

# The Living Church

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



**Education for  
Christian Home Life**  
A Message to the Parish Clergy

*John Heuss*

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**TRINITY CHURCH, CLIFFSIDE PARK, N. J.**

The chapel screen was recently installed and dedicated in memory of the late rector, the Rev. Richard P. Pressey.

# SERVICE BOOKLETS

For

## Lent and Good Friday

### THE WAY OF CALVARY

Devotions for the Stations of the Cross

*Compiled by Charles C. W. Carver*

A booklet, size 7¼ x 4½ inches, based on Holy Scripture, the Book of Common Prayer, and Christian Tradition. The form of service is as follows: Station, Psalm, Prophecy, The New Testament, Act of Contrition, Memorial of Redemption, Hymn. Price, 5 cents each; dozen, 50 cents

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### "IN THE CROSS OF CHRIST I GLORY"

*Compiled by William R. Moody,  
Bishop of Lexington*

The form of service of each meditation is as follows: Hymn, address on the word, responsive prayer, collects, prayers, silent prayer, Act of Faith in unison, closing hymn. The hymns, of which there are 10, are given complete with music. Size: 6 x 8¾ inches, 28 pages. Price, 15 cents; 100 copies, \$12.50

### THE SEVEN LAST WORDS

*Compiled by George A. A. Tocher*

This form of service for the Three Hours' Devotion of Good Friday is a simple but very dignified service which is just as proper and fitting in a small parish or mission as in a large city parish. The compilation is from the Book of Common Prayer, the Holy Scriptures, and the authorized Hymnal. The Passion according to St. Mark is to be read as in this leaflet. Size, 6 x 8 inches, 24 pages.

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### THE WAY OF THE CROSS

*By Morton C. Stone  
Illustrated by Donn P. Crane*

Subtitled "A Liturgical Meditation," this pamphlet follows an almost prose-poem form with the headings of: Lament, Psalm, Lection, Responsory, Prayer, and Hymn. Fourteen woodcuts in black and white illustrate the Stations of the Cross. Price, 10 cents each

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## LETTERS

### Prayer Book of 1549

**T**O THE EDITOR: There appears to be a more or less spontaneous desire on the part of Churchmen of all schools of thought within the Church to use the First Prayer Book of Edward VI on Whitsunday next, in connection with the 400th Anniversary of the Book of Common Prayer, with, of course, the license of the bishop of each diocese. I understand that some bishops have already given such licenses. Would it be possible for you to print in pamphlet form at least the Eucharist from the First Prayer Book for the use of the laity in such services as may be authorized?

I am sure there would be a ready sale of such pamphlets.

(Rev.) ALAN H. TONGUE.

Walden, N. Y.

### Editor's Comment:

We understand that a special edition of the service of Holy Communion from the Prayer Book of 1549, edited for use, is in preparation by Canon Edward N. West, to be authorized for special occasions in the diocese of New York. An edition of this in pamphlet form, for use in any diocese when authorized by the Bishop, will shortly be announced by Morehouse-Gorham Co. This will also contain the propers for Whitsunday from the 1549 book.

### 96 Offers

**T**O THE EDITOR: Please convey to your readers my great gratitude for their amazing generosity. I have had 96 offers of THE LIVING CHURCH (including direct subscriptions for 5 years) in response to my appeal. It is impossible for me to answer all these kind people, but I hope that in due course they will each hear from someone in England who would welcome copies of the paper. For, after accepting a number of the offers for use in this parish, I have arranged (partly through the courtesy of the London *Church Times*) to hand on the addresses of donors to other people who are interested.

To relieve the postman, may I now ask people who have not heard from me to refrain from sending further copies until they receive a letter from someone else in this country.

(Rev.) P. J. CHANDLER

Leicester, England

### Thank You

**T**O THE EDITOR: Would you kindly put a notice in your paper thanking your readers for copies of THE LIVING CHURCH, saying that no more are required as I am receiving them regularly from Fredonia, N. Y. State.

Many thanks to you, Sir, for helping me to find someone to exchange with my *Church Times*. I enjoy your paper very much.

(Rev.) W. B. CHURCH

Trowbridge,  
Wiltshire, Eng.

# The Glorious Feast of Lent

By the Rev. Clarence R. Haden, Jr.

Rector of St. Phillip's Church, Durham, N. C.

WHILE it is not traditional to regard the penitential season of Lent as a feast, and perhaps no one else looks upon Lent as a feast, Lent has an appeal that makes me look forward to it each year with a holy joy. Some Churchpeople are surprised from time to time when I mention the anticipation I have for the coming of Lent. They exclaim, "Oh, I don't see how you could look forward to Lent with all of its duties, demands, and disciplines." But the fact remains that I do look forward to it each year. At this point I might, after the manner of the soap contests, say, "I like Lent because . . ." and then give my reasons for liking Lent.

## SIN AND PENITENCE

First of all, I like Lent because it is a penitential season. I look forward each year to the major festivals of the Church and celebrate them adequately, but after they are gone I have difficulty in recognizing the lasting impression which such festivals should make. There must be something in the mere celebration of the festivals that keeps me from being lastingly affected. Lent, with its austerity and penitence, brings me face to face with the sins that hinder my spiritual progress. As my eyes turn inward in self-examination I easily recognize the basis of my membership in that group of "miserable offenders." As I become aware, especially during Lent, of my sinfulness, I am forced to throw myself more unreservedly upon the grace of God and ask for His forgiveness; that which I ask sincerely is given without stint, and I am restored to union with God.

## FIRST THINGS FIRST

Again, I like Lent because it proves an external aid to putting first things first. Much energy and time are vitiated by activities that are of secondary importance. Lent comes along with its call to concentration on primary pursuits, and we can easily decline those activities which, while pleasant, oftentimes are not "profitable to our salvation." Going to the movies or the theater is sometimes pleasant but seldom profitable. Going to Mrs. Smith's tea is rather painless, but conversation at a tea is seldom stimulating or significant. Lent helps us graciously decline such invitations.

During this season of concentration on primary things Lent enjoins us to spend our reading time on definitely religious subjects. Many of the books we read ordinarily may help us pass the time pleasantly, but after we put them down, they

are gone from our minds, because there is little of lasting worth in them. Much reading is escape reading anyway, but during Lent instead of escaping via literature, we want to try to discover a true direction for our lives through serious reading. We have an encouragement in Lent to read on questions that are deeply relevant to our present activities and eternal destiny.

## CUSTODIANS OF TIME

Lent is a call to us to become better custodians of our time. We normally fritter away that which is our most valuable possession. The most invidious intruder into our homes and our privacy is the radio, with its soap operas, repetitious commercials, comedians who are not funny, etc. It is said that the late Archbishop Temple wrote one of his most profound books during the minute intervals between appointments in his busy life. Lent helps us to learn the value of making the most of the minutes scattered throughout our days. Much helpful reading can be done by utilizing the short periods of time that we ordinarily waste. Lent says to us, "Leave the radio off except when something worth while is being broadcast."

## SUBLIMATED DESIRES

And finally, I like Lent because it helps me to keep my physical desires in their true secondary position, and to keep my "flesh subdued to the spirit." Fasting has become unpopular in our day because the modern mind has become so saturated with the thought that gratification of desire has virtue and denial of desire is pointless. During the long history of the Christian Church, both saints and sinners have recognized the value of fasting. If the perfect Man fasted, certainly the rest of us of lesser clay are ignoring an important spiritual asset if we ignore fasting. The motive for fasting is the love that we have for God and our desire to express that love in disciplining ourselves, *i.e.*, making ourselves into disciples.

While some may question the value of such external things as giving up tobacco, or giving up desserts, or giving up this or that which we ordinarily enjoy, from my own experience I have found that there is a sense of achievement in having kept under these habits and made them subservient to a spiritual purpose, namely that of keeping my body under so that my spirit may grow.

Welcome, therefore, the glorious feast of Lent.



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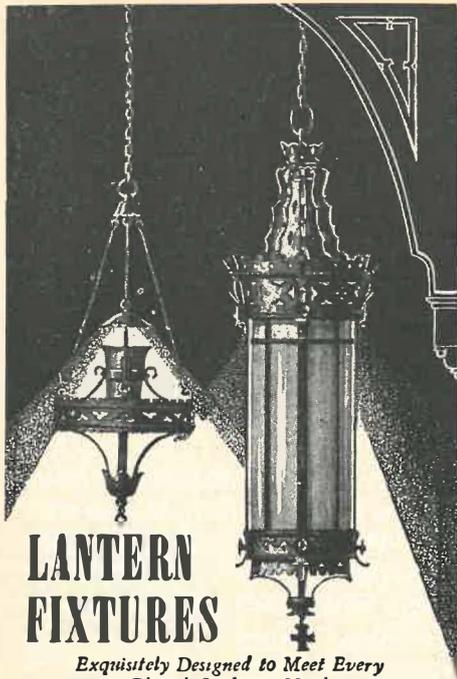
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**Is It Nothing To You?** by Allan Rohan Crite. Brush Drawing Meditations on texts from the Holy Week Liturgy. Foreword by Bishop Nash. Pamphlet 25c

**Seven Spanish Mystics**, by Sister Felicia, O.S.A., is handsomely illustrated by ten engravings of the life of Saint John of the Cross, by the sixteenth century master Arteaga. There are three studies of Saint John of the Cross, Saint Teresa of Avila, and Luis de Leon, together with four others. Red cloth \$2.00

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## Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



### Parents Will Help

**W**HEN teachers grumble about home coöperation, they little realize how much aid will be forthcoming once it is started and guided. For parents are very eager that their children shall have the best. The average parent of Sunday-school-going children is far less worldly in his hopes for his children than the common sermon tirade against money-grubbing and materialism would suggest. Many — perhaps most — young parents who themselves attend church have become well aware of the dangers of our day, and frequently have the beginnings of high ideals for their children. To educate these parents, by giving them a real share in religious education, may prove our golden opportunity, the start of a new day for our Church.

There are three levels of appeal to parents, each reflecting a degree of confidence and purpose in the minds of teachers and parish leaders. The lowest level is described above. Some teachers expect nothing, ask nothing, and get — just that. Unquestionably this arises from an inadequate view of all the factors in Christian education. It reflects a conception of teaching isolated within a few moments on a crowded Sunday morning, with little expectation of touching the teeming weekday life of the children.

#### WAITING TO BE ASKED

The second policy dares to ask and expect something from parents. By repeated asking of certain definite assistance, an increasing amount of home help is secured.

Some teachers require that memory work be done at home, and check on individual performance. Some try to get a lesson studied at home during the week, where the text suggests it. Others give out individual assignment slips for topics to be reported. There are home prayers to be used systematically, grace at meals, or prayers to be written, and service activities (the Scout's "daily good turn") to be reported. With some, the pupil's book is actually carried back and forth each Sunday.

All this calls for constant assistance from parents, with the resulting interest and respect for the school's program. Naturally it calls for more work: phoning, postcards, visiting, parent-teacher meetings. But where parishes make such definite requests of the home, they get willing response. Such leaders are *not*

*afraid to ask*, knowing the vast importance of their task, and feeling confident that the parents will back them up. If we embarrass them, so much the better, in the end. The story is told of a child enrolled in an Episcopal school because, as his mother stated, "They expected too much of us at the Presbyterian."

#### COMPLETE SHARING

There is a third level for parents, just dawning in church circles, and almost unbelievable to those who know only the older ways. This is the requirement of the Ligon character training project: that parents *attend every Sunday with their child*, take notes on the weekly theme, and carry it through in specific, observed activities for character training through the week. This is too large and thrilling a matter to be described here, but to show one version of it in action, here is the time-schedule of a school using this approach:

10:00 AM—Children arrive with parents, have short devotions together.

10:20 AM—Children pass to separate classes, while parents go to separate parent-groups for each grade, where one of their own number acts as leader. While the children are having their lessons with their teachers, the parents are going through the same material, discussing just how it may be applied in home life through the coming week. Their reports and sharing of experience are vital. The leader has already had a conference with the class teacher, knows just what is the plan for the week.

11:00 AM—Parents go into the main church service, while children's classes continue (broken only by a short recess) until church is over, about 12:10. Thus, the children have a two hour session, including all the delightful creative activities now almost crowded out of our cramped Sunday program.

#### A PLACE FOR PARENTS?

In our coming new curriculum, now slowly taking form under the leadership of Dr. Heuss, some such definite participation by the home may be included. It may prove to be, as some rumors indicate, a "parent-centered" curriculum, with the responsibility placed where it always was of old. Whether this may prove an overstatement or not, at least we can say that our present small asking must be done away. Expect a lot: parents will help!

QUINQUAGESIMA SUNDAY

## GENERAL

### RELIEF

#### CWS Elections

Harper Sibley, of Rochester, N. Y., civic leader, business executive and Episcopal Church layman, was elected for the third consecutive year as president of Church World Service at a recent meeting of the board in New York. He was also named to head its board of directors.

Elected vice-presidents were: Mrs. Henry H. Pierce, who holds several positions in the Episcopal Church, and Dr. Lloyd S. Ruland, an official of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

Sidney D. Gamble, Presbyterian layman, was reelected treasurer, and Mrs. Earle B. Breeding, an official of the New York Council of Church Women, recording secretary. [RNS]

### EPISCOPATE

#### Bishop Ward Dies

The Rt. Rev. John Chamberlain Ward, retired Bishop of Erie, died on February 15th in Buffalo, N. Y. He was 75 years old.

During World War I Bishop Ward served as a chaplain with a machine gun battalion of the 107th and 108th infantry, 27th division, and was wounded in action. He also served as a chaplain in the Mexican border troubles of 1916. Bishop Ward's decorations for military service include: Purple Heart, Distinguished Service Cross, British Military Cross, and Croix de Guerre.

