

The Living Church

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

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A HOUSE OF RETREAT FOR ALL PEOPLE

One of the rooms in the House of the Redeemer, New York City [see page 8]. The portrait of Bishop Manning was painted by Sister Mary Veronica, CSM.

ACU NEWS

Vol. XI, No. 2 *Newspaper of the American Church Union of the Episcopal Church* February, 1950

ACU NEWS

*Newspaper of the American
Church Union of the
Episcopal Church*

Vol. XI, No. 2 February, 1950

Editor

The Rev. Frank Damrosch, Jr.
St. Paul's Rectory, Doylestown, Penna.

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THE NEW SECRETARY

The Reverend Albert J. du Bois was born in Neenah, Wisconsin, on June 9th, 1906. He was educated in the Neenah public schools, then at Lawrence College, Appleton, Wisconsin, where he took his A.B. *summa cum laude* in 1928. He graduated from the General Theological Seminary in 1931 and received the degree of S.T.B. from that institution in 1933. He was ordained deacon on April 12, 1931 by Bishop Sturtevant and priest on November 1st, 1931 by Bishop Weller. From 1931 to 1933 he was Rector of St. Mark's Church, Waupaca, Wisconsin, and from 1933 to 1938 Canon Pastor of St. Paul's Cathedral, Fond du lac. In 1938 he became Rector of St. Agnes' Church, Washington, D. C. In 1948 this parish was merged with Ascension Church and whereas St. Agnes had been a small parish, since the merger the growth has exceeded all expectations and the Church of the Ascension and St. Agnes has already become one of the leading Catholic parishes of the country. Fr. du Bois is also a member of the Executive Board of the Diocese of Washington.

His parish work was interrupted by service as a chaplain in the U. S. Army from February, 1942, until August, 1946. His promotion was rapid and he ended his army career with the rank of Lieutenant Colonel and as Chief Chaplain of the U. S. Army in Western Europe, which territory included France, Belgium, Holland, and the British Isles. He is now Chaplain of the 2009th Logistical Division, U. S. Army Reserves, in the District of Columbia.

Fr. du Bois has been identified with the work of the American Church Union since 1938, when he became a member of the Council. In 1948 he was elected Congress Chairman and at once began planning the great congresses of September, 1949. These congresses were, without any doubt whatever, the outstanding achievement in the history of the A. C. U. That Fr. du Bois carried them through to such tremendous success, with the problems of organization, bringing noted dignitaries from abroad, arranging travel for them in this country, and raising the large sums of money necessary for such an undertaking, is ample proof of his outstanding executive ability and of his pre-eminent fitness for his new post.

FULL TIME FIELD SECRETARY APPOINTED

Fr. Du Bois' Acceptance Marks Great Forward Step For A. C. U.

At the January meeting of the Executive Committee it was voted to go ahead with the plan to establish a permanent office for the A. C. U. in New York and to have a salaried, full-time Field Secretary who would be in charge of the office, give general supervision to the work of the Union, and go out into the field to meet people all over the country who are interested in our objectives.

From the very inception of the Union the absolute necessity of such a set-up was apparent. The priests and laymen who have carried on through the years have not been free to give the amount of time needed to make the work 100% effective. The stumbling-block has been, of course, money. At the Council meeting in November, however, the determination to secure the necessary funds was expressed, and a special committee with Mr. Damour as chairman was appointed to push the effort.

At the time of the January meeting the pledging of sufficient backing for a three year period, which was the objective set, had not been reached. But both the Executive Committee and the priest whom the Committee desired for the post, felt that the time had come for a venture of faith. Father du Bois expressed his willingness to leave his fine parish and undertake the work of the Union; and the Committee gratefully accepted his faith in the future and elected him as Field Secretary.

What this will mean to the American Church Union is a tremendous advance all along the line. The country-wide enthusiasm aroused by the congress will now find expression, with someone to respond to the many requests in every section for the A.

C. U. to come in and consolidate the groups which felt the influence of the congresses.

The work of Mr. Damour and his committee in completing the guarantee fund should be immeasurably helped by this step. People who hesitate to pledge to a project which is in the future should be willing to come forward when asked to help a going concern.

FATHER du BOIS' PLANS

The Field Secretary hopes to open the New York office soon after March 15th. The address will be 347 Madison Avenue but it should be noted that for the present the business of the A. C. U. will be handled at the Washington Office and no communications should be sent to New York until there is notice to that effect in these columns.

The emphasis during the first year will be on the strengthening of A. C. U. membership. Fr. du Bois expects to visit all existing regional groups to present the new and expanded program of the Union; and also to visit new localities which have expressed the desire to become linked with the A. C. U.

Fr. du Bois plans in the summer to go to Europe. He will study at first hand the organization and methods of the English Church Union. He then will go to France, where he is personally acquainted with many of the leaders of the new and vital "France Alive" program within French Christianity—Protestant, Orthodox, and Roman Catholic. He will also re-visit Alsace while in France, where he worked with a number of the leaders of the Lutheran Liturgical Movement during the war.



MAJOR ALBERT J. DUBOIS: *Conducting services at an artillery headquarters in a French village.*

TO OUR READERS: A group of us who have been close to Fr. Hughson are planning to publish a book of his letters of spiritual counsel. We have the approval for this project of Bishop Campbell, Superior of the Order of the Holy Cross. Just as the letters of St. Francis de Sales, written to individuals, have been an inspiration for thousands down through the centuries, so we feel that Fr. Hughson's letters, which breathe the spirit of St. Francis but are expressed in his own inimitable style, may serve to guide souls in the years to come.

What I am asking is that any who have such letters will lend them to me. I shall copy them and return them promptly. The names of those to whom they were written will, of course, not be used.

FRANK DAMROSCH, JR.

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Books for the Church Musician

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LETTERS

Second Place for Pilgrims

TO THE EDITOR: I am writing to you with reference to a statement appearing on page 14, in *The Holy Scriptures*, recently published by the National Council. I quote: "... one could not hope to understand the American people without knowing in general what their history has been from the *landing of the Pilgrims*..." (italics mine).

Why, in the name of historical accuracy, "the landing of the Pilgrims?" Can it be that the distinguished members of the Educational Committee of the National Council of the Episcopal Church are entirely ignorant of the fact that the colony of Virginia was founded in 1607, 13 years before the Landing? Are these leaders in the education of the ignorant laity of the Episcopal Church totally unaware of the following simple historical data?

1. The reformed faith first found a permanent home in this nation in May, 1607, when the first English settlers disembarked at Jamestown.

2. These settlers were members of the Church of England. The Rev. Robert Hunt, their chaplain, was a Church of England priest [L. C., September 25th].

3. That by 1619, the colony of Virginia was in a flourishing condition. It was in this year that the first General Assembly of Virginia held its first meeting. Kindly note that this occurred one year before the *Mayflower* compact.

4. Moreover, the Pilgrims had practically no influence on the course of the American nation. Within about 20 years they were completely absorbed by the Puritans, an entirely different group.

5. A great influence upon our history stemmed from the settlement of Jamestown.

It was a Virginian who stirred the colonies by his famous cry, "But as for me, give me liberty or give me death."

It was a Virginian who led the Revolutionary army to a glorious victory, and who became our first President.

It was a Virginian who wrote the Declaration of Independence.

It was a Virginian who wrote a large part of our Constitution.

All of these men were members of the Episcopal Church.

If the distinguished members of the Educational Committee are not ignorant of any of the above historical facts, could there possibly be a bit of prejudice? I trust the solution of this question is not this.

I am asking you, in the name of historic accuracy, to give the contents of this letter space in the columns of THE LIVING CHURCH.

(Miss) CONSTANCE MOORE.

Elizabeth City, N. C.

A Dangerous Man

TO THE EDITOR: On the basis of the experience of two stays in Jerusalem, I wish to commend your editorial [L. C., January 15th] entitled "A Dan-

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gerous Man," for its moral courage.

Your editorial speaks of my friend, Mr. Yusuf el Bandak, Christian son of the Christian mayor of Bethlehem. An effort is being made to suppress Mr. Bandak because he tells the story of the havoc wrought on the Christians by racial warfare. It is worth thinking that this effort to suppress Christian news is taking place in America. I have not, to date, heard of any efforts to suppress the news of the plight of the Christians of Nazareth among the Christians of Belgium. The Belgians are helping the Christians of Nazareth. Then I read of the call issued by Archbishop Charles de Provencheres, of France. The Archbishop was in Bethlehem for Christmas, 1949. He declares, "Natives of Bethlehem, the town where Christ was born, are in more misery today than the Arab refugees who have flocked there." The Archbishop appeals to the people of France to come to the aid of the people of Bethlehem. I am not, so far, aware of efforts to silence the Archbishop on the part of the people of France.

Mr. Bandak was in England before he came to the United States. In England such men as the mayor of London, Field Marshall Wavell, the Duke of Norfolk, Lord Halifax, Anthony Eden, and the famous anti-Nazi leader Lord Vansittart, rallied to aid the people of Bethlehem.

Mr. Bandak has been my guest, and I have been impressed by his sincerity and devotion to the Christian cause. We Epis-

copalians make our special offering to the Holy Land on Good Friday. As an act of penitence for our neglect of our obligation to the Christians of Bethlehem, of Nazareth, of Jerusalem, Mr. Bandak should receive many invitations to speak in our parishes throughout the country during Lent. If we hear Mr. Bandak, and read "Palestine Is Our Business," by Millar Burrows, of Yale, published by the Westminster Press, and reviewed by Canon Walter Klein in *THE LIVING CHURCH*, there will be a reality to Lent.

(Rev.) FRANCIS J. BLOODGOOD.

Madison, Wis.

Editor's Comment:

Mr. Bandak may be addressed in care of *THE LIVING CHURCH*.

Open Letter

TO THE EDITOR: Congratulations upon your Open Letter to the President of the United States! [L. C., January 29th]. It is one of the best things that I have seen in *THE LIVING CHURCH* in the social-political field for a long time. Decisions which effect the lives, perhaps the very souls, of all of us should not be left in the hands of any one man or small group of men. Otherwise we shall find ourselves, not a democracy, but victims of a totalitarianism resulting from our own negligence.

EUGENE H. THOMPSON, JR.

Kansas City, Mo.

An Honest Opinion

TO THE EDITOR: Your review of the Presiding Bishop's Lenten Book, *The Atoning Life*, by H. S. Nash, [L. C., February 12th] seems to exhibit to me not only disloyalty to Bishop Sherrill, but it also smacks of bad manners. You recognize the book as the Bishop's choice for our Lenten reading, and then go on to discourage us from reading it!

W. EDGAR BATES.

Philadelphia.

Editor's Comment:

Under God, our first loyalty is to our readers, to whom we owe an honest opinion of the books we review. This, we are confident, is the kind of loyalty the Presiding Bishop himself would demand of us.

Father Hughson Fund

TO THE EDITOR: In response to many inquiries and with the approval of the Rt. Rev. Robert E. Campbell, Superior of the Order of Holy Cross, a committee is being formed to raise a fund in memory of the late Shirley Carter Hughson, O.H.C. It will be called "The Father Hughson Memorial Fund" and is designed to further the spiritual work to which Father Hughson gave all his time.

HETTY MARSHALL BARRATT.

Southport, Conn.

The Tree of Life

By David K. Montgomery
Dean, St. Paul's Cathedral, Springfield, Ill. . .

"Among the fairest things that grow
Upon the Tree we find
The seven holy Sacraments
God's gift to all mankind"
Gabriel Gillett

The title of this book was suggested by the above poem from a collection called *A Garden of Song*. The analogy originates in the Book of Revelation, where the Cross is described as the Tree whose leaves are for the healing of nations. Dean Montgomery believes that until we understand why He gave us the whole sacramental system of the Church, God cannot do much "healing of nations."

His book is an interpretation of the Seven Sacraments in the light of the Seven Words from the Cross. It shows clearly why the sacramental system must be the basis of the Church's life, and what it must mean in our own lives.

For the Lenten season and for the whole of the Christian year, *THE TREE OF LIFE* has something important to say to every layman, and, in particular, the adult approaching Confirmation.

