

# The Living Church

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

## **Program for Peace**

*Leland Henry*

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## **National Council Meeting Summary**

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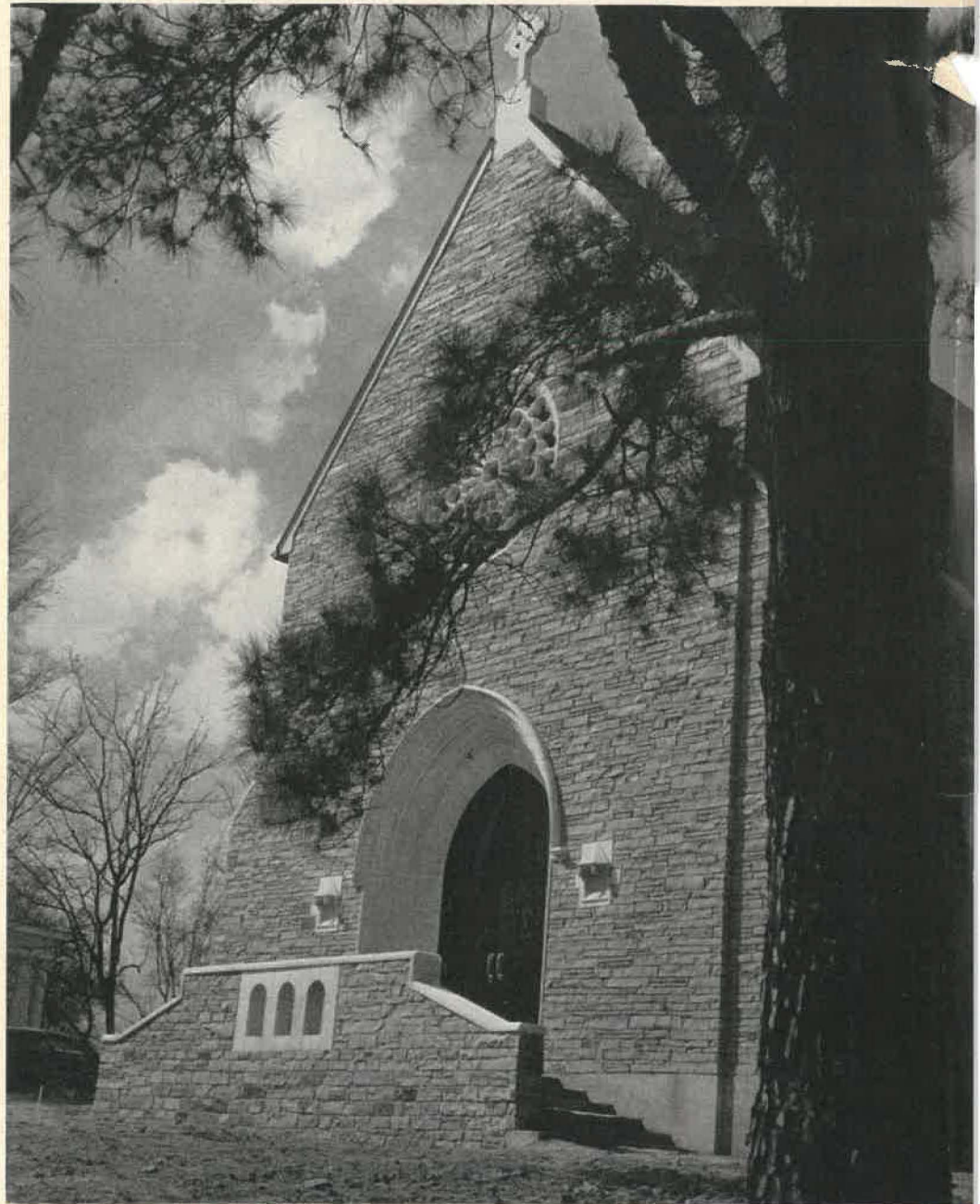
*News*

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## **Why Latin American Missions?**

*Editorial*

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**ST. MARY'S CHURCH, EL DORADO, ARK.**

Constructed in cruciform of Arkansas stone, with massive altar of Arkansas marble, St. Mary's Church was dedicated by Bishop Mitchell of Arkansas April 2d [See page 18].

## LETTERS

### Wanted: A Portable Organ

**T**O THE EDITOR Many of your readers were kind supporters of the diocese of British Honduras with Central America during my episcopate (1917 to 1943) and will know of my living, since that time, in retirement here in Placencia, where I minister still to a village of about 40 fisher families and travel on a coastline of about 60 miles occupied also by fisher folk.

I would be glad if any of such readers possessing a portable organ, feeling so kindly disposed, might give me one, for the memorial church that I have built here, to take the place of a second hand organ given me at the Lambeth Conference of 1920. This little organ has given yeoman service and, like myself, is nearing the end of its days. With currency control, even if I had the money to buy one, I might not be allowed the dollars to make the purchase.

I take this opportunity of thanking you all for the generous response always made to appeals for this diocese and I thank God for every remembrance of you.

(Most Rev.) ✠ E. ARTHUR DUNN.  
Bergenville, Placencia, B.H.

### Church Times for Living Church

**T**O THE EDITOR: I have greatly enjoyed reading *THE LIVING CHURCH* for over a year now, but about 15 friends,

clerical and lay, all over England have asked me to inquire if some of your readers would be so kind as to send their copies, when read, to an English Churchman in exchange for his *Church Times*. Perhaps they would write to me in the first instance, and then I will exchange addresses. My address is Clovelly, 4, Seymour Street, Wellington, Somerset.

The feature that I think most of us like best is the excellent series of photographs of your churches which are always cut out and kept.

(Rev.) PETER G. BLAGDON-GAMLEN.  
Somerset, England

### Missing Person

**T**O THE EDITOR: The whole Anglican Communion and many Christians outside it have for years been blessed by the written work of the late Dr. John Patterson-Smyth, New Testament scholar and devoted parish priest of Montreal. His books *The Gospel of the Hereafter*, *A Boys and Girls Life of Christ*, and *The People's Life of Christ* have been read more than most such books by the English-speaking world.

Upon attempting to learn from the authorities in Montreal, where Dr. Smyth was for so many years, something about his life, the only information obtained was that no brochure or article extant has been written about him. The writer was

also told that a daughter survives who lives in the United States but the place was not known. Can anyone furnish the writer any information of the whereabouts of the daughter or any information at all as to who might know something about Dr. Patterson-Smyth?

Please write the Rev. F. H. O. Bowman, 1208 East Grove Street, Bloomington, Ill.  
(Rev.) F. H. O. BOWMAN.  
Bloomington, Ill.

