for that was his name, had been born free, and had no intention of spending the rest of his life in slavery. He had long been planning his escape. He had watched the boats as they put into the harbor year by year for their cargo of wolfhounds. Many a time he had stood on the shore looking with desperate longing at those ships, poised for flight over the waters! Now this opportunity had come. Now he was on the ship, well hidden among the shaggy dogs. Soon he would come to the land he had heard the sailors speak about—Southern France, a land of sunshine! Perhaps he might even find his way to his long-lost homeland, and once again see his father and his mother, and his friends who loved him. He said a prayer to God, and took courage.

Patrick, as nearly as we can determine it, was born beside the river Severn, in what is now Wales, near the present city of Cardiff. At the time of his birth Britain was a Roman province and a Christian land. Patrick's father was a deacon in the British Church, and his grandfather, whose name was Potitus, was a priest. The rule against the marriage of the clergy was as yet unheard of in the Christian Church. Priests of the ancient British Church, if they had not taken monastic vows, might marry and have families like other men, just as in the Episcopal Church today. So Patrick was brought up in a Christian family, a family that had been Christian for at least three generations. Christian faith and Christian trust in God were just as natural for him as breathing. It was his faith which gave him his unshakable courage.

Patrick lived the uneventful life of the average British boy of that day. Then, out of a clear sky, came the unexpected thing which changed his whole destiny in a moment. His father sent him on an errand to a neighboring farmhouse, and as he was coming back by the river road he came suddenly upon a group of rough men, armed and ready. They seized him. Irish pirates! They were returning to their boat on the Severn, laden with loot they had taken nearby. "This one is mine!" said the man who had seized him, with a laugh. "He will fetch a good price in Fochland, by the Western Sea!" Soon Patrick was on the water headed into slavery. His captors were pagans. They took him to Western Ireland. He was only nine years old.

Now, six years later, Patrick was escaping in a ship with the wolfhounds. His heart beat wildly as he heard the anchor up-drawn. Quietly the little ship slipped out with the tide. Some weeks later, after a stormy voyage, he was set ashore, without money and without friends, near the foot of the Pyrenees mountains, in southwestern France.

He could neither read nor write. The dialect of this southern land was strange to him. He had only the vaguest idea where he was. He started out on foot, begging his bread, trying to walk until he found his long-lost home. Across the south of France he wandered, knowing so little of the language that he could not even ask the way. Finally, ragged and half-starved, he knocked and asked for food at the door of a monastery near the Mediterranean Sea. The kindly monks took him in, fed him, and gave him a place to sleep. That night the chanting of the evening service led him to the little chapel. As he knelt there and poured out his troubled soul to God, the rough chanting of the monks seemed, somehow, to soothe him, to lift him up, to take him back to the dear remembered services in his grandfather's church in his long-lost home. The words of the strong old psalms then came back to him like remembered music:

"The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom shall I be afraid? His faithfulness and truth shall be my shield and buckler!"

That night he must have said to himself with resolve, as he afterwards wrote in that hymn of his:

"I bind unto myself today the strong Name of the Trinity, by invocation of the same: the Three in One, the One in Three!

"I bind this day to me forever, by power of faith, Christ's Incarnation; His baptism in the Jordan River; His death on the Cross for my salvation!"

Patrick remained at the monastery for several years, working for his keep as a gardener. The kindly monks read him the Gospels, and told him stories of the martyrs and of the saints. He might have stayed there for his lifetime, but he could not. The urge was heavy upon him to return home. And so he did, coming back to his father and his mother and his family almost like someone risen from the dead.

But even in his home, Patrick could not be at peace. Some great compulsion was upon him which he scarcely understood himself. He was restless and ill at ease. Then, one night, a dream came to him which made all things clear. It seemed to him in his dream that a man came and spoke to him, a pagan, a man from Fochland, the land of his captivity in Ireland, by the Western Sea. The man pled with him, holding out his hands to him and beseeching him, "We pray thee, holy youth, return, and walk with us as before!"

When he awoke from his sleep St. Patrick's restlessness was gone. He knew what he must do. God had called him to preach the Gospel to those pagans from whom he once had run away.

But how could he go? He had no education. He had no proper training. He had no backing. That made no difference to him. God had called; he would go! He went back to France and began his studies. He studied for fourteen years to make himself ready for his task.

Those years were fateful years for the world. The ancient power of the Roman legions was being shaken. The great and seemingly eternal Empire was tottering toward its fall. Outside its wavering boundaries great, dark forces were gathering. From the depths of Central Asia men, hordes of men, were on the move. All over Europe, and beyond Europe, men's hearts were failing them for fear. What was happening in that time was like an earthquake. The things men had built their lives on were shaking and breaking under their feet.

In those years the Roman legions were withdrawn from Britain to defend the threatened Danube, 1400 miles away. So it happened that a country that had been Roman for 400 years, a country that was civilized, and that had been protected, was suddenly abandoned. Suppose that our fleet would sail away and leave us tomorrow, never to return

again; our army take its equipment and go; and even our police desert our cities to gather in New York to take ship for other shores. Suppose that our government should then abdicate, and the currency fail, and at that moment well armed bands of pagan invaders should begin to enter our western shores. That gives us a very good idea of Britain during St. Patrick's lifetime.

In the midst of all this fear and confusion St. Patrick was studying in northern France, ruled by one increasing purpose. At last they made him bishop, gave him a blessing, and sent him forth. There was no missionary board behind him. He was on his own.

He entered the Irish country. Ireland was mostly a pagan land, but not entirely so. There were scattered Christian communities, weak because they were scattered and leaderless. These St. Patrick united. He built churches. He ordained and sent forth missionaries. He held debates and contests of religious skill with the pagan priests. It was during one of these that he made his famous argument for The Trinity. When his opponent laughed at his teaching that God is Three-in-One, St. Patrick stooped down and plucked the three-fold leaf of shamrock, and silently held it up for those who were listening to see.

St. Patrick was a man without fear. When the high-king of the Irish, Loi-

gaire, who was a pagan, forbade him on pain of death to light the Easter fire as a testimony of Christ's resurrection on the high hill of Slane, that old saint marched up that hill and struck flame to the bonfire, so that the light of it shone across the countryside, and into the very windows of the house where Loigaire slept. That old Irish king liked a brave man, and instead of punishing Patrick ever afterwards protected him.

Gradually this dauntless man, preaching his doctrine of an unchanging faith in a changing world, drew men to him. The pagan English were invading Britain, driving the Christian Celts before them. The highways of the world were full of refugees in those days, even as in our own, homeless, hopeless, uprooted. Those who came to Ireland found a man there, a man with a vision, a strong man, a man with a faith. St. Patrick was a tower of strength in a world of change.

When St. Patrick died, in the year 461, he left behind him a united Celtic Church in Ireland, which soon became one of the great missionary forces in antiquity. Cut off from the rest of Christendom by the barbarian invasions, it kept the faith. Without any outside touch or aid it performed a magnificent missionary labor. St. Columba, born sixty years after St. Patrick's death, evangelized Scotland, and soon his mis-

sionaries were in England, bringing the Gospel of the Lord Jesus to the pagan Angles and Saxons. Of the seven kingdoms of the ancient English only one, Kent, was permanently converted from another source.

Now why have I been talking about this old saint who lived so long ago? For this reason: we people today live in a world very much like the troubled world that old St. Patrick knew: a world full of fear, and full of confusion, a world in which the established things are being shaken, and in which the things we thought changeless are being changed. For many people our time is like the time of an earthquake, when the solid ground we have always taken for granted begins to tremble and break under foot. When we see change around us, the collapse of old customs, the challenge of tried standards, the wavering of security, the assault of pagan power upon the things we think matter most, we are looking upon just the kind of world he faced, and in which he launched forth to do great things for Christ, and for his fellow men. The strength he had, we too can have. When our problems oppress us in this day of confusion and clouded vision, think of that old Celtic saint, who lived by the strength of his faith! The power which he had, and which sustained him, God is ready, now, to give to you!