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- V Penance and Absolution—
The Sacrament of Reconciliation
- VI The Holy Communion—
The Sacrament of Love and Life
- VII Holy Orders—
The Sacrament of Growth
- VIII Holy Unction—
The Sacrament of Trust

The Living Church

Established 1878

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

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Things to Come

1950 FEBRUARY 1950							1950 MARCH 1950						
SUN	MON	TUE	WED	THUR	FR	SAT	SUN	MON	TUE	WED	THUR	FR	SAT
		1	2	3	4		5	6	7	8	9	10	11
5	6	7	8	9	10	11	12	13	14	15	16	17	18
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19	20	21	22	23	24	25	26	27	28	29	30	31	
26	27	28											

February

- 26. First Sunday in Lent.
Convention of Puerto Rico at St. Just, third week in February.

March

- 1. Ember Day.
- 3. Ember Day.
- 4. Ember Day.
- 5. Second Sunday in Lent.
- 12. Third Sunday in Lent.
Consecration of Bishop-elect Krischke in Bagé, Brazil.
- Convention of North Texas at Midland. (also 13th).
- 19. Fourth Sunday in Lent.
- 22. World Council, Conference of USA Member Churches at Buckhill Falls, Pa., (also 23d).
- 25. The Annunciation.
- 26. Fifth Sunday in Lent (Passion Sunday)

— NEXT WEEK —

The Church's Program Number

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.

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THIS WEEK

HOW can we belong to the "Protestant Radio Commission" without being identified with the numerically large and doctrinally nebulous body of American Liberal Protestantism? The National Council debated this problem at its meeting at Seabury House last week, and decided to risk the possibility of "editorials raising a dust in the Church press" by joining in the work of the Commission with a \$6,000 appropriation for a six-month period.

There was a time when such a step would have been unwise—a time, that is, when the Episcopal Church itself was in sufficient confusion about its own position to be prudently concerned about adding to the confusion. And during this period, Liberal Protestantism itself was in a much more dubious position on the fundamental doctrines of the Trinity and the Incarnation than it is now.

Today, however, the situation is different. The Episcopal Church as a whole knows just where it stands, although there are people on the fringes, God bless them, who fulfill the function of that loose atomic bond on a rubber molecule—they give us stretch. And the famous Rockeller pamphlet raised as much "dust" among Protestants as it did among Episcopalians.

So, we're willing to run the risk of participation in such enterprises, for the sake of the benefits to the Episcopal Church and the cause of Trinitarian Christianity which can reasonably be expected to result.

The Protestant Radio Commission will get just as much free time from radio whether we belong to it or not. The money is spent on production—improving quality of programs—not on radio time. We have already proved that we don't care to lay out the necessary money for a program of our own. So, unless we want to be like the old grad who cavorts around the football field in the middle of the game, we'd better join one of the teams.

If we don't like what the Commission does, it will listen to us much more sympathetically if we are helping to foot the bill. And if we don't like its name, it is undoubtedly open to suggestions for improvement.

THE COUNCIL STORY is presented in summary form on page 7. Next week's issue will contain the complete account of the meeting, including the debate on the Protestant Radio Commission.

THE DELHI, N. Y., newspaper says that a new theological seminary will be established in the diocese of Albany. The diocesan office has no comment. If it is a secret, it is a secret known to at least a thousand people. If a mistake, or a misnomer, an equal number of people is being misled. We wish our correspondents would let us in on these things!

RADIO again—Dean Krumm and the choir of St. Paul's Cathedral, Los Angeles, will be heard on the CBS Church of the Air on March 19th at 7:30 AM, Pacific time. That is 10:30 AM, Eastern time, but you'd better check your local CBS outlet to find when it is carrying the program.

MORE RADIO—In the diocese of Newfoundland, where many of the people in the "outports" (settlements scattered along the coast) often go without priestly ministrations for months during the long, hard winters, one of the duties of Dean Rayson of the cathedral is to conduct a weekly Friday night broadcast. Now in its third year, the program includes a newscast on diocesan and general Church affairs. The dean writes: "The columns of the L.C. are a fruitful source of news for this newscast, and help our people to feel that they are indeed part of the larger Church throughout the world." The dean estimates that there are some 70,000 regular listeners. We hope he reads them the ads, too!

Newfoundland now belongs to the Church of England in Canada after more than a century of separate existence. (The jurisdiction included Bermuda until 1917.) Services are kept going through the winter months by the Church school teachers, every one of whom is a licensed lay reader.

A COMPREHENSIVE view of the life of the Church of South India is given by the Bishop of Chichester in his article on page 10. As chairman of an official committee of the Church of England on the subject, he visited the new Church and very kindly granted The Living Church the privilege of publishing his first account of his impressions.

MEANWHILE, as the news item on page 9 shows, the status of the new Church is still a debated subject in England. Who is in communion with whom? If informal recognition is counted, it would probably turn out that "communion by association" extends throughout the Christian world, even unto the Missouri Synod. May God grant supernatural wisdom to those who have to unravel the difficult problem of South India!

DON'T FORGET—Next week's issue is the Church's Program Number. The manuscripts are all in hand, and are as good as we expected them to be. The men who know most about the subject—the National Council officers—have written it up for us, along the lines of the magnificent presentation they gave at General Convention, and the result will be one of the most informative and inspiring issues we have ever produced. If you want your parish to know the whole story of national Church work, be sure we have its order by Monday, February 27th.

Peter Day.

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BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

Anglican Chant

THE OXFORD AMERICAN PSALTER. By Ray F. Brown. New York: Oxford University Press, 1949. Pp. 242. \$3.25.

Hitherto, the only settings for the canticles which have been easily available are those in the back of the hymnal; the pointing for these is confusing and often results in a nonsensical distortion of the words in terms of their meaning. In addition, the only available edition of the psalter is the *Plain-song Psalter*, which was published some years ago. Mr. Brown's book thus provides a greater variety of music for the choir, as well as ease of accomplishment.

Antiquarians notwithstanding, Anglican chant is as much a part of the music of the Church as plainsong. As the introduction of this book points out, Church music has always been related to the musical pattern of the age in which it originated. Plain chant came first; Anglican chant emerged much later, and is related to the modern musical pattern. The objections to Anglican chant, which are certainly valid, arise not so much from the chant itself, but from distortions originating in unskilled pointing, which have resulted in poor performances by choirs. The confusion in some of the previous pointing has also made the rendition of Anglican chant unnecessarily difficult.

A brief study of the directions for chanting in the introduction of this book, followed by a ten minute period at the piano, proved to this reviewer that the confusion had been removed and the distortion rendered unnecessary. If the clear instructions given are carefully followed, there should be no distortion of the accent and meaning of the words.

One of the most important, though a very brief, part of the book is the short essay on the purpose and nature of chanting. As this essay points out, public worship is for the purpose of encouraging individuals to slough off their personal eccentricities and to do things together as a group.

JERE C. MICKEL.

Christian Symbolism

SACRAMENTS, SIGNS AND SYMBOLS. By W. Norman Pittenger. Chicago: Wilcox & Follett, 1949. Pp. 162. \$2.

This is a hard book to review but it is a good book and is certainly worth a good plowing through. It is not just another book "about" the sacraments (they are hardly mentioned at all); it is about

sacrament — about the *principle* underlying sacraments and how life ought to be lived in relation to that principle.

Signs are more than symbols, and symbols more than signs: they are very real. The fact that God chose the Incarnation as the way of revealing Himself should mean that matter (flesh and blood, and all that we possess) is not to be despised, but rather hallowed, and reverently used, and that we, by the same means, may return God's love.

Priests and laymen who have persistently held on to the traditional and orthodox view of Christianity will be encouraged by Fr. Pittenger's stimulating and good book; others will find it, much to their surprise, convincing!

H. L. FOLAND.

The Decalogue Today

OLD WINE IN NEW BOTTLES. By Gardiner M. Day. New York: Morehouse-Gorham, 1949. \$2.

This book lives up to its title! The Ten Commandments are interpreted in modern, up-to-the-minute terms, and their relevance to the present time is clearly and thoughtfully indicated. The author shows a fine pastoral knowledge of people, recognizing our common sins and foibles, but pointing the way to improvement.

This is the kind of book which would make a suitable book for a Bishop's book for Lent, to be promulgated with authority for wide reading. It is simple enough in phraseology for the average parishioner and at the same time it deals with the fundamentals of Christian faith and life.

WILLIAM PAUL BARND'S.

Brief Book Notes

COME UNTO ME. By Charles Franklin Parker. New York: Rinehart, 1949. Pp. 104. \$3.50.

There are resources in modern photography for high religious art that are only beginning to be realized. Mr. Parker is a pioneer explorer — and exploiter — of these resources, and this book is thoroughly rewarding. In it are superb photographs of scenes in American national parks with printed material for meditation. There is always the danger of nature-worship in the use of natural beauty as an aid to devotion. The author has avoided this pitfall altogether. His purpose is that of spiritual refreshment, and his book should provide it abundantly to all who can behold the glory of God in mountain and stream.

FIRST SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

1949 Budget Met

This telegraphic report from Elizabeth McCracken will be followed by her usual comprehensive account of Council action and debate in next week's issue — the Church's Program Number.

The Presiding Bishop was in the chair and looking well last week when the National Council convened at Seabury House for its annual meeting. Reports on both the 1949 and 1950 Budgets were encouraging, as were those on the Presiding Bishop's Fund for World Relief, and on the sales of the first volume in the series on the Church's teaching.

The Council decided to join the Protestant Radio Commission, and voted \$6,000 to the Commission's Budget.

The report on the Budget for 1949 was that it had been completely met with no cuts and no deficit. Indications are that the whole 1950 Budget will be raised — all dioceses and missions report progress on quotas.

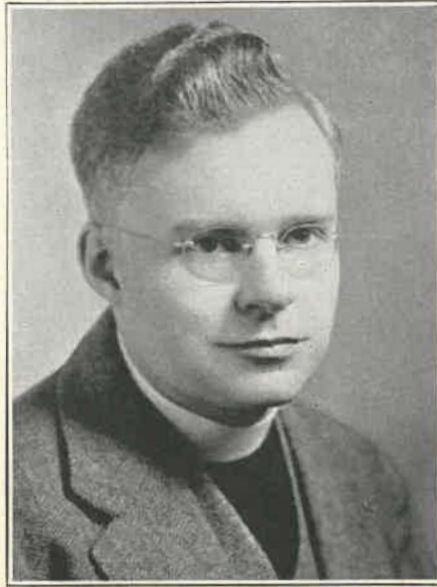
Receipts in the Presiding Bishop's Fund for World Relief in 1949 totaled \$1,011,549; amount appropriated, \$717,317. On hand for future appropriations is \$294,231.

Members of the Council learned that the first printing of the *Holy Scriptures*, which is the first volume in the Church's teaching series, was sold out in two weeks. A second printing was sold out before it was delivered. A third printing will be ready near the end of February.

New executive secretary of the Division of Health and Welfare of the Department of Christian Social Relations is the Rev. J. Arnold Purdie. He has been serving the Department as an associate secretary.

In June the Department of Christian Education plans to take some of the faculty of its College of Preachers conference to the West for similar conferences in Los Angeles, Tacoma, Wash., Lake Tahoe, and Salt Lake City. Faculty members who will tour are the Rev. Canon Theodore Wedel, the Rev. Vesper O. Ward, the Rev. Reuel Howe, Mmes. Wedel, Charlotte Tomkins, and Dora Chaplin. It is expected that 1,000 clergy will take the training courses.

Progress was reported by the Presiding Bishop's Committee on Laymen's Work. The Committee noted the en-



FR. PURDIE: *New Executive Secretary of the Division of Health and Welfare.*

thusiastic interest of laymen who have taken and are taking the training. The Committee's consultant, W. Ted Gannaway, was congratulated for his work in the program.

The Division of Domestic Missions approved continuance of diocesan and district surveys in accordance with the mandate of General Convention, and the establishment of a proposed survey unit within the Home Department as outlined by officers of the Department. A survey, says the Rev. George Wieland, "strives for proper evaluation both of success and of failure" in a given area.