He was born in Elmira, N. Y., in 1873, the son of Hamilton Ward and Mary Adelia Chamberlain Ward. He was graduated from Harvard in 1896, from which he received the Phi Beta Kappa key, and from General Theological Seminary in 1899. Ordained deacon in 1899, he became a priest in 1900.

His cures included St. Stephen's, Buffalo, and Grace Church, Buffalo, where he remained from 1902 to 1921, with the exception of the years he spent as a chaplain in the armed forces.

Typical of the Bishop's strong desire to serve both Church and country was his action in 1943 after he had retired as Bishop. He first tried to enlist in the Army. He was then 69. After being rejected because of his age, he asked to be



HARPER SIBLEY: President of Church World Service.

sent to a Church post which would be "the nearest I can get to the excitement." He was sent to St. Peter's, Seward, Alaska.

Since his retirement, Bishop Ward had been living at the Buffalo Club, and more recently, at the home of a nephew in Buffalo. He was the brother of the late Attorney General Hamilton Ward, Buffalo, and an uncle of Justice H. Ward of the Supreme Court in Buffalo.

The Burial Office was read in Grace Church on Saturday, February 19th, at

## The Living Church

Established 1878

*A Weekly Record of the News, the Work,  
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.  
Foreign postage additional.

11 AM, by Bishop Scaife of Western New York, assisted by Bishop Sawyer of Erie, Bishop Reinheimer of Rochester, Bishop Oldham of Albany, the Rev. G. Napier Smith, rector of Grace Church, Buffalo. A guard of honor was formed by 49 clergymen of the diocese of Erie.

The military honor guard was made up of members of the Buffalo Chapter 187, Military Order of the Purple Heart; the Legion of Valor; and Semper Fidelis Post 356, American Legion.

The body was taken to Belmont, N. Y., for burial in the family mausoleum, and where services were conducted by Bishops Scaife and Sawyer, and military honors accorded by the three veterans' organizations.

### INTERCHURCH

#### International Council Opposes Parochial Schools

New steps in relating religion to public education were taken at the 27th annual meeting, February 6th-12th, of the International Council of Religious Education in Columbus, Ohio.

The Council voted to establish a permanent committee on religion and public education, with at least one-third of the members being public school leaders, and to set up a department in this field with a \$27,500 budget and at least one staff member.

The Council heard a report from a special committee on religion and public education. Dean Luther A. Weigle was chairman. The report reviewed the historical situation, outlined a policy statement, suggested program activities, and made the recommendations which the Council adopted. The report had been in preparation for a year.

In a Declaration of Cooperation as a part of the report, the committee said that "as Protestants we declare our interest in and support of the public school."

Widespread adoption of parochial schools was rejected. "It would constitute a serious threat to public education and democracy."

On the other hand, "public education can and should give more explicit recognition to the fact that its own spiritual values and democratic objectives rest upon the foundation of the Judaeo-

Christian religious tradition; and that it should seek at all times to reinforce and build upon this foundation in the life of the school."

Nothing in American laws, court decisions, or traditions prevents "the school, within its own program, from making adequate provision for the religious interpretation of life." This must be done under public school leadership and not by any assumption by Church leaders of responsibility which properly belongs to the public school, the statement said.

Suggested program activities include research and experimentation related to public school curricula, cooperation with institutions and agencies concerned for public education, conferences and workshops of religious and public school leaders, various types of publications, and efforts to create an informed public opinion concerning public education.

Prominent in the Council's discussion of future plans was the announcement that the completed Revised Standard Version of the Bible will be published in the fall of 1952. The New Testament was issued in 1946. Dr. Weigle, chairman of the Standard Bible Committee, will give his entire time to the Old Testament revision after his retirement from Yale Divinity School next June. The introduction of the completed version is to be timed with a nation-wide observance during Religious Education Week of 1952.

#### NEW OFFICERS ELECTED

Newly elected to the governing body of the Council were Fred D. Stone, former publishing agent for the Methodist Church, and Lewis McDonald, both of Chicago.

New members elected to the Council's board of trustees were Mrs. Leon Roy Peel, Minneapolis; Dr. Roy L. Smith, Chicago; Mrs. Eugene McCarthy, St. Louis; and the Rev. John Heuss, New York.

A new Committee on Visual Education Policies was appointed with Dr. Paul H. Vieth, of Yale Divinity School, as chairman.

## WORLD COUNCIL

### Criticism of Amsterdam Cancels Out

Repercussions of last summer's First Assembly of the World Council of Churches were discussed by Dr. W. A. Visser 't Hooft, general secretary, at a meeting of the Council's Executive Committee at the Ecumenical Institute near Geneva, Switzerland. Dr. Visser 't Hooft said it was too early to evaluate the full significance of the Amsterdam Assembly for the life of the Churches. "But we can without fear of being



DR. VISSER 'T HOOFT: "Can we . . . maintain this intensity of concern with the ecumenical cause?"

contradicted," he said, "already affirm that no other ecumenical meeting has had such an intensive follow-up in the life of the Churches."

Dr. Visser 't Hooft said the question was now arising as to whether the Council would be able to meet "the very real expectations" that have been created.

"Can we," he asked, "through our ordinary, on-going work and without the help of a spectacular focus such as the Assembly, maintain this intensity of concern for the ecumenical cause?"

"We will have to look at all our activities from that angle—so that we may not slip back into a situation in which ecumenical activity degenerates again into esoteric relationships among a small group of specialized church leaders, and the grass-roots wither away."

Discussions of the "great misunderstandings" arising as a result of the First Assembly, he said it was "perhaps a consolation that the attacks from various sides contradict each other in such a way that they practically cancel each other."

"Thus," he said, "we have been told that Amsterdam has shown no interest at all in questions of Christian unity, and that Faith and Order have not had a real share in it.

"But we have also been told that the 'advocates of one united Church are at the helm of the World Council and are determined to use it as an instrument for promoting ecclesiastical union; and that Amsterdam represents a definite victory of Faith and Order over Life and Work.

"It has also been suggested that on political and social matters Amsterdam has been as vague as a papal encyclical. But large banking firms in the United States and Switzerland have found it neces-

sary to circulate to their customers a detailed refutation of the 'dangerous socialistic theories' of the World Council.

"Moreover, the Assembly has in turn been described as being dominated by the Americans, by the Continentals, by the Orthodox, and by the British.

"All this shows that an enormous amount of patient explanation will still be necessary before the world at large will fully understand the nature of our unprecedented and complex undertaking."

Dr. Visser 't Hooft will travel to the United States in April.

Travel plans of five other World Council leaders were announced during the meeting of the Executive Committee.

Purpose of most of the visits is to bring the Churches of other countries in closer contact with the ecumenical movement.

Dr. John R. Mott, honorary president of the World Council, is planning a trip to the Far East, while Bishop Bell of Chichester, chairman of the Central Committee, will visit Australia and New Zealand. Dr. J. Hutchison Cockburn, former director of the Reconstruction Department, has already departed for New Zealand.

Dr. Marc Boegner of France, one of the Council's six presidents, will leave shortly for South America. Pastor Martin Niemoeller of Germany, a member of both the Central and Executive Committees, is planning a trip to Australia.

#### FUTURE MEETINGS

The Executive Committee also announced that when the World Council of Churches' Central Committee meets at Chichester, England, next July one of the main issues it will study will be "Church Action in International Affairs."

Another theme to receive the attention of the 90-member group will be "What the Churches Expect from the World Council."

The Executive Committee voted to call together a group of ten persons, mostly women, who will meet in July and advise the Central Committee on the proposed creation of a commission on women's work in the Church.

It was also announced that the Committee had approved regional conferences in Europe and the United States during 1951 as a means of enlisting laymen for the witnessing task of the Church.

Establishment of a new department of ecumenical information was postponed until the meeting of the Central Committee. However, the appointment of Bernard Causton, former London newsman as a new publicity secretary under the general secretariat, with special reference to the secular press, was confirmed.

Plans for a Far East conference to be

sponsored jointly by the World Council and the International Missionary Council were also endorsed. The conference has been tentatively set for January, 1950. Siam and the Philippines were discussed as possible sites. [RNS]

### Threats to Religious Freedom

Freedom of religion and freedom of conscience are threatened in "almost every part of the world today," the Executive Committee of the World Council of Churches meeting in Geneva has declared.

In a statement addressed to communions affiliated with the Council, the committee charged that "numerous" Europeans and Asiatic governments "which claim to guarantee freedom of conscience and religion, are, in fact, denying it."

Moreover, the statement said, "in some countries where the tradition of freedom is apparently maintained, increasing government control over the action and thought of the people, domination of public policy by military and strategic considerations, and infringements of the rights of religious minorities constitute an accumulating menace of which Christians seem as yet largely unaware."

The text follows:

"In August 1948 at the Assembly of the World Council of Churches, its 150 member Churches solemnly affirmed, in the light of the God-given mission of the Church to the world, the basic principles of human rights and religious freedom.

"Members of the executive committee of the World Council, meeting for the first time since the Assembly was held, find themselves greatly disturbed at threats to men's rights and freedom which openly or covertly seem to be developing in almost every part of the world.

"In numerous countries of Europe and Asia, governments which claim to guarantee freedom of conscience and religion are in fact denying it.

"Freedom of the Church to preach the Word of God to all men in all realms of life is restricted.

"Religious instruction of young people is hindered.

"Christian youth movements are prohibited.

"There is interference with training of the clergy and the appointment of Church leaders.

"Obstacles are put in the way of public evangelism and missionary work.

"Officers and members of Churches have been arrested and imprisoned on an ever-increasing scale.

"In some areas Churches face the possibility of complete disruption of their life as Churches and communities.

"We see in these measures a deliberate attempt to undermine the witness of Churches by forcing them either to withdraw completely from public life or to become tools of secular policy.

"In some countries where the tradition

of freedom is apparently maintained, increasing government control over the action and thought of the people, domination of public policy by military and strategic considerations, and infringement of the rights of religious minorities constitute an accumulating menace of which Christians seem as yet largely unaware.

"In the face of these dangers, we reaffirm the conviction of the Amsterdam Assembly: 'Every person has the right to express his religious beliefs in worship, teaching, and practice, and to proclaim the implications of his beliefs for relationships in the social or political community,' and 'the nature and destiny of man, by virtue of his creation, redemption and calling, and man's activities in the family, state, and culture establish limits beyond which government cannot with impunity go.'

"Against tyranny, whether open or covert, and its inevitable consequence in barbarous acts which have outraged the conscience of mankind, a sound world public opinion is a strong bulwark. The defense of human rights and liberties must be regarded as a matter of international responsibility.

"The Universal Declaration of Human Rights, if taken seriously by nations and peoples of the world, may mark an important advance in this direction. We recognize that Churches living under conditions where freedom as generally understood is jeopardized, are exposed to especially grave temptations.

"There is, for example, the temptation to defend the old political or social order. But the Church hears the word 'No man having put his hand to the plow and looking back is fit for the Kingdom of God.' Our task is to proclaim the gospel in the new situation which, while bringing new difficulties, may under God also offer new opportunities.

"There is also the temptation to leave the world to its fate. But the church dare not sink back into a self-contained existence. It is called to proclaim the Lordship of Christ in all the realms of life and under all forms of government.

"A challenge to certain churches is a challenge to us all. The peril is a common peril. Churches which suffer are assured at all times of the prayers of their fellow Christians, but we see that obligations to all Christians are in essence the same.

"It is our duty to build up the local church in the fellowship of Christ, develop personal witness to Him, engage to the full in service to mankind in its common problems and sufferings. The life of every individual Christian and every Christian family must be so rooted in Christ that the faith lives on even though the church for a period be deprived of every earthly protection, broken into fragments and stripped of everything except its fellowship with its Lord.

"The story of conflict between the Church and the world is an old story. The very first pages of church history tell us how 'rulers were gathered together against the Lord and against His Christ.' But they tell us also how God answered the prayer of the Apostles. That answer was 'with great power gave the Apostles

witness of resurrection of Lord Jesus: and great grace was upon them all.' We are assured that what was true in the days of the Apostles is true today." [RNS]

## ACU

### Midwest Priests' Institute

The Priests' Institute for the Midwest Province neighboring territory will be held Whitsun-week at DeKoven Foundation, Racine, Wis.

It will open with dinner, the evening of June 6th and close with breakfast, June 10th. The Rev. William Elwell, chairman of the institute, has announced that an effort is being made to clear diocesan calendars so that clergy will be free to attend. The program will consist of two or three sessions during the days and one each evening in addition to chapel services. The names of the lecturers will be announced shortly.

Registrations for the Priests' Institute can be made now by writing the Sister-in-charge, DeKoven Foundation, and enclosing \$1 which will be applied to the total cost for the week.

## SOCIAL RELATIONS

### School of Alcoholic Studies

The National Council's Department of Christian Social Relations calls attention to the fact that applications are now being received from persons who wish to attend the Yale School of Alcoholic Studies. Clergymen and Church workers, welfare workers, teachers and school administrators, physicians and psychologists are eligible to attend. The object of the school is to make the most recent findings of scientific research available for application to the problems of alcoholism. The total cost is about \$200 per student and scholarships are available.

Episcopal clergy who have attended previous schools include the Rev. Howard P. Kellett, the Rev. Frank T. Wiel, the Rev. Henry H. Wiesbauer, the Rev. William B. Spofford, Jr., the Rev. Arland C. Blage, the Rev. Sydney R. Peters, the Rev. C. Alfred Cole, the Very Rev. A. C. Barnhart, the Rev. Alfred S. Christy, the Rev. Samuel U. J. Peard, and the Rev. Capers Satterlee.

Their reports are unanimously enthusiastic, stating that the training has been helpful not only in dealing with the problems of alcoholism, but also in dealing with many other problems of human relations.

This year two schools are to be held; one, as usual, at Yale University, New Haven, Conn., from July 8th to August 5th; and the second at Trinity University, San Antonio, Tex., from June 6th-29th, for students from states west of

the Mississippi (except Minnesota and Iowa). Although the western session is shorter than the eastern, it will have the same number of lectures and many of the same lecturers will attend both schools.