## The Preface and Pater Noster Chants

William P. Sears

THE Gregorian Institute of America has recently released an album of recordings illustrating the *Preface* and *Pater Noster* chants. Both as a prayer and as a melody, the *Preface* is one of the most unique parts of the Eucharistic service. It dates from the earliest days of the Church. The *Preface* is essentially an act of thanksgiving for the divine blessings and its origin lies in the fact that Our Lord, Himself, gave thanks when He consecrated the bread and wine at the Last Supper. In the oldest liturgies, the *Preface* contained a long list of the divine works for which thanks were being given. Later centuries brought a development within the churches of the Western Rite, and now the *Preface* has evolved into a much shorter prayer and one which specifies the divine gift which is particular to the occasion being celebrated. The old Sacramentaries, the Leonine, has 267 *Prefaces*. Pius X reduced the number of *Prefaces* in the Roman Missal to eleven, while Benedict XV added the moving *Preface of the Dead* and Pius XI

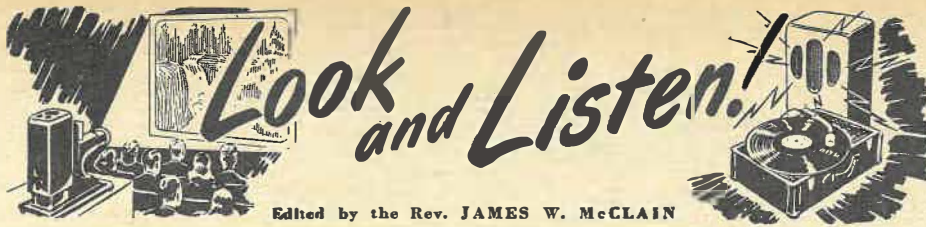
the ones for the Feast of Christ the King and the Feast of the Sacred Heart. The Book of Common Prayer contains nine *Prefaces*: for Christmas; Epiphany; Purification; Annunciation, and Transfiguration (same *Preface* for all three days); Easter; Ascension; Whitsunday; two for Trinity Sunday; and one for All Saints'.

The *Pater Noster* serves as an introduction to the Communion portion of the Eucharistic action and is especially appropriate at the moment with its petition for "our daily bread."

In order that these glorious melodies may be sung well and correctly, it is indispensable to treat them as recitatives having the tempo and rhythm of well-modulated prose. They should never be declaimed in a dramatic or operatic manner, with forceful thrusts on the accents and great accelerations in between. Rather, they should be chanted in a somewhat impersonal style, with a steady regularity of the syllables and just a slight point on the accents to keep

the lines alive and vital. This manner of chanting the *Preface* and the *Pater Noster* does for the voice what the rubrics do for the gestures of the Eucharist. It is a control that intensifies genuine eloquence and which has no need for dramatic tricks or personal mannerisms. It creates a music that is truly liturgical. No less a figure than Mozart, the composer of so many florid concert-style Masses, is reputed to have said that he would willingly abjure all his compositions if he could be remembered as the composer of the *Preface*.

In this album, which contains three ten-inch discs, both ferial and festal tones are recorded. The chanting is done, unaccompanied of course, by the Reverend Father Benedict Ehmann of St. Bernard's Seminary, Rochester, New York. Both the solemn and ferial tones are illustrated in connection with the *Pater Noster*. The album, which sells for \$5 exclusive of federal, state, and local taxes, may be obtained from the Gregorian Institute of America, 2130 Jefferson Avenue, Toledo 2, Ohio.



Edited by the Rev. JAMES W. McCLAIN

## Review of Short Films

THE National Council and Cathedral Films have done a good job with their new film "How To Teach With Films." It is a 16mm sound film, 20 minutes running time. The scene is a class of boys and girls in an average Church school. Preparations are being made for the showing of a film on mission work in the Church. The discussion leading up to the showing of the film illustrates the value of this method of preparation, and the way in which the teacher carries through with the follow-up discussion and the special work-assignments after the film is shown gives us a very fine picture of some of the important points which Dr. Switz pointed out in his article on "Film Forums" (L. C., March 2d).

Both Cathedral Films and the National Council are to be congratulated on an excellent and helpful movie. Here, dramatized for us, we can actually see visual-education at work. The film is a "must" for Church school teachers' meetings and diocesan conferences on religious education. Clergy will find it helpful, and parents who are interested in doing a little "visual education" at home should see this film. It is available either to buy or rent. Diocesan film libraries should buy it, by all means. The individual parish or family can rent it, either from their diocesan religious education department, or direct from the National Council, Visual Aid Service, 281 Fourth Ave., New York 10, N. Y. Purchase price is \$100. Rental is \$6 per showing.

### REVIEWS

This week we call your attention to a series of one-reel short films, each one a visit to a famous cathedral. The films are well photographed and narrated in an interesting fashion. They give us an insight into the great creative power of our religion, as we follow the camera into the gothic splendor of spacious cloisters and vaulted roofs and clustered pillars. We study the creations of master craftsmen who labored for love of God and Holy Church. We gaze upon carvings and tracery, richly beautiful in the soft light streaming through priceless stained glass.

"Look and Listen" is in complete sympathy with those critics who point out to us that gothic architecture today is "sham-gothic," and hardly the an-

swer to the architectural problem of the American Church. But when this is admitted, there remains a real value to the study of the truly great gothic structures of the Medieval age. The American Church *does* need an architecture of her own. But a truly great architecture must rise from a deep devotion and a consecrated life. Perhaps, as we view these monuments to the Christian devotion of a past age we can catch some of the enthusiasm and dedication which went into the creation of these cathedrals.

These 10 minute "shorts" rent for \$1.50 each from The De Vry Film Library, 1111 Armitage Ave., Chicago, Ill. The following are available: "Canterbury Cathedral," "Cathedral of Chartres," "Ely Cathedral," "Lincoln," "Peterborough," "Salisbury," "St. Paul's," "Wells," and "Winchester."

If you plan a "movie-night" for your young people's group, or a study club in Christian art, or if your people are interested in learning more about the Church which was *not* "founded by Henry VIII," no better visual aid could be found to illustrate your teaching and to stimulate discussion. Write De Vry and give them the dates on which you would like to rent the film. They will send you confirmation and mail the film to you. Remember, these are sound films, and cannot be run on a *silent* projector.

### QUESTIONS AND ANSWERS

*"Where can I get information on how to make home-made lantern slides in Church School?"*

Write to Mr. G. E. Hamilton, Keystone View Co., Meadville, Pa. Mr. Hamilton is a Churchman and the country's outstanding authority on this type of visual-aid. Watch "Look and Listen" for a feature article on this in a future issue.

*"How can I teach the folk in my little mission the use of vestments when they don't know enough about them even to want to make me a set?"*

Visual aid to the rescue! Visualogues, Howe, Ind., has an excellent set of 19 2x2 slides in color, showing the vestments of the Church. Cost: \$10.00. Address: Box 462, Howe, Ind. Or you can rent this set from the Christian Edu-

cation Department of the diocese of Nebraska for 50 cents.

### A WORD OF CAUTION

A letter from a mission priest in the West illustrates the plight which too much enthusiasm can bring. "After a long period of stinting and saving and sacrificing, I have at last been able to buy a 16mm sound projector," he writes, "only to discover that the rental costs for the films are more than my budget can allow. What can I do to get films at less rental?" We had to answer that priest with sympathy and regret. But we could offer him little more than our regrets.

A 16mm sound projector costs between \$500 and \$600. It should not be contemplated unless your budget allows the expense of renting films. Rental costs are discussed above. Before buying, be sure to consider this future outlay and figure carefully whether or not the limited value of the projector is worth the sacrifice.

### Brief Reviews

*Life In A Benedictine Monastery*, a documentary film, showing a typical day in monastery life. The music is excellent, as is the photography. There are no references to doctrine or discipline peculiar to the Roman Communion, and the film can be used very effectively to show the work of religious orders in the Episcopal Church. Three reels, 33 minutes, rental \$5. Available: Ideal Pictures, Inc., 1600 Broadway, Suite 600, N. Y., or 28 E. 8th St., Chicago; Bell & Howell Film Library, 30 Rockefeller Center, N. Y., or 1801 Larchmont Ave., Chicago, Ill.