INTERCHURCH

"This is Sheer Heresy"

By the Rev. G. PAUL MUSSELMAN

As final preparations were being made for the National Study Conference on the Church and Economic Life, held last week in Detroit, conservative opinion tried to get its innings in advance.

A. B. Crow, president of the Economic Club of Detroit, circularized the clergy of the city with a statement issued by John T. Flynn, author of "The Road Ahead." Mr. Crow is a delegate from the Northern Baptists, and characterized

the article as an "answer to an attack by Dr. Cavert of the Federal Council of Churches."

Frederick H. Olert, pastor of Detroit's First Presbyterian Church, and 1949 president of the Detroit Council of Churches, then sent to the delegates a copy of "Just One Layman's Opinion In Attempting to Answer 'The Call,'" and urged that the Conference should bear in mind "The Declaration of Independence, The Constitution of the United States, and God's moral law" and cautioned them to "disagree without becoming disagreeable."

"Answer The Call" is a 36-page booklet, prepared by F. W. Overesch, communicant and former vestryman of St. James' Church, Grosse Ile, Mich. In the foreword, Mr. Overesch cautions, "as we attempt to apply Christian standards to the economic life of the nation, we sometimes add to the existing confusion by losing sight of basic Christian standards for the individual." In the booklet he points out that under capitalism "in just 160 years the world's first free people made the greatest economic progress in history," and ends with the statement: "And since 'goodness' cannot be legislated, let us, as Christian Churchmen, strive constantly to use our influence—our own example to persuade others to live according to God's laws—and God's first law is love."

Mr. Crow and some colleagues also circulated to Detroit's clergy a pamphlet entitled "How Red is the Federal Council of Churches?" a pamphlet embellished with a spider's web, and the spider in the center labelled with a hammer and sickle. The pamphlet ends with the statement that "Christian Americans must act vigorously and promptly—or their churches will become no more than wings of the Communist-Socialist movement."

At a preparatory meeting with local Episcopal delegates, Bishop Emrich then pointed out that it was important that the many fine and fair-minded conservatives in the Episcopal and other churches in Detroit "should not be judged by one or two truculent and unfair pamphlets," and that:

"The conservative cause in the United States, likewise numbering some of the sanest and soundest of spiritually minded American citizens, should not be judged by



OASIS IN A WORRIED WORLD: *The foyer and grand staircase (left) and the chapel in the Retreat House of the Redeemer, New York city.*

equally unfair and truculent individuals who insist upon playing a negative role in the coming conference."

To the implied charges that the Episcopal Church was radical, Bishop Emrich stated to *THE LIVING CHURCH*:

"Anyone who thinks the Episcopal Church is radical should have been at the General Convention at San Francisco, where the Convention was so conservative they refused to seat three women delegates who were elected and who had travelled thousands of miles. I'd like to invite those who think the Episcopal Church is radical in this diocese to attend our diocesan convention. For four years now, the convention has refused to pass a canon allowing two women to serve on each vestry. And if that be radicalism, then I don't quite know the meaning of the word."

In answer to a charge that the Preparatory Working Papers were so biased by radicals on the committee that the conference could hardly come to any other than radical conclusions, Bishop Emrich pointed out that the committee which prepared the Working Paper on "The Individual—Conflicting Motives and Claims in Economic Life" was headed by Mr. E. L. Cushman, communicant of Christ Church, Dearborn, director of Institute of Industrial Relations, Wayne University, member of the diocesan department of Christian social relations. He also noted that the first three names on the list of this committee were General Johnson, chairman of the board of Johnson & Johnson; Glenn Gardiner, chairman of the New Jersey Chamber of Commerce; Clarence Francis, chairman of the board of General Foods Corpora-

tion; and that the fourth was Bishop Gilbert of New York.

In one of the Preparatory Committees, a Churchman industrialist, not above named, and who declines to have his name used, put the matter simply by stating that "the Church is the place for Christians, and is not an outfit to tinker with economics. We'll tend to economics, let the Church tend to Christianity." When this was quoted to Bishop Emrich, he said "this is sheer heresy, and what's more, heresy of a most dangerous sort."

RETREATS

Fortress of Quiet

BY THE REV. GREGORY MABRY

The Retreat House of the Redeemer, New York, was born of a series of sermons preached by Bishop Pardue in St. Michael's Church, Charleston, S. C., in Lent, 1947, which lodged in a listening heart. It opened its doors on St. Andrew's day last, with Sisters of the Community of St. Mary in charge. The intervening months had been spent in inquiry and preparation, under the encouragement and guidance of Bishops Manning, Gilbert, and DeWolfe. So today it is possible to step out of the tension of modern life, and off the roaring streets of New York, into the tranquility of perhaps the most beautiful and inspiring retreat house in all the world, so suitable in design and atmosphere that it might well have been predestined for the work to which it is now dedicated.

At the House of the Redeemer there will be a schedule of retreats and quiet days throughout the year, when groups

numbering up to twenty will find refreshment under the direction of an experienced guide. Already several have been held, while a number of individuals have come alone to replenish their lives. Nine more retreats and quiet days are scheduled before May, with heavy reservations. Separate retreats for clergy, religious, deaconesses, seminarists, Church workers, social workers, lay men, lay women, students, and young people will have a place on the schedules issued semi-annually.

But the use of the House is not restricted to announced retreats, or individuals who may come alone. It is at the disposal of parish and other groups for such purpose, to be conducted by their own clergy, or some other of their choice.

Although Redeemer is situated within the jurisdiction of the Bishop of New York and under his spiritual oversight, although its trustees are all Episcopalians, and although under the management of a Religious Community of the Episcopal Church; yet it is A House of Retreat for All People, regardless of creed, or lack of creed.

There are no charges. Each retreatant will be privileged to make an offering according to his ability. The House will depend entirely on free will offerings and gifts.

FEDERAL COUNCIL

Barred in Boston, Feted in New York

Fourteen members of the Japanese Diet (Parliament) now touring America under the sponsorship of the U.S. Army were guests at a reception given

in New York by the Federal Council and the Foreign Missions Conference.

Here to study legislative processes in Washington and in state and city bodies and to observe the part religion plays in American life, the Diet members were recently barred from a meeting of the Boston City Council after one councilor intimated he believed the Japanese were acting as spies.

Takeshi Yamazaki, of the Japanese House of Representatives, chairman of the delegation, said his countrymen are eager for "a big change" in the economic and political spheres as well as on the spiritual level. He said the two most important American influences in the democratization of Japan are Christianity and the movies. [RNS]

YOUTH

"He in Us and We in Him"

Four points of major emphasis will be based on the 1950-51 theme of the United Movement of the Church's Youth, "He in us and we in Him," chosen at the recent meeting of the National Youth Commission at DeKoven Foundation, Racine, Wis.

One of the four points, a combination of study and action on the missionary work of the Church, will serve to unite young Churchmen with the general Church program of missionary education. The other three points which remain unchanged from previous years are: Observance of Youth Sunday in every parish on the third Sunday in October, gathering of a United Youth Offering, and corporate Communion of the United Movement of the Church's Youth on the third Sunday after Easter.

The object of the United Youth Offering for 1950-51 is Christ Church Academy, Colon, Republic of Panama. The Academy, which is a Church-operated private school founded 56 years ago, is currently accommodating 10 grades of nearly 200 young people in a building that has been condemned for structural unsoundness.

MATRIMONY

Commission Convenes

The Joint Commission on Holy Matrimony, authorized by General Convention "to report to the next General Convention their recommendations as to amendments of canons on Holy Matrimony" held its initial meeting on February 7th, at General Theological Seminary, New York City. Bishop Washburn of Newark was elected chairman; the Rev. F. J. Moore, of Cincinnati, vice-chairman; and the Rev. Gregory Mabry, of Brooklyn, secretary-treasurer.

ENGLAND

Deacons, Disrepair, Devaluation

By the Rev. C. B. MORTLOCK

Figures in the recently published 1950 *Official Year-Book of the Church of England* show a steady increase in the number of men admitted to Holy Orders. In the year ending Advent 1949, 362 were made deacon (as compared with 297 in 1948, 208 in 1947, and 158 in 1946).

Adults and children confirmed in 1948 totalled 137,747 (as compared with 134,159 in 1940—the last year for which figures are available).

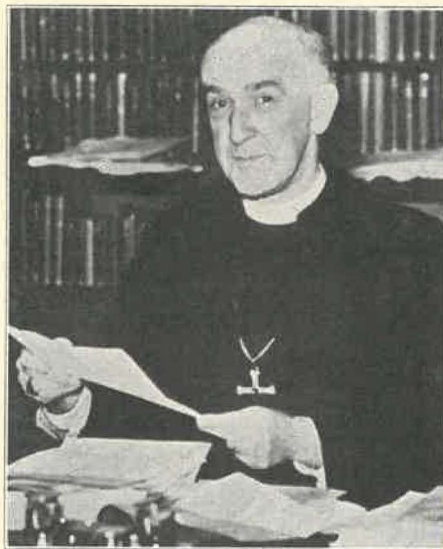
DISREPAIR

The Year Book calls attention to the serious financial crisis confronting the Church in respect to the disrepair into which parish churches all over the country have fallen, during the war years and after. The money needed is said to be beyond the capacity of the Church either in the parishes or centrally.

In some quarters an appeal for assistance from the state is favored, but at the highest level this is discountenanced on the ground that it would almost certainly involve some measure of state control. Meanwhile a movement called the "Friends of the Ancient Parish Churches" is being launched in the hope of gaining support of many who, though not regular worshipers, have a genuine love for the ancient buildings.

DEVALUATION

The effects of devaluation of sterling are seriously embarrassing the missionary societies. Though missionary giving has been maintained—and in some directions increased—the gifts available from the



DR. FISHER: "Such humility is the beginning of wisdom."

parishes pay for much less than formerly. In Northern Nigeria a sack of guinea corn (which is the staple food of the people) cost five shillings in 1940. It now costs 38 shillings. In Southern Nigeria 10 yards of calico, which used to cost five shillings, now costs 20 to 24 shillings. In Iran the cost of food has multiplied by 10 since 1938.

PRE-ELECTION SERVICE

The Archbishop of Canterbury made a deep impression in the sermon which he delivered at a pre-election service in St. Paul's Cathedral. On this occasion Mr. Atlee, Mr. Churchill, and Mr. Clement Davies, the leader of the liberal party, sat side by side. Said the Archbishop:

"It is surely a notable thing that as a prelude to this election, representatives and members of the political parties in London should meet here in St. Paul's. I regard it chiefly as a most fitting act of humility before Almighty God. Such humility is the beginning of all wisdom and all truth. It is the proper business of politicians in a General Election to urge their views upon the people with confidence, with vigour, even with passion, out of the sincerity of their own honest thinking and convictions; and yet never to forget that God is greater than us all in truth, in righteousness, in purpose and in love."

His Grace spoke of the perils of the times and said: "The day approaches . . . when nations will have power to disintegrate the very world we live on."

BISHOP RESIGNS

The Rt. Rev. Philip H. Lloyd is resigning the see of St. Alban's owing to ill health.

What Kind of Church?

The reply of the Church of South India to the six points posed by the Lambeth Conference, though available for study at the recent synod of the CSI [L. C., February 19th], will not, according to the *London Church Times*, be released until just before the May convocations of Canterbury and York.

The *Church Times* observes:

"It is . . . only fair that when appeals to Churchmen to give financial support to CSI are being made by the highest authorities, potential subscribers should be left in no doubt of the kind of Church which they are being asked to support."

Considerable controversy is going on in England and elsewhere over cessation of SPG and SPCK payments for work in South India once Anglican, now CSI. The Chancery Division of the High Court recently declared continued payment of these funds illegal, in accord with the trust governing them [L. C., January 15th].

South India:

First-Hand Impressions

By the Rt. Rev. G. K. A. Bell

Bishop of Chichester

"I was profoundly moved by the missionary ardour of the Church, and by the sense of its present growing stability and unity."