### Pinning Down Peace in Asia

**T**O THE EDITOR: As you know since General Convention last October I have been on a "grassroots" tour of the Church in 36 States. When I left Japan last summer to come home and be separated from the Army, I promised the bishops, the clergy and the laity of the Japanese Church I would speak as widely as I might be invited on what we are up against in pinning down the peace in Asia and specifically what faces our own Anglican Communion in post-war Japan. To date I have covered 20 states and many dioceses. People are deeply interested and everywhere I have received a heart-warming welcome.

But the great value, for me personally, is what I am learning about my own Church as I put these nine confused war years behind me and prepare to return to my job—the Nippon Seikokwai—at the

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## LETTERS

end of June. You may know that many Church people are sending checks to me for the construction of the destroyed Church at Maebashi, which we will erect as the *Bishop McKim Memorial Cathedral Church of the diocese of North Kwanto*. Canon Symons made a thrilling appeal for this in pages 58-59 of the Lenten *Forward Day by Day*. Here is one reply which speaks for itself. I received two paper dollars from an anonymous contributor from Little Rock, Ark., with this message:

"I am not an Episcopalian, but I think your literature is excellent. . . . I like your open door Church and often drop in to pray, to rest, and I must confess sometimes, weep, as I have had problems and have been lonely."

We have a long way to go to get the Nippon Seikokwai back on its feet so it can again go bravely forward as a Province of the Anglican Communion. As one who has been connected with the mission in Japan for 24 years, I am deeply grateful for all that many Churchmen are doing, especially in sending relief goods, in making the National Council's budget successful. If the National Council's budget goes over the top, we can hope for \$141,000, to be allocated to the rehabilitation and support of the Nippon Seikokwai in its colossal task of rehabilitation. It means we can have 16 technical missionaries sent out soon; we can hope for \$10,000 each for St. Paul's University and St. Luke's International Medical Center. We can hope for small subsidies to many other schools, and social institutions to help them over the hump, but we still have to hope and pray that the mother Churches of America, England, Canada, New Zealand, and Australia will further help us in restoring the three destroyed schools, the 78 churches, and in the rehabilitation of St. Paul's University.

The destroyed churches rehabilitation program is moving toward success but our great problem is our Church's University. It needs close to \$800,000 to be put back in first class shape. Over the years it has paid a tremendous dividend to us for our missionary interest: it has produced 95 per cent of the native bishops, clergy, and leading laity of the Japanese Church. It has today 4,000 young men on its campus, from primary school through university. It is one of the most precious, strategic institutions of the Church in Japan. Personally, my own expressed hope to the National Council last December at Seabury House was that the National Council would send this year some of its own members, of educational ability, to make an on-the-spot survey of the Church's educational institutions. I advocate this because I well know our own government's program for sending political and economic experts to Japan to investigate ways and means to restore the 80 million Japanese to their political and economic feet by 1952.

Certainly we have never, in my 24 years of experience in Japan, had an opportunity such as we have today. And well I know that in Christendom doesn't move into that scene now with all its might, the Japanese people, being people, will wait

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# A Daily Rule

Devout Episcopalians are concerned each year to evolve for themselves a good Lenten Rule of discipline, sacrifice, and devotion. Over the years, after many such efforts, finding a satisfying Rule is not easy. This year, to us, was like that. We were utterly at sea, until a very dear friend, whose life and programme closely approximated ours, suggested something like this; that we, whose work and daily programme precluded much opportunity for outward expressions, acts, or services—and required of us in turn much effort and much talking, should develop WITHIN US a personal quietness and retreat, a deeper sense of Christ's presence within us, and that when the pressures and strains of the day seemed about to bowl us over in let-downs of impatience,

hasty words and tensions, we would quietly retreat within ourselves where HE would be, and where we would find quietness and self-control. The big point was, that we would definitely have Jesus residing there, consistently, within us, and not just have Him in for special pressures. No Rule we ever had was so satisfying as this Rule, and it worked so amazingly for us, that we offer the suggestion, both for you all as well as ourselves, that we adopt it for our DAILY lives throughout the year, and NOT just play with a Rule ONLY for Lent. With Our Lord objectively living there within us, we'll soon find our lives taking on newer and higher tones. We all really want to live on higher levels, don't we? Or do we?

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just so long for the Christian hope, then they will turn to that other Utopia which is also offered to them with a religious-like fervor, Marxism. That is the reason why I am telling my story, through these 36 states, hoping that somewhere men and women of goodwill still exist who will want to offer a little more "venture capital" to help me build at the "grassroots" these Christian community centers I am advocating, starting with a little parish church, then branching out into a full-rounded program to demonstrate that Christ is meant for all of life. . . . Never since the days of our Lord, I believe, have so many as 80 million people been concentrated in so limited an area as the four islands of Japan who are so ripe unto the harvest.

PAUL RUSCH

Chicago, Ill.

## Warning

TO THE EDITOR: I have just finished reading *The Greatest Story Ever Told* by Fulton Oursler and it is indeed a gripping dramatization of the Gospel stories, faithful in general, excellent for popular appeal.

The book is based on a radio program sponsored by the Goodyear Tire and Rubber Co. and the scripts were read, corrected, and approved by Msgr. Nelson, of St. Patrick's Cathedral, New York, Dr. Sam Shoemaker of Calvary Church, and Dr. Paul Wolfe of the Brick Presbyterian Church. Justice Frankfurter assisted.

About Peter we have the current "big fisherman" stuff. But worked in subtly is the Roman interpretation of Peter's office.

On page 169:

"Peter bowed his shaggy head. Five minutes after having been called the foundation of the church, he had been called Satan by the Son of God."

On page 226:

"Here in the upper room was bald and bearded Peter with the freckled nose; Peter the rock on which Christ would build the church secure against the gates of hell."

On page 285:

"Where were His friends? Where are you, Peter? The rock on which I shall found my church and the gates of hell shall not prevail against it . . ."

It is not stated that the book was approved by the four above mentioned persons, but it is surely implied; else why mention them at all? Whatever they may have read and approved, Sam Shoemaker and Paul Wolfe would not have wittingly approved that interpretation of Peter's confession.

The book is warmly recommended in a recent number of *Churchways*, emanating from 281 Fourth Ave., but we should remind our people of the interpretation given by our own Church based on a majority of the Church Fathers: "Thou art the Christ, the Son of the Living God—On this Rock I will build my Church."

(The Ven.) J. H. TOWNSEND,  
Archdeacon of Colombia.

Ancon, Canal Zone.