*March Of Time* short subjects; 10 or more of these are available through Y.M.C.A. Film Bureaus, and De Vry Film Library, 1111 Armitage, Chicago. Rental, \$2 for films running 13 minutes or less; \$3 for 14 minutes or more. Such subjects as "The Philippine Republic" and "India" are useful in setting scene for mission teaching. "Palestine" is good for the geography and culture of the Holy Land. "Americans All" stresses racial tolerance. These films are accompanied with outlines for conducting forums, quiz sections to test audience's observation, and bibliographies for further reading and study. All are excellent productions.

*The Power of God*: \$50,000 Lutheran production. Pietistic and thoroughly unlikely plot. Represents God as visiting sickness, accident, and death for immorality. Speaks of the Bible as "that infallible book." Not worth the \$20 rental, even as a curiosity.

## The Russian Orthodox Protest

**T**HE protest addressed to the Apostolic Delegate of the Vatican by Metropolitan Benjamin and the hierarchy of the Russian Orthodox Patriarchal Church in this country, taking exception to an attack on that Church by Msgr. Fulton J. Sheen, is a highly significant document.\* Its significance derives from a number of reasons, of which the following are among the most important:

1. It is the first contemporary instance, so far as we know, of a protest directly to the Pope, through his representative in this country, on the part of any Orthodox Church, asking that limits be placed to the anti-Orthodox campaign in which so many agencies and leaders of the Roman Catholic Church appear to be engaged.

2. It is a direct contradiction and answer to the charge made by Msgr. Sheen and others, that the Russian Orthodox Church is nothing but an agency of the Soviet government for the propagation of Communism.

3. It points out clearly that the kind of dual allegiance of the Orthodox — with their spiritual head in Moscow or Greece or Constantinople, but their political allegiance wholly in this country — is exactly parallel to the dual allegiance of Roman Catholics, who are so vociferous in their claim that their spiritual loyalty to the Pope does not make them any less loyal citizens of the United States.

4. It declares unequivocally that the Russian Orthodox in this country do not look beyond the borders of the United States for any temporal authority. This ought to help materially to unite the Russian Orthodox parishes in this country, which are now divided on this very issue.

Let us look at these four points a little more closely.

On the first point, the declaration is a dignified and, it seems to us, entirely justified protest against what appears to be a deliberate attempt on the part of Rome to bring the Orthodox Churches into disrepute by charging them with political activity. The Pope himself has joined in this campaign, by his reference last year to an Eastern Orthodox patriarch by name in a derogatory manner that almost amounted to name-calling. For the Roman Church to accuse any other Church of political activity is, to say the least, a case of the pot calling the kettle black, for the political pressures exerted by the Vatican are too numerous and obvious even to list.

On the second point, the reply to the specific charges of Msgr. Sheen, the Russian bishops deny his charge that the patriarchal delegate, Metropolitan Gregory, is coming to this country "in an attempt to win over the Russian Orthodox Church in the United States

for Stalin." They also take Msgr. Sheen to task for his gratuitous description of Archbishop Gregory as "a professor of atheism at the Soviet Atheistic College" — a charge so absurd that it is incredible that a priest of the standing of Msgr. Sheen should have made it. And they point out that "his mission is not to win the Russian Church in this country for Stalin, but to unite that Church" in the name of Christ.

It may well be that Russia is trying to use the cloak of religion for its political purposes. Other nations, from earliest times, have done the same thing; but just as the Chinese have invariably absorbed their "conquerors," so the Christian Church has outlived the kings and emperors that tried to conquer it, and it will do the same with the dictators and commissars. But it is significant that, whereas the Roman Church acquiesces in the use of religion as a cloak by such "Catholic" dictators as Franco and Peron, the Russian Church in this very document repudiates the political control of Stalin over the Orthodox in this country. "Is there any necessity," they ask with considerable pertinence, "for Msgr. Sheen to mix Mr. Stalin into the purely ecclesiastical problem of our Church discipline, Church order, and Church obedience?" And they remind the Apostolic Delegate that "the Russian Orthodox Church is many centuries older than the Soviet State, and it speaks with the voice of its Divine Lord and not of any human ruler."

On the third point, the alleged divided allegiance of the Orthodox between Moscow and the United States, the Russian bishops neatly turn the question back upon their accusers. "Does Msgr. Sheen," they ask, "charge that there is a conflict between the spiritual loyalty of Russian Orthodox in America to the Patriarch of Moscow, and their temporal loyalty to the President and Constitution of the United States? Wherein does it differ from the spiritual loyalty of Roman Catholics in America to the Pope of Rome, and their temporal loyalty to the principles of American democracy?" The point is certainly well taken.

Again, in regard to the sending of a patriarchal representative by the Patriarch of Moscow, they ask: "Wherein does that differ from the sending of an Apostolic Delegate to America by the Pope of Rome?" Again, the point is well taken.

"Is Christ divided," ask the Russian Orthodox, "so that loyalty to Him under one name is disloyalty under another? Or is the American Constitution divided, so that loyalty to it on the part of Roman Catholics is disloyalty on the part of Russian Orthodox? Is not the American Constitution one and the same for all citizens, whether their spiritual loyalty be to the Pope of Rome or to the Patriarch of Moscow?"

But what we like best is the fourth point, the declaration that "the Russian Orthodox in this coun-

\*See page 5.

try are loyal to the United States of America; they do not look beyond its borders for any temporal authority."

We of the Episcopal Church have followed with sympathetic interest the efforts of the Russian Orthodox in this country to form a truly American Church, in full communion with the Orthodox throughout the world and in recognition of the spiritual primacy of the Patriarch of Moscow, but free of any foreign domination. It is on this question that the Russians in America have unhappily been divided. The Episcopal Church has not taken sides between the two factions, but has expressed its friendliness to both groups, and its desire to see them united in one fellowship. It has sent fraternal representatives to the *sobors* of the Russian Church, the latest of which was held at Cleveland last year, and has tried to hold out a helping hand wherever possible.

That this friendly attitude has been appreciated by both groups of Russian Orthodox has frequently been demonstrated. Archbishop Theophilus, Metropolitan of the Russian Orthodox Church of North America, has participated in services in the Cathedral of St. John the Divine as the honored guest of the Bishop of New York. And now Archbishop Benjamin, the Patriarchal Exarch in America and head of the Patriarchal group of the Russian Orthodox in this country, sends this protest for initial publication in *THE LIVING CHURCH* "because of our friendship for the Episcopal Church."

In publishing this protest, *THE LIVING CHURCH* wants to reaffirm this stand of the Episcopal Church, for friendliness toward both groups of Russian Orthodox; and to express the hope that it will serve to bring them into closer mutual understanding, so that the breach between them may be healed, and the Russians in this country reunited into one strong Orthodox Church.

As to the charges of Msgr. Sheen, and his objectionable way of making them, we feel that they are unworthy of so distinguished a priest, and that they will do more harm than good to the case of his Church. We hope they will be repudiated by the highest authorities of his Church — but as Fr. Coughlin and General Franco have never been so repudiated, we doubt if Msgr. Sheen will receive even a mild rebuke.

### *A Threat to Housing*

**C**HURCHPEOPLE in the City of New York and, indeed, throughout the whole state, are deeply concerned by the action of Mayor O'Dwyer in attempting to rush a proposal for reorganization of the New York City Housing Authority through the state legislature during the closing days of its present session. No one doubts the mayor's integrity nor his good intentions. It is felt, however, that, since he has been in office a very short time, he lacks the experience to judge the situation and that he has

been ill advised. What Mayor O'Dwyer proposes is to remove all the members of the present New York Housing Authority, through legislation; to bring the housing authority appointments under his own control, as Mayor of New York; and to have as chairman a full-time, paid executive who would be a person with "successful experience in large scale construction."