WHEN Bishop Hollis, Moderator of the Church of South India, invited me last spring to pay a visit to that Church, on my way home from a World Council of Churches tour through Australia and New Zealand, I was very glad to accept. It was a great opportunity for getting a first-hand impression of the work in South India; and it also enabled me, as chairman of the Joint Committees of the Canterbury and York Convocations, to discuss personally with the Bishops and theologians certain questions on the faith and order of the Church which the Joint Commit-



CSI BISHOPS: Bishops of the CSI at the time of the Church's inauguration, with Bishop Hollis at extreme left of front row.

tees (it was formerly in the Anglican diocese of Dornakal, part of the Nandyal archdeaconry), and with those who had come to put the position of CSI to the joint commission.

FAILURE ON BOTH SIDES

The Nandyal archdeaconry before the union was separated by a considerable area, mainly Lutheran (so far as Christians were concerned), from the rest of the old diocese of Dornakal. The Anglican Missionary work was then financed by an annual grant of £10,000 from SPG. This money is still being paid to continuing Anglicans, and to continuing Anglican work, by the SPG Treasurer on the spot (the Rev. T. P. Rumsey): and the availability of this large sum to continuing Anglicans, but not of course to those who have thrown in their lot with CSI, cannot be disregarded as an element in the general picture. Even so, half the Indian clergy support CSI. Personal matters also figure large, beyond question.

Besides, it is plainly, though regretfully, recognized by both the Metropolitan and the Moderator that there has been a lamentable spiritual failure on both sides, as the tone of the printed and written correspondence abundantly proves, quite apart from the painful demonstrations which have taken place from time to time. This is not to say that the theological issue is without its weight on the Anglican side: but the truth of what I have said about a spiritual failure is forcibly borne out by one of the Resolutions on Nandyal recently adopted by the General Council of the CIBC of Delhi:

"The Council is clear that there can be no hope of peace in that area, nor of ultimate union among the Christians there,

(Continued on page 15)

tees desired to put. I went with the warm approval of the Archbishop of Canterbury, and of the Joint Committees; and I spent from November 21st to December 3d in five different dioceses, adding a day in Calcutta beforehand, and two nights with the Bishop of Bombay (December 3d to 5th) at the end.

The welcome which Mrs. Bell and I received in the various places was most cordial: and the greatest trouble had been taken to introduce us to thoroughly representative centers of Church life, in the four main language areas. Thus, after a day at Madras, which included an address on the World Council of

Churches to a large Christian audience, Bishop and Mrs. Hollis and my wife and I started on our tour. The first two days and nights were spent at Cuddapah, a former stronghold of the South India United Church, especially the London Missionary Society. Here a joint commission of the Church of India, Burma and Ceylon, and the Church of South India were sitting in an attempt to unravel the vexed problem of Nandyal. I had long talks with the Metropolitan of India, and with the representatives of the continuing Anglicans, Indian and British. I had similar talks with Bishop Sumitra, in whose diocese Cuddapah now

Help Wanted

In South Dakota

By the Rt. Rev. Conrad H. Gesner, D.D.

Bishop Coadjutor of the Missionary District of South Dakota

SOUTH DAKOTA is largely a rural state. Its flourishing towns and growing cities are dwarfed by the vast open country, prairie, and plain which distinguish this region. The Missouri River bisects the State in an uneven sort of division. East of this wide and muddy stream is the area of South Dakota which lends itself to farming, while the West River country is given over mainly to grazing lands and to large tracts whereon wheat growers have obtained some mighty crops. To the far West, almost to Wyoming, are the beautiful and important Black Hills.

The Missouri River was once a real obstacle to cross-state travelers. In more recent years, however, five bridges have made the two regions accessible one to the other. With the construction of Missouri River dams a new element, water, will make a bid for top honors among South Dakota's many resources. There are foreseen great lakes backing up into the valley for miles and miles and covering fertile bottom land and inundating timbered regions. One may safely predict many great changes. Our Church

has made preparation, and a flourishing mission church, even now, serves two communities near the dam-site at Ft. Randall.

WHITE FIELD

In the White Field there are 50 congregations worshiping in nearly as many Church buildings. The missionary flavor of the Church's work persists, despite the

rather settled aspect which the communities themselves present. The two youngest self-supporting parishes have come into being in that vast West River country to which we have just alluded. The mission churches are in small towns. Sometimes the town may have a state institution, perhaps it will be a county seat; it may be a town with a good hospital and excellent doctors to whom patients come from farm and ranch. The Church has sought to make its ministrations available far from points where its Church building may be located. The Good Shepherd School and postal con-

(Continued on page 18)



MISSIONARY FLAVOR: (Above) Living room, Home Management House at St. Mary's School for Indian girls, Springfield. (Left) How most Indians live in Rapid City.

"Right now we need fresh replacements for our missionary veterans"

I. Witness to God's Mighty Acts



HIS essay will have to fall into four instalments. It seems only fair to tell you at the start what the subject is and what ground the discussion will cover. If it does not interest you, the end of the third paragraph will be a good place to drop out.

Our subject is the inspiration and authority of the Bible. We shall consider such questions as these: What is inspiration? What have Christians and Jews of past ages believed about the inspiration of the Bible? Is the Bible inerrant and infallible? What does modern historical and critical science contribute — if anything — to our knowledge of God's manner and purpose in inspiring the Bible, or causing it to be written? At the end we shall try to sum up our findings in a sound and tenable statement of belief that will conform to both ancient faith and modern knowledge.

There is one more word I feel constrained to speak to anybody who is contemplating dropping out at the end of this paragraph. Your intention to do so is thoroughly sensible, if you have already thought your way through to a satisfying conclusion and conviction on the subject. It may be that there is nothing I shall have to say that you have not already taken into account. But if your intention to drop out is due simply to the fact that you are not interested in the subject, I beg you to face this question: Have you a real right, morally and intellectually, to be uninterested? I assume that you are a Christian. A Christian's faith — if it is *the* Christian faith — is necessarily rooted and grounded in the Bible. What precisely this means we shall consider later; but the point I would make now is that the Bible is, in its own way, a unique and indispensable validating authority for your faith. It is a witness to the truth of something in which you believe. But if you are a reasonably judicious person you surely make it a point to be certain of your witnesses before you believe anything important on the testimony of witnesses.

WITNESSES — FAITHFUL AND TRUE

Let us be sure we keep one thing straight in our minds: the faith we learn at mother's knee or in catechism class does not really come to us from mother or the catechist. They got it from predecessors in the "succession," and that succession of witnesses goes back some thousands of years: back into Bible times. And that phrase brings us straight to the point. The only evidence we have for knowing what God did in Bible times is the Bible itself.

It is easy enough to say, as is being so commonly said these days, that it is

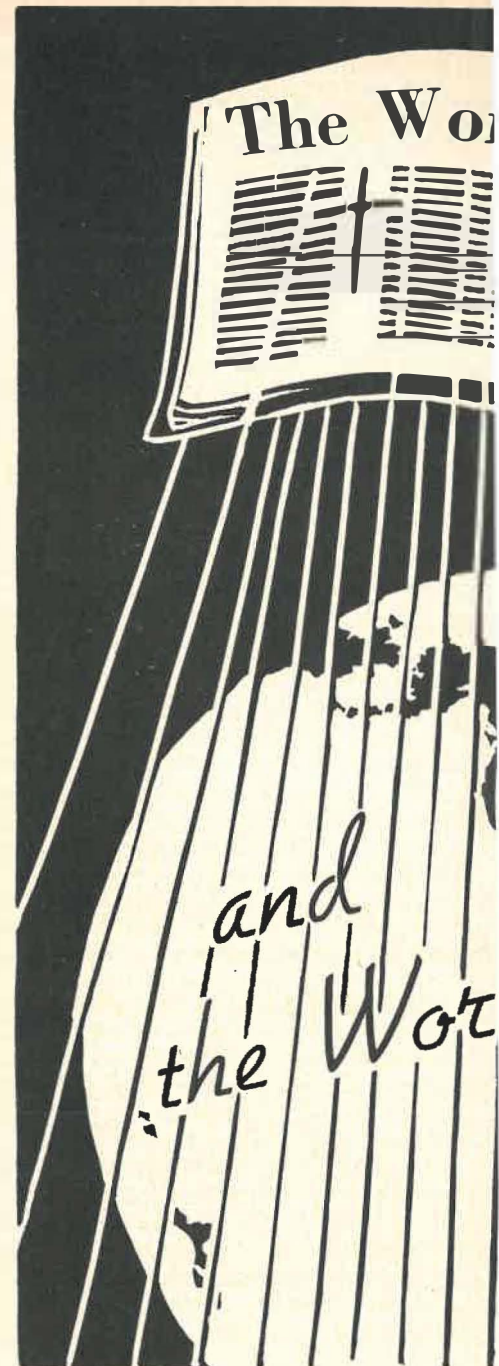
the Church and not the Bible that teaches us the mighty acts of God whereby our redemption has been wrought. The Church is historically prior to the Bible, the Church wrote the Bible, if there were no Church there would be no Bible: all such statements are true, and for that matter truisms. But they do not alter or even touch this one unshakable fact: the Bible is our only witness, speaking to us from the actual time when God was accomplishing that redeeming work, that remains to tell us about it. The Church which was old Israel and the Church in the early Christian dispensation did write the Bible, it is true. But the Church we have to deal with today is the Church of the 20th century. It is the same Church as the original; but it can no longer speak to us as an eye-witness of the revealed glory of God. It speaks to us as the continuing vessel of the now ancient tradition. If we want to hear the voice of eye-witnesses, speaking from the infancy of the tradition, we must turn to the Bible.

We are Christians because we believe that God once did some things. Because He once did these things He is ever doing these things: this is our faith. God is eternal, but He has revealed Himself and laid bare His holy arm in history, in time. How do we know this? Because that is the tradition we have received. How do we know that the tradition is true? Because we have the word of witnesses, and for reasons which we consider sound we believe that those witnesses were neither deceiving nor deceived. The word of these witnesses is preserved by the Bible. Part of the task that falls to me in this essay is to show that these are faithful and true witnesses whose testimony may be trusted.

TAKING THEIR WORD FOR IT

I repeat, for emphasis: the Christian is a traditionalist in his faith. The term is a red rag to many, I know, but I use it advisedly. *Traditionalist* does not mean "conventionalist" or "reactionary" or "mossback" or some other such abomination. A traditionalist is simply somebody who receives something that is handed down to him. The moment you take the word of your parents that you were baptized as an infant you become a traditionalist: you are taking their word for it, as handed down to you. Ordinarily, if you are blest with parents of reasonable veracity, you will see no good reason to question the tradition. But if you have a baptismal certificate, signed by witnesses and officiating minister, that somehow clinches the case.

I offer this as a rough analogy: you receive the tradition of God's mighty acts of old from the Church. But the Bible, a contemporaneous documentary

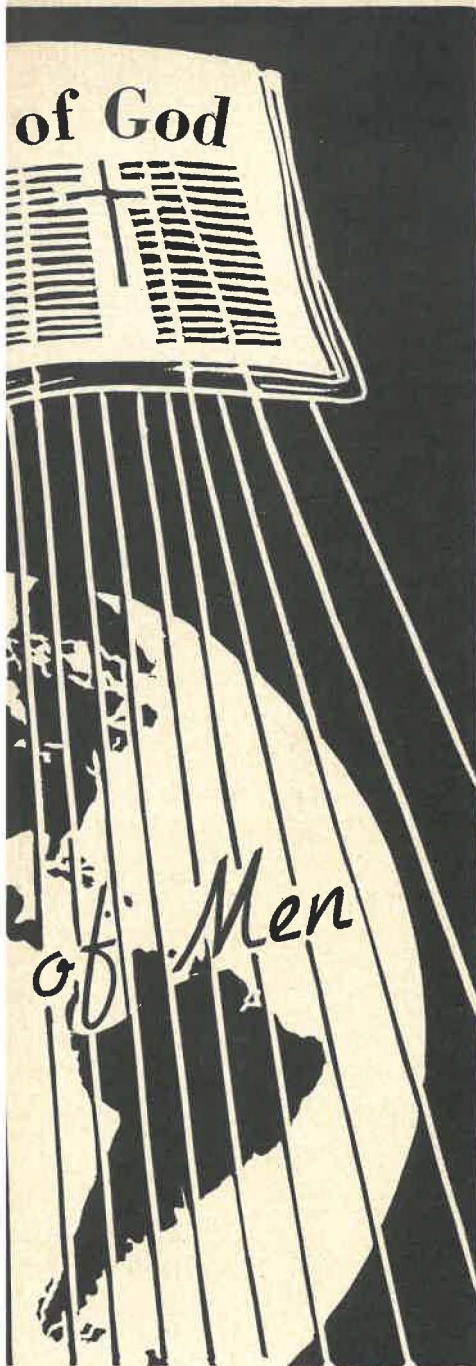


Four Articles and Author

By the Rev.