Clergy and Church workers who are interested may secure additional information from the national Department of Christian Social Relations. All other interested persons may apply directly to the Summer School of Alcohol Studies, Laboratory of Applied Physiology, Yale University, 52 Hillhouse Avenue, New Haven, Conn. Application must be completed by April 1st.

## NATIONAL COUNCIL

### February Meeting

At the December meeting of the National Council, a new arrangement was made with the American Church Institute for Negroes whereby it is integrated with the National Council, with five members of the Council on its Board of Trustees. At the February meeting, the following such members were elected: the Presiding Bishop, Bishop McKinstry of Delaware, the Rev. Robert R. Brown of Virginia, Champion McC. Davis of East Carolina, and the Rev. Dr. George A. Wieland, Director of the Home Department. The other trustees are: Bishop Penick of North Carolina, the Rev. Dr. Roelif H. Brooks of New York, the Rev. George L. Paine of Massachusetts, the Rev. Dr. Arthur Lee Kinsolving of New York, the Rev. George Plaskett of Newark, the Rev. Charles S. Johnson (President of Fisk University), Louis J. Hunter, Langbourne M. Williams, Dr. N. C. Newbold, Mrs. Henry W. Havens, and Mrs. R. Keith Kane.

The officers are: Honorary president, Most Rev. Dr. Henry St. George Tucker; president, Dr. Wieland; vice-president, Bishop Penick; treasurer, Louis J. Hunter; executive secretary, M. M. Millikan.

### Support to World Council of Churches

A letter from the Rt. Rev. Dr. G. Bromley Oxnam, one of the Presidents of the World Council of Churches, regarding the support of the World Council was read. The letter called attention to the amount asked of the Episcopal Church, \$28,000; and to the fact that it had been suggested that \$10,000 of this might come from the National Council but that the rest would have to be raised through the American office of the World Council, in cooperation with the Episcopal Church.

The Presiding Bishop stated that Mrs. Henry Hill Pierce and the Rev. Dr.

Henry Smith Leiper, of the American Committee of the World Council, were willing to cooperate in the effort to raise the remaining \$18,000. The matter was so left.

### New District for Panama

Word had been received from Bishop Gooden of the Panama Canal Zone that the district would approach the General Convention, asking that a new missionary district be set up. This is proposed because of the immense tracts of territory recently transferred to the Episcopal Church by the Church of England.

### Fr. Viall Elected Warden

The Rev. Kenneth A. Viall, S.S.J.E., liaison officer to the Nippon Seikokwai, has been appointed Warden of the Central Theological College, Tokyo. His resignation as liaison officer was accepted by the National Council, with cordial appreciation of his services and with good wishes for his new work.

### Army and Navy Division

The Rev. Dr. Percy G. Hall, Executive Secretary of the Army and Navy Division, made the following report:

"The Army and Navy Division held its meeting on Friday, January 14th at 2:30 P.M. at the Church House, 202 South 19th Street, Philadelphia, Pa.

"Most of the time was taken up with working on an estimated budget and a resolution covering our budget needs was drawn up to be presented to the finance committee of the National Council for its consideration.

"We have 59 chaplains on active duty—Army 35, Navy 17 and Veterans Administration, 7 full time and 5 part time. There are also 147 chaplains in the Officers' Reserve in the United States Army not on active duty; 162 chaplains in the Officers' Reserve in the United States Navy not on active duty. However, these chaplains all have the opportunity of serving in their respective groups for two weeks of active duty service each year. There are 26 National Guard Chaplains serving in units. We are receiving a great many applications for chaplains in the Reserve Corps and some have returned to active duty. . . . At the present time, we have approximately 500 installations, in the United States. There are 128 Veterans Administration hospitals. With only 59 chaplains in the Armed Forces and Veterans Administration, you can readily see the importance of the cooperation of the dioceses and missionary districts to carry out our work.

"We are having a problem in Europe because we only have three chaplains there now. One chaplain has just been returned. These three chaplains cover wide areas. They are more or less itinerate chaplains and are allowed to leave their units to take care of Episcopalians who are scattered throughout the Army area. We have had

requests concerning aid in transportation which is very serious owing to the strict regulations on the use of gasoline.

"The Chief of Chaplains of the Army advises us that he made an appeal for 400 chaplains which would cover the work in the chaplaincy for the next year. However, since he sent out his appeal, approximately 325 chaplains have been called or recalled to extended active duty, and that the procurement program for the year 1949 will limit the quota for extended active duty of new chaplains.

"The new Crosses are now available for distribution and also the literature which was endorsed at the last meeting."

### Town and Country Division

Reporting for the Division of Town and Country, the Rev. Clifford L. Samuelson, executive secretary, outlined the significance of rural work. He said that the organization of rural work into the new Division, is a recognition by National Council that rural work is a defined field of the Church's operation which properly requires the continuing executive direction of an officer of the National Council; that it properly should have a definite budget for national central office expense and for field operation on a national basis. Also that the rural program as now functioning, is properly the responsibility of the National Council as to administrative policy.

Fr. Samuelson said further that the establishment of the new Division assures a continuity of policy and program in the endeavor to strengthen the Church's work in town and country.

Establishment of the new Division, Fr. Samuelson continued, does not mean the creation of a new program or a new organization except in a technical sense. It is simply recognizing and making official a functioning program. "During the years in which we have been strengthening the rural phase of Domestic Missions, certain clear-cut policies and activities have come to compose a comprehensive national program for rural Church advance. Through a Division of Town and Country the National Council will now relate itself more specifically to these policies and activities."

Rural work will continue to be an integral aspect of Domestic Missions. Sound advance in the rural field must be clearly correlated with administrative policies and procedures for home mission work.

At its present stage of development both as to budget and scope of activities, the new Division is one of the largest Divisions in the Home Department. It has an executive secretary, an assistant secretary, office staff, and a budget of \$70,000 for field program and \$17,000 for central office operation. The various budget items of the Division and sums allocated to specific activities show the

emphasis on which the national program for rural work is now functioning.

Approximately half the field budget goes for education of rural workers and rural Church training of men and women preparing for Church service. Four to five hundred rural clergy are assisted each year to attend rural conferences and short courses. More than 100 seminarians are given aid in being placed in rural communities for experience in rural Church work during the summer. Theological schools are assisted in having special lectures and part time faculty in rural Church instruction. The National Town and Country Church Institute has been developed as a rural field work training center functioning under clinical training procedures and standards. Regional group training centers have been developed in several Provinces.

Grants have been made from the rural budget to develop rural areas with a high potential for rapid self-support. Strategic fields are selected, which, given an original grant from the rural fund to supplement local funds, may enable a local congregation to make rapid progress. Approximately \$20,000 is allocated to this type of demonstration field development.

Survey work on a diocesan basis is carried out in several places each year, with a view of defining sound missionary policy and realignment of fields. Development of provincial and diocesan organization for rural Church study and extension is a major budget item.

Policy of the Division is to use the rural budget for advance work only. Grants are not made on an annual subsidy basis, as recurring expense items come properly within the regular budget of the Division of Domestic Missions. The Joint Commission on Rural Work has outlined a field program for the next triennium calling for an annual budget of approximately \$90,000 per year.

## WOMAN'S AUXILIARY

### Executive Board Meets; Awaits 30th Anniversary

A missionary in Shanghai needs bus fare, and a mission in Western North Carolina needs a heating system. The National Executive Board of the Woman's Auxiliary decided at its February 5th-6th session that both the missionary and the mission will get what they need through the United Thank Offering. Among other appropriations voted by the Board were sums to aid third and fourth province vocational conferences for Negroes, and to help the 100-year-old Indian mission of the Holy Apostles at Oneida, Wis.

On February 6th board members en-

tertained at supper Miss Helen Turnbull, head of Windham House, N. Y., and her students. The discussion afterwards centered on training women for Church work.

The Board, at one of its business sessions, chose the theme for its Triennial Convention to be held September 26th in San Francisco. The theme is "Called unto His holy fellowship." It was created by combining the Communion phrase "that holy fellowship" with the Biblical record of the calling of St. Paul.

Speakers at the session were Mr. Robert D. Jordan, promotion director for National Council; Mr. J. Earl Fowler, acting director of the Overseas Department; and the Rev. Clifford L. Samuelson, in charge of rural work.

When the Executive Board next meets, April 22d-25th, it will have completed 30 years of quarterly meetings. It was organized at the Triennial Auxiliary meeting in Detroit, 1919.

Before that time, Churchwomen, besides maintaining an executive secretary and a small staff at Board of Missions headquarters, had little part in the national planning of the Auxiliary's work. When the National Council (then referred to as Presiding Bishop and Council) was organized, the Auxiliary's national executive secretary, Miss Grace Lindley, established the Executive Board to give Churchwomen direct representation.

## TOWN AND COUNTRY

### Fifth Province Seminar Discusses Prayer Book

The Prayer Book in the town and country field was the theme of a meeting of the town and country department of the Fifth Province held at La-



BISHOP HORSTICK: "Clergy must balance theoretical and practical religion in the mission fields."

peer, Mich., February 8th to 11th. The meeting was attended by 45 persons and was led by the Rev. Samuel N. Keys, executive secretary of the department.

The planning committee, under the chairmanship of Bishop Hubbard, Suffragan of Michigan, presented the following curriculum:

"Using the Prayer Book as an Evangelistic Medium," led by Bishop Hubbard.

"Preaching to Town and Country People" (using the Prayer Book and Hymnal as source material), led by the Rev. John McCausland.

"The Prayer Book as a Town and Country Layman Uses It," led by Dr. George C. Stucky.

The seminar was conducted in a workshop setting, since Lapeer and Otter Creek are a practical example of town and country work. The Rev. C. D. Braidwood was host to the meeting.

Bishop Horstick of Eau Claire preached the keynote sermon at Evening Prayer on the opening day. He pointed out that town and country clergy must balance theoretical and practical religion in the mission fields of the Church.

The town and country department of the Fifth province is a direct outgrowth of meetings of the Rural Workers Fellowship held during the provincial synod at Milwaukee in 1946. Both the synod and the national Department of Domestic Missions furnish funds to the department, which has developed the following nine-point program:

"1. The diocesan delegate is responsible for a mailing list of town and country people and the distribution of literature to them.

"2. The department will purchase and disseminate literature to town and country people through the diocesan representative.

"3. The department will have an annual seminar on some phase of town and country work.

"4. Each diocesan delegate is to organize and develop in his diocese a program complementary to the provincial program.

"5. Sponsorship of summer conferences on town and country work.

"6. Sponsorship of and development of a curriculum for clerical and lay workers.

"7. Annual report and evaluation of work done in each diocese.

"8. The development of a book club for rural workers.

"9. Each delegate to furnish publicity on town and country work in his own diocese."

The fact that at the annual seminar each diocesan representative is expected to present a report of work being done in his own diocese is regarded by the members as one of the most valuable features of the department's work.

The 1950 seminar is tentatively scheduled to meet in the diocese of Springfield.

## BULGARIA

### Foreign Missions May Close

A bill to close foreign religious missions and congregations in Bulgaria and transfer their property to the state was offered in the National Assembly on February 17th in Sofia.

The action followed by a day the announcement that the 15 Protestant leaders charged with treason, espionage for the U. S. and Britain, and illegal money dealings, will be brought to trial on February 25th.

The bill stated that the Greek Orthodox Church is the "traditional religion of the Bulgarian people, and can be the only people's democratic church," according to an Associated Press dispatch.

### Deny World Council Leaders Conspired with Bulgarians

Statements denying that Dr. J. Hutchinson Cockburn or Dr. Robert Tobias of the World Council of Churches' Department of Reconstruction and Inter-Church Aid ever served as "contacts" for the 15 Bulgarian Protestant leaders indicted for "espionage" activities, were issued in Geneva.

Dr. Paul Neff Garber, bishop for the Methodist Church in the European area, another alleged "contact," was not immediately available for comment on the Bulgarian charge.

A spokesman for Dr. Cockburn, who has left Switzerland for New Zealand, said the relationships between the Bulgarian clergymen and the Reconstruction Department could not be interpreted as constituting "military or economic espionage."

He added that the exchange of information between the indicted ministers and World Council headquarters exclusively concerned matters pertaining to Church aid, and that this relationship was maintained with the full knowledge and approval of the Bulgarian government.

The spokesman said that Dr. Cockburn had "openly visited" Bulgarian Churchmen and Minister of Cults Dimitar Iliev in October, 1947, when all concerned discussed "the best ways Churches in other countries could help" in the reconstruction of Bulgaria's Churches.

At that time, the spokesman continued, Iliev offered the cooperation of his government in the shipment and distribution of relief supplies.

"All these shipments," it was said, "were made through regular governmental banking and shipping channels. This aid was motivated solely by Chris-

tian love and in all cases was transmitted in an open and forthright manner."

Dr. Tobias, a Disciples of Christ minister from Kansas, said his sole interest in going to Bulgaria in September, 1946, "was to help the people who suffered" in the devastation of that country and to "assist the Churches in their spiritual tasks and help the young people of Bulgaria join their efforts with those other young persons in finding peace."

"I am surprised," he said, "that this is now considered an act of spying. I am sorry the Bulgarian government does not have the adequate facts or the desire to understand my intentions." [RNS]

## CHINA

### Bishop Chen Takes Post

Bishop T. S. Chen has been appointed acting chairman of the Chinese House of Bishops, according to word received by the National Council. Presiding Bishop Robert T. S. Chen is absent from China because of illness.

The Chinese House of Bishops, at its December meeting, declined to accept the resignation of Bishop Tsen, and asked to appoint an acting chairman.

Bishop Chen is assistant Bishop of Wan-gan.