The New York City Housing Authority needs no defense. We wish only to voice the alarm, which we share, at the harm certain to be done if the proposed hasty legislation should be effected. In the first place, to pay a chairman and not to pay the other members of the Authority would put the chairman in a position to dominate the Authority. At present, the Authority has one paid administrator, the executive director, chosen by the Authority, the same type of organization as that of the city Board of Education. In the second place, the proposed reorganization would mean that over 800 jobs would be placed in new hands. Were the Authority in the mayor's power, these jobs would be at his disposal and he would be bombarded with requests for them. In the third place, millions of dollars worth of contracts would be under his control and, here again, his situation would be difficult. It is of the first importance that the Housing Authority should be entirely free from such problems as these, which would halt or slow building, raise questions in the minds of bankers and other financial backers, and lay the mayor open to unfair criticisms, no matter what he might think right to do.

The most serious objection to the proposed plan concerns the people for whom the housing is an absolute necessity. There would be delays and misunderstandings, which would lead to questioning. Everyone who has visited the housing projects in the New York City area, which includes the five boroughs of Manhattan, Brooklyn, Queens, Richmond, and the Bronx, has remarked upon the pride taken in their homes by the tenants, the increase in good health, and, best of all, the actual absence of juvenile delinquency due partly to the simple but sufficient play facilities at the very doors of the children's homes.

As former Mayor La Guardia said, the New York Authority has made great accomplishments. Churchpeople have a special interest in the matter. It will always be remembered that the very first work for good housing in the city was inaugurated by Bishop Manning, then rector of Trinity Parish, early in the century. Later, people from all over the land had the opportunity of being present at the Slum Clearance Conference held in the Cathedral of St. John the Divine in 1937. On the Sunday, Bishop Manning preached on "The Spiritual Effects of Bad Housing." In order to continue the building of good housing, we hope that Mayor O'Dwyer will withdraw his bill or, failing that, that the state legislature will not pass it.

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# Homeward... v. *The Fundamental Harmony*

By the Rev. Joseph Wittkofski

IF THE soul is to develop, the Christian must develop the habit of fraternal charity. God can be found in every human being, and each person should be loved for God's sake. Criticism of a neighbor is harmful because it serves to screen the faults of the individual who is guilty of that sin. In judging another, one esteems himself better than the subject of his criticism. Discipline of thought is necessary to retain purity of affection. The religion of Christ insists that a man be honest with himself. Too many people endeavor to cheat their consciences; they seek roundabout ways to avoid the truth. God has a universal law which science calls the principle of cause and effect. Each human life will result from that which the individual chooses to make of it.

### DIVINE ORIGIN

God expects every man to develop a continuing consciousness of his divine origin, with the result that this realization will demonstrate the sacred duty of assisting God in His creative work. Many people wreck their lives because they fail to comprehend this fundamental fact about their nature. The wayfarer is a creative agent in the world. The way of Christ is a concentration upon construction, while the way of the world is a path to destruction. The Christian must seek to build not only his own character, but he should endeavor to make his fellow human beings better. Our Lord came into the world to give mankind a religion that would be an everlasting fount of happiness. The following of Christ requires the turning away from all things sordid and evil, and in the magnifying and multiplying the good that is in the world.

In accordance with the plan of God, each human individual is expected to become a doctor of souls. Human bodies are vehicles of immortality. Frequently the Christian will be required to give material aid to assist the spiritual development of a neighbor. Starving people find it extremely difficult to meditate about the goodness of God. Most of the troubles that befall humanity arise from the lack of security that is found in the world. People worry and as a result they become sick. People seek short-cuts to the desired security and they forget their duties to God and to their fellows. The Church was instituted to give permanent security to all who are members of the mystical body

of Christ. A neighbor's adversities are the troubles of his fellow Christian. Each human being should seek to relieve his neighbor with the same zeal that he uses on his own behalf.

### UNIVERSAL HARMONY

All of the laws of science clearly demonstrate that the Creator intends for harmony to reign in the universe. Man is the greatest cause of disharmony. The slightest unkind word or uncharitable thought brings so much disorder into the world. In the individual human evolution, God by His very nature, insists that the Christian partake in the betterment of his fellows. In his brethren, the follower of Christ sees and loves God. As one advances toward perfection, he loves himself less, and he comes to love God and his neighbor more. The law of love is a mighty paradox. The sacrificing of one's self is the building up of one's personality. There are certain tide-water areas in the world where the ocean flows inland, but the ocean itself is never diminished in doing this. The person too who is constantly giving himself away will never grow less, but actually he will enlarge himself. There can be little or no progress toward God apart from the whole body of the human race. Efforts on behalf of others is the one true measure of a Christian's progress. Looking at the faults of a neighbor in no way brings God into the world. Actually such action magnifies the evil that is found in the world. Failing to give the fullest measure of love will cause the wayfarer's character to degenerate, and evil will be multiplied in the world.

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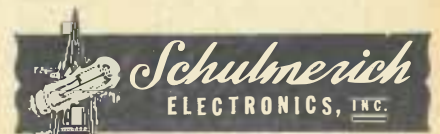
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**MILWAUKEE**

**Episcopal Ring of Bishop Webb  
Presented to Bishop Huang**

The episcopal ring of the late Rt. Rev. William Walter Webb, Bishop of Milwaukee until 1933, was presented by Bishop Ivins of Milwaukee to Bishop Huang of Kunming in a moving ceremony which took place at All Saints' Cathedral on the evening of February 26th. Bishop Huang had come to the cathedral to preach at the mission service at the request of the Brotherhood of St. Andrew.

The presentation was the outgrowth of a conversation between Bishop Ivins and Bishop Huang at the Brotherhood of St. Andrew dinner held just before the service. Bishop Huang mentioned to Bishop Ivins that his failure to wear an

episcopal ring was due to the fact that he had three times dissuaded groups from purchasing a ring for him and had urged that the money be used instead for the many orphans of his district.

Perhaps Bishop Ivins guessed that Bishop Huang's selflessness would always find some need more urgent than the purchase of a Bishop's ring in the refugee-filled district which Bishop Huang is serving. At any rate, at the beginning of the mission service, Bishop Ivins gave to the Chinese Bishop the historic ring of Bishop Webb, which has on it the old seal of the diocese of Milwaukee showing the chapel at Nashotah.

Bishop Huang indicated that he might adopt the seal for his own district since the seal pictured a little church. One of the great needs of his district is for church buildings, Bishop Huang said. Little Christian work has so far been



BISHOPS IVINS AND HUANG: The episcopal ring of the late Bishop Webb was given to Bishop Huang on February 26th.

*Milwaukee Sentinel*



## DIOCESAN

done in this vast Southwestern part of China. Seven congregations have now been formed, and there are only two churches. Several more are being given, one by the Brotherhood of St. Andrew. The Bishop told also of the great need for priests, nurses, and doctors.

### ALABAMA

#### Exception is Taken to Pronouncements of the Federal Council

A resolution expressing severe criticism of the Federal Council of Churches of Christ in America was passed at the 116th convention of the diocese of Alabama. A special diocesan committee was also appointed to study the publications and pronouncements of the Federal Council and its representatives and to inform all Churchpeople of the diocese thereof.

The resolution reads as follows:

"Whereas, many Churchmen in the diocese of Alabama have become vitally concerned over the content, opinions, and pronouncements on economic and political matters published by the Federal Council of the Churches of Christ in America of which the Protestant Episcopal Church is a member; and

"Whereas, the said Federal Council, its officers and employees, profess to represent 27,749,967 communicants of its member Churches which includes all of the communicants in this diocese; and

"Whereas, it has been stated to this convention that the trend of thought published by the Federal Council of the Churches of Christ in America is essentially in the direction of a governmentally controlled economy and a system of non-profit enterprise for conducting the business of this nation; and

"Whereas, it has been stated to this convention that many of the publications of the Federal Council of the Churches of Christ in America, either by direct statement or by inuendo, cast suspicion upon the Christian motives of Churchmen of this diocese in the conduct of their businesses;

"Now, therefore, be it resolved by this convention:

"That a committee be appointed by the bishop of this diocese consisting of an equal number of clerical and lay members which shall be charged with the duty of informing all Churchmen in this diocese of the philosophy of government, economics, and business relations which is being advocated and the relationship of the Church thereto, by reviewing the spoken word and printed publications of the Federal Council of the Churches of Christ in America, including those of its officers, employed workers, and chairmen of its various departments, commissions, conferences, etc., and also including other publications of whatever nature distributed by the said Federal Council of the Churches of Christ in America; and

"That the said committee be required to submit bi-monthly in writing an interim report of its findings to each clergyman and to the senior warden of each par-



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MOTHERING SUNDAY

Fourth (MID-LENT) Sunday  
in Lent

Almost every year, here in our little column, we seek to stress The Church's Mother's Day, a day hallowed for mothers centuries before the present gaudy and almost strictly commercial Mother's Day was ever conceived. The Church nobly and amply fills the lives of Her adherents with all such festivals as are for their inspiration and good, and certainly everything that is noble about motherhood has God's Divine interest and approval.