Chaplain,

witness, clinches it: *provided* that the Bible speaks the truth. You must make the same proviso with respect to the certificate of baptism. It may be a forgery. Somehow you can't avoid the necessity of exercising some faith in either case. Your



The Inspiration of the Bible

l E. Simcox

y College

parents may be liars and the certificate may be a fake. The Church may have dreamt up the whole sublime Saga and then produced the Bible to impart — in Pooh-Bah's familiar words — "artistic verisimilitude to an otherwise bald and

"A Christian's faith — if it is the Christian faith — is necessarily rooted and grounded in the Bible."

unconvincing narrative"! Who knows? I cannot prove the veracity of the scriptural witness to an alleged act of God done ages ago, any more than a man can prove the faithfulness of his wife. But if a man cannot believe in his wife despite overwhelming cumulative evidence of her faithfulness he is beyond help.

The Christian believes that the Bible bears true witness to what God did in the Bible times. But he puts this trust in the Bible for an unusual reason. He does not put the Bible on a par with other ancient sources of information about antiquity. He does not accept the Bible testimony in the same way, and for the same reasons, that he accepts the testimony of Thucydides as to what happened in the Peloponnesian war or that of Plato as to the life and death of Socrates. These men were human historians of great integrity. Thucydides, as an historian, was a much more competent writer than was the author of Luke-Acts. But the Christian believes that the writers of the Scriptures were inspired in a sense and to a degree that no other writers have ever been inspired; and that it was God who inspired them; and that, because God inspired them, their writings are peculiarly worthy to be received.

"HOLY HISTORY"

The first thing we have to do, then, is to state the irreducible substance of what we might call the *saving truth* to which the Bible bears witness.

What is it that Christians believe about God's redemptive activity in the Bible times? It is all quite handily summed up in the Apostles' Creed: God created; then God sent His Son into the world to re-create our fallen humanity; then God the Holy Ghost descended in His plenitude to abide with us, to be the perpetual Vicar of Christ on earth, and to sanctify us. God *did* this. This is the heart of the Christian faith, and that heart is history: a unique history. Some of the continental theologians call it *Heilgeschichte*, which we translate rather badly as "holy history." There doesn't seem to be a better English rendition, so it will have to do.

RICHNESS OF INSPIRATION

It is important to note this peculiar purpose of the Bible: to be the literary record of, and witness to, the Holy History. For it is in the light of its purpose and reason-for-being that we may best consider the inspiration of the Bible.

God inspires His servants to do many things. When He inspires anybody to do anything He puts the project in the person's mind, gives him a will to do it, gives him the means and strength to do it,

and provides the necessary guidance. This normally is what is involved in the process of inspiration. He inspires men to build cathedrals—and to build schools and hospitals and ordinary homes; he inspires others to compose songs and write poems and perhaps to invent jokes (some jokes); he inspires one woman to marry, another woman to take the veil; He can inspire a man to sweep the street to His greater glory.

Now, the nature and richness and quality of the inspiration in each case may be judged by the purpose. The question is: what is it that God wants done, when He inspires somebody to do something? And another vital question is: is He inspiring one person, or several, to do the given thing? There are many histories of the French Revolution. Of the good ones it may be said that God inspired each and all of them. The French Revolution is a relatively important episode in human history, and undoubtedly God as the wise Lord of human history deems it important that the history of it should be written and preserved with real accuracy.

But what of the unique Holy History upon which the salvation of the race depends? Clearly it is of the utmost importance to God, who wills that all men should be saved and come to a knowledge of the truth, that the witness to His saving activity should be an altogether true and faithful witness. He inspired many men to write what is now bound within the single binding of the Bible. As instruments of His inspiration these men differed greatly and lived at widely separated points in time. But their testimony, though symphonic, is one.

UNIQUENESS OF BIBLE

With this in mind, we see readily enough what is meant by the unique inspiration of the Bible. The Bible is the only witness (speaking of it as a literary whole) to the Holy History. The Holy History is by far the most important thing that has ever happened upon earth. All other history derives its meaning from it and is in a sense only commentary upon it.

But if the salvation of all generations of men depends upon their true knowledge of the Holy History, it would seem that God must have endowed His human witnesses with infallibility, the actual incapacity to err, in their observation and their recording. Did He in fact do so? What is the evidence — if any — for the infallibility of the Bible? Is the Bible "the Word of God" or "the words of men"? This is the real problem of the Bible, and in the next section we shall attempt to face it squarely.

What Can the Church Do?

FOR several weeks, we have been editorially discussing various aspects of a large—and perhaps somewhat vague—subject. The subject is the task of the Church in these times. In our issue of February 12th, we defined that task in these terms: “to proclaim that Jesus Christ is the Son of the Living God; to bring all people into loving fellowship with God and with their fellowmen; and to lead the faithful into the more abundant life.”

In our issue of February 19th, we discussed the divine fellowship and the more abundant life in terms of the Kingdom of God, asserting that “even when the function of the Church is thought of as the redemption of the whole natural and social order, the truth is not fully stated unless it is understood as the establishment of the Kingship of Christ over the world.” We tried to emphasize the fact that the building of the Kingdom of God could not be identified with the progress of secular democracy, but was an independent revolutionary program preparatory to the second coming of Christ. This, of course, is the historic Christian point of view, which became obscured in the course of the scientific, industrial, and political developments of the past two centuries.

Even if the ultimate soundness of this point of view is admitted, the modern American Christian is not content to “write off” democracy. Faced with the problem of the impotence of a divided Church in a secular state which is on the defensive before revolutionary Communism, he still feels that the Church should, and must, do something to improve the situation. And he is immediately faced with the additional fact that every disagreement which bedevils the efforts of democracy to deal with economic, political, and social problems is found within the Church. Whether it be the H-bomb, the coal strike, race relations, or the welfare State, the division of Church opinion is not notably different from the division of non-Church opinion.

In this situation, one must admit that there is at least a partial truth in Nicholas Berdyaev’s terrible indictment [L. C., February 15, 1948]:

“Christianity has adapted itself too readily to the world, instead of understanding and overcoming it from within: this, while giving it outer advantages, has weakened it inwardly and may prove to be the death warrant of Christendom. I do not suggest, of course, that Christianity has ceased to be the truth, or indeed, to be in any way operative in the world. Nonetheless, the historical manifestations of Christianity give the impression of spent and exhausted forms, with life plucked out of their body.”

The “historical manifestations of Christianity”—the major Christian bodies, including the Episcopal

Church—are indeed deeply involved in the secular problems of our time; and, the more deeply they are involved, the less evidence do they give of that special vitality and power which the Christian Faith claims to possess. “Men’s hearts fail them for fear, and for looking after those things which are coming upon the earth.” If the Church has a special contribution to make in such a time, it cannot be better expressed than in our Lord’s exhortation: “When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh!”

The fundamental contribution of the Church to today’s world ought to be the gift of detachment. That detachment can be based only upon the confident understanding that the struggles of economic and social groups and the wars of nations are subject to the overarching purpose of Almighty God; and that in His good time He proposes to overrule the sinfulness of men in a cosmic triumph in which His faithful people will share.

Of course, the American Christian is not prepared to write off democracy! In spite of all its failings, it is the way of life in which he places his mundane hope for the future—not only because of what it has accomplished, but because of its power to grow and adapt itself. But the Christian knows that ultimately whatever is good in democracy will be retained or restored, and whatever in it is bad will be purged in the refining fire of God’s judgment.

THE process is likely to have its painful aspects. Indeed, the Old Testament records the stumblings of God’s chosen people from catastrophe to catastrophe, and sometimes their reduction to a mere remnant. “As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out,” says Amos. If atomic warfare is set loose upon the earth—and God has in no way guaranteed that it will not be—this prophecy may be fulfilled again. And there is little indeed, in mundane terms, that the Church can do to prevent it.

That little which the Church can do is to provide to those who are full of fear the calmness and clear-headedness which comes from a prior loyalty to the Kingdom of God. In Czechoslovakia, Jan Masaryk; in the United States, John Winant and James Forrestal plunged themselves into death rather than continue to bear the intolerable burden of anxiety about the world’s health. One of our gravest dangers today is that the whole nation, or those who lead it, will plunge into the abyss of warfare in order to end the anxiety of the war of nerves. One quality of President Truman for which the whole nation may be

thankful is his courageous optimism in the face of situations which would overwhelm the average man with anxiety; we venture to believe that this is an example of Christian hope grounded in faith in God.

Christian detachment must be the detachment of the doctor or the nurse in tending the sick. In T. S. Eliot's phrase (from *Ash Wednesday*), the Church must "teach us to care and not to care." The Christian attitude is not to withdraw from the world's needs, but to minister to them with the skill and certitude which are derived from trust in something outside the world. To vary the metaphor, if our civilization is in the position of a drowning man, we are not drowning with him; we have a boat to which we can guide him, and a shore to which we can row the boat. But if we forget about the boat (which is God's continuing providence in the midst of the flood of history) or the shore, (which is the consummation of the Kingdom of God) we shall drown with the man we are trying to save—and if we forget about the drowning man, we shall not receive a very friendly welcome on the shore!

PERHAPS one reason why the Church speaks with so many different voices on the problems of our day is that the voices are not the voice of the Church at all, but of the secular idealism with which the Church has become so inextricably involved that the average Christian identifies secular progress with the progress of the Kingdom. The Kingdom can advance with secular progress; but when the latter falters, the Kingdom goes forward independently.

There are hundreds—even thousands—of specific contributions which the Church can, and must, make to the redemption of the world. But all of them depend on the integrity of the Church's mission as the advance guard of the Kingdom of God. Unless we "seek first the Kingdom of God and His Righteous-

ness," none of these things will be added unto us. Hence, the first step in the Church's program for the preservation and extension of the democratic way of life must be a disentanglement from too close identification with it, an establishment of the relationship between doctor and patient, a firm grasp of the fact that we, and our desires and our hopes, are *not* in any sense dependent on the recovery of the patient. Then we can work realistically and effectively.

When the Southerner tells us that breaking down the pattern of segregation will "mongrelize America"; when the Liberal tells us that our treatment of the Negro is the "Achilles Heel of democracy"; when the labor leader tells us that regulation of labor unions will destroy them; when the military man tells us that failure to embark on aggression will mean defeat; when the doctor tells us that socialized medicine will destroy the medical profession; when the welfare-statist tells us that the public health and welfare cannot be served within the pattern of freedom; when the businessman tells us that organized labor will destroy business; and so on, through the list, the Christian should listen to these things as calmly and dispassionately as the doctor listening to the anxious recital of symptoms. Maybe the right is all on one side; in most cases, probably not. Sometimes the Church can take clear and positive action; in most cases, probably not. In every case, however, the Church has ministerial and sacramental functions to perform: the remission of sins, the incorporation into the body of Christ, the feeding with the divine life in Holy Communion, the spreading forth of the sacrifice of Christ as the one, full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. And, as it does these things, that universal Kingdom of Righteousness and Peace which encompasses all things except this sinful world extends its light more brightly into this realm of darkness.

South India

(Continued from page 10)

except through a real revival of spiritual life and deeper apprehension of the obligations binding on those who profess the Christian Faith."