### Bishop Sends New Missionary List

A revised list showing the disposition of missionaries from the District of Anking, China has been sent to THE LIVING CHURCH by Bishop Craighill of Anking. An earlier list appeared in the January 16th LIVING CHURCH.

Here is a list of Anking missionaries remaining in China and their present locations. Shanghai: the Rt. Rev. Lloyd R. Craighill, Mr. B. W. Lanphear, Dr. Alice Gregg; Anking: Dr. and Mrs. H. B. Taylor, Miss Emeline Bowne, Miss B. E. Myers, Miss Virginia Hebert, Mr. Paul Denlinger; Kunming: Miss Nelle McGouirk.

Temporarily transferred to Hawaii are the Rev. Messrs. Henri B. Pickens and John J. Morrett with their families, and Srs. Lucy Caritas and Virginia Cecilia. Sr. Louise Magdalene is temporarily in Puerto Rico.

Mrs. Lloyd R. Craighill, Miss Margaret Monteiro, and Miss Elda Smith have returned to the United States.

## PHILIPPINES

### New Trial

Although a new trial has been ordered in the litigation now in process between Msgr. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent

Church, and Msgr. Juan Jamias, head of a minority group of that Church, the judge assigned to the case has not yet arrived in Manila. When the first judgment was handed down last fall the petition of Msgr. de los Reyes to collect certain funds and property was refused. The new trial was granted because of additional information presented to the court. Meanwhile the re-consecration of Bishops in the Independent Church proceeds under the direction of Bishop de los Reyes, who was himself consecrated by Bishops Binsted, Wilner, and Kennedy in St. Luke's Pro-Cathedral, Manila, in April, 1948.

## WALES

### Gains and Losses

Gains and losses of the Anglican Church in Wales since its disestablishment and disendowment 29 years ago were summed up at a meeting in the Cathedral Church of St. David and St. Andrew, Neath, Wales, by L. S. Whitehead, secretary of the Church's Representative Body.

He said it was estimated that the immediate financial loss was 1,000,000 pounds. However, he added, a far greater loss in the long run resulted from the fact that the Church no longer received aid from Ecclesiastical Commissioners or from Queen Anne's Bounty.

Mr. Whitehead said the gains included the right of the Church to choose its own bishops instead of having them appointed by a Prime Minister "who might or might not be a Churchman or even a Christian;" the right to devise its own system of appointments to benefices; to secure to parishioners a share in the appointment of their rector or vicar; and to increase the share in Church councils enjoyed by the laity.

He said that in order to raise ministerial stipends and make good on financial losses, the Provincial Levy, set at 60,000 pounds in 1946, was raised to 110,000 pounds in 1948.

"The response was magnificent," Mr. Whitehead said, adding that the six dioceses of the Church had completely fulfilled their increased assessments before the end of the year. Since disestablishment, he noted, no diocese has failed to pay its quota of the Provincial Levy in full.

Mr. Whitehead also told the meeting of an alarming shortage of clergymen throughout the dioceses.

Sunday school attendance, according to Mr. Whitehead, has suffered an "alarming fall." He said there was a widespread inclination to materialism, indifference, and contempt for law.

[RNS]

# Massachusetts Stands on Trial

By the Rev. Howard P. Kellett

Executive Secretary, Department of Social Service, Diocese of Massachusetts

THE PROBLEM of the treatment of the woman offender is receiving unusual interest and concern from an aroused public in Massachusetts. The reason for this interest in a problem too often ignored stems from the removal of Dr. Miriam Van Waters as superintendent of the Reformatory for Women at Framingham, Mass. The issue in the Van Waters case is as simple as it is important. It is whether Massachusetts will continue to use the resources of science and religion, guided by imagination and intelligence, to make the Framingham Reformatory a place of salvation and not of destruction.

For 17 years, Miriam Van Waters has been superintendent of the Reformatory for Women in Framingham. During that period, she has won a worldwide reputation for conducting an institution in which the forces of science and religion have been fused by humanity into an agency of rehabilitation rather than of blind punishment. An astonishing number of women have found at Framingham the way to renewed hope, renewed self-respect, and a renewed place in society.

For this achievement she has been rewarded by the present Commissioner of Correction, Elliott E. McDowell, with removal. This action was the culmination of a long series of attacks by those hostile to her advanced methods. The Commissioner himself has relied principally upon his deputy, a Mr. Dwyer, whose long standing animosity to Dr. Van Waters had not received a sympathetic hearing from Mr. McDowell's distinguished predecessors. This animus apparently began to have effect immediately upon Mr. McDowell's accession and very soon Mr. Dwyer was permitted to make an "investigation." It centered principally upon the degree to which homosexual practices, a problem wherever the sexes are segregated, prevailed at Framingham. This investigation consisted chiefly of secret interviews with selected inmates and former inmates, under circumstances remarkably ill adapted to eliciting the truth. They were incorporated in a supposedly confidential report which, despite repeated demands, has never been shown to Dr. Van Waters or to her counsel. It "leaked" however to two Boston newspapers and to certain other persons who have no official connection with the case. It was completed in May, 1948. In June, 1948, a "directive" was issued seriously curtailing the program of rehabilitation

at Framingham — a program developed with the approval of the five former Commissioners under whom Dr. Van Waters had served.

After seven months during which the Commissioner made no effort to discuss either report or the conduct of the institution with Dr. Van Waters, he removed her. Prompt and specific answer was made to his charges. As was her right, Dr. Van Waters demanded a public hearing. This hearing in which the Commissioner acts as prosecutor, judge, and jury, has been conducted at highly unnecessary and very costly length. It began with 12 days of cross-examination of Dr. Van Waters during which the methods adopted, the apparent pre-occupation of the accusers with sex abnormalities, and the callous manner in which the names of former inmates now fully rehabilitated were used have aroused deep indignation throughout the Commonwealth.

The "charges" have turned out to be highly technical, trivial, and where important, unfounded. Apart from the assertion that Dr. Van Waters did not comply with regulations last revised in 1926, they center around three points: the release of certain inmates on "indenture" (supervised employment outside the institution); the employment of certain persons "with criminal records" as staff members; and an alleged failure to suppress homosexual practices.

The struggle that is going on for what is now being described as the "Framingham Idea" is much bigger than the limits of any state borders. It strikes at fundamentals for which the Christian Church is committed. Dr. Van Waters writing about this idea says:

"Religion starts with the premise that no fact of heredity or environment is so important as the simple fact that the individual is a child of God. Skilled ministers, who are pastoral counselors, take part in the diagnosis and help to work out the specific plan. Not only is the minister the interpreter of moral values, but he is the agent who awakens that spiritual vitality which alone can give heart to the offender for the long climb back.

"As this is written, the offender's right to restoration is being challenged in Massachusetts. It is important that the Church recognize this right and stretch forth its hand."

It is gratifying to see how forcefully the forces of organized religion have seen clearly the issues at stake and have presented a united front.

The alleged disregard of regulations occurred during the regime of the Commissioners preceding Mr. McDowell. Each has come forward to say that what was done was with his knowledge and approval. The charge as to the "indentures" is shortly disposed of. In Massachusetts since 1870 supervised employment, usually in domestic service, has been a recognized method of accustoming selected inmates to responsibility before subjecting them to the stress of full freedom. It has also been a source of providing inmates, especially those with children, with small funds on which to subsist until they can find sustaining employment. But indentures are made by the Commissioner and not by the Superintendent. The Commissioners, who made those now complained of, have taken the stand to assume full responsibility for them.

A long line of physicians, psychiatrists, and chaplains have testified in the hearing that at Framingham the sex problems have been met with all the resources of science, education, and religion and with extraordinary success. The degree to which this charge has been exploded has been so complete as to discredit the whole attack on Dr. Van Waters.

In this connection, it must be said that Dr. Van Waters has been subjected to a "whispering campaign" of the greatest virulence. But the Commissioner has been forced publicly to admit that he raises no question whatever as to her reputation or character.

Mr. McDowell has, as expected, adhered to his determination to remove Dr. Van Waters. She will now have a hearing before an impartial commission appointed by the Governor.

Dr. Van Waters is an Episcopalian. However, Roman Catholic priests and Protestant ministers have rallied to her defense, as well as judges, penologists, and well-informed citizens.

The first statement of defense for Dr. Van Waters came from the chaplains who knew intimately the work at Framingham. Both Bishop Nash and Bishop Lawrence have issued strong statements defending Dr. Van Waters and her work. The February issue of the *Church Militant*, the monthly magazine of the diocese of Massachusetts, is devoted almost entirely to the Van Waters' case.

Today Massachusetts stands on trial. But it is more than Massachusetts. The possibility of a Christian penology is at stake.

## Lent\*

ONCE MORE we approach the holy season of Lent. Once more the faithful Churchman, priest or layman or woman, faces the question: What is the best way for me to observe this Lent?

Assuming that the question is asked seriously and that a conscientious answer is sought, there are two possible methods of procedure. One may think back over last Lent. One may recall what disciplinary rules and practices have proved most helpful and build his Lenten rule accordingly. If he is the rector of a parish he may spread before him on his desk the parish leaflets and notes and memoranda of previous Lents and patch together from them a parish program for the coming season: If a layman he may mentally follow the same procedure and build a more or less useful personal program on the basis of past experiences.

But there is another method of procedure that we venture to commend especially for this year, whether in the planning of a parish program or in the development of a personal Lenten rule. That is to discard entirely the attempt to reconstruct the experience of past years and to face this Lent as an entirely new opportunity that has never been experienced before and may never be repeated.

If you had newly had the inestimable privilege of learning for the first time about our Lord and His Church and this were the first Lent that you were to spend as a Christian, how would you plan it? Would you not find your heart and mind filled with an overwhelming enthusiasm, an anticipation such as would come from looking forward to a voyage into a new and strange land? Would not your heart glow and tingle as you jotted down on paper your notes as to ideals and objectives to be accomplished? Would you not chart on your spiritual road many points of interest that must at all hazards be visited, since you had not passed that way before?

And again, suppose that you were certain that this Lent would be your last. Indeed, in the wisdom and omniscience of Almighty God, it may be your last Lent. For some who now read these pages it is certainly the last Lent to be spent upon this earth. One could predict with a fair degree of accuracy approximately how many readers of *THE LIVING CHURCH* will not answer the roll of the Church Militant a year hence. You who read this and we who write it may be among those for whom this will be indeed our last Lent upon earth.

But whether this be the case or no, let us plan this Lent as if it were not only the first such experience in our Christian life but also the last. If this were our

final opportunity to deepen and strengthen our spiritual life in preparation for the larger experience of the life to come, how would we observe Lent?

LENT is a time of prayer and fasting — a season in which we are called especially to “live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ.” It is not a time for sadness and gloom but rather for the inward joy that comes from an ordered life of Christian discipleship.

No matter how careful the building of a Lenten rule or how faithful its observance may be, it will avail nothing to those who have no real desire to love and to serve God. For such persons Lent will be an irksome and wearisome season. Either the Lenten rule will break down or it will be observed mechanically and without spiritual benefit. Easter will come as release from a hated period of discipline and abstinence without the divine orientation that alone makes these practices of value.

But Lent will be welcome to those who do sincerely desire to increase their knowledge of God and to do His will. It is a time of spiritual refreshment; an opportunity to renew the good fight of faith. The devout Christian, harassed on all hands by the demands and conflicting influences of the world, is given an opportunity to withdraw for a season from his material surroundings and to put aside even allowable and intrinsically praiseworthy pleasures and to reduce life to simpler terms in order to learn better how to serve God and his fellow man.

Human nature is weak and often wicked. It is because we are so likely to defer known duties and neglect precious privileges that the Church has from the earliest days appointed special times for self-examination, fasting, and prayer. The observance of such times is primarily not a duty but an opportunity. To neglect it is not only to be disloyal to acknowledged authority but also is to deprive ourselves of a much needed opportunity to draw nearer to our Lord and Saviour, and thus to enrich and beautify our own lives. To fall into the common error that however good such observances may be for others they have no significance for us is to fall into the sin of pride and to display our spiritual blindness.

The Church points the way and our Lord is the goal. If we be His disciples we cannot but heed His call and, taking up His cross, follow Him. Let us do so in this Lenten season, not as a duty but as an opportunity, with the effervescent enthusiasm of the convert and the solemn deliberation of one who is

\*Adapted from an editorial in *The Living Church* of March 2, 1935.

engaged in making his last will and testament. If we combine these seemingly opposite points of view in making and observing our rule of discipline, we may achieve such a soundly ordered life as will assure us not only of a good Lent but of a definite advance in our citizenship in the Kingdom of God.

### *National Council and the Budget*

THE February National Council meeting, being the annual meeting, always has financial matters of importance to consider, foremost among them being the balancing of the budget for the year. The problem for 1949 was so extremely serious that, even with cuts in priorities, it would have been necessary to take \$200,000 out if certain items had not come under the heading of relief. This made it possible to ask Church World Service to allow the use of that amount. The Presiding Bishop and Dr. Pepper made it clear that this is a "non-recurring" appropriation. Bishop Sherrill also stressed the fact that no part of the money raised by the Episcopal Church for world relief belonged to it, not even the large amount over and above the \$1,000,000 a year for three years the raising of which was directed by General Convention in 1946. The fund went way over the top in 1948, owing to the unique campaign of one day, on February 29th.

Meeting the budget is a perennial problem. The Presiding Bishop asked why — as other Presiding Bishops have asked, together with thousands of Church people. Although the per capita giving of the Episcopalians stands near the head of the list among the larger religious bodies, the actual amount per person is an inconsequential fraction of their capacity to give. Bishop Sherrill said that he had been going around and telling people about the situation and would continue to do so. Presiding Bishops, and other Bishops, as well as missionaries from the fields, hundreds of rectors, and thousands of Church women and men have done this. Yet there is never anywhere nearly enough money. Why?