On Mothering Sunday (also known as Refreshment Sunday, on which those who wished might forego for that day their rigid Lenten Rule, and refresh themselves for the last long days of Lenten rigor) it was the custom in England for all who could, to go back to their family homes and take a lovely cake as a gift to their Mother. In

earlier days in The Church, it was also the custom to honor Mother Church by a visit on the same day, and make Her a gift at the High Altar. Can you think of anything lovelier to do on the Church's Mother's Day?

Should your own blessed mother be in the sweet and blessed country, surely you can remember some other mother, now bereft, perhaps, of children, or of even an ample income, and more apt to be very lonely. Have YOU ever experienced loneliness, especially the loneliness of the heart? If so, you'll leap to such an opportunity for pleasing God, for lightening some dull, lonely life, and experience the joy that always comes when we live by The Kalendar, that spiritual diet set up by Mother Church, for the sane spiritual feeding of her children.

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ish and mission in this diocese and to submit a final report, including recommendations, to the next annual convention of this diocese; and

"That a copy of the final report, with recommendations, be mailed to each clergyman and to each senior warden not later than 60 days before the date of the next annual convention; and

"That, if the committee shall disagree on the content of the required reports, a minority report may be prepared and distributed in the same manner as the majority report at the discretion of the dissenting members; and

"That the expense of the committee, including necessary travel in the performance of its duties, be borne by the diocese of Alabama; and

"That the sum of \$500 be appropriated for this purpose."

Bishop Carpenter of Alabama in his annual address at the opening service on January 22d at All Saints' Church, Homewood, Birmingham, stated that more than \$115,000 had been given by the diocese for the missionary work of the Church, including more than \$57,000 for the R&A Fund.

One of the accomplishments of the year was the purchase of a 320 acre permanent Camp McDowell site from available funds. Buildings for it are being planned, and a financial campaign is underway.

The diocesan assessment budget was set at \$19,813.50, an increase of \$3,200 over 1946; the Church program budget was set at \$63,300, an increase of \$10,000 over 1946.

ELECTIONS: Standing committee, the Rev. E. L. Pennington to replace the late Rev. P. N. McDonald; Executive council, for two years, the Rev. Messrs. F. G. Wakefield, J. W. Brettmann, M. E. Seifert, R. R. Claiborne; Messrs. P. T. Tate, Sr., H. J. Whitfield, O. M. Kilby. For one year (to inaugurate staggered rotation), Rev. Messrs. J. S. Bond, Jr., J. L. Jenkins, Dubose Murphy; Messrs. J. B. Swift, Algernon Blair, I. E. Porter, Robert Tomlinson.

GEORGIA

Financial Status Good

The executive council of the diocese of Georgia, meeting at Christ Church, Savannah, on January 29th, approved a budget of \$41,000 for the present year. Reports on the Every Member Canvass were encouraging, and the pay of the Negro Church school teachers was raised.

Most encouraging was the report that St. Andrew's Church, Darien, no longer required any financial aid from the diocese, and St. Paul's Church, Jesup, asked that \$400 less be given them from the diocesan budget.

An appropriation was also made for the purchase, or up keep, of cars for some of the clergy.

The diocese has paid \$34,000 to the R&A Fund.



# BOOKS



THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## Wisdom and Reflection

**MY SCALLOP SHELL.** By the Rev. W. H. Elliott. New York: Morehouse-Gorham Co., 1947. Pp. 127. \$1.75.

This is a series of seven reflections based on Sir Walter Raleigh's quaint verse:

"Give me my scallop-shell of quiet,  
My staff of faith to walk upon.  
My scrip of joy, immortal diet,  
My bottle of salvation.  
My gown of glory, hope's true gage,  
And thus I'll make my pilgrimage."

Man is a spiritual nomad, intent on making this earth his home. So intent is he that "he has well-nigh forgotten the eternal quest to which he is called." Until man understands that "this earth is not and can never be his abiding place" he will always be a prey to disillusionment. The six meditations that follow give direction for making the pilgrimage through the world and towards the Celestial City. "For unless a man be a pilgrim, what is he? To what purpose is the waste of all his dreaming, and his striving?" This would have been an excellent "Presiding Bishop's Book for Lent"; it has clear incisiveness and homely wisdom that spring from a knowledge of the truth and a pastoral heart.

JOHN HIGGINS.

## Brief Exposition of Anglicanism

**THE CHURCH OF ENGLAND: Its Way, Truth, and Life.** By George Branson. London: The Faith Press; New York: Morehouse-Gorham Co., 1947. Pp. 274. \$3.30.

There is nothing really new and different about this book; it is akin to Wilson's *Faith and Practice*, and Pitenger's *The Christian Way in the*

*Modern World*, or any good one-volume presentation of Anglicanism. But this is not to suggest that the book is not worth considering. It has some substantial merits. Chief among these in my judgment is the author's notable ability to state important and sometimes complicated matters in a terse and lucid summary. He does clarify innumerable difficulties for the ordinary reader. A few examples follow:

He points out that the radical meaning of the term "articles" as applied to belief is "little joints," and in religion these "link together and each contributes to the strength of the whole." Speaking of the modernist Christology that makes of Jesus only a perfect example he remarks that if our Lord were only that "we should be left in the condition of the cripple who contemplated the representation of a perfect human form in a statue." Of Arianism he says that it reduced Jesus "to the level of a creature and thereby deprived the Incarnation of any inherent revelation of God, made the worship of Christ idolatry, and removed the basis of the atonement which He wrought as well as that of His power to aid men."

There are many such admirable statements, revealing an articulate grasp of theology and a strong sense of what is needed for good popular teaching, especially in the light of a distinctly Anglo-Catholic interpretation of Anglicanism.

The omission of a topical index is unfortunate, for the book will be most serviceable as a compendium for general reference.

CARROLL E. SIMCOX.

## Background of Modern Culture

**THE ROOTS OF OUR LEARNING: Eleven Essays.** By Francis Neilson. New York: Robert Schalkenbach Foundation, 1946. Pp. 282. \$3.

Most of the essays in this book were originally delivered as speeches or published as magazine articles. Little apparently has been done to eliminate repetition; the same idea appears in chapter after chapter, often expressed in nearly identical language. The work is further marred by the rambling habits of thought of its author: he has a peculiarly frustrating habit of tossing in a new idea at the end of a paragraph and letting it go at that. The style is undistinguished—at times it verges on naïveté and gushing.

All of this is a prologue to what I want to say: *The Roots of our Learning* is a book of great value, if the reader is sufficiently sophisticated not to demand

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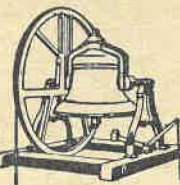
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RADIO INTERVIEW: Bishop Pardue of Pittsburgh, Bessie Beatty, and William Sauter are pictured during the interview in connection with the Bishop's new book, *He Lives*, a Morehouse-Gorham Co. best-seller. The program was broadcast over station WOR, Newark, N. J., on February 27th. Miss Beatty, Bishop Pardue, and Mr. Sauter, without a script of any kind, discussed many amusing incidents in connection with the writing of *He Lives*.

sophistication in everything he reads. Mr. Neilson attempts several much-needed things: he vindicates the historical value of the Old Testament, and paints an appealing and plausible picture of the religious integration of life in the Middle Ages. He is violently anti-modern. The two concluding chapters are the most interesting. In them he prophesies a large-scale movement toward mysticism, and a return to a decentralized and agricultural economy. His blueprint for the future is strikingly like that of Aldous Huxley, except that his mysticism has more of a Christian flavor.