# The Living Church

Established 1878

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

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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## Things to Come

1950		APRIL							1950	
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	
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### May

- 4th Sunday after Easter.  
Church of the Air. CBS. 10:30 A.M., EST.  
National Family Week (to 14th).  
Convention of Olympia at Seattle (also 8th).
- Convention of Washington at Bethesda, Md.  
Conference on "the Church and War" at Detroit (to 11th).
- Meeting, executive committee, United Council of Church Women, Rehoboth.  
Convention of Atlanta at Marietta (also 10th).  
Convention of Bethlehem at Hazleton, Pa.  
Convention of Central New York at Utica (also 10th).  
Convention of Delaware at Dover (also 10th).  
Convention of Fond du Lac at Fond du Lac, Wis.  
Convention of Iowa at Keokuk (also 10th).  
Convention of New York at New York city.  
Election of Suffragan.  
Convention of Newark at Newark, N. J.  
Convention of New Jersey at Trenton (also 10th).  
Convention of Pittsburgh.  
Convention of Rochester at Rochester, N. Y. (also 10th).  
Convention of Southern Ohio at Cincinnati (also 10th).  
Convention of Southern Virginia at Portsmouth.  
Convention of West Virginia at Huntington (also 10th).
- Meeting, executive committee, Home Missions Council, at New York city.  
Convention of East Carolina at Elizabeth City, N. C. (also 11th).

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# THIS WEEK

BISHOP BARRY has announced the list of nominees for suffragan bishop of Albany, consisting of five priests from within the diocese and one from outside. The five are the Rev. Messrs. Allen W. Brown, Oliver D. Carberry, H. Boardman Jones, Charles E. Kennedy, and Howard S. Kennedy. The sixth is the Rev. Leslie J. A. Lang of New York City. The election will take place at the annual convention on May 16th.

A WEEK earlier, on the 9th, New York will elect its suffragan. A nominating committee's list has already been made public. So the substantial diet of changes in the episcopate which has been our weekly fare of late will continue for a while.

FR. VEGA, whose troubles with Roman Catholic bigotry are reported in our news columns and discussed editorially this week, writes about Holy Week and Easter services in his parish: "We had some private services in particular houses, but only a few persons were invited. The vestry thought it would be dangerous to be caught by the police and brought to jail." In different places, vestries have different problems.

NINE BISHOPS, six priests, eight laymen, and five women are on the Episcopal Church's delegation to the National Council of Churches, the new interdenominational body incorporating the Federal Council and various other bodies (see General section). The delegation is headed by the Presiding Bishop, and your columnist brings up the rear. The complete list will be published next week.

IMMEDIATELY after the National Council meeting (not the Council named in the preceding paragraph), Robert Jordan left for a series of conferences with diocesan promotion heads on plans for the fall canvass, especially for the extension of the laymen's training program. In general, those responsible for raising Church funds are in a chastened mood after the spotty showing on the "One World in Christ" campaign. If the needed missionary increase is ever to

be accomplished, the Church will really have to get down to business this fall.

KENYON COLLEGE'S tuition figures were wrong in the Church school list published in our educational number. The correct figure is \$300 per semester in the undergraduate college; \$150 per semester in Bexley Hall, the theological seminary.

A MERGER PLAN between two Churches of the Reformed system has been voted down. A proposal approved by the national assemblies of the Reformed Church in America and the United Presbyterian Church was defeated by a substantial margin in the local classes (dioceses) of the Reformed Church. Incomplete returns from the United Presbyterian presbyteries also indicated that the necessary three-fourths majority would not be forthcoming. Membership of each of the two Churches is about 200,000.

THE REV. Arthur W. Pierpoint — yes, Pierpoint — points out plaintively that a recent correction of the spelling of his name still had it wrong. "A small thing," he says, "but mine own." Hope we've got it right now.

YOUR favorite Church magazine is now in its new home. Things are still somewhat upset, but are rapidly being reduced to order. The general consensus is that the new office is a great improvement, and you are cordially invited to come and see for yourself whether it is. If there has been any delay in dealing with orders or communications, we shall do our best to make it up at once. There has, of course, been no interruption in production, and we are all set up to send The Living Church faster to more people than ever before. How about a gift subscription for a friend?

OUR NEW ADDRESS is 407 East Michigan Street, Milwaukee 2, Wisconsin. The telephone number remains unchanged — DALY 8-5420. The address is, of course, published every week in column 1 of this page.

Peter Day.

- Convention of Lexington at Lexington, Ky. (also 11th).
- Convention of Western North Carolina at Hickory (also 11th).
- Convention of Northern Indiana at Plymouth.
- Convention of Vermont at Brattleboro (also 13th).
- Diocesan chairmen of laymen's work, provinces I, II, III. Seabury House.
- 5th (Rogation) Sunday after Easter.
- Rogation Monday.  
Meeting, Federal Council's Dept. of Christian Education, at New York city.  
Convention of Albany at Lake Placid (also 16th). Election of Suffragan.  
Convention of West Missouri at Kansas City (also 16th).  
Convention of Western New York at Buffalo (also 16th).
- Rogation Tuesday.  
Federal Council, Executive Committee, New York city.  
National Commission on College Work. Seabury House.  
Convention of Connecticut at Hartford.
- Convention of Long Island at Garden City (also 17th).
- Convention of Rhode Island at Providence.
- Convention of Springfield at Pekin, Ill. (also 17th).
- Convention of Western Massachusetts at Fitchburg (also 17th).
- Rogation Wednesday.  
Convention of Maine at Portland.
- Ascension Day.
- Convention of Erie at Erie, Pa., (also 20th).
- Sunday after Ascension.
- Convention of Harrisburg at Harrisburg, Pa., (also 24th).
- Convention of Southwestern Va. at Covington (also 24th).
- Convention of Virginia at Richmond, Va., (also 25th).
- Whitsunday.
- Whitsun Monday.
- Whitsun Tuesday.  
Opening of Evergreen Conference (to September 6th).
- Ember Day.



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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• I simply cannot see any why or wherefore in the rules about confirmation in the Episcopal Church. Would you please explain the following?

1—*Why did I have to "confirm my baptismal vows" when I was baptized in the Presbyterian religion as an adult and definitely took no vows (but they don't have godparents to take them for babies either; they just touch their heads with a flower that has been dipped in water). Now I've come to feel that it was a lie for me to say the first "I do."*

Your difficulty arises from a confusion between Confirmation and "joining the Church." From our point of view you were already a member of the Church by virtue of your baptism and were being advanced to a higher status in the membership by a sort of ordination to the privileges of a Communicant. The renewal of vows is a preliminary to Confirmation, as is the profession of loyalty and devotion to Christ as your Master. The Confirmation itself is the Laying on of Hands to confer upon you the strengthening gifts of the Holy Spirit. This renewal of vows is a thing that one may do at any time either as a private devotion or in the company of others on some special occasion; for example, at the conclusion of a retreat. You did no wrong in answering "I do," since the taking of these vows is implied in baptism as such.