Something more than knowing the situation is required, we think. Not only the imagination but also the will must be stirred, if there is to be self-sacrifice of such proportions that there *will* be sufficient funds every year. Criticism has little, if any effect, even when it is what is called "constructive" criticism. Hot abuse usually leaves the abused cold, according to the paradoxical remark of one Bishop.

Conversion is often suggested. But, as the Rev. Bryan Green said, we should not seek to convert people in order to have them serve our own purposes, however noble these may be. We should desire, and strive for, the conversion of people in order that they may serve the purposes of God. Perhaps our evangelistic method is wrong. For certainly the mission of the Church is one of the purposes of God, committed to the hands of man. Possibly we do not make

this sufficiently clear. Or is the trouble the dimness with which we see it ourselves?

Bishop Stires, while he was rector of a large parish in Chicago and later rector of another large parish in New York, used a phrase which others have used since: "the sacramental nature of money." Whenever he appealed for funds for any purpose, he always pointed out the inward and spiritual grace inherent in the money asked. It would be changed into Bread and Wine, into altars, into baptismal fonts, into all those things visible and materially actual for which we appeal when we ask the dioceses and districts to meet their quotas. Could not our speakers point this out?

### *Other National Council Matters*

THE chief piece of news from the Department of Christian Education at the February National Council meeting was the announcement that the College of Preachers had voted to cooperate with the Department in training the clergy to guide and to teach the children of the Church, and also the adults. The carefully outlined plan for the first year will arouse interest throughout the Church. We share the hope of the Department that the cooperative arrangement will prove so valuable that it may go on indefinitely.

An encouraging feature of this meeting of the Council was the participation of lay members in discussions, deliberations, and plans for action. It was a layman who suggested that a group of laymen take over the effort to secure support for the 1949-1950 series of "Great Scenes from Great Plays." Another layman spoke strongly in favor of putting the program of the Church in terms which are stimulating and intelligible to laymen. This new energy on the part of the lay members of the Council is one of the fruits, we think, of the work of the Presiding Bishop's Committee on Laymen's Work.

A remarkable instance of cooperation between all Christian people impressed the Council, and will impress the whole Church, we believe. This is the fact that every Christian Church in the United States, including the Roman Catholic, is taking part in "One Great Hour," the broadcast on March 26th, on behalf of Church World Relief. As Mr. Jordan said, the "hour" will be something in which all Christian America joins. The Roman Catholic Bishops, when giving consent to the participation of their people, requested only that it be clear that the broadcast was for the relief of suffering humanity, not in any sense "something done by 'Non-Roman Catholics,'" as such. The Roman Catholic Bishops wish their people to listen to the broadcast on Saturday, with all other American Christians. On Sunday, each communion will take its offerings at its own services.

We congratulate the new Town and Country Division, whose first report as a separate division was heard with great interest by the Council. Fr. Samuel-

son and Miss Rhea are doing fine work — work long needed. Miss Rhea is following the splendid example of her father, Bishop Rhea of Idaho, in town and country ministrations.

### *Slave Labor in Russia*

WE ARE glad the American Federation of Labor has succeeded in bringing before the U. N. Economic and Social Council a demand for investigation of alleged slave labor in the Soviet Union. We hope the demand will be pressed, and that the United Nations, through the International Labor Organization or other appropriate agency, will insist upon such investigation, which should be extended to the satellite countries as well.

If the Soviet Union and its satellites have nothing to hide, why should they oppose such investigation? Russia claims to be the paradise of the working man; why, then, must it conceal the conditions under which its people work? If the mounting evidence of slavery and cruel forced labor, which comes both from some of its victims who have escaped and from other eye-witness observers, is not true, the Soviet Union should be only too willing to have a commission of the United Nations make an investigation. Such a commission need not consist of "American gauleiters" or "haters of the Soviet Union" — to use the intemperate words of the Russian delegate to UNESCO. It should be a representative group of citizens of both large and small countries; and if the Soviet Union wants it to investigate labor conditions in the United States also, we should welcome the comparison.

But it is unlikely that Russia will agree to any such investigation. The vehemence of its delegate's reaction to the very suggestion is, it seems to us, evidence of a guilty conscience and an admission that the Soviet Union could not stand any such investigation.

### *Euthanasia — Legalized Murder*

THE question of legalizing euthanasia is again to the fore in New York State, in the form of a bill that would provide "mercy death" for sufferers from incurable diseases. As on previous occasions, several hundred "liberal" clergymen, including a few of our own Church, have signed a manifesto in favor of this illiberal and un-Christian proposal.

A writer in our correspondence columns pointed out a couple of years ago that "this latest fad is simply another illustration of the basic heresy of our times — that the one thing to be avoided at all costs is suffering. . . . The Christian Church, of course, has always taught that the one thing to be avoided at all costs is sin."

We are surprised at the complacency of some of the clergy with whom we have discussed this question. They are, they say, opposed to euthanasia, but the

bill has no chance of passage. "The Roman Catholic Church would not permit it." But since when are we willing to leave the defense of Christian morality to the Roman Catholic Church? Why don't our clergy and laity protest this gross affront to the dignity of human personality, and repudiate the signatures of a few who have fallen for the specious plea for the "right to die?"

We should like to see definite action on the part of social service departments in every diocese in the state of New York, and in other states where such anti-Christian legislation may be pending, protesting in the name of the Church against any proposal involving euthanasia. Let the Episcopal Church go clearly on record in this matter, and not leave it to others or to a false confidence that no American legislature would pass such laws.

We repeat what we have said previously: Even if the "mercy death" proposal were theoretically a good one (which it is not) it would give government a power that it should not have. The Nazis approved euthanasia, and used it on a grand scale. Insane asylums and homes for the incurable were cleaned out by means of it. Persons of "inferior" race or blood were likewise eliminated — not always painlessly, but with a minimum of bother. It was regarded as a branch of eugenics, the negative part of the building of a super-race. What guarantee would we have that the same remorseless logic would not in time be applied here, if the principle of "mercy killing" were once accepted, and the flood-gates of legalized murder opened?

### *"Behind the Velvet Curtain" — Correction*

A PRINTER'S devil is, traditionally, an apprentice in the trade, and no onus attaches to him because of his diabolical title. But there is another kind of demon, straight from the hell-box, that delights in sowing typographical errors where they will do the most harm, and concealing them from proof-readers and editors until too late to correct them. It was one of these imps that effectively sabotaged an important sentence in our editorial last week entitled "Behind the Velvet Curtain." The imp made us say:

"We are interested in Bishop Hobson's explanation . . . but it still does not make 185 a majority of 329, or even of the 326 [bishops] who 'actually arrived in London.'"

The first of these figures should have been 135, not 185 — the number of bishops said to have voted for the view reported by Lambeth as "held by a majority." We still hold to our point that this was not a majority of the bishops present at the Lambeth Conference, and should not have been so described in the report, even though it was (according to the testimony now given publicly for the first time by Bishop Hobson) a majority of those actually present and voting at this particular night session.

*The Ideal Church Paper*

WE REPRINT in this issue an article written by the Rt. Rev. Stephen Neill, Assistant to the Archbishop of Canterbury, on An Ideal for the Religious Press. This article, published originally in the *Church of England Newspaper*, comes to us through the *Canadian Churchman*. No doubt it will also be published in other parts of the Christian world, for it expresses very clearly what a real Church newspaper should be.

Our aim in THE LIVING CHURCH is very close to the ideal as set forth by Bishop Neill, though we are only too conscious of our shortcomings in realizing it. We agree that, first and foremost, it is important to present the *news* of the Church; and to present it as fully and objectively as possible. We would stress even more than he does the importance of editorial comment and interpretation. And we certainly agree that book reviews are invaluable. But there is one phase of religious journalism that Bishop Neill does not mention, and that we believe to be fully as important as any of these. That is the function of constructive criticism.

We are so accustomed to the freedom of the press in the Episcopal Church that we are likely to undervalue it. Yet it is true that, in this country that prides itself on the freedom of the press, there are relatively few religious weeklies that are not controlled by the official agencies of the Church. The strongest part of the Roman Catholic press is that represented by the diocesan papers, each under the direct control of the bishop. Most of the Protestant weeklies are just as firmly under the direction of the ecclesiastical authorities, even in such "free" Churches as the Congregational and the Unitarian.

But the weeklies of the Episcopal Church are truly free. Being privately owned, they are not dependent upon the official bodies of the Church. Thus they are enabled to perform the important function of criticizing the bishops, the General Convention, the National Council, or any other Church agency. And that provides a healthy check on the actions and deliberations of these official agencies.

Of course this liberty carries with it a corresponding responsibility. If the Church press is to report the proceedings of such bodies as the National Council, instead of relying upon officially prepared handouts, it must take care to report them accurately; and if it criticizes Church policy, it must make that criticism constructive. Like an individual, a Church paper would be a poor thing if it did not have integrity — a word which implies the possession of convictions as well as the fearless expression of them.

So far as THE LIVING CHURCH is concerned, we try to live up to these aims. And we are glad to see them so well stated by Bishop Neill. His article encourages us to try to come a little closer to the ideals that he so well sets forth, and to be better deserving

of the freedom from ecclesiastical control that is so precious a part of the heritage of the Episcopal Church press.

*Pensions for Veterans?*

THE flare-up in the House of Representatives veterans' committee last week over the arbitrary tactics of its chairman, Congressman Rankin, draws attention to the fact that bills are pending to grant old-age pensions to all veterans of World War II. The bill sponsored by Mr. Rankin apparently does not have the support of any veterans' organizations; but there are bills to the same end sponsored by the American Legion and also, we believe, by the Veterans of Foreign Wars.

The American Legion, at its recent national convention, went on record in favor of old-age pensions for all veterans. Any such legislation would, we believe, be unwise, as it would constitute veterans a privileged class, and would cost the public treasury billions of dollars. The terminal pay granted to service men upon their demobilization was supposed to take the place of any bonus or other special benefits. As to old-age pensions, we see no reason why able-bodied veterans should be considered as in a special category apart from other citizens.

For years after World War I, Congress was besieged with demands for a bonus and other special privileges for veterans. Congress finally yielded to the pressure, and a bonus was voted. Are we now to see Congress high-pressured into granting old-age pensions and other special privileges for veterans of World War II?

We are against any special legislation, other than the present "G. I. Bill of Rights," for able-bodied veterans. Let them be treated simply as citizens, with all honor for their war service but without special privileges on account of it. After all, in modern warfare the man in the munitions factory, the worker in business or industry, the housewife in the home, and other citizens are all a part of the nation's total mobilization. Under selective service, hundreds of thousands of men do not even have a free choice as to the kind of service they shall perform — military or civilian, combat or non-combat. Wherein lies the justification, then, for granting special privileges to veterans of military service?

Our disabled veterans deserve everything that a grateful nation can do for them. Able-bodied veterans deserve the honor and respect of the nation, and such provisions for education and advancement, to make up for lost time, as those provided in present legislation. But we don't think the veterans themselves want to be regarded as a privileged class, in spite of resolutions passed in their name by some veterans' organizations. We hope, therefore, that Congress will not be subjected to a barrage of pressure for special legislation in their favor.

# Education for Christian Home Life

## *A Message to the Parish Clergy*

By the Rev. John Heuss, Jr., D.D.

Executive Secretary, National Council Department of Christian Education

ADULT education has come into its own. In the secular life of America thousands of busy, hardworking men and women are attending evening discussion groups. Many school buildings are as busy in the evening as in the daytime. Clubs, civic centers, museums, libraries, art centers, the "Y," and the "Y.W." are filled each week with grown-up men and women who are learning. Public schools, labor organizations, industrial concerns, and civic groups have come alive to this great educational opportunity.

But when one turns to see what the Episcopal Church is doing about it, one finds that parish churches in many communities still offer no adult education program! It cannot be that the Church has nothing to teach. It is commonly said that lay people today want religious teaching as they have not wanted it for many a year. The recent mission conducted in the diocese of New York was good proof of that. In the world's most indifferent city, thousands came nightly to hear one man speak plainly about religion! It must be that we in the Church have not yet realized the opportunity that the need for adult education offers us. Or it may be that we have used the wrong methods. In either case I would like to make a strong plea to the clergy to give adult education a prominent place in the parish program. There will be no adult education unless the clergy take the initiative to begin it.

For many years we have relied on the conventional one-hour-a-week Sunday School to bear the burden of preparing most of our people for adult life in the Church. We have topped this off with confirmation instructions of varying length and quality. We have pretty much let the whole business of religious education go at that. Does anyone today need to be convinced that this is not enough?

Sunday School education is necessary. But it cannot begin to make the impact needed if it remains divorced from the home. A child's parents have a real opportunity to influence him religiously. Yet it is a rare parent nowadays who is equipped to reinforce Sunday School training. He will not get that equipment until his parish provides an adult education program for him.

The parish which fails at adult education risks failing at child education no matter how good the outward appearances of its Sunday School may be. In

order to get *lasting* results in the Sunday School the child *and* his home must be the target. The means for reaching that target is an adult education program which complements the Sunday School education. It must be widely recognized by our parishes that *the Sunday School and adult education are not two separate things but two parts of effective religious education for Christian home life*. Until we do, we can expect the continuation of our present educational failure with all its frustrating effects on the whole life and program of our Church. So important is this connection between adult education and the Sunday School that it is being used as a basic principle in planning the new Church School curriculum. The curriculum is designed to reach the home as well as the child. A program of adult education begun in our parishes now will help to prepare the Church to use the new materials when they are ready.

### HOW TO START AN ADULT PROGRAM

No parish or mission is too small to have an adult education program. It may not be easy to start one, but few worthwhile things have easy beginnings. The main thing at first is to have the courage to begin, and then the determination to stick with the program until it is established.

There are several ways you can begin. The parents of your Church School children are as apt to be interested as any group in the parish. Don't worry if you do not get them all. Begin with the ones you *can* get.