From Cuddapah we went to Bangalore, in the diocese of Mysore, where I met many people, took part in various gatherings, spoke to the students of the United Theological College, and gave a short address in the Cathedral. Here Bishop Gurushanta, formerly a Methodist, is Bishop: and the charge of the Cathedral has been entrusted to two strong ex-SPG missionaries, Canon Elphick and the Rev. P. J. Hann, warden and sub-warden of Bishop Cotton School for boys, both of whom are emphatic about the great damage done to the SPG

contribution to the life and worship of CSI by SPG's present policy.

VIEW OF VARIOUS TRADITIONS

From Bangalore my wife and I flew to Cochin, and were the guests of Bishop Jacob at Kottayam, the center of the diocese of Central Travancore, which is wholly ex-Anglican. But during my stay I met Bishop Legge (ex-Congregationalist), of South Travancore, and Bishop Stuart-Smith, (ex-Anglican priest), of North Kerala, where the Basel Mission has very strong interests.

Thus I got in Travancore a general impression of the various traditions. Incidentally, not only did we receive a cordial general welcome at Kottayam, with garlands and an all too flattering address, but the Roman Catholic Bishop, the Syrian Orthodox and Mar Thoma Bishops came in full array to a special party

to meet me, with the two CSI Bishops. Later in my stay I was separately entertained by the Syrian Orthodox and Mar Thoma Bishops, and attended their services. In Travancore also I received the impression of a Church, through and through Indian, growing on sound lines, (in spite of one or two difficult situations) with a firm corporate life and a strong missionary impetus. Sunday was largely spent at Kottayam—and the sight of the parish Church filled with 350 Indian communicants in the morning was an inspiration. Later I preached to 2,000 in the Cathedral, and in the afternoon to a vast crowd of the depressed class.

There could be no doubt of the very high regard in which Bishop Jacob personally was held, while the work going on among women at S. Monica's supported by the Mother's Union, at the Bethel Ashram, and among the depressed

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classes and in the villages and in the colleges and schools was most encouraging.

MASS MOVEMENT OF THE MIND

From Travancore we flew back to Bangalore, and rejoining Bishop and Mrs. Hollis drove to Vellore, where we stayed the night, and saw the wonderful work in the Hospital and the Medical College. No one could mistake the ability and devotion of the staff. Next morning was St. Andrew's day, when Bishop Hollis celebrated in a Church near the Hospital, and various members of the medical staff received Holy Communion.

Thence we sped on to Madras, calling first at the former Church of Scotland mission at Conjeeveram, and visiting two of its famous Temples, and then at the Madras Christian College at Tambaram. The latter, like the Hospital and College at Vellore, is an interdenominational institution, which SPG continues to support, though it has withdrawn its support from CSI colleges, schools, and institutions. This College, and similar colleges, like the Union Christian College which we visited at Alway in Travancore, are profoundly important to the whole future of India. The Christian work done here represents what has been described as a mass movement of the mind. Without such colleges Indian politics would be very different. Higher and lower government officials alike have been led by them to recognize Christian standards in public life. The Church of South India cannot maintain them unaided: yet for the future good of India, on the broadest grounds, they ought to be kept.

UNITY AND STABILITY

The last days of my visit were spent in Madras. There I had the great happiness of meeting the whole body of the Bishops: and with them certain of the Church's theologians, forming together the Faith and Order Committee, and the members of the working committee. The meeting had been called for certain special purposes, one of them being to confer with me upon the six questions put by the Convocation Joint Committees. I had already been impressed by the unity and stability of the Church in the diocese. But the impression was greatly deepened by my experience, sitting with the whole leadership of the Church, in Bishop Hollis's house at Madras.

Here was no joint committee of representatives of different denominations sitting together. I had a profound impression of Bishops of the Church of God taking counsel as fathers in God; devout, modest, wise, and able, conscious of their pastoral responsibility for the whole Church of South India, and fully alive to the spiritual significance of episcopacy. There was no doubt of their recognition of "the special responsibilities of the Bishops for the safeguarding and

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formulation of Doctrine." And confirmation, it was clear, was increasingly used and valued.

I have said nothing so far about the orthodoxy of the Church. But as I reflect on my own close contact with its leaders, the wonder is that it should ever have been doubted. Certainly the answers which the Bishops gave to the Convocation Committees' questions were extremely definite. They have since been approved by the Synod, and include a full statement made by the Theological Committee appointed a year ago to consider the six questions of the Lambeth Conference. It includes these words:

"We affirm that we accept the Apostles' and the Nicene Creeds as witnessing to and safeguarding the historic faith of the Church, it being clearly understood that the supreme and decisive standard is to be found in the Scriptures."

There are of course problems still outstanding, especially that of the relation of CSI to its parent Churches. But there are two principles on which the Constitution lays equal stress. One is that of the full unification of the Church's ministry on an episcopal basis; the other is that the Church of South India shall maintain and extend full communion and fellowship with the parent Churches. CSI refuses to anticipate decisions to be taken in 30 years' time. These decisions will be taken "by people who have grown up in the United Church and not in the separated Churches," and also by a Church much more Indian in character than CSI now is. "As things stand the two principles are irreconcilable. They can only be reconciled when the parent Churches now divided are united. Our act of union is an act of faith in the Holy Spirit that He will bring this about. We cannot therefore say more than the Constitution has said about what our successors will do in circumstances which we pray may be profoundly different from those in which we now are."

I have said enough, I trust, to show the deep impression which this whole experience of CSI made upon myself as a visitor from abroad. I was profoundly moved by the missionary ardor of the Church, and by the sense of its present and growing stability and unity.

Three things made the main abiding impression on my mind: the reality and vitality of the Church as a Church, that is as "part of the one, holy, Catholic and Apostolic Church, confessing the historic faith of the Church, and seeking to proclaim that faith throughout South India"; second, its evangelistic enthusiasm; and third, the genuineness of the desire, frequently expressed, that the links with the Anglican Communion may be preserved and strengthened, and "that the Anglican tradition may play its due part in these formative years of the Church's life."

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And here's a bit on something that has driven more of us to the Confessional, perhaps, than any other sin,—that matter of the unwise use of our tongues:

"If you your lips would keep from slips, five things observe with care; OF whom you speak, TO whom you speak, and HOW, and WHEN, and WHERE." Bless the dear good Sisters for their timely little sermons! And NOT ONE of us who reads them but needs them, one, or the other, or both.

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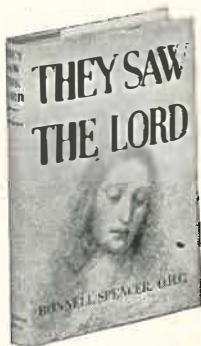
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Help Wanted

(Continued from page 11)

tact with isolated families go on throughout most of the year.

Public, grade, and high schools are now a part of nearly all communities in the state. All Saints' School for girls, the district's own boarding and day school, is located in Sioux Falls and performs the important function of educating its girls for Christian living.

The White parishes and missions provide a program of all the variety and intensity of which the congregations may be capable. More and more does the district work forward toward self-support. In 1950 more than two-thirds of the salary of Bishop Roberts will be assumed by his district. At the root of many a mission's over-long acceptance of missionary assistance is the problem of furnishing qualified ministers in unbroken sequence. The Church pays dearly for brief itinerant ministries, even as it does for occasional unfortunate selections.

The section of the state of South Dakota which has received the greatest notice in the past 25 years is the Black Hills. This notable region is well entitled to all the lyric praise it obtains. Of all the areas known to most of us, none excels this in the variety of its beauty and the diversity of its mining industries. Here the Church has its parishes in Spearfish and Belle Fourche, in Deadwood and in Lead, as well as in Rapid City. There are missions at Sturgis, Hot Springs, and Buffalo Gap. There is an old-west flavor about the names, and much of the atmosphere of days past still remains, but almost every community feature, including our Church, has moved forward with the times. The clergy and lay-folk have taken into account the present day needs of town and country people and have regard for the practical problems. Aims are necessary and the aims must be kept clear. This the Church is trying to do. Rapid City must, this year, have a chapel suitable to the needs of a greatly enlarged Indian population. A third of the nearly 3000 Sioux people have come from congregations of our reservation chapels. They have come into this already overcrowded community and dwell in squalid and unsanitary abodes. A separate church and meeting place are necessary if these people are to be properly shepherded and held to the Church.

Beyond these considerations, there are college campuses, military establishments, and veterans' hospitals requiring chaplain service. Changing conditions everywhere here keep the Church always on the alert. We cannot tell what other demands there may be, but right now we need fresh replacements for our veterans in the missionary field. We need financial support to place new workers at strategic points. Adequate travel, liv-

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ing quarters, equipment and salaries are elements which profoundly affect the morale of those who engage in the Church's work in isolated places. We have said that long-time ministries produce the best results. If we are to keep our missionary families at their tasks it is essential that adequate support be given them.

INDIAN COUNTRY

Once Indian Country might have been associated with speech, garb, and customs so completely different from those of the White man as to make these Indian people a curiosity. No longer do these differences prevail. A strange likeness to neighbors is noticed. White people have become, if not plentiful, at least noticeably present in Indian Country. The Church has had to take knowledge of this migration as it has of another—the migration from reservation to white town and city. Each of these tendencies of shifting population means an adjustment for the Church, which involves men and material.

An Indian Country ministry once meant a particular sort of pursuit requiring of those who undertook it venturesomeness, stamina, gift for languages, and indomitable spirit. We do not say that these qualities are less necessary today. But the Indian Country requiring of those who undertook it veneration of self with faith and consecration. The elements of the heroic, the enthusiastic, and the persistent, are found in the veteran clergy who work among the Dakotas on these prairies today.

Beside our mission chapels stands a cottage of modest proportions where the native catechist or helper resides. You may discover that the helper was a GI during the war and has now been at home about four years. His chapel altar has riddles (those curtains hung from rods beside the ends of the altar) and there is a new cover on the cushion at the altar rail. You may find out that these improvements were made from material which was once a Nazi flag. So goes a prized trophy of this one-time Sioux soldier.

THREE SCHOOLS

Important to the whole field of Indian work are the three Church institutions whose total enrolment is 120 Indian young people. There is St. Mary's School for girls at Springfield. It is now in its 76th year of operation. This school provides a higher type of education than the girls can obtain elsewhere. Coupled with it is such training in Christian faith and practice as will benefit the girl and the entire community in which she lives. St. Elizabeth's Mission Home at Wakpala, only a little younger than St. Mary's, furnishes a Christian atmosphere in which 58 boys and girls are growing

up. These youngsters attend school in a fine modern building at Wakpala, two miles away. The most youthful of the institutions is the Hare School Mission Home at Mission. Here a group of promising young men make their residence. Their principal, Mr. John Artchoker, directs the home and the variety of activities, devotional and other, which take place there. For their formal education the students attend the nearby high school. Already Hare School graduates are attending the university and other institutions of higher learning. From each of these three schools the Church

South Dakota Budget

This article, the 11th in the series on the Church's Program, gives a picture of the Church's work in a domestic missionary field in which both Whites and Indians are being integrated into one family in Christ.

Of the \$5,634,617 budget adopted for 1950 by the last General Convention, \$1,161,499 is for the Home Department of the National Council, and will go toward work within continental United States.

Of this \$100,840 has been allocated to the missionary district of South Dakota. This is an increase of \$5,000 over the asking budget.

may rightly expect strong leaders to emerge. Some of them will move to distant parts of the country but others will return and work among their own people. Wherever they are, these young Indians may be counted upon to be devoted Christian people.