All in all, it is an excellent book for the simple of heart and the truly sophisticated (perhaps they have a lot in common). Not a book to be recommended to the semi-sophisticated; they would find it all too easy to laugh away Mr. Neilson's excellent ideas by waxing witty over his patches of purple prose.

CHAD WALSH.

In Brief

*We Beheld His Glory* (\$2) is the title of a collection of sermons for Advent, Christmas, and the New Year holiday issued by the Augsburg Publishing House (Minneapolis). Nineteen sermons by as many Lutheran pastors comprise this volume. Apparently most, although not all, of the writers are of the Norwegian Lutheran Synod. As

may always be expected in a volume of sermons so compiled, they are of uneven merit. Many are of high quality, but some are little better than mediocre, although helpful ideas may be gained from them all.

SCHOOLS

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in NURSING to qualified High School graduates. Scholarships available. Classes enter in February and September. Apply to — Director of Nursing Hospital of Saint Barnabas 685 High St., Newark, N. J.

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THE LIVING CHURCH

## DEATHS

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

### William Preston Peyton, Priest Ethel Brunson Peyton

The Rev. William Preston and Mrs. Peyton were found dead in their garage from asphyxiation on February 5th. Mr. Peyton was rector of Epiphany Church and Grace Church, Arlington, Va. It seemed that Mr. Peyton had been trying a cover over the radiator of his car before going out for a service in a neighboring parish and that Mrs. Peyton was helping him. The burial service was held in Epiphany Church, Arlington, on February 7th by the Very Rev. Alexander C. Zabriskie. Interment was in Darlington, S. C.

Mr. Peyton was educated at Roanoke College, Va., Marysville College, Tenn., and the Virginia Theological Seminary, Alexandria, Va. He was ordained deacon

in 1916 and priest in 1917 by Bishop Tucker of Southern Virginia. He served in the American Expeditionary Force in the first World War and spent 10 months overseas. Before coming to the diocese of Virginia, Mr. Peyton was in charge of parishes in the diocese of Upper South Carolina. Mrs. Peyton was Ethel B. Brunson before her marriage in 1921.

### William M. V. Hoffman

Mr. William M. V. Hoffman, 84, died Saturday at his home in New York City.

He was a trustee of the Cathedral of St. John the Divine and St. Luke's Hospital. He was active also in operation of Hobart College, the Church Club of New York, the Wilmer Foundation, the New York School for the Deaf, the Association for Promoting the Interest of Church schools, colleges, and seminaries, and was a vestryman of St. Thomas' Church, New York.

He is survived by his wife and a son, Charles Gouverneur Hoffman.

## CLASSIFIED

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### CHURCH FURNISHINGS

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### LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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## CLASSIFIED

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CATHEDRAL STUDIOS, Washington, London. Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book, Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instructions, 128 pages. 95 illustrations, Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

### MISCELLANEOUS

LIBRARIES PURCHASED for cash, we pay transportation. Write today for details. Baker Book House, Grand Rapids 6, Mich.

### POSITIONS OFFERED

COMPANION WANTED for elderly woman now living alone. Not an invalid. Applicant should be able to drive; should be Churchwoman. Salary plus room and board. Splendid opportunity for right person. Small town, hour from Chicago; all Catholic privileges in Parish. Write fully to Rev. Joseph W. Peoples, Box 128, Momence, Ill.

LONG ESTABLISHED New York Church Furnishing firm needs Assistant. Knowledge of church practices and designing invaluable but not essential. Able hard worker can earn interest, take full charge in time. Write details about yourself, salary to start, etc. Reply Box G-3183, The Living Church, Milwaukee 3, Wis.

WANTED: Rector, young man for small but growing suburban Parish in large Southwestern Ohio city. Prayer Book Churchman. Reply Box H-3191, The Living Church, Milwaukee 3, Wis.

WANTED: Case Worker, Family Service Department, large Church institution, eastern city. Should have at least one year's training in an accredited school of social work. Will have thoroughly qualified supervision. Salary according to qualifications. Reply Box P-3194, The Living Church, Milwaukee 3, Wis.

BEAUTIFUL SCHOOL on the north shore of Long Island, New York, offers excellent opportunities for couples to work with children in an Episcopal atmosphere. Wife to work as house-mother or teacher—husband to work as housefather, in shops, or on farm. Reply Box J-3197, The Living Church, Milwaukee 3, Wis.

FAMILY SERVICE DEPARTMENT, Church institution in eastern city, needs Case Worker with special interest in developing a counseling service to older people. At least one year's work in a good social work school required. First class supervision. Good opportunity. Salary according to qualifications. Reply Box P-3195, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

RETIRED PRIEST—Desires to offer light parochial duties in exchange for comfortable living quarters. Reply Box N-3200, The Living Church, Milwaukee 3, Wis.

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A RULE OF LIFE FOR MEN—The Confraternity of the Christian Life, founded in 1887 by the Order of the Holy Cross. For information, write: Order of the Holy Cross, West Park, N. Y.

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Richard C. Allen, formerly a student at the Virginia Theological Seminary, Alexandria, Va., is now vicar of St. Paul's, Clinton, Okla. Address: 317 S. 7th St., Clinton, Okla.

The Rev. Lawrence M. Fenwick, formerly rector of Christ Church, Frederica St., Simon Island, Ga., is now chaplain of the Army Air Forces Overseas Replacement Depot, Camp Kilmer, New Brunswick, N. J. Address: AAF-ORD, Camp Kilmer, N. J.

The Rev. Albert F. Greene, recently ordained to the diaconate, will become deacon in charge of St. John's, Wilkinsonsville, Mass., May 1st. Address: St. John's Rectory, Wilkinsonsville, Mass.

The Rev. Raymond J. Harkins, formerly rector of St. James', Western Port, Md., is now vicar of St. Stephen's, Mount Carmel, and the Monroe H. Kulp Memorial Church of the Ascension, Kulmont, Pa. Address: 104 S. Maple St., Mount Carmel, Pa.

The Rev. Lionel Harrison, rector of All Saints', Valley City, N. Dak., is now also priest in charge of St. Mark's, Oakes, and St. Mary's, Guelph, N. Dak. Address: 812 5th Ave., Valley City, N. Dak.

The Rev. William Hosking, rector of Trinity Church, Shamokin, Pa., is now also in charge of Holy Trinity Church, Centralia, Pa. Address: 146 E. Sunbury St., Shamokin, Pa.

The Rev. Robert W. Wise, formerly priest in charge of the Sweetwater Mission Field, Sweetwater, Texas, is now locum tenens of Christ Church, Brownsville, Pa. Address: 305 Church St., Brownsville, Pa.

### Changes of Address

The Rt. Rev. Norman Spencer Binstead, formerly addressed at USIS, APO 75, should now be addressed at St. Luke's Hospital, 1015 Magdalena, Manila, P. I.

The Rev. F. C. Benson Belliss, formerly addressed at 132 N. Euclid Ave., Pasadena, Calif., has moved to 400 S. Carmelo St., in that city.

The Rev. Frederick B. Hornby, formerly ad-

## CHANGES

dressed at St. Peter's Church, Broomall, Pa., has moved to 1753 W. Chester Pike, Manoa, Haverstown, Pa.

The Rev. J. H. Nolan, formerly addressed at 7 Ricker Pk., Portland, Maine, has moved to 74 Deering St., in that city.

The Rev. Lawrence W. Pearson, formerly addressed at 538 Church St., Ann Arbor, Mich., has moved to 1601 Brooklyn, in that city.

The Rev. Edward E. Rodgers, formerly addressed at 846 Echo Park Ave., Los Angeles 26, Calif., is now to be addressed at Box 2372, Los Angeles 53, Calif.

The Rev. C. H. Stone, formerly addressed at 712 Mahantongo St., Pottsville, Pa., has moved to 901 Mahantongo St., in that city.

The Rev. E. H. Weston, formerly addressed at 5 Markley St., Greenville, S. C., has moved to 704 Pendleton St., in that city.