Perhaps a better way to start is to organize a parish education committee, made up of a really interested person from each organization. This method has the decided advantage of reaching the whole organized adult life of the parish. You will not get every vestryman or guild member into the study group. But the working strength of the parish will know about it and some will be there. In time you will begin to see the effect of the growing and learning members on their respective organizations.

Or perhaps you can start with a group of young adults. Many parishes are finding them eager to learn. If your parish is used to new ideas, and responds quickly to them, you might aim at motivating fifty to several hundred young adults to participate in a School of Religion.

No matter how you start much will depend on the amount of idea-selling that the clergyman does personally to

individuals. The ordinary parish call is one of the best places to recruit members for the adult education program. Your laymen and laywomen, too, can be of great help in recruiting if you can get a few really interested.

Don't try to do it all alone. Let your lay people help you. But no matter how you start, start somewhere. If you cannot get a large number to begin with, do not worry. Some of the best adult education in the Church has been done with five or six. If you have a small number, it may be better to meet in homes. The cottage meeting, with all of its informality, has often proved decidedly advantageous. Lay people frequently talk more freely in their own homes than in the Church's buildings.

If you are going to meet at the parish house on one night a week, it is usually better not to plan a series that will last more than four to six weeks. A short course does not seem to be too burdensome to the average husband and wife. It is better to have it end with the group wishing for more, than to have the members longing for the end. Modern people are "time-conditioned." Most of them respond better when they know how much time anything will take. The evening session should begin on time and end on time. Nothing will kill off attendance more quickly than a prolonged meeting in which opportunity is not given to leave. An hour and a half is long enough for the session to last.

### WHAT AND HOW TO TEACH

The Department of Christian Education now has available two new adult courses. One is on the subject *Successful Marriage and The Christian Home*. The other is on *The Prayer Book Speaks in Our Uncertain Age*. A third is in preparation for use next autumn on *The Stewardship of Life*. Two or three new courses will be produced each year in the future. We call these courses "The Family Study Plan" because they are designed to prepare better Christian family life. We suggest that the study group include fathers and mothers and their older adolescent children, young adults, and any others who wish to come.

The marriage course is designed for four evenings. The Prayer Book study takes five evenings. The stewardship course will probably require four. Each course has a leader's guide which tells in detail how to use the materials to the best advantage. The guide for the mar-

riage course is called "How to Organize a Lively Meeting." The one for the Prayer Book course is on "Opening the Prayer Book to Adults." For each evening there is a full-text pamphlet, not a study outline, which contains the content for the evening's study. Each one has been carefully written so as to be easily understood and enjoyed. Sample packets for each course, which contain all the material, can be obtained from the National Council Bookstore for one dollar. The pamphlets cost 15 cents.

These courses have been built on the educational principle that adults learn more easily and have more enjoyment when they participate in the discussion. The rector can, if he wishes, use the pamphlet as a basis for a lecture or talk, but he will get better results if he follows the simple instructions in the Leader's Guide. I shall not go into detail here on how to organize your meeting. All of that is to be found in the two Guides. It will be sufficient to say that in the Marriage Course the group-discussion method is used exclusively. In the Prayer Book Course, we suggest that the "symposium-method," the "workshop-method," and the "group-discussion method" be used. These methods may be new to you. Don't let that prevent you from trying them. They are all tested adult education techniques. Anyone with a little study and preparation can use them. You and your adults will have more fun, and they will learn more if these methods are followed.

Here, then, in the inauguration of an adult education program in every parish, the Church has a golden opportunity to make a big and telling step forward, which will pay great dividends in building better Church members. Most of the problems which the Church faces today have their roots in the fact that we have failed to educate our lay people. To help our people understand the rich meaning of the Christian faith, and to find a solution to indifference, to poor church attendance, and to inadequate support, we cannot hopefully wait for the next generation to grow up. We must begin *today* to educate every adult we can reach in our parishes. If we neglect adult education and try to rely on the Sunday School alone to train a better generation, we may well find that we have waited in vain.

#### JERUSALEM CYCLE OF PRAYER

##### March

5. Bloemfontein, S.A., Arthur Henry H. Browne; Thomas W. Stainton, Asst.
6. Bombay, India, William Quinlan Lash
7. Bradford, England, Alfred Walter Frank Blunt  
William Robert Mounsey, C.R., Asst.
8. Brandon, Canada, Wilfred William Henry Thomas
9. Brechin, Scotland, Eric Graham
10. Brisbane, Australia, Reginald Charles Halse, Horace Henry Dixon, Coad.
11. Bristol, England (Malmesbury), Frederick Arthur Cockin, Ivor Stanley Watkins

## Churchman's Market Quiz

- ( ) Do you remember an old book that you'd buy today if you could find a copy?
- ( ) Do you have a Church bell, a chasuble, or a large Bible for which you'd like to find a buyer?
- ( ) Have you outgrown your tuxedo?
- ( ) Are you looking for a Church job for a man, or a Churchman for a job?
- ( ) Is there a hassock or a footstove in your attic?
- ( ) Do you want to trade residences for a vacation in Maine or Florida?
- ( ) Are you good at sewing, weaving, carving, or campcraft?
- ( ) Has your great-aunt left you her silver candlesticks or her twelve-foot brocaded draperies?
- ( ) Do you want to buy a thurible?
- ( ) Do you have two complete sets of Shakespeare's works?

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# An Ideal for the Religious Press

By the Rt. Rev. Stephen Neill

Assistant to the Archbishop of Canterbury

CAN a religious journal be both Christian and interesting? Some people would say at once that this is an irreconcilable antinomy; if a paper is Christian, it will be dull, if it is interesting, it will be un-Christian. Readers will supply their own illustrations from the field of religious journalism. I admit the difficulty, but I am not convinced that a reconciliation is impossible. What should a Christian weekly be?

What is it that sells a newspaper? Ask any journalist, and he will tell you at once that it is the news; other things may help, but what people want to know is what is happening, and the paper that tells them most clearly and most promptly what is happening is the paper that they will buy.

Most Christians do not know what is happening in the Church of Christ; if they did, they would find that the Church is not as dull a show as they imagine. To enlighten them is the first task of a Christian weekly.

To do its job, it must have a world-wide outlook. The old distinction between the missionary magazine and the paper for home consumption is in principle abolished; both Lambeth and Amsterdam have told us that all Christians must enlarge their imagination to take in the splendour of the world-wide Church. And our Christian paper must tell us what the Church is doing on its frontiers, in its harebrained adventures, in its lonely outposts, in its places of desperate conflict and defeat. It must be up to date in its news of the ecumenical movement and its developments. It must help the insular Anglican to see his own Church in the larger framework of its witness and ministry to the growing world-church movement.

Where is our Christian weekly to get its news? It cannot emulate *Time* and *Life* and set up its own news service all over the world. But if only Christians would learn to act together, it has its reporter in every diocese in the world. A hard-pressed editor on Ludgate Hill cannot invent the news out of his own inner consciousness (shall I say rather, it is to be preferred that he should not do so?) If news is coming in to him every week from hundreds of sources, he can, if he knows his job, piece it together, select, organize, and give a fair and balanced picture of what is happening in the Church of Christ.

Mere recording of the news is the business of a tape-machine and not of a reputable journal. There is a legitimate place for comment and interpretation.

Christian understanding of the will of God for His world does not stand still. The trouble is that the pulpit and the pew tend to be, respectively, thirty and sixty years behind the vanguard. No task of the Christian journal is more essential than that which contributes to the reduction of this time-lag. This can be done by articles on trends in Christian thought and periodical surveys of literature. But I think that on the whole I would ascribe the premier place to book reviews. No one who has not lived, as I have, for many years on the Christian frontier, thirty miles from the nearest bookshop, and four hundred from the nearest theological library, can hope to estimate the service rendered by book-reviewers who do their job really well.

A satisfactory book review is one which states what is in the book, indicates whether it is good or bad and why, points out the new contributions to knowledge contained in it, draws attention to points at which it is definitely in error, and shows where further research and study are needed.

The choice of books for reviews, of scholars to deal with them, and of scale, is one of the most delicate responsibilities of the Christian editor.

What we are talking about is supposed to be a Christian paper, and therefore, the purely religious element cannot be wholly excluded. This is less of a paradox than it sounds, as will be well known to regular readers of the religious Press. The reader ought to end his perusal of each weekly number a better Christian, not merely a better-instructed Christian, than he began it.

*Church of England Newspaper.*

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Previously acknowledged	\$ 773.50
Protestant Religious Fund, Ft. Leavenworth, Kans.	50.00
Rebecca M. Blackburn	10.00
Member of Trinity Church, Asheville, N. Car.	10.00
John Townsend	10.00
	\$ 853.50

### New Guinea Mission

Previously acknowledged	\$2,977.36
Mrs. R. H. Todd	50.00
Rebecca M. Blackburn	5.00
	\$3,032.36

## LONG ISLAND

### Bishop DeWolfe to Conduct Preaching Mission During Lent

To give impetus to the spirit of evangelism in Long Island, Bishop DeWolfe will preach a mission for his whole diocese in six strategic centers, on all the Sunday and Tuesday evenings of the coming Lent. His subject will be "God's Grace."

The schedule is: March 6th and 8th, St. George's, Flushing; March 13th and 15th, Resurrection, Richmond Hill; March 22d and 24th, St. Paul's, Flatbush, Brooklyn; March 27th and 29th, St. John's, Huntington; April 3d and 5th, All Saints', Great Neck; April 10th and 12th, the Cathedral of the Incarnation, Garden City.

As a preliminary to the mission, the Bishop will give a retreat for diocesan clergy at the Diocesan Center, Sayville, February 13th to 16th.

Since the Bishop's clergy conference on evangelism last June, several parishes have held missions or schools of evangelism; and a larger number plan such activities for the near future.

## ALABAMA

### Bishop Carpenter Asks for Suffragan

Chief order of business at the 118th annual convention of the diocese of Alabama, held January 25th-27th at St. Mary's Church, Birmingham, was the consideration of additional episcopal supervision in the diocese.

Bishop Carpenter formally requested the convention for a suffragan, consent being given unanimously. The standing committee was instructed to ask for the necessary canonical consents as quickly as possible. Bishop Carpenter announced his intention of assigning to the suffragan care of the missionary churches of the diocese.

In admitting to union with the diocese three parishes and five organized missions, the convention took note of the greatest missionary advance ever reported in Alabama, so far as any record shows. This action was given further significance as a missionary budget of approximately \$100,000 was adopted, the largest in the history of the diocese.

An important canonical change was made, by which the diocese elected its deputies to General Convention, both clerical and lay, as well as their alternates from each of the four convocations of the diocese, thereby spreading representation. If any deputy cannot go to General Convention, his place will be

filled by the alternate from the same convocation, and in the event neither can go, the Bishop will appoint a deputy from the same convocation. It was further agreed that deputies will take upon themselves the responsibility of reporting to their several convocations on the Convention.

**ELECTIONS:** Executive Council: Rev. Messrs. J. D. C. Wilson, Thomas Thrasher, Edward Mullen, William H. Marmion; Messrs. Prime Osborne, Charles Woolfolk, James A. Smith, jr., John B. Scott. Standing committee: Rev. Messrs. John C. Turner, James Brettman, Edgar Pennington; Messrs. Henry Whitfield, Algernon Blair, John Ebaugh. Deputies to General Convention: Tennessee Valley Convocation: Rev. Randolph Claiborne, Mr. A. R. Tomlinson; Alternates: Rev. Edward Mullen, Mr. Frank Chenault. Birmingham Convocation: Rev. William Stoney, Mr. James A. Smith, jr.; Alternates: Rev. William H. Marmion, Mr. John Ebaugh. Montgomery Convocation: Rev. Ralph Kendall, Mr. Moreland Smith; Alternates: Rev. James Brettman, Mr. B. R. Showalter. Mobile Convocation: Rev. Edgar Pennington, Mr. Prime Osborne; Alternates: Rev. J. Sullivan Bond, Mr. Paul T. Tate.

## LOUISIANA

### Resolution Aimed At Better Negro School

The Louisiana diocese, at its January 26th and 27th Convention, adopted a resolution aimed at making its Gaudet high school one of the top Negro secondary schools in the United States.

The resolution provides for raising a \$100,000 fund to be used for constructing new high school buildings and for remodeling present ones. The amount is in addition to existing funds. The resolution also directs the finance department of the diocese to include \$15,000 for school operations in 1950.

**ELECTIONS.** General Convention: Rev. Messrs. J. Hodge Alves, Frank E. Walters, Albert R. Stuart, Donald H. Wattle; Messrs. Milton F. Williams, J. Hereford Percy, George D. Hood, Edward M. Rowley. Alternates: Rev. Messrs. John L. Womack, Philip S. Werlein, William S. Turner, Sherwood S. Clayton; Messrs. E. Monnot Lanier, W. Wilbur Pope, Henry W. Palfrey, Rollow E. Jarreau. Standing committee: Rev. Messrs. John L. Womack, William S. Turner, Philip P. Werlein; Messrs. A. Giffin Levy, Philip E. James, Milton F. Williams.

## TEXAS

### Suffrage Amendment Lost

A hard-fought attempt to add a woman's suffrage amendment to the constitution and canons of the diocese of Texas failed to pass the centennial council of the diocese, held January 23d to 25th in Houston.

The Rev. James V. Knapp proposed the amendment, which would have permitted churches to elect women to the vestry at the ratio of one woman to a vestry of six members or less, with a maximum of two women to a vestry of more than six members. It would also have permitted parish churches to elect



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# Ash Wednesday

On this, the first day of Lent, when we subscribe symbolically to a Day in our Prayer Book that suggests the lowest possible form of humility, why not, then, ALL of us Episcopalians carry out the same symbolism to its proper conclusion, and actually have ashes imposed on our foreheads, as has been practiced actively in The Church for many generations before we began "telling the world" what we'd do or not do about church practices.