2—*My girl friend was baptized in the Lutheran Church with godparents when she was a baby and had confirmation when she was 14 years old. Wasn't it wrong to ask her to be confirmed twice?*

From the Episcopalian point of view she was not being confirmed again but was receiving that Sacrament for the first time. The Anglican Church has no provision for the administration of Confirmation by anyone except a bishop and it does not even provide, as do the Roman and Oriental Churches, a means by which the bishop may administer the Confirmation *in absentia* through a priest officially permitted to act for him.

3—*One of the men who joined the Episcopal Church when my girl friend did used to be a Roman Catholic. He insists he wasn't confirmed again when he*

*joined the Episcopal Church . . . yet they were both at the same ceremony.*

The man referred to had been confirmed by a bishop and therefore could not be re-confirmed but was simply received into Communion. This was done during a Confirmation service, but I presume that if you had listened carefully you would have noticed that the Bishop used different words in receiving him, and if he laid his hand on his head at all (which I doubt) did so merely to give him a blessing.

4—*There is someone in our parish who is a Serbian by descent. This person claims to have been confirmed in some kind of a Serbian Church when a baby.*

The statement of your Serbian friend is quite correct. In all Churches of the Oriental Rite, even in those (called *Uniates*) which are in Communion with Rome, Confirmation is administered at the time of Baptism. This, of course, makes it impossible for the bishop to be always or even normally present; but the priests are permitted to confirm, anointing the candidate with a mixture of oil and balsam, known as chrism, which has been consecrated for that purpose by a bishop. I have five such Communicants in my parish. (Incidentally they also received their first Communion at the baptismal service). The Roman Church has also a custom of granting the right of Confirmation to priests where there is no reasonable expectation of securing the services of a bishop. Among them, however, the permission is not given to every priest.

5—*Why not limit this ceremony [Confirmation] to Episcopalian children? Because even if an adult was given Episcopalian baptism out of the Prayer Book he would take the vows himself and so not truly need to take them over again a short while later.*

What I have said above will probably show you the answer to this question. Confirmation is not simply a "ceremony" but a special means provided by the Church to help us live up to the obligations of our Christian membership in it. We receive the strengthening gifts of the Holy Spirit and these gifts, not the renewing of our vows, constitute the Confirmation.

FOURTH SUNDAY AFTER EASTER

## GENERAL

## EPISCOPATE

## Suffragan for Dallas

The diocese of Dallas, in special convention held in St. Matthew's Cathedral, Dallas, on April 21st, acceded to the request of the diocesan, Bishop Mason, for the assistance of a Suffragan Bishop.

In his request for a Suffragan, Bishop Mason gave as his reason the fact of his



BISHOP MASON: Request for a suffragan.

recent illness and the need for assistance in the rapidly expanding work of the diocese.

Requests for the consents of the bishops and standing committees are being mailed at once.

A special convention will be called for the latter part of May, contingent on receipt of the necessary consents.

## Delegate to New Zealand

Bishop Bayne of Olympia will represent the American Church at the nationwide Church Congress to be held at

Christchurch, N. Z., May 16th to 21st.

The Primate and Archbishop of New Zealand, the Most Rev. Campbell West West-Watson, D.D., will preside at the Congress, which will be held in the buildings of Christ's College. Its theme: "God's Word and God's world."

Other visitors include the Archbishop of Sydney, the Primate of Japan, the Archbishop of Brisbane, and the Bishop of Goulburn.

## Eskimo Speaking Bishop

The Ven. Donald Benjamin Marsh has been appointed to succeed the Rt. Rev. A. L. Fleming, who resigned last September as Bishop of the Arctic. Archdeacon Marsh is 46 and speaks Eskimo. The land area of the diocese covers 1,204,697 square miles, and there are 33 missions and out-stations, 2 hospitals, 17 clergy, 2 male lay-workers, 20 women missionaries, and 35 native catechists.

## NATIONAL COUNCIL

**\$5,634,617 Cut to \$4,966,944**

† This telegraphed report is by Elizabeth McCracken. It will be followed next week by her usual comprehensive report of the National Council meeting.

Complete figures for the One World in Christ campaign are not yet available, it was revealed at the spring meeting of the National Council held at Greenwich House, Greenwich, Conn., April 25th to 27th.

Thus far, however, the expectation for 1950 exceeds the amount given in 1949 by over a million and a half dollars. This includes world relief. The General Convention budget of \$5,659,454.50 for 1950 has been reduced to \$4,966,944.

The world relief budget has suffered a similar reduction — from \$500,000 to \$400,000. Several budgetary items have been withheld. These include increased missionary salaries and salaries for new missionary appointments. The Council voted \$75,000 for emergency work on the Pacific coast, \$50,000 of this to come from Reconstruction and Advance.

A new radio program of 26 weeks was voted. An anonymous giver will supply the needed funds and will meet the deficits. The programs are to use local stations. The amount of \$1800 was voted from the Christian Education

Budget to pay half the salary of an instructor in Christian Education in Seabury-Western for one year.

Bishop Hart resigned as chairman of the Armed Forces Division. Bishop Louttit, coadjutor of South Florida, was elected to take his place.

To date, 22,000 copies of the Christian Education Department's book, *The Holy Scriptures: the Church's Teaching*, have been sold, and orders are still coming in at the rate of 150 to 200 a day.

Humphrey Redfield, executive vice president of the Episcopal Church Foundation, addressed the Council, announcing that the foundation was fully organized and at work [L. C., April 30th].

Bishop Binsted of the Philippines gave a half-hour address to the Council.

## New Unit Director

On April 1st, the Rev. Joseph G. Moore was appointed director of Research and Field Study for the National Council. Mr. Moore will serve on a two-thirds time basis and will give the other third of his time at Seabury-Western Theological Seminary, where he is director of training, and lecturer in practical theology.

The new unit for research and field study will function within the Home Department under an administrative committee. The Rev. Dr. George Wieland, director of the Home Department, will be the chairman of the committee and the Rev. Clifford Samuelson of the Town and Country Division, will serve as executive secretary.

Other members of the committee are the Rev. Almon Pepper and the Rev. J. Arnold Purdie of the Department of Christian Social Relations, the Rev. TOLLIE CAUTION of the Committee on Negro Work, and the Rev. Roger Blanchard of the Division of College Work.

## WOMAN'S AUXILIARY

## Scholarships for 30

Among the many appropriations approved by the Executive Board of the Woman's Auxiliary which met April 21st to 24th was one which will enable 30 college graduates to study at Windham House or St. Margaret's House, Berkeley, or to participate in summer field work from those houses.

Appropriations, which were recom-

mended by the U.T.O., personnel, and finance committees, were also voted to aid various projects in China, Japan, India, and the rural fields of the United States.

One small sum was designated for a woman at St. John's University, Shanghai, to help her in providing simple hospitality for students there. Her rooms have afforded one of the few places students could drop in to get warm, and because of her friendliness, many of them have come to her with personal problems.

The Executive Board opened its meeting with a tour of Church Missions House at 281 Fourth avenue, New York. Since the Board has been meeting at Seabury House about half of its members are unacquainted with the building that houses National Council.

Bishop Sherrill addressed the women in the evening.

The major part of the remainder of the meeting was spent in voting appropriations and listening to reports of staff secretaries and various officers of National Council. Also, Deaconess Ruth Johnson spoke on the order of deaconesses. Mrs. Edward G. Lasar told about the meeting of the General Convention Joint Commission of the Problem of Giving the Women of the Church a Voice in the Legislation of the General Convention. Mrs. T. O. Wedel reported on the Geneva meeting of the World Council's commission on the life and work of women in the Church.

## LITURGY

### Toward Prayer Book Revision

Looking toward future revision of the Prayer Book the Liturgical Commission has put the first of its *Prayer Book Studies* series on the presses. The Studies, which are being compiled pursuant to action taken by General Convention, are being based on an evaluation of correspondence received concerning revision.

The book on the presses at the time of the Commission's meeting, April 13th and 14th, includes studies on Baptism and Confirmation and the liturgical Epistles and Gospels.

At its April meeting the Commission issued a statement on intinction [L. C., April 30th]. The text:

"The Liturgical Commission has taken under advisement the question of administration of the Holy Communion by Intinction, referred to it by Joint Resolution of General Convention. The Commission will prepare, for report to the Convention of 1952, a study of the history and practice of Intinction, and make such recommendations for canonical or rubrical alterations as may appear necessary in the light of the study.

"In the meantime, the Commission desires to reaffirm the statement issued by it



FR. STONE: *Rubrical.*

at its meeting, June 12-13, 1945\*, that Intinction, when performed by the communicant, does not violate the rubrical law of the Church, provided that both the bread and the cup are delivered to the people, and no change is made in the Words of Administration."

What all this means, according to the Rev. Morton C. Stone, new secretary of the Commission, is that "the only method of intinction now legal is that performed by the communicant. Until the Prayer Book rubrics are revised by two sessions of General Convention intinction performed by the priest is contrary to the rubrics of the Prayer Book."

The Rev. Mr. Stone said that a letter from the Church Pension Fund reported that over half of the new edition of the Book of Offices has been sold and that a new printing may be necessary. He said he would welcome criticisms and suggestions for a future revision. (The new edition is not just a revision but almost a complete rewriting of the original Book with some new offices and sections.)

Officers and other members of the Commission as it now stands are:

Bishop Oldham, retired, of Albany, chairman; Bishop Fenner of Kansas; the Very Rev. J. W. Suter, dean of Washington Cathedral, custodian of the Prayer

\*The statement referred to as issued by the Commission in 1945 is this:

"The Standing Liturgical Commission, at a meeting held June 12-13, in the College of Preachers, Washington, discussed the relation of Intinction to the Book of Common Prayer. Numerous requests for an opinion had been received. After a careful study of the rubrics in the service of Holy Communion, the Commission reports that in its judgment Intinction performed by the communicant is in no way contrary to the order of the service. No changes in the rubrics as they stand are necessary to make the practice permissible."

Book, ex officio; the Rev. B. H. Jones, vice chairman and editor of publications; the Rev. Mr. Stone; the Rev. Messrs. M. H. Shepherd, C. J. Gibson, Walter Williams; and William J. Battle, and Spencer Ervin of Philadelphia.

## VISITORS

### Swedish Catholic Arrives in Fall

The Rev. Dr. Gunnar Rosendal is coming to the United States and Canada next fall for a two-month lecture tour. Dr. Rosendal, who is a priest of the National Swedish Church, was recently made a Knight of the Order of the North Star by King Gustav. He is a leader in the Swedish Church in the Ecumenical movement and the liturgical revival.

While in Belgium Dr. Rosendal was invited by the prior of the Roman Catholic Benedictine Monastery *Prieure De L'Union des Eglises*, Chevetogne, to celebrate the Holy Eucharist according to the Swedish rite.\*

Tentative timetable for Dr. Rosendal's trip follows:

For October: 1-3 Montreal, 4 Toronto, 5-9 Chicago, 10-11 Danville, Ind., 12-14 Nashotah, 15 Milwaukee, 16 Chicago, 17-19 Washington-Baltimore, 20-23 Philadelphia, 25-31 New York. For November: 1-2 New Haven, 3-7 Providence, 8-9 Cambridge, 10 Boston, 12 New York, 13-18 Providence, 19 return to Sweden.

Churchmen and women who wish to arrange groups to hear Dr. Rosendal

\*This was done with the permission of the Roman Catholic Bishop of Namur, and is perhaps not as surprising as it seems since there are evidences of instances when men ordained in the Swedish Church have been accepted into Roman Catholic orders without reordination.



DR. ROSENDAL: *Liturgical.*



may still be able to do so by writing the Rev. Anselm Broburg, 391 Massasoit Ave., East Providence 14, R. I.

ACU

Keeping Our Balance

By ELIZABETH McCracken

The appointment of the Rev. Albert J. duBois as Executive Secretary of the American Church Union [L. C. February 19th and 26th] is of great interest for several reasons. One of the reasons is that Fr. duBois is giving up one of the largest and most important parishes in the country [the Church of the Ascension and St. Agnes', Washington, D. C.] in order to devote his whole time to this new work—hitherto done in the scant spare time of volunteer priests. Why is Fr. duBois doing this? In reply to this question, he said:

"I think the reason is that I was convinced at the end of the cross-country tour last year\* that there is a desire for instruction and leadership in more definite teaching and exposition in regard to the Church's position. The ACU is the implement we have for doing that job. I don't mean ritual: that is unimportant except as it calls forth and gives expression to the Faith. The Catholic Movement is concerned with fundamental beliefs and doctrines, expressed through ritual. It should be emphasized that the concern of Anglo-Catholics for ritual is basically for setting forth truth.

"The second reason why I am taking this new work is that I believe so definitely in the position the Anglican Communion has in all movements for Christian unity. We are concerned that we do not lose our balance. The ACU exists to make people aware of our true historic position in Christianity. We must hold to that position because only as we maintain our identity with the Catholic Faith can we make our ultimate contribution to Christendom.

"It is a serious matter to leave a parish that is thriving. During the two years since the Church of the Ascension merged with St. Agnes', the membership in the parish has tripled. The parish is exerting an influence in Washington. It is only to serve an opportunity to do on a nation-wide scale what that parish is doing that has made it possible for me to leave it."

Fr. duBois mentioned that this appointment of an Executive Director is made necessary by the fact that the demands for leadership and assistance being made upon the ACU exceed the abilities of a group working on a volunteer, part-time basis. None of those who has been doing this could possibly run a parish and meet all the re-

\*ACU Congresses held in New York, Cleveland, Chicago, Fond du Lac, San Francisco, and Seattle. Meetings in Washington, Jamestown, Williamsburg, Los Angeles, Milwaukee, and Dallas. Many Anglican bishops taking part.



FR. DUBOIS: Educational.

quests for needed help. Speaking of the plans for the new work, Fr. duBois said:

"Our first activity will be the setting up of regional ACU groups from coast to coast. We now have five regional groups: the New England, the Washington-Baltimore, the Cleveland, the Midwestern, which includes most of Province V, except Ohio; the Northwestern, and the Southeastern, which includes most of the Province of Sewanee. Province II is active, organizing groups in New York and Philadelphia. A great deal of time will be spent in responding to requests for meetings with groups in Omaha, Denver, Portland, Oregon; San Francisco, Los Angeles, Dallas, New Orleans, and in centers in Southern Virginia. Many strong laymen are among those asking us to come and help them."

Turning to the English Church Union, whose Secretary, the Rev. Harold Riley, made the tour last year with the American Church Union, Fr. duBois said:

"We want to cement the relationship between the two Church Unions. The way is open for coöperation. Not the least of our coöperative work will be the formulating of more definite plans for an International Catholic Congress in the United States in 1953. I expect to go abroad in June, to further these plans.

"The response to the Congresses and meetings held last September and October in every one of the cities visited by the English bishops was so enthusiastic that practically in every city people had to be turned away from the services for lack of space. Unmistakable evidence of continued interest on the part of those reached by these Congresses is seen in the already mounting number of requests for the setting up of ACU organizations throughout the country; in the rapidly growing membership of the ACU; and in the cordial response being given to the announcement of this new program."

In regard to the important matter of

financial support for the expanded program, Fr. duBois said:

"Much of the financial backing is coming from the greatly increased membership, resulting from the Congresses; together with generous contributions from a large number of the laity of the Church, who feel that the ACU can be a great unifying power in the Church."

Fr. duBois ended the interview with these memorable words:

"I wish to emphasize that the entire ACU program is not designed with the thought of promoting the interests of a party within the Church, but with the sincere hope that it may prove to be a great unifying force both within the Church and in terms of Church leadership throughout the world. My hope and my dream of the future is a strong ACU, rising to meet the need which has been expressed to me on the part of many of the laity both in the United States and in the Canadian Church, for more definite instruction in the Catholic Faith and the enriching of our expression of that Faith in Catholic discipline and worship."

RURAL WORK

New Director for Roanridge

New director of the National Town and Country Church Institute of the Roanridge Rural Training Foundation is the Ven. Norman L. Foote, who is now archdeacon of Montana. He will take office in August.

The appointment was made by the Town and Country Division and National Council received official notification at its meeting on April 25th [L. C., April 30th]. The appointment has been approved by the trustees of the Roanridge Foundation.

Roanridge observed a service of dedi-



ARCHDEACON FOOTE: Rural.

cation and cornerstone laying on April 18th at the Foundation's headquarters in Parkville, Mo. The Presiding Bishop gave the sermon.

## BSA

### Extending the Kingdom

Anglican bishops all over the world have been invited to send delegates to the Brotherhood of St. Andrew convention June 26th to 30th. The delegates are to be picked for their actual or potential interest in BSA. The plan is part of BSA's program for extending Christ's Kingdom among men and boys.

Many of the overseas delegates will need financial assistance. The Presiding Bishop, who is ex-officio honorary president of BSA, has given the Brotherhood his consent to solicit donations to help bring the young men from overseas to Dickinson College, Carlisle, Pa., where the convention will be held.

Donations up to and including one thousand dollars each may be mailed to the National Office, Brotherhood of St. Andrew, 701 W. Market street, York, Pa. BSA asks that contributions be accompanied with a note as to their purpose and the donor's return address.

## MINISTRY

### Canonical Examinations

For the first time, members of the boards of examining chaplains of the dioceses of the fifth and sixth provinces and deans or their representatives of the several seminaries in that area, met for a one-day conference, April 24th, at Seabury-Western Theological Seminary. Twenty men attended.

The meeting was initiated by the Very Rev. Alden Drew Kelley, dean of Seabury-Western.

The conference fulfilled two main purposes, Dean Kelley said. The first was "to provide opportunity for interchange of experiences and practices of the various boards of canonical examiners in the hope that more uniform procedure in time may be developed." The second was "to discuss matters relating to canonical examinations as affected by the revisions of the canons by General Convention in 1946 and 1949 and the New Syllabus of Theological Studies."

The group elected two co-chairmen and a secretary, who together with Dean Kelley form a continuation committee, looking forward to a second meeting next year. The co-chairmen elected were the Rev. William P. Barnds and the Rev. William A. Simms, representing the sixth and fifth provinces, respectively. The secretary appointed was the Rev. Louis M. Brereton.

The examining chaplains went on rec-

ord in the meeting as advocating that "canonical examinations should not be scheduled during the academic year except as in accordance with recommendations in the report of the Joint Commission on Theological Education presented to General Convention in October, 1949, to wit: the first week in May."

The examiners also felt that of the three types of questions set for candidates for Holy Orders (factual, comprehensive, and practical) the comprehensive-type is preferable.

Those who attended and the dioceses they represented were: the Rev. Messrs. Brereton, Ohio; F. J. Moore and Gilbert Pennock, Southern, Ohio; Simms, Western Michigan; I. M. Blackburn, Indianapolis; E. C. Lewis, Fond du Lac; K. D. Martin, Milwaukee; W. B. Carper, C. U. Harris, and T. K. Rogers, Chicago; G. F. Lewis, C. R. Allen, and G. R. Metcalf, Minnesota; R. T. Dickerson, Iowa; Barnds, Nebraska; P. H. Barbour, South Dakota; and Harry Watts, Colorado. The Rev. Everett B. Bosshard, of Nashotah House, and the Rev. Royden K. Yerkes, of the diocese of Chicago and part-time instructor at Nashotah House, represented the Very Rev. Wm. H. Nes.

## INTERCHURCH

### Eight in One

At what will be, it is predicted, a historic convention, held in Cleveland, Ohio, November 28th to December 1st,



COMMITTEE ON PROGRAM AND PROCEDURES for the Constituting Convention for the National Council of Churches of Christ in the U.S.A.

the Episcopal Church will join with 20 Protestant and four Eastern Orthodox bodies\* in a merger of eight interchurch service agencies into one instrument of cooperative effort — the National Council

\*RNS, reporting the recent vote of the Foreign Missions Conference to merge with the National Council, says: "Twenty-seven denominations will go into the new National Council as full members, while 44 denominations will participate in the foreign missions division as it takes over FMC functions. They represent churches with 32,000,000 members."

cil of the Churches of Christ in the U.S.A.

The convention will constitute the largest conclave of major non-Roman bodies in this generation, exceeding the initial meeting of the World Council of Churches in Amsterdam in 1948. Membership of the cooperating churches is some 27,000,000 [for another possible figure see footnote column 2].

Hundreds of official representatives—both clergy and laity—chosen by the cooperating churches, will be joined by an expected 5,000 visiting delegates from cities and towns throughout the country. Visiting delegates will be selected by participating denominations, and by state and local interdenominational committees.

The climax to the creation of the new body will be a nation-wide observance the Sunday following the convention, December 3d. Church members will participate, in their local parishes, in services of rededication, with worshippers giving thanks for the creation of the National Council as the latest symbol of spiritual unity of Christians.

The forthcoming convention will be "one of the greatest milestones in Christian cooperation in America," stated Dr. Luther A. Weigle, formerly dean of the Yale Divinity School and chairman of the planning committee for the National Council.

The formation of the Council by American Protestantism was cited by

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, as "a response of American Christians to the challenge of the godless forces that are threatening us today." Dr. Cavert, chairman of the convention committee, pointed out that the creation of the National Council will not mean a "union" of the churches, but cooperation "as a deliberate policy" in such areas of Christian service as social welfare, Evangelism, religious education, educa-

tion of youth in Christian living, friendship among races and peoples, and Christian missionary responsibility at home and abroad.

Dr. Cavert asserted that the average church member will be able to see the united activities of the churches in their wholeness. He said:

"The great handicap of the present arrangements has been that they make it difficult for anyone to be conscious of more than a part of the united program . . . under the new arrangement the average church member will be able to see clearly that great progress has been made in bringing about a unity of spirit and of practical Christian effort."

The eight interdenominational agencies, now independent bodies, which will combine into a single instrument for service, are:

The Federal Council of the Churches of Christ in America; Home Missions Council of North America; International Council of Religious Education; Missionary Education Movement of the U.S. and Canada; National Protestant Council on Higher Education; United Council of Church Women; United Stewardship Council; and the Foreign Missions Conference of North America.

Dr. William Barrow Pugh of Philadelphia, stated clerk, General Assembly of the Presbyterian Church in the U.S.A., asked the denominational leaders to help acquaint the average church member with the meaning and purposes of the National Council. He stressed that the Council, to become effective in advancing unity in Christian service, must be appreciated and understood by the local parishes.

Dr. Douglas Horton, minister, General Council of the Congregational Christian churches, outlined plans for the presentation of the National Council activities at national denominational gatherings in the months preceding the convention.

The 25 church bodies with a membership of 27,698,996, that will become members of the National Council are:

Methodist Church; United Lutheran Church; Presbyterian U.S.A.; Protestant Episcopal Church; Northern Baptist Convention; Disciples of Christ; Congregational Christian Church; Reformed Church in America; Presbyterian U.S.; Evangelical and Reformed Church; United Presbyterian Church; Church of the Brethren; Evangelical United Brethren; National Baptist Convention; Seventh Day Baptist Church; Moravian Church; Friends—Five Year Meeting; Friends—Philadelphia; Roumanian Orthodox Church; Ukrainian Orthodox Church; Russian Orthodox Church; African Methodist Episcopal Church; African Methodist Episcopal Zion Church; Colored Methodist Church; Syrian Orthodox Church.

## MEXICO

### Persecution in Colonia 7

The mission church, *Sagrada Familia*, which the Rev. José J. Vega established in *Colonia Siete de Noviembre* in Mexico City last May has been closed by order of the Mexican state department. Closure followed close upon the heels of a campaign of vilification and disturbances organized by Roman Catholics.

This, in brief, is the history of *Sagrada Familia*:



FR. VEGA: For founding a mission, defamation.

When Fr. Vega came to Mexico City last spring from the Virginia Theological Seminary he chose the *Colonia Siete de Noviembre* as the district where he would work at spreading religion and culture. The district, which is not far from the center of the city, is one of the poorest in Mexico. When Fr. Vega arrived, it had neither school nor church.

There are two Roman Catholic churches near "Colonia 7" but their rectors, prior to Fr. Vega's arrival, had done little ministering there.

As soon as the rectors learned of Fr. Vega's work, one of them set some of his parishioners to distributing leaflets denouncing the Episcopal Church. Both rectors spoke defamation of Fr. Vega from their pulpits. They decried his marriage and called him an enemy of souls. They exhorted their parishioners to hinder his work wherever possible.

The Roman Catholic Archbishop of Mexico, Msgr. Luis M. Martinez, was no stranger to Fr. Vega. Fr. Vega is a former Roman Catholic and had received ordination from the Archbishop. While Fr. Vega was still serving in the

Roman Church the Archbishop had often invited him to preach in the Cathedral of Mexico. Now the Archbishop has published a pastoral letter in the newspaper *Excelsior* warning that eternal fire may be the fate of people who attended Fr. Vega's school and church in "Colonia 7."

As soon as Fr. Vega received permission from Bishop Salinas of Mexico to go ahead, he set about establishing the *Sociedad Cultural y Recreativa Heroe de Nacozari*. Last June the *Sociedad* opened a kindergarten and a school offering courses in English, shorthand, typing, and music.

In July Bishop Salinas received 25 families of "Colonia 7" into the Church. After that religious services were carried on in the houses of members of the congregation. The day came when the new congregation had grown so large that a church building became a necessity. Three weeks later a temporary edifice had been erected.

By January the Church was packed to overflowing for services.

The Roman Catholic's program of opposition picked up speed—defamation, threats, and physical violence.

Fr. Vega was called a drunkard, a gambler, a Communist. The Episcopal Church was pictured as established in Mexico, and as connected with "some foreigners . . . interested in establishing a big division in our country." Those who attended the new church were threatened with excommunication. Fr. Vega was warned to be careful. A burning rag soaked in gasoline was flung through the window of the house of a member of *Sagrada Familia*.

On January 26th Fr. Vega received a letter from the Mexican state department ordering cessation of services in the new church. The school, however, remained open. It has twice as many pupils as it had before the Archbishop issued his pastoral letter declaring the Episcopal Church schismatic and declaring the new mission in *Colonia 7 de Noviembre* a handicap to the public order.

Fr. Vega has now asked permission and protection for his work from judicial authorities. The National Committee of Evangelical Defense presented a petition pointing out the legal right of every Mexican citizen to worship God according to his own conscience . . . inside the churches. The law gives the state department the privilege to deny this right for a grave reason, but the petition argues that such reason does not exist since the new church at first functioned according to an agreement issued by local authorities. So far the judicial authorities have offered no opinion.

In the meantime Fr. Vega's mission Colonia 7 remains closed.



# Program

By the Rev

Executive Director, Conn  
Dioc

**T**HERE is some disagreement between atomic scientists concerning the potentialities of the hydrogen bomb. One group holds that it would be possible to construct a bomb whose radio-activity would eliminate all life on the planet. Another, more conservative group, questions whether a single bomb could do more than kill the ten or twelve million people in the metropolitan area of New York. No responsible person doubts that the H-bomb will be the most deadly weapon devised by man, and that its possibilities of mass destruction confront mankind with new and unique dangers.

Christian men of course are concerned with all the dangers implicit in our situation, but the peril which it is the particular duty of the Church to recognize and to state, is the peril to the moral and spiritual life of the Christian world. As Christians we say that we believe in the universal Fatherhood of God; we believe in the infinite worth of every man; we believe in the law of love. Now it would seem quite unlikely that men can continue to hold the Christian faith with any sense of reality and conviction if they are at the same time calmly planning the destruction of a large section of the race. Man's mind is fearfully and wonderfully made: consistency is not one of its more conspicuous characteristics. But here is a contradiction so absolute between what we profess and what we are preparing to do as to threaten us with spiritual disintegration. The problem is

certainly relevant to the deepest moral and spiritual interests of mankind.

### THREE DANGERS

The weapons of mass destruction confront us with three other specific dangers:

*War.* Despite the fact that most competent observers are of the opinion that neither the U.S.S.R. nor the democracies want war, there are tensions and danger spots over all the world which make war a real possibility. Korea, French Indo-China, Burma and Kashmir in the East; Greece, Jugo-Slavia, Germany, Austria, and Finland in the West are cases in point. As long as the cold war continues there is always the possibility that a miscalculation will transform it into an atomic war.

*Economic Collapse.* It is a truism that the recovery of the world depends upon a prosperous and a cooperative United States. Yet there is very real danger that an armaments race, involving both the construction of the H-bomb and the taking of the pathetically inadequate measures of "protection" against it, will have a most serious effect upon the American economy. In spite of an unprecedented national income we are now operating with a budget deficit. What will be the situation of our economy if we divert from normal, useful peace-time production the labor and the materials necessary for bombs and more bombers to carry them; for a complete radar network to give warning of attack; for

fighter squadrons to meet enemy raiders; for the relocation of essential industries; and, possibly, for the decentralization of our great centers of population? What will become of our program of economic aid to our allies and to the undeveloped countries if we strain every nerve in a desperate effort for our own national survival?

*A Gradually Eroded Democracy.* The dangers of espionage are obvious in a world where there is the possibility of atomic war. They are dramatized by the convictions of Prof. May in Canada and of Dr. Fuchs in England. We are faced with a dilemma. If the cold war continues, how can we prevent dangerous breaches of military security without at the same time infringing upon the very liberties which we are preparing to defend? As the race becomes more desperate, as the standard of living is depressed by the intensity of the military preparations, there will be an inevitable erosion of the democratic processes in our government, and, still more serious, of the democratic spirit among our people. Even today the atmosphere of America is a far cry from the spirit of Thoreau's essay on *The Duty of Civil Disobedience!*

### WHAT SHALL WE DO?

What, then, shall we do? Shall we, for example, reverse the decision to make the hydrogen bomb? One can make a fairly logical argument in support of President Truman's decision to proceed with the construction of the H-bomb. If the bomb is a possibility, if the Russians may obtain it, our possession of the pow-

### FALCON OF GOD

**I**MMORTAL bird, invading dust with glory —  
Brilliant as brief. O, pure and terrible wings,  
Drawing our dazzled eyes to crests of vision  
Where the charged silence sings . . .  
Drenching the mind with light. O, shining falcon,  
Not to be leashed to the dull wrists of earth!  
The wistful clay can hold you but a moment  
From the bright hills of your birth.  
With the old longing now, we watch you mounting  
From the poor nets of a love so meshed with time,  
Arrowing home to those unfading uplands  
To which we also climb.

FRANCES STOAKLEY LANKFORD.



# FOR PEACE

ed B. Henry

Christian Social Relations  
York

er of retaliation is the best possible assurance that the bomb will not be used. We have the somewhat analogous case of poison gas. It is very likely, if the Germans alone had possessed gas, so that they had no fear of retaliation, that they would have used gas during the Second World War. The fact that they knew our munitions dumps in Great Britain were actually supplied with gas, so that retaliation would have followed within twenty-four hours, was a powerful deterrent.

The parallel, unfortunately, is not wholly convincing. Gas could never have been a decisive weapon in the sense that its use in a single, paralyzing raid would end all resistance. The H-bomb might conceivably do just that. It might create such utter devastation by a surprise attack as to preclude the possibility of retaliation. Dr. Hans Bethe, the atomic scientist, does not believe that this would be true, but the Russians might *think* that it was true, and take the chance. All one can say is that the possibility of retaliation lessens the chance of the use of the H-bomb. It does not preclude it.

However one views the President's decision to make the H-bomb, it is impossible to justify entering upon a race so fraught with danger without making every possible effort to avoid it. On this point there is agreement among all men of goodwill. The disagreement is over the best method of achieving the goal.

The goal involves a general understanding between the U.S.S.R. and the democracies. The H-bomb cannot be considered in isolation. Its manufacture and possible use are inextricably involved

in the whole pattern of the cold war. An agreement with Russia, to be worth the paper it is written on, must be directed not merely toward the control of a single weapon, but toward ending the cold war. As a matter of fact, the H-bomb may be a blessing in disguise if it compels the statesmen and the people on both sides of the Iron Curtain to re-examine their positions and to make a sincere effort to reach agreement.

## FOUR POINT PLAN

Out of the varied proposals for reaching such an agreement it is possible to develop a fairly simple, yet comprehensive plan of action. Such a plan might well contain four points.

1. *An Immediate Declaration that We Will Not be the First to Use the Hydrogen Bomb.*—Such a declaration would not weaken us in negotiating with the U.S.S.R., for we know, and they know, that our Constitutional processes and the whole spirit of our people preclude the possibility of our launching a so-called preventive war by a surprise attack. We would not actually be giving up any freedom of action which we now possess. What, then, is the value of the declaration? There is the value of a clear commitment to a position we already hold. Putting the commitment in black and white will not alter our conduct, but it will have a tremendous effect upon the great neutral state of India. It might even, in the long run, have an effect upon the masses of the Russian people and of their satellites.

2. *A Federal Union of the Democracies.* The Secretary of State has taken

the position that it is useless to negotiate with the Russians unless we can confront them with a situation where they face strength rather than weakness. He goes on to cite our efforts to strengthen Germany and Japan, and to restore them to the community of nations. The Berlin airlift, our aid to Greece, the arms program which now implements the North Atlantic Treaty and the Point Four Program are all directed to the common end of "creating situations so strong that they can be recognized and that out of them can grow agreement."

A federal union of the democracies would be another and a far greater step in the same direction. The Atlantic Union Committee proposes the formation of a true federal government, with a legislature