### Ordinations

#### Priests

**Michigan:** The Rev. Charles W. May was ordained to the priesthood by Bishop Creighton of Michigan on February 17th in St. Columba's Church, Detroit. He was presented by the Rev. Otis G. Jackson and the Rev. Richard U. Smith preached the sermon. Mr. May is now priest in charge of St. Christopher's Mission, Flint, Mich., and may be addressed there.

**North Dakota:** The Rev. Eldred Donald Murdoch was ordained to the priesthood by Bishop Atwill of North Dakota on February 28th in Christ Church, Mandan, N. Dak. He was presented by the Rev. G. M. Armstrong and the Rev. N. E. Elsworth preached the sermon. Fr. Murdoch will be priest in charge of Christ Church, Mandan, and St. Matthew's, Linton, N. Dak. Address: 205 6th Ave., NW, Mandan, N. Dak.

**South Dakota:** The Rev. Harry Russell Roberts

was ordained to the priesthood by Bishop Roberts of South Dakota on February 25th in Calvary Cathedral, Sioux Falls. He was presented by the Very Rev. L. W. F. Stark and the Rev. Paul H. Barbour preached the sermon. Fr. Roberts will be canon of Calvary Cathedral and priest in charge of St. Peter's Mission, Sioux Falls, S. Dak. Address: 300 West 18th St., Sioux Falls, S. Dak.

**Southern Virginia:** The Rev. Joseph W. Nicholson was ordained to the priesthood by Bishop Brown of Southern Virginia on March 2d in St. Stephen's Church, Petersburg, Va. He was presented by the Rev. Robert L. Gordon and the Rev. E. Deedom Alston preached the sermon. Mr. Nicholson is now professor of pastoral theology at the Bishop Payne Divinity School, Petersburg, Va., and may be addressed there.

**Western Massachusetts:** The Rev. Hanford Langdon King, Jr., was ordained to the priesthood by Bishop Lawrence of Western Massachusetts on March 1st in All Saints' Church, Worcester, Mass. He was presented by the Rev. Richard G. Preston and the sermon was preached by Bishop Lawrence. Mr. King is doing graduate work at Union Seminary in New York City and may be addressed there.

#### Deacons

**Colorado:** Albert Earl Stephens, Jr., was ordained to the diaconate by Bishop Ingley of Colorado on March 8th in St. Andrew's Church, Denver, Colo. He was presented by the Rev. C. D. Evans and the Rev. Harry Watts preached the sermon. Mr. Stephens will be assistant at St. Andrew's, Denver. Address: 2015 Glenarm Place, Denver 5, Colo.

**Newark:** Charles Judson Child, Jr., was ordained to the diaconate by Bishop Washburn of Newark on February 22d in Trinity Church, Paterson, N. J. He was presented by the Rev. Charles J. Child and the Rev. Charles E. Karsten preached the sermon. Mr. Child will be curate of St.

Paul's Church, Paterson. Address: 86 Marion St., Paterson 2, N. J.

**North Carolina:** John Paul Carter and Ralph Herbert Kimball were ordained to the diaconate by Bishop Penick of North Carolina on February 16th in St. Joseph's Church, Durham, N. C. Mr. Carter was presented by the Rev. Joseph T. Carter; Mr. Kimball, by the Rev. R. Hampton Price. The Rev. Francis Craighill preached the sermon. Mr. Carter will be deacon in charge of St. James', Kannapolis, St. Paul's, Salisbury, and St. Peter's, Salisbury, N. C. Address: Kannapolis, N. C. Mr. Kimball will be deacon in charge of St. Paul's Church, Smithfield, N. C., and may be addressed there.

### L. C. Annual Corrections

The D.D. degree of the Very Rev. Frederic M. Adams was given to him by the Episcopal Theological School, Cambridge, Mass., and not by Nashotah House, as listed in the Annual.

The Rev. Frank V. H. Carthy, should be addressed at Cranford, N. J., not Crawford, N. J.

The address of the Rev. M. George Henry should be 1309 Biltmore Drive, Charlotte 4, N. C., and not as listed in the Annual.

The Rev. W. C. Leach is the editor of "The Highland Churchman," diocesan magazine of the diocese of Western North Carolina, and not the Rev. D. J. Stroup, as listed in the Annual.

Chaplain (Major General) Luther D. Miller should be addressed: Chief of Chaplains, War Department, Washington, D. C., and not as listed in the Annual.

The Rev. W. E. Patrick, rector of All Saints', Oxnard, Calif., should be listed in the list of canons of St. James' Cathedral, Fresno, Calif.

The Rev. William A. Wilkins, rector of St. Luke's, Houston, Texas, should be addressed at 3264 Holman Ave., Houston 4, Texas, and not at the church.



# GO TO CHURCH DURING LENT



### ALBANY, N. Y.

**GRACE** Rev. L. N. Gavitt  
Clinton Avenue at Robin St.  
Sun Masses: 7:30, 10:45; Daily: 7; C: Sat 5-5:30, 8-9; HH: 1st Fri at 7:45

### ANSONIA, CONN.

**CHRIST** Rev. G. Ross Morrell, r  
Cliff St.  
Sun 8, 9:45 & 11; HD 9:30

### ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway, r  
1068 North Highland Avenue, N.E.  
Sun Masses: 7:30, 9:30, 11; Daily: Mat, Mass, & V;  
Wed 8; Sta & Ser; C Sat 4-5

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS**  
20th & St. Paul Sts.  
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A. Knox, c  
Sun 7:30, 9:30, 11, 8; Mon, Wed, Sat 10; Tues, Fri 7; Wed 6:30; Thurs 8; Daily: 5:15 EP; Preaching service Wed 8

### BIRMINGHAM, ALA.

**ADVENT** Rev. John C. Turner, r  
20th St. at 6th Ave., N.  
Sun 7:30, 11, 4, 5:30; Daily: 12:05-12:25, Bishops Carpenter, Clingman, Powell, Jones, Goodwin, Sterrett, Moody and Walker

### BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren  
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Sol Mass & Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service of Help & Healing; C: Sat 5-6 & 7-8 & by appt

**ALL SAINTS** Rev. Arthur W. P. Wylie  
Peabody Square, Dorchester  
Sun Masses: 7:30, 9:15, 11 (High); Daily: 7; HD 7, 9; C: Sat 4-5, 7-8; Fri 8 Sta & B

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon  
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, Wed Sta & B 8; C: Sat 7:30

### CHICAGO, ILL.

**ATONEMENT** Rev. James Murchison Duncan, r  
5749 Kenmore Avenue  
Sun 8, 9:30 & 11 HC; Daily: 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11. Others posted

**ST. PAUL'S** 50th & So. Dorchester Ave.  
Rev. H. N. Tinker, r; Rev. J. C. Holt, c  
Sun 8, 9:30, 11 MP, Daily: 7 MP & HC

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** Rev. Benjamin  
3612 Reading Rd., Avondale R. Priest, r  
Sun Mass: 8, & 10:45 (High)

### CLEVELAND, OHIO

**ST. JAMES** E. 55th at Payne Ave.  
Rev. V. A. Peterson, D.D., r; Rev. Thomas J. M. Davis  
Sun Masses: 8, 10 (High), 11:15; Daily Mass: 7, 9:30; C: Sat 4-5, 7:30-8:30

### DEDHAM, MASS.

**GOOD SHEPHERD** Rev. Harold E. Kocher, r  
Oakdale Sq.  
Sun 8, 9:15, 10:45, 7 Y.P.; HD as anno. Chapel always open

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.  
Masses: Sun 7, 9, & 11 (High)

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine St.  
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed & HD 9:30

### ELMIRA, N. Y.

**EMMANUEL** Rev. G. L. Gurney, r  
Pennsylvania Ave. & Mt. Zoar St.  
Sun 8 HC, 11 Cho Eu; Daily: ex Mon 7:30 HC; C: Sat 4-5, 7:30-8

**GRACE** Rev. Frederick Henstridge, r  
cor Church & Davis Sts.  
Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat 7:30

### GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun 8, 9:30, 11; Wed 7:30, 10, 8

### GLENCOE, ILL.

**ST. ELISABETH'S** Rev. James T. Golder, S.T.M., r  
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat Instr 10:30