Do you all REALLY KNOW what those who accept the imposition of ashes REALLY FEEL AND BELIEVE when they kneel that day before their priest? It is all told in what the priest says as he marks the foreheads of the faithful, "Remember, O man, that dust thou art, and unto dust shalt thou return." There is nothing morbid about

it, just tremendously solemn. As Christians, Ash Wednesday brings us face to face with the fact of the uncertainty of life and the utter certainty of death, and that, as Christians, we face those facts with the calmness and character born of a sublime faith in the teachings of Our Blessed Lord, who faced those facts here on earth Himself, and then EXPERIENCED them.

If we Episcopalians would only learn to daily face the eternal verities, our lives would gradually take on a finer tone. We'd live and act like those who love and follow Jesus, and who are not afraid to die in the faith of Him. Those who carry on them the marks of Jesus constitute the salt of the earth. Can you imagine any more worthy motive for properly celebrating Ash Wednesday?

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women as delegates to the annual council.

Christ Church, Houston, has been formally voted the cathedral church of the diocese.

The former rector, the Rev. Dr. Hamilton H. Kellogg, will be dean, and his two assistants, the Rev. Harold O. Martin, Jr., and the Rev. William B. L. Hutcheson, will be canons.

ELECTIONS: Deputies to General Convention: the Rev. Dr. Kellogg, the Rev. J. Lawrence Plumley, the Rev. Mr. Knapp, the Rev. James P. Clements; alternates, the Rev. John Bentley, the Rev. Thomas M. W. Yerxa, the Rev. W. Meade Brown, the Rev. Haskin V. Little. Lay deputies, Messrs. Hiram Salisbury, George Wilson, S. S. McClendon, A. J. Dow. Alternates, Mr. A. M. Bowles, Dr. D. B. Calvin, and Messrs. Caldwell McFaddin and L. A. Grelling.

### WESTERN MASS.

#### Canon M. F. Williams Is Dean-Elect of Springfield Cathedral

Dean-elect of Christ Church Cathedral, Springfield, Mass., is Canon Merritt F. Williams. When he takes over his duties as dean on March 6th, he will succeed Bishop Campbell, now Suffragan of Los Angeles. Canon Williams is a staff member of Washington Cathedral, Washington, D. C.

Since his graduation from General Theological Seminary in 1929 he has been missionary, parish priest, Navy chaplain, cathedral canon, and national chaplain for Veterans of Foreign Wars.

The dean-elect has been associate chairman of the National Building Fund campaign; trustee of the Cathedral Foundation; and has served on the Board of Governors, National Cathedral School for Girls; the Army and Navy Division of the National Council; and the General Commission of the Army and Navy Chaplains of the Federal Council of Churches.

The wife of Canon Williams is the former Lucy Ogden Cornell of Charleston, S. C. They have three children.

### MICHIGAN

#### St. John's, Midland, Launches Drive for Funds

A campaign for a \$250,000 church, parish hall, and rectory is being launched in St. John's Church, Midland. Buildings will be erected on a recently purchased 2.4 acre site, which is valued at \$13,000.

The proposed church will seat 400, and the Church school will accommodate 350.

Rev. E. L. Williams, rector, pointed out that during the last seven years Church school attendance has jumped from 50 to 234, and communicant membership has been doubled.

SEMINARIES

Mid-Winter Alumni Reunion at Seabury-Western

Five speeches dealing with the Lambeth and Amsterdam Conferences were featured at the annual Mid-Winter Alumni Reunion, January 31st, at Seabury-Western Theological Seminary, Evanston, Ill.

Bishop Hobson of Southern Ohio spoke on "Lambeth and the Church of South India," explaining the conference's findings and resolutions.

"Lambeth and the Church's Stand on Human Rights," was the topic of a speech presented by Bishop Kirchhoffer of Indianapolis. He explained what Lambeth said about Communism and how Lambeth held Communism out as a challenge to the Church.

Bishop Sturtevant of Fond du Lac spoke on "Lambeth, Prelude to Amsterdam," and compared the two conferences.

Two other speeches on the workings and results of the Amsterdam Conference were presented by the Very Rev. William H. Nes, dean of Nashotah House, and the Rev. James W. Kennedy, president of the Alumni Association of Seabury-Western and rector of Christ Church, Lexington, Ky. Dean Nes spoke on "The Study Sections at Amsterdam," while Mr. Kennedy spoke on "The Committees at Amsterdam."

Dr. Massey Shepherd to Speak at Bexley

The Rev. Massey H. Shepherd, jr., will give the annual Easter lectures at Bexley Hall, Kenyon College, on April 26th and 27th.

The lectures will commemorate the 400th anniversary of the Prayer Book and the 125th anniversary of Bexley Hall, which is the oldest Episcopal seminary west of the Alleghenies. Dr. Shepherd will speak on "The Prayer Book and the Bible," and "The Prayer Book and Christian Doctrine."

The speaker is professor of Church

history at Episcopal Theological Seminary, and associate rector of St. John's Church, Roxbury, Mass. A collection of his articles, titled *The Living Liturgy* was published in 1946.

SECONDARY SCHOOLS

Virginia Episcopal School Begins \$200,000 Construction Project

The Virginia Episcopal School at Lynchburg is embarking upon an extensive building program, as the result of action taken by its trustees at a meeting on January 17th.

The most important item in the construction will be a new gymnasium, closely adjoining and connected with the older Barksdale gymnasium, which will be altered as well. The kitchen and dining room in the main building will be rearranged and modernized and the west dormitory altered. Important in the program is provision for an excellent science laboratory.

Construction authorized at this time will cost in the neighborhood of \$200,000, with work so scheduled that there will be no interference with the operation of the school.

Portrait of Bishop Matthews Hung at St. Mary's Hall

As the result of a generous gift from the New York chapter of alumnae of St. Mary's Hall, and the coöperation of another alumna, Mrs. Joseph Thurman Pearson, a portrait of the Rt. Rev. Paul Matthews, D.D., retired Bishop of New Jersey, has been hung in the drawing room of St. Mary's Hall, Burlington, N. J. Mrs. Pearson is a well-known portrait painter living in Chestnut Hill, Pa.

Canon Lucas to Retire After 20 Years' Service

Canon Albert H. Lucas, headmaster of St. Albans, the National Cathedral School for Boys, Washington, D. C., has resigned after 20 years of service to the School and the Cathedral. His resignation, submitted on January 22d to Bishop Dun of Washington, was accepted by the Chapter of Washington Cathedral, effective June 30th of this year.

The board of governors of St. Albans School accepted Canon Lucas' resignation with "great reluctance and regret," and Bishop Dun said that "Canon Lucas' decision to resign at this time comes as a very great disappointment to me personally and to all who know of the extraordinary leadership he has given the school."

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## DEATHS

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

### George H. MacNish, Priest

The Rev. George Herbert MacNish, rector of St. James' Church, Cleveland, N. Y., and missionary-in-charge of Trinity Church, Constantia, N. Y., died in Syracuse, N. Y., January 29th, after a long illness.

Mr. MacNish was born in Dyr Land-ing, N. Y., the son of Charles Warrington MacNish and Mary Jane Updike MacNish.

He attended St. John's Military Academy, now the Manlius School, and received his B.A. from Kenyon College. He was graduated from General Theological Seminary in 1915.

He was ordained deacon in June, 1916, and priest in April, 1917. Both ordinations were performed by Bishop Fiske of Central New York. Fr. MacNish served briefly at Grace Church, Union Springs, before enlisting in the Army.

After military service, he became rector of St. James', Cleveland. In 1919 he became rector of Trinity Church, Constantia, N. Y., where he served until his death. Fr. MacNish is survived by his sister, Mrs. J. A. Duesler, Syracuse.

A requiem service of the Holy Communion was celebrated in Trinity Church, Syracuse, February 1st, by Bishop Peabody of Central New York. Bishop Higley, Suffragan, assisted the Bishop. The Rev. Condit N. Eddy, Christ Church, Binghamton, N. Y., read the epistle; the Rev. Claude H. Leyfield, rector of Trinity Church, assisted by the Rev. Franklin P. Bennett, St. Paul's Church, Syracuse, read the burial office. Interment was in Ovid, N. Y.

### James A. Montgomery, Priest

The Rev. James Alan Montgomery, retired, died February 6th at Philadelphia, at the age of 82. Burial services conducted by Bishop Remington were held at the Church of the Epiphany, Germantown, February 9th.

Dr. Montgomery was born in Philadelphia, grandson of Bishop White, educated at the Episcopal Academy, University of Pennsylvania, and the Philadelphia Divinity School. He was ordained deacon in 1890 and priest in 1893 by Bishop Whitaker. He was curate at the Church of the Holy Communion, New York City (1892-93), St. Paul's Church, West Philadelphia (1893-95), St. Peter's Church, Philadelphia (1895-99). He was the first minister at the Church of the Epiphany, Germantown (1899-1903). He became professor of Old Testament, Philadelphia Divinity School in 1899, and professor of Hebrew and Aramaic in 1910 at the University of Pennsylvania. He

devoted his entire time to teaching, research, and writing until 1935, when he retired.

He was awarded the doctor's degree from the University of Pennsylvania, Episcopal Theological School, and Princeton University. He had served as president of the American School of Oriental Research, directing its field activities in Jerusalem in 1914-15; was a member of the American Philosophical Society, an honorary member of the British Society of Old Testament Study. He was assistant editor of the *Church Standard*, and editor of the *Journal of Bible Literature* and the *Journal of the American Oriental Society*.

Dr. Montgomery is survived by three sons: James A., Jr., Newcomb T., and George M. Montgomery.

### Mrs. Oliver Shaw Newell

Helen Newcomb Newell, wife of the Rev. Oliver Shaw Newell, S.T.D., died February 10th at her home in Yonkers, N. Y., at the age of 78. Dr. Newell is rector-emeritus of St. John's Church, Yonkers.

Mrs. Newell was born in Albany, the daughter of the late William W. and Magdalena Gansvoort Ten Eyck Newcomb, and was educated at St. Agnes' School there. She and Dr. Newell were married on August 3, 1904, and lived in Mechanicsville and Glens Falls, N. Y., before coming to Yonkers 23 years ago. Dr. Newell retired last year from the rectorship of St. John's.

Surviving besides Dr. Newell, is a daughter, Mrs. Helen Newell Thirlwall, New York City.

Officiating clergy at the February 12th funeral at St. John's were Bishop Gilbert of New York; the Rev. Lemuel Joseph Winterbottom, rector of St. John's; and the Rev. Arthur A. Bossey, curate. Burial was in Woodlawn Cemetery, Bronx, N. Y.

### Mrs. Charles Wilson Baker

Grace Wing Baker, wife of the Rev. Charles Wilson Baker, chaplain of the Episcopal City Mission Society of Los Angeles, died February 5th in the Sierra Lodge Nursing Home, Baldwin Park, Calif. She had been seriously ill for a year and a half.

Mrs. Baker is survived by her husband; a daughter, Mrs. W. Randall Tuttle, Baldwin Park; a sister, Miss Mary K. Wing, South Pasadena; two granddaughters, Mrs. Roger Wood, New York, and Mrs. David Beach, Richmond, Calif; and three great grandchildren. Bishop Bloy of Los Angeles read the Burial Service. Interment was in Mountain View Cemetery, Pasadena.

# C H A N G E S

## Appointments Accepted

The Rev. George Smith Bowden, formerly rector of St. Stephen's Church, Catasaqua, Pa., will become rector of St. Luke's Free Church, Phillipsburg, N. J., on March 1st.

The Rev. Robert Clarke, formerly rector of St. Mark's Church, Fort Dodge, Ia., will become rector of St. John's Church, Mt. Rainier, Md., on March 1st. Address: 4100 Thirty-Fourth St.

The Rev. William H. Cumpston, formerly a retired priest of the diocese of Long Island, is now assistant at St. Peter's Church, Essex Falls, N. J.

The Rev. Wilbur B. Dexter, formerly assistant at St. Matthew's Church, Evanston, Ill., is now priest in charge of St. Stephen's Church, Hobart, Ind. Address: Third and Washington Sts., Hobart, Ind. St. Stephen's has been served by the priest in charge of St. Andrew's, Valparaiso, the Rev. Samuel H. N. Elliott.

The Rev. Edward R. A. Green, formerly rector of St. James' Church, Sault Ste. Marie, Mich., is now canon pastor on the staff of St. Paul's Cathedral, Detroit.

The Rev. Paul E. Healy, formerly vicar of St. Paul's Church, Fort Morgan, Colo., is now vicar of Christ Chapel, Wortendyke, N. J. Address: 98 Irving St., Midland Park, N. J.

The Rev. Harry R. Heaney, formerly canon preceptor of Grace Cathedral, Topeka, Kans., is now rector of St. John's Church, Parsons, Kans. Address: Eighteenth and Corning.

The Rev. George P. Huntington, formerly rector of Immanuel Church, Bellows Falls, Vt., is now assisting the Ven. Anthony R. Parshley in the archdeaconry of Rhode Island. Address: 23 John St., Providence 6, R. I.

The Rev. Robert M. Kellerman, formerly rector of St. Paul's Church, Clinton, N. C., and priest in charge of St. Gabriel's, Faison, is now priest in charge of St. John's Church, Warrington, Fla. Address: P. O. Box 4882, Warrington, Fla.

The Rev. Robert F. McGregor, formerly rector of Christ Church, Oberlin, Ohio, will become priest in charge of St. Stephen's Church, Oak Ridge, Tenn., on March 10th. Address: 124 Dixie Lane, Oak Ridge, Tenn.

The Rev. Frederick F. Meyer, formerly associate rector of the Church of the Messiah, Baltimore, is now vicar of Holy Trinity Church, Essex, Baltimore. Address: 28 Clipper Road, Baltimore 21.

The Rev. Robert J. Page, formerly curate of Trinity Memorial Church, Binghamton, N. Y., will become rector of St. Paul's Church, Aurora, N. Y., and priest in charge of Grace Church, Union Springs, on March 1st.