The question which arises before us is this: Will we be able to produce missionary clergy in number sufficient for replacements of our older leaders, both White and Indian? If we are able to find such replacements in the seminaries of our Church, will we be able to equip them and support them with salary and living quarters? Will we be able to supply travel allowances which will keep them mobile and attending to their scattered people, without their drawing on their own limited means? The answer to such questions as these is left to the Episcopal Church in every area. Would that we might run this "ad" with perfect certainty that we could meet its terms:

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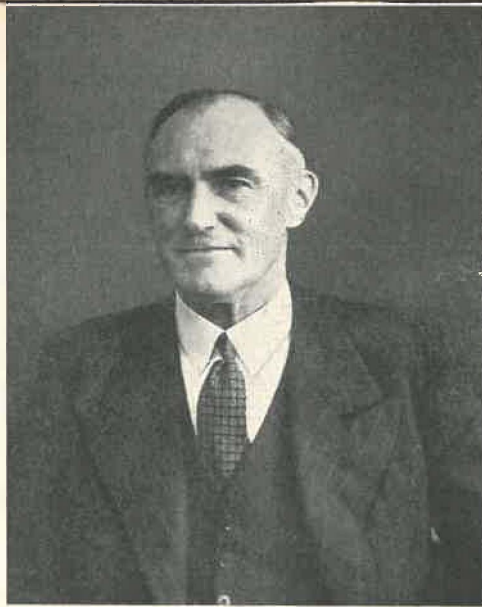
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For the first time in its history the missionary district of San Joaquin was able to hold all the functions of its convocation within the confines of one Church building. The convocation met from January 22d to 24th in the newly built parish hall at St. Paul's, Modesto, Calif.

The convocation went on record as favoring the extension of time for the admittance of displaced persons from Europe.

ELECTIONS. Delegates to synod (clerical): J. M. Malloch, J. T. Raymond, V. M. Rivera; (lay): Francis Sterett, J. P. Williams, Walter Willmette. Executive Council (clerical): G. F. Pratt, R. H. Cox; (lay): E. B. Ledue, Ira Marks, Jr. Council of Advice (clerical): R. H. Cox, H. B. Lee, J. M. Malloch, G. Foster Pratt; (lay): David Foster, William Halstead, Howard Frame, Ralph Neate. Examining Chaplains: J. M. Malloch, C. C. Hill, V. M. Rivera. Chancellor: W. C. Cock.

CALIFORNIA

True Sunshine Consecrated

The climax of a program of church development came on January 29th with the consecration of the chapel and the dedication of the vicarage at True Sunshine Chinese Mission in Oakland, Calif. The Church will now be known as the Church of Our Saviour.

In his address Bishop Block traced the history of the mission from the time of its founding by Deaconess Drant, who gathered together the nucleus of the congregation and brought a young Chinese, Daniel G. C. Wu, from Honolulu, to assist her in the work. The Bishop commended the 30 years of service rendered by the Rev. Fr. Wu, in whose honor the new chapel was dedicated.



R. S. MacCollister.

FR. WU: 30 years of service.

The Living Church



ANNUAL VISITATION: In Costa Rica Bishop Gooden* ordained to the priesthood a doctor of veterinary medicine who served the U. S. armed forces during World War II.

PANAMA

9 Sermons in 19 Hours

On his annual visitations to the Republic of Costa Rica, Bishop Gooden of the Panama Canal Zone journeyed from

Turrialba to the coastal town of Port Limon on the first train to run in months. Rainy season floods had stopped train travel.

At St. Mark's Church, Port Limon, Bishop Gooden advanced the Rev. William Graham Love to the priesthood. The rector, the Rev. William Louis Ziadie, presented the ordinand and also sang the litany.

On the day after the ordination, at 5:30 in the morning, the Bishop boarded a special train put at his disposal by Mr. W. N. Green of Northern Railways, Costa Rica. During the trip, which returned the Bishop to Port Limon 19 hours later, he preached eight sermons in English and one in Spanish, and visited and confirmed at points throughout the countryside.

Fr. Love, whom the Bishop ordained, is a native of New York and has lived in the diocese of Kansas. He is a doctor of veterinary medicine and was in the U. S. armed forces during World War II. He will live at Squirres.

HONOLULU

20,000 Feet Up — In 3 Minutes

On a return trip from Wake Island the plane carrying Bishop Kennedy ran into a thunderhead and was forced, nose down and tail up, 20,000 feet straight up in three minutes. The Bishop reported:

"Fortunately we had a wonderful pilot. He got an oxygen mask on during all the diving, twisting and swirling, so that he would not black out if we should suddenly start down from that altitude. When we seemed to reach the peak of the updraft, he got the engines on, and by skillful maneuvering brought us down slowly through the fury of the storm."

*From left: Dean Ferris, Fr. Love (the ordinand), Fr. Turner, the Bishop, Fr. Fish, Fr. Ziadie.

SCHOOLS

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All Saints' Episcopal

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

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Box L, Vicksburg, Miss.

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An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

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Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee — \$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address:

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

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A co-educational liberal arts, pre-professional, and teacher education, Church College. B.A. degree. Tuition \$175 a semester. Applications now being accepted for September 1950. Write: Office of the Registrar, Canterbury College, Danville, Indiana

CARLETON COLLEGE

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Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

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EXQUISITE IRISH LINEN of all kinds, by the yard, and imported transfer patterns for ecclesiastical purposes. Unusual values. Free samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

PRIEST—Upstate New York village parish. Desirable location in a medium size, active parish for young moderate churchman, who expects to advance to greater responsibilities. Correspondence invited. Reply Box H-387, The Living Church, Milwaukee 3, Wis.

WANTED: Sick clergyman, moderate churchman, as chaplain for Hospital Church, in return for room, board and treatment, Southern California, for cancer, endocarditis or respiratory disease. Reply Box H-386, The Living Church, Milwaukee 3, Wis.

IMMEDIATE CORRESPONDENCE invited with organist-choirmaster, thoroughly familiar with Church music, in parish New Orleans area. Salary \$1500.00 for Church, with an additional \$2500.00 to teach music in Parish School. Reply Box M-376, The Living Church, Milwaukee 3, Wis.

RECTOR'S ASSISTANT for large midwestern parish with aptitude for youth work. Good salary, house and car allowance. Reply Box L-385, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, 43, ex-Army chaplain with several years experience in large New York City Parish, seeks position as assistant in Eastern City. Highly recommended. Moderate Churchman. Available about April 1st. Reply Box H-378, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Churchman, 48, married, available immediately for full-time position either parish or school. English training, diplomas, thoroughly experienced boy and mixed choirs, highest references. Reply Box A-383, The Living Church, Milwaukee 3, Wis.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

DEATHS

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

Robert Russell Diggs, Priest

The Rev. Robert Russell Diggs died on January 13th in Crowley, La. He was born on September 22, 1872 in Cahaba, Ala., the son of James Barnes Diggs and Katharine Evans Diggs.

The Rev. Mr. Diggs was senior presbyter of the diocese of Louisiana. His last charge was the rectorship of the Church of the Epiphany, New Iberia, La., from which he resigned in 1946.

Surviving are his widow, the former Elizabeth Berryman, and three daughters.

Charles Abbott Forbes, Priest

Charles Abbott Forbes, mission priest of the Society of St. John the Evangelist, died January 27th.

Fr. Forbes was born in Lee, N. H., December 14th, 1886, the son of the Rev. Washington Horace Forbes and Jennie Florence (Abbott). He received his secondary education at Gould Academy, and was graduated from Dartmouth 1911, and from Nashotah in 1917.

Fr. Forbes was ordained deacon in 1916 and priest in 1917 by Bishop Weller. From 1921 to 1938 he was assistant at the Church of the Advent [now Advent of Christ the King], San Francisco.

At the time of his death Fr. Forbes was superior of the American Branch of the Guild of the Holy Ghost the Comforter and a member of the Council of the Guild of All Souls. He was the author of a *Manual, Guild of the Holy Ghost the Comforter*.

Ernest G. Stillman

Ernest G. Stillman, who (though a member of Madison Avenue Presbyterian Church) gave much of his time to the furthering of the work of the Episcopal Church, died in New York December 16th.

Dr. Stillman gave two winter vacations to photographing the missionary work of the Church in Haiti and in Cuba. These pictures were used both in *Forth* and in *THE LIVING CHURCH*. Dr. Stillman also financed the printing of the large Haitian Prayer Book, and gave the bell for the new Cathedral in Havana.

Dr. Stillman and his wife, Mildred Whitney Stillman, lectured before many woman's auxiliary groups, showing colored motion pictures of the life of the people among whom some of the Church's missionary clergy work.

Dr. Stillman was a graduate of Groton School, Harvard College, and the College of Physicians and Surgeons of

Columbia University. He spent his life in medical research at Rockefeller Institute Hospital.

Dr. Stillman is survived by his wife, six children, and five grandchildren.

THE LIVING CHURCH RELIEF FUND

For Bethlehem

Previously acknowledged	\$ 666.25
Anonymous	25.00
Billy Nalle	18.91
Anonymous	5.00
Rebecca M. Blackburn	5.00
C. M. S.	5.00
Annie E. Stewart	5.00
Rev. Walter E. Bentley	1.00
Margaret H. Shearman	1.00
	<hr/>
	\$ 732.16

CARE for Old Catholics

Previously acknowledged	\$8,160.89
Eugene H. Thompson, Jr.	30.00
	<hr/>
	\$8,190.89

Bishop of Honduras

Previously acknowledged	\$ 118.00
Annie E. Stewart	5.00
	<hr/>
	\$ 123.00

CLASSIFIED

POSITIONS WANTED

ASSISTANT in large metropolitan church; previously rector in a smaller community; will consider call to be rector of parish in either large or small city. Excellent background. Correspondence confidential. Reply Box C-382, The Living Church, Milwaukee 3, Wis.

CANTERBURY ALUMNUS wants to work for the Church in promotion, publicity, publications, religious education. Public relations graduate work completed at Boston University. Sound Churchman, married. Reply Box N-377, The Living Church, Milwaukee 3, Wis.

MUS. BAC. WOMAN. Experienced organist. Available for position of organist or organist and choir director in September 1950. Episcopal Church only. Vicinity—Philadelphia. Reply Box G-388, The Living Church, Milwaukee 3, Wis.

POSITION WANTED as Organist and Choirmaster offering adequate salary for high musical standards. Anglican, Veteran, age 30, 10 years experience, excellent references, Mus. B., Mus. M., F.T.C.L. Reply Box R-379, The Living Church, Milwaukee 3, Wis.

QUALIFIED HOUSEMOTHER, ardent church-member, desires position. Matron in Church School, references. Reply Box R-374, The Living Church, Milwaukee 3, Wis.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and water sports. Trained staff. Nurse. Individual attention. Limited to 50 campers. Rate \$250. season. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence, R. I.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Nemesio de Almeida, formerly rector of the Church of the Redeemer, Rio de Janeiro, has been named archdeacon of Rio de Janeiro and chancellor to the Bishop of Central Brazil. Address: Caixa 768, Rio de Janeiro, Brazil.

The Rev. George Christian Anderson, rector of Trinity Church, Swarthmore, Pa., will on March 19th become the first rector of St. Luke's Church, Mountain Brook, Ala., a fast-growing suburb of Birmingham.

The Rev. Morris F. Arnold, formerly rector of Grace Church, Medford, Mass., and chaplain of Episcopal students at Tufts College, is now rector of Christ Church, Cincinnati. Address: 318 E. Fourth St., Cincinnati 2.

The Rev. Eugene M. Chapman, rector of St. John's Church, Decatur, Ala., will be senior associate at Calvary Church, Shady Ave., Pittsburgh, Pa.

The Rev. Arthur B. Cope, formerly priest in charge of St. Clement's Church, Greenville, Pa.; St. Paul's, Farrell; and the Church of St. Edmund the Martyr, Mercer, is now rector of St. Luke's Church, Smethport, Pa., and vicar of St. Matthew's Church, Eldred. Address: Fulton and King Sts., Smethport, Pa.

The Rev. Greydon P. Copeland, formerly priest in charge of Holy Trinity Church, Hickville, N. Y., is now rector of Emmanuel Church, Anacostia Parish, in Washington. Address: 1348 Maple View Pl., S. E., Washington 20, D. C.

The Rev. George B. Dayson, formerly assistant minister of the Church of the Crucifixion, New York, is now priest in charge of St. Gabriel's Church, Rutherfordton, N. C., and the Church of the Good Shepherd, Tryon. Address: St. Gabriel's Church, Rutherfordton, N. C.

The Rev. Hale B. Eubanks, formerly priest in charge of St. Michael's Mission, Montebello, Calif., is now priest in charge of St. John's Church, Fallbrook, Calif., and All Saints', Vista. Address: Route 1, Box 128, Fallbrook, Calif.