### HOLLYWOOD, CALIF.

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:30 & 11

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



# GO TO CHURCH DURING LENT



## KANSAS CITY, MO.

**ST. MARY'S** Rev. Edwin W. Merrill, r.  
13th & Holmes  
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed  
& Fri 7

## KENOSHA, WIS.

**ST. MATTHEW'S** Rev. Kenneth D. Martin, r.  
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;  
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),  
9 Thurs

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, M.A., r.  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Thurs 7:80 Lit;  
Fri 9 HC

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 South Figueroa  
Very Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.  
Renear, Ass't  
Sun 8, 9 (HC), 11 MP & Ser, 7:15 EP; Tues 9 HC;  
Thurs 10; HC 1st Sun in Month 11

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sabin, r.  
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed  
9:30). In Lent Wed 7:30 EP & Ser

## METAIRIE, NEW ORLEANS, LA.

**ST. MARTIN'S** Rev. David C. Colony, r.  
Metairie Rd. & Arlington Dr.  
Sun 7:30, 10:20, 11; HD & Weekdays as anno

## MIDDLE HADDAM, CONN.

**CHRIST** Rev. Woolsey E. Couch, A.B., B.D., r.  
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit  
Thurs 7:30

## NEW BRITAIN, CONN.

**ST. MARK'S** Rev. Reamer Kline  
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser  
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

## NEW ORLEANS, LA.

**ST. GEORGE'S** Rev. Alfred S. Christy, B.D.  
4600 St. Charles Avenue  
Sun 7:30, 9:30, 11; Tues & HD 10

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-  
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paull T. Sargent, D.D., r.  
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special  
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover, v; Rev. George E. Nichols, c  
Sun 8, 10 (HC) 11 MP & Ser, 9:30 Ch S; 11 Ch S;  
4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine  
Healing

**HOLY ROOD** Rev. Nelson L. Chowenhill  
Ft. Washington at 179th St.  
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9

**HOLY TRINITY** Rev. James A. Paul  
316 East 88th Street  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8  
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th Street and Broadway  
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r.  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4  
Evening Service & Ser; Weekdays: HC Wed 7:45 &  
Thurs 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, Rev. W. Meyers  
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,  
Tues, Thurs 10

## NEW YORK CITY Cont.

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

**REDEEMER** Rev. James Cope Crosson, r.  
"In the Heart of the Pelhams," 2d Ave. & 2d St.  
Sun 8 HC 11 MP, 1st Sun HC, 7 Community Sing-  
ing & YPF; Wed 8

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r.  
5th Ave. & 53rd St.  
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily  
ex Sat 12:10

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

## NEWARK, N. J.

**CHRIST** Congress near Ferry St.  
Ven. W. O. Leslie, Jr., Rev. Harold King  
Sun 8:30 & 10 Holy Eu; Wed 9:30

## NEWPORT NEWS, VA.

**ST. PAUL'S** Rev. Theodore V. Morrison, r.  
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;  
Wed 10:30 & 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D.; Rev. Phillip T.  
Fifer, Th.B. Sun: Holy Eu 8,9; Mat 10:30;  
Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy  
Eu 7 (ex Sat), 7:45, 12:10; Thurs & HD 9:30;  
Mat 7:30; Ev 5:30 (Fri 5); Wed & Fri, Address  
12:30; Tue, Sch. of Religion 5:15, Spiritual Conf on  
Pr Bk (the Rector); Fri, Lit (in procession) 5:15;  
C Sat 12-1, 4-5.

## PITTSBURGH, PA.

**ST. ANDREW'S** Rev. George M. Chester, r.  
Hampton St. at N. Euclid  
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.  
Baxter, Jr., Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30 & 10:30;  
HD 10:30

## RIDGEWOOD, N. J.

**CHRIST** Rev. Alfred John Miller, r.  
Franklin Ave. at Cottage Place  
Sun 8, 9:45, 11; 9:30 HD & Fri; Wed in Lent 8,  
Holy Week, every day; Church open daily 8 to 5

## ROSELLE, N. J.

**ST. LUKE THE EVANGELIST**  
Rev. Albert Harvey Frost, r.  
Sun 7:30 HC, 9:30 Ch S, 11 (Cho Eu, MP alternate  
Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &  
Instr

## ST. FRANCISVILLE, LA.

**GRACE** Rev. Robert G. Donaldson, B.D.  
Sun 7:30, 9:30, 11 & 7:30; Fri & HD 10



CHURCH OF THE HOLY COMMUNION  
TACOMA, WASHINGTON

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r.  
Sun 8, 9:30 & 11; Wed HC 10:30; Others anno

**ST. STEPHEN'S HOUSE** Rev. Roy S. Rawson, r.  
520 Rutger Street  
Sun 7:30, 10; Thurs 10

**TRINITY** Telephone FOrest 9580  
616 N. Euclid  
Sun Masses: Telephone church for time of services

## ST. PAUL, MINN.

**ST. PAUL'S ON-THE-HILL** 1524 Summit Ave.  
Rev. D. R. Edwards, S.T.B.; Rev. C. E. Hopkin, Ph.D.  
Sun 7:30, 9, 11, 5; Mon, Tues, Wed, 6:45; Thurs,  
Fri, Sat, 10 (also 6:15 Fri); Daily 5; Wed 8; C Sat  
4-5, 7-8

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage  
Sun 8, 11; Wed 8, Fri 10

## SAN FRANCISCO, CALIF.

**ST. FRANCIS** San Fernando Way  
Rev. Edward M. Pennell, Jr.; Rev. Hugh R. Farrell  
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

## SANFORD, FLA.

**HOLY CROSS** Rev. Mark T. Carpenter, B.D., r.  
Park Ave. & 4th Street  
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45 &  
8 ex Thurs, Thurs 8:45 & 9 MP & HC. Open Daily

## SCHENECTADY, N. Y.

**ST. GEORGE'S** Rev. Geo. F. Bambach, B.D., r.  
North Ferry Street  
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Daily:  
MP 9:30, EP 5

## SHREVEPORT, LA.

**ST. MARK'S** Texas Ave. & Cotton St.  
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c  
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st  
Sun; 6 YPF; Lenten Services: Tues, EP, 7:30 (Spe-  
cial Preachers); Thurs HC, 10; Fri, Twilight Service,  
7:30

## SPRINGFIELD, ILL.

**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean  
Sun Masses: 8 & 11. Daily 7:30

## TACOMA, WASH.

**HOLY COMMUNION** 14th & 1 Sts., S. W.  
Rev. Harrison H. Black, D.D., r.  
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Gasek  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri HC  
7:30

## WASHINGTON, D. C.

**ST. AGNES'** Rev. A. J. Dubois, S.T.B.  
46 Que. Street, N.W.  
Sun Masses 7:30, Low; 9:30, Sung with Instr; 11  
Sung with Ser; Daily 7; C: Sat 7:30 & by appt;  
Fri 8 Sta & Instr

**EPIPHANY** 1317 G St., N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-  
liams, Th.B.; Rev. Frances Yarnall, Litt.D.  
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11,  
8; Thurs 11, 12 HC; HD, HC 12:30; Preaching  
Service Daily 12; Daily ex Sat 5:30

## WAUKEGAN, ILL.

**CHRIST** 410 Grand Avenue  
Rev. Osborne R. Littleford, r; Rev. G. Wm. Robin-  
son, c  
Sun 8, 9:15, & 11; Wed & Thurs 7 & 9:30

## WAYCROSS, GA.

**GRACE** Rev. Charles Wyatt-Brown, r.  
Sun 8, 9:45, 11; Canterbury Club Sat 7:30-9:30

## WHEELING, W. VA.

**ST. PAUL'S** Rev. F. G. Luckenbill, M.A.  
U. S. 40, Monument Place, Elm Grove  
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

## WYANDOTTE, MICH.

**ST. STEPHEN'S** Rev. Harry B. Whitely, r.  
First & Chestnut Streets  
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st, 3d,  
5th Sun); MP & Ser (2d & 4th Sun); 12:30 Holy  
Baptism, 5 EP & Ser; Wed: 7, 11 HC; Fri 7:30 EP  
& address

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