The Rev. Eric Pearson, formerly vicar of the parish in Milton-Under-Wychwood, Oxford, England, will become rector of St. Paul's Parish,

La Porte, Ind., on March 1st. He will be canonically resident in the diocese of Northern Indiana.

The Rev. John L. Roberts, formerly priest in charge of St. Andrew's Church, Evans Mills; Trinity Chapel, Great Bend; and St. Paul's Church, Antwerp, N. Y.; will become rector of Grace Church, Canton, N. Y., and chaplain to Episcopal students at St. Lawrence University on March 1st.

The Rev. Constant W. Southworth, formerly assistant at St. John's Church, Larchmont, N. Y., is now rector of All Saints', Briarcliff Manor, N. Y.

## Resignations

The Rev. Ernest B. Spurr, who is canonically connected with the Church of England in Canada, is resigning on March 1st as vicar of St. Andrew's Church, Lincoln Park, N. J., and the Church of the Transfiguration, Towaco, because of his health and will move south.

The Rev. Henry B. Thomas resigned on February 2d as rector of the Church of the Advent, San Francisco, and retired because of ill health. Address: Los Gatos, Calif. Route 2, Box 88.

## Changes of Address

The Rev. Leslie L. Fairfield, who is on sick leave from the diocese of Shanghai, where he has been serving in the Nanking district, should now be addressed at St. Luke's-in-the-Desert, Tucson, Ariz.

The Rt. Rev. Fred Ingley, who is retiring as Bishop of Colorado, announces a change of office address from 1313 Clarkson St., Denver 3, to 165 Gilpin St., Denver 3, Bishop Bowen, Bishop Coadjutor of the diocese, may be addressed on matters affecting the diocese at 1313 Clarkson St., Denver 3.

The Rev. Eldred C. Simkins, formerly addressed at 4 Aspen Ridge, Elmira, N. Y., should be addressed: P. O. Box 43, Southside Station, Elmira, N. Y.

The Very Rev. John W. Suter, dean of the Cathedral of St. Peter and St. Paul, Washington, is correctly addressed: 1302 Eighteenth St., N. W., Washington, D. C.

## Ordinations

### Priests

**Delaware:** The Rev. Charles A. Park was ordained priest on January 25th by Bishop McKinstry of Delaware at Trinity Church, Wilmington, Del. He was presented by the Rev. Donald W. Mayberry; the Rev. Robert C. Dentan preached the sermon. The new priest will continue as curate of Trinity Church. Address: 1212 Delaware Ave.

The Rev. Joseph C. Phillips was ordained priest on December 21st by Bishop McKinstry of Delaware at St. Peter's Church, Lewes, Del. He was presented by the Rev. Nelson W. Rightmyer; the Rev. William C. Munds preached the sermon. The new priest will be rector of St. Peter's Church.

**Georgia:** The Rev. Harcourt Edmund Waller was ordained priest on November 21st by his uncle, Bishop Carpenter of Alabama, acting for the Bishop of Georgia, at St. Paul's Church, Alexandria, Va. The ordinand was presented by the Rev. Thomas A. Fraser; the Rev. Clifford Stanley preached the sermon. The Rev. Mr. Waller should be addressed at the Virginia Theological Seminary, where he is completing post-graduate work.

**Tennessee:** The Rev. Richard Ainslie Kirchoffer, Jr., was ordained to the priesthood on January 27th at Christ Church, Tracy City, Tenn. His father, the Bishop of Indianapolis, presented him for ordination. The Rev. Dr. Robert F. Gibson, Jr., preached the sermon. The new priest will be in charge of Christ Church, and of the missions at Coalmont and Gruetli. Address: Christ Church Rectory, Tracy City, Tenn.

### Deacons

**Louisiana:** C. Julian Bartlett was ordained deacon on December 18th by Bishop Gribbin, Retired, Bishop of Western North Carolina, at St. Paul's Church, New Orleans. He was presented by the Rev. Charles Leighton McGavern. The Rev. William Tatum Reeves, Jr., preached the sermon.

**Tennessee:** The Rev. John Theophilus DeForest, Jr., was ordained deacon on January 28th at St. Mary Magdalen's Church, Fayetteville, Tenn., by Bishop Dandridge of Tennessee. The candidate was presented by the Rev. Dr. J. B. Bernardin. The Rev. Robert F. Gibson, Jr., preached the sermon. The Rev. Mr. DeForest will continue his studies at the School of Theology of the University of the South.

### Depositions

The Rev. Hal M. Wells was deposed on January 28th by Bishop DeWolfe of Long Island at his own request. The ground for the action was renunciation of the ministry, and the deposition was for causes which do not affect his moral character.

### Living Church Annual Corrections

The Rev. William C. Cowles is listed incorrectly in The Living Church Annual. He is canonically connected with the diocese of Springfield and should be addressed: 404 W. Mill St., Carbondale, Ill.

The Rev. John T. Payne is not at Holy Trinity Church, Exeter, Me., as stated in The Living Church Annual. His correct address is Christ Church, Eastport, Me.



## GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visting in the city.



### ALEXANDRIA, VA.

**GRACE** Rev. Edward L. Merrow, B.D., r  
3601 Russell Rd. Near Presidential Gardens  
Sun 8 & 11 H Eu, 9:30 Ch S, 7 EP & Instr

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Rev. Roy Pettway, r; Rev. T. B. Epting  
Sun Masses: 7:30, 9:30, 11; C Sat 4-5

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu daily

### BOSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,  
Rev. Arthur C. Kelsey, Assistants  
Sun: 7:40 Mat; 8 & 9 HC; 11 Sol Mass & Ser;  
6 EP. Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & F.D.  
HC add'l; Fri 5:30 Service of Help and Healing;  
C: Sat 5 to 6 by appt

### BROOKLYN, N. Y.

**ST. ANN'S** Rev. Melville Harcourt  
Brooklyn Heights  
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays  
HC 7:30 (ex Sat), Wed HC 10:30

**ST. BARNABAS'** Rev. Fergus M. Fulford, v  
727 Belmont Ave., at Elton Street  
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7;  
Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B  
Fri 8; C Sat 8-9 & by appt; Special Lenten  
Services: Ash Wed—Blessing and Distribution of  
Ashes, Sung Mass 7, Low Mass 9, Lit & Ev 8;  
YPF, Young Peoples' Fellowship.

### BUFFALO, N. Y.

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

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex  
Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

### CHARLESTON, S. C.

**ST. MICHAEL'S** Rev. DeWolf Perry, r  
Meeting and Broad  
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC  
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat. 10 Mon,  
Wed, Thurs; Visiting Lenten Preachers 1: Tues,  
Wed, Thurs, Fri; Spiritual Counsel by appt



# GO TO CHURCH DURING LENT

(Continued from preceding page)



## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

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

**ST. FRANCIS' The Cowley Fathers**  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low with hymns; Daily: 7; C Sat 7:30-8:30 & by appt

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to loop)  
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri  
Benediction 8; Confessions Sat 4-5, 8-9.

**REDEEMER** 56th & Blackstone Ave.  
Rev. F. W. Lickfield, r; Rev. W. N. Hawley  
Sun 8, 9, & 11; Daily: 7, 7:15 & 5:30

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45; MP 10:30; Daily: 7 ex  
Mon & Sat 9:30; C Sat 4:30-5:30-8

## DECATUR, ILL.

**ST. JOHN'S Church & Eldorado Sts.**  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily  
7:15 MP, 7:30 HC, 5 EP

## DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser  
2015 Glenarm Place  
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon  
10; C Sat 5. Close to Downtown Hotels

**ST. MARK'S** Rev. Walter Williams  
Cor. E. 12th Ave. & Lincoln St.  
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,  
Fri & HD 7, Wed 10; C by appt. Near State Capitol

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30, Fri 7

## EVANSTON, ILL.

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

## FORT WAYNE, IND.

**TRINITY** Rev. George B. Wood, r  
West Berry St. at Fulton  
Sun 8, 9:30, 11; Eu Mon & Fri 9:30, Tues, Thurs,  
& Sat 8, Wed 7; EP 8

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

**ST. PAUL'S** Lauriston Castleman, r  
Sun: 8, 9:30, 11; HD 10; Wed 7:30, 10, 8 (spec.  
preachers)

## HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** Rev. Harold C. Williamson  
17th Ave. at Buchanan  
Sun 7:30, 11, Ch S 9:30, YPF 6:30, HC Wed &  
HD 10

## INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & Ser

## 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; C Sat 3-5

## KEOKUK, IOWA

**ST. JOHN'S** Rev. G. E. Graham, r  
Fourth at Concert  
Sun 8, 11; Wed 7 (Special Preachers); Fri HC 7

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, D.D., r  
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; 7 Service

## LOS ANGELES, CALIF.

**ST. PAUL'S CATHEDRAL** 615 S. Figueroa  
Very Rev. J. M. Krumm, Ph.D., r;  
Rev. P. T. Soderstrom, Canon Assistant  
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues & Thurs  
10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

## MIAMI, (COCONUT GROVE), FLA.

**ST. STEPHEN'S** 3439 Main Hy.  
Sun 8 HC, 9:15 & 11 Cha. Service & Ser; Week  
Days: Daily 7:30 ex Mon at 10 & Fri at 9

## 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 HD & 10 Wed), HC; 8:30  
MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Week-  
days: HC Wed 8; Thursday & HD 10:30  
The Church is open daily for prayer

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

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-  
lington, D.D.; Rev. Richard Coombs, Rev. Robert E.  
Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

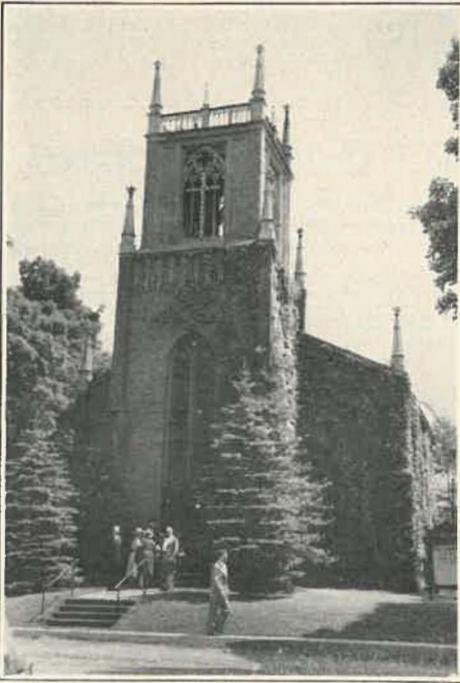
**HOLY ROOD** Fort Washington Ave. at 179th St.  
Sun HC 8, Ch S 9:30, Cho Eu & Ser 11; 4th  
Sun Ev & B 8; Wed HC 7; HD 10; C Sat 7-9

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
Broadway and 155th Street  
Sun HC 8, 9:30, 11; MP 10:30; EP-8; Daily HC 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5  
by appt

**ST. JOHN'S IN THE VILLAGE** 218 W. 11  
Rev. C. H. Graf, r; Rev. E. J. Nutter  
Sun 8 HC, 11 Cho Eu & Ser

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

**ST. PETER'S** Westchester (Westchester Sq.)  
Rev. Leslie Lang, Rev. Thomas Brown  
Sun 8, 9:30, 11; Daily 7, also Mon, Thurs, Sat,  
9:30, Wed 6:30 & 8, Father Joseph, O.S.F.; C Sun  
9, Sat 4:30-5:30



ST. PETER'S CHURCH WATERFORD, PA.

## NEW YORK CITY (Cont.)

**ST. THOMAS** Rev. Roelief H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:  
8:30 HC; Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
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, 11 & 3:30; Daily: 8, 12 ex Sat 3

## PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Rev. Philip T. Fifer, Th.B.  
Sun HC 8, 9, Lit (in Procession), Sol High Eu & Ser  
11, Mat 10:30, Cho Ev 4; Weekdays: HC 7 (ex  
Sat) 7:45, H Eu 12:10; HD & Thurs 9:30; Mat  
7:30, Ev 5:30; Address Wed & Fri 12:30; Shrove  
Tues C 12 to 1 & 4 to 5; Ash Wed HC 7, 7:45,  
9:30, H Eu 12:10, 9:30, Lit, Penitential Office,  
HC, Address 12:30, Ev 5:30; Tues Sch of Religion  
5:15 (The Rector) "The Forgotten Book of Com-  
mon Prayer: 1549-1949"; Fri Lit 12, C 12 to 1,  
Sta 8; Sat C 12 to 1 & 4 to 5

## PITTSBURGH, PA.

**CALVARY CHURCH** Shady & Walnut Aves.  
Rev. William W. Lumpkin, Rev. A. Dixon Rollit,  
Rev. Nicholas Petkovich, Mr. Richard J. Hardman,  
Lay Ass't  
Sun 8, 9:30, 11 & 8; HC: Mon, Thurs, 7:30; Fri 7,  
7:30, 10:30; Sat & HD 10:30

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

## RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

## ST. LOUIS, MO.

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

## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

## SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert  
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr.; Rev. David E. Richards  
Sun 8, 9, 11, HH 7; Daily HC 7 & 12; Wed Lit &  
Ser (Guest Preachers) 8; C Sat 8

## UTICA, N. Y.

**GRACE** Genesee and Elizabeth Streets  
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c  
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed  
& Fri HC 7:30; Thurs noons, Lenten Preaching  
Service

## WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses 7:30 Low, 9:30 Sung with Instr, 11  
Sung with Ser, 8 EP & B; Daily 7; Fri 8 Stations &  
Instr; C Fri 8:30, Sat 4 & 7:30

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,  
Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;  
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat  
5 & 7 and by appt

## WATERFORD, PA.

**ST. PETER'S** Rev. Paul K. Abel, r  
Sun 8, 9:45 & 11; HD 10:30;  
Others as announced