The Rev. Custis Fletcher, Jr., formerly dean of the Pro-Cathedral of the Ascension, Porto Alegre, R. G. S., Brazil, is now executive secretary of the Brazilian Episcopal Church. Address: Caixa 549, Rio de Janeiro, Brazil.

The Rev. W. Warren Fry, formerly priest in charge of the Clarendon, Tex., field, is now associate rector of St. James' Church, Baton Rouge, La. Address: 208 N. Fourth St.

The Rev. John Harmon, who was recently ordained deacon in the diocese of Massachusetts, is now curate at St. Paul's Church, Rochester, N. Y. Address: 82 Barrington St.

The Rev. Bradford W. Ketchum, formerly rector of St. John's Church, Cornwall, N. Y., is now rector of St. John's Church, Pleasantville, N. Y.

The Rev. H. Kilworth Maybury, formerly curate of St. Paul's Church, San Diego, Calif., is now on the staff of the Church of St. Mary the Virgin, New York City. Address: 144 W. Forty-Seventh St., New York 19.

The Rev. Jay W. McCullough, formerly rector of Grace Church, Galesburg, Ill., and vicar of the churches at Monmouth and Knoxville, is now priest in charge of St. Clement's Church, Greenville, Pa., and St. Paul's Mission, Farrell. Address: 103 Clinton St., Greenville, Pa.

The Rev. Paul B. Miller, priest in charge of St. Matthew's Church, Liverpool, N. Y., is also serving as missionary to the new preaching station at North Syracuse. The group meets in the basement of the postoffice.

The Rev. H. Stewart S. Ross, who was ordained priest in August is serving as locum tenens of St. Paul's Church, St. Joseph, Mich.

The Rev. Gaudencio Vergara dos Santos is now archdeacon of Sao Paulo in the district of Central Brazil. Archdeacon Santos will continue to serve as rector of Trinity Church, Sao Paulo. Address: Caixa 4435, Sao Paulo, Brazil.

The Rev. Lewis F. Schenck, formerly rector of the Church of the Holy Comforter, Burlington, N. C., is now rector of Christ Church, Macon, Ga.

The Rev. Robert L. Seekins, Jr., formerly vicar of St. John's-by-the-Sea Mission, Old Orchard Beach, Me., and vicar of the mission Church of St. Stephen the Martyr, Waterboro Center, Me., is now rector of St. James' Church, Au Sable Forks, N. Y., and rector of St. Paul's Church, Keeseville. Address: Box 122, Au Sable Forks, N. Y.

The Rev. Plinio Lauer Sinoes, formerly chaplain of Southern Cross School, Porto Alegre, R. G. S., will become rector of the Church of the Redeemer, Rio de Janeiro, on April 1st. Address: Caixa 763, Rio de Janeiro, Brazil.

The Rev. Wendell Biddle Tamburro, formerly rector of St. Alban's Church, Brooklyn, is now rector of St. Mary's Church, Auburndale, N. Y. Address: St. Mary's Rectory, 42-14 190th St., Auburndale, Flushing, N. Y.

The Rev. Edwin B. Thayer, formerly rector of St. Luke's Church, Fort Collins, Colo., is now rector of the Church of the Ascension, Denver. Address: 901 Lafayette, Denver 3.

The Rev. Gordon W. Weeman, formerly on the staff of St. Paul's Chapel, Trinity Parish, New York City, is now rector of the Church of Our Saviour, Plainville, Conn. Address: 113 W. Main Street.

The Rev. Harold C. Whitmarsh, formerly rector of St. James' Church, Woonsocket, R. I., is now rector of St. John's Church, Elizabeth, N. J. Address: 512 Westminster Ave.

The Rev. Robert C. Woodfield, formerly assistant rector of St. Paul's Church, Duluth, Minn., and vicar of St. John's Mission, Duluth, is now rector of St. Andrew's Church, Clearfield, Pa. Address: 211 Walnut St.

Resignations

The Rev. Dr. John G. Martin has resigned as administrator of the Hospital of St. Barnabas and for Women and Children, Newark, N. J., after 26 years of service. He and Mrs. Martin will reside

at 128 Christopher St., Montclair, N. J., after March 1st.

Changes of Address

The Rev. Egmont M. Krischke, who will be consecrated on March 12th as Missionary Bishop of Southwestern Brazil, may be addressed at Caixa 69, Santa Maria, R. G. S., Brazil.

The Ven. John Lee Womack, archdeacon of the diocese of Louisiana, has moved his headquarters from Baton Rouge to Shreveport, and should now be addressed at 3131 Lakeshore Dr., Shreveport.

Corrections

The Rev. Charles O. Brown, recently announced as becoming rector of St. John's Church, Delhi, N. Y., will remain as rector of St. Peter's Church, Springfield, Mass. Address: 49 Buckingham St.

The change of address listed recently for the Rev. Michael W. d'Essipri was actually a change of address for his sister, Mrs. Alexandra Barber. Fr. d'Essipri, priest of the diocese of Pittsburgh, died during the summer of 1949.

The Rev. Homer F. Rogers of St. Barnabas' Church, Denton, Tex., ministers to Episcopal students at North Texas State Teachers College at Denton, as well as at Texas State College for Women at Denton. The former was not included in the section of The Annual on Church's Work in Colleges and Universities.

St. Mark's Church, Pleasantville, N. J., has 520 members, not 52, as listed on page 265 of the Annual. Last year's Annual listed St. Mark's as having 164 communicants.

The Rev. Henry F. Seaman, who recently began to serve St. Mark's Church, Plainview, Tex., and its associated missions, is also the priest who is in charge of work among Episcopal students at Wayland College and at West Texas State Teachers College and should be so listed in the section on Church's Work in Colleges and Universities. The church serving the latter college is All Saints', Canyon, not St. Mark's, Canyon.

The Rev. Dr. Charles N. Shepard wishes to have his New York address included in the General Clergy list and should be included with clergy resident in New York City in the City Directory section. Address: Hill St., Bristol, Conn., and 520 W. 114th St., New York 25.

The Rev. Charles Stinnette, Jr., who recently came to the Church of the Ascension, Lake Ave. at Riverside, Rochester 13, N. Y., should not be addressed at 309 Maplewood Ave. His home is at 208 University Park, Rochester, N. Y.

The Very Rev. Frederick J. Warnecke, dean of Trinity Cathedral, Newark, should be addressed as follows: Home address, 510 Mount Prospect Ave. (not 511). Office address: Cathedral House, 24 Rector St., Newark. Mail for Trinity Cathedral itself should be sent to Cathedral House, 24 Rector St., Newark, N. J., not to 608 Broad St.

The Very Rev. Edward R. Welles, dean of St. Paul's Cathedral and Bishop-Elect of West Missouri, is correctly addressed at his office, 128 Pearl St., Buffalo 2, N. Y., not at 686 Lafayette Ave.



GO TO CHURCH DURING LENT

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



LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 S. Figueroa
Very Rev. J. M. Krumm, Ph.D., r
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP & Ser; Tues &
Thurs 10 HC; Daily (ex Sat) 12:05 Visiting
Preachers.

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNeil, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30; EP
Ser & B 8; Daily Masses: 7; Thurs 9:30 HC, 10
Healing Service; Fri 8 EP & B; C Sat 4-5 & 7:30-
8:30

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
Downtown Hotels.

ST. PAUL'S 2430 K. St., 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 to 7 and by appt

(Continued on next page)

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



GO TO CHURCH DURING LENT

(Continued from preceding page)



HOLLYWOOD-BY-THE-SEA, FLA.
ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 9:30, 11, Ch S 9:30; HC Wed & HD 10

MIAMI, (COCONUT GROVE), FLA.
ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

TAMPA, FLA.
ST. ANDREW'S Rev. Harold B. Hoag, r
501 Marion Street
Sun 7:30 HC, 9:30 Ch S, 11 HC or MP & Ser;
Thurs & HD 7:30 & 10:30 HC

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

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 9:30 & 11; Daily Mass; Sta & B Fri 8;
C Sat 4-5, 8-9

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

EVANSTON, ILL.
ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays: Eu 7, 10; also
Fri (Requiem) 7:30, MP 9:45; Mon Adult School
of Religion 8:15; Wed 6:15; Fri HH & B 8:15; C Sat
4:30-5:30, 7:30-8:30 & by appt

FORT WAYNE, IND.
TRINITY W. Berry St. at Fulton
Rev. George B. Wood, r; Rev. Robert S. Childs, ass't
Sun 7:30, 9, 11; Daily Eu 7 & Fri 9:30; EP Wed 8;
Sta Fri 5; C Sat 7-8

LOUISVILLE, KY.
GRACE Rev. John S. Letherman
Sun Eu 7, 11, Ch S 10; HC Daily 7 ex Tues &
Sat 9:30; Mat daily before Mass; EP daily 4

BALTIMORE, MD.
ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

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

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

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

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,
EP 7:30; Thurs EP & Addr 7:30

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

RIDGEWOOD, (NEWARK), N. J.
CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

SOUTH ORANGE, N. J.
ST. ANDREW'S Rev. H. Ross Greer, r
Sun 8, 11; Tues 10:30; 8:15

BUFFALO, N. Y.
ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., 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

GLEN COVE, L. I., N. Y.
ST. PAUL'S Rev. Lauriston Castleman, M.A., r
28 Highland Rd.
Sun 8, 9:30 & 11 Ch S, 11 Morning Service & Ser;
Weekdays: Wed 7:30, 10 HC, 8 EP & Ser

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. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: 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

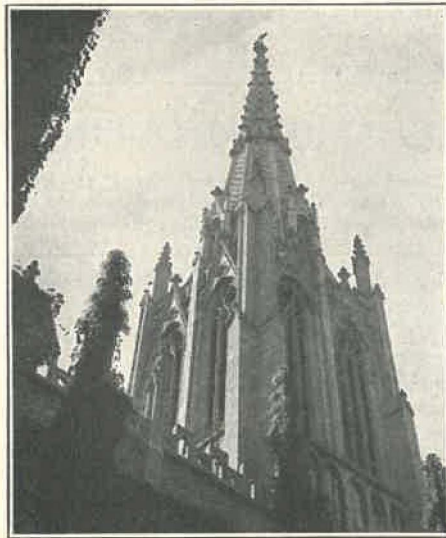
GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues—Thurs
12:30 Prayers; Thurs & HD 11:45 HC

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

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP,
Wed 8 Vicar's Evening

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, r; Rev. E. J. Nutter, H. Cowan
Sun 8 HC, Ch S 9:30, 11 Cho Eu & Ser



GRACE CHURCH
NEW YORK, N. Y.

NEW YORK CITY (Cont.)
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 Preaching Mission, Canon Green;
C Sat 4:30-5:30, Sun 9

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

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

SCHENECTADY, N.Y.
ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11, School of Religion 5, HH 6:45;
Daily: HC 7:30, 12:10 ex Wed HC 7; Ev Wed 8;
Thurs & HD 12:10

UTICA, N. Y.
GRACE Genessee 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 Preachers

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

PORTLAND, OREGON
ST. MICHAEL & ALL ANGELS N.E. 43 & Broadway
Rev. George R. Turney, r
Sun 7:30, 9:30, 11; Wed & Fri 7 & 10:30

PHILADELPHIA, PA.
ST. MARK'S Locust St. 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, Holy Eu 12:10, HD & Thurs 9:30,
Mat 7:30, Ev 5:30, Addr 12:30 Wed & Fri; Tues
School of Religion 5:15 (The Rector) "God's Secret
Unveiled: The Book of Revelation." Wed Sta 8;
Fri Lit 12; Sat C 12 to 1, 4 to 5

PITTSBURGH, PA.
CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

MEMPHIS, TENN.
CALVARY Second & Adams
Rev. Donald Henning, D.D., r; Rev. Eric Green-
wood, B.D., v
Sun 7:30, 9:30, 11; Tues 7; Thurs 10:30; Noon-
day Preaching Services, Mon thru Fri 12:05-12:35

SAN ANTONIO, TEXAS
ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson and Willow Streets
Sun 8, 9:30, 11; Wed 10; Fri 7

MADISON, WIS.
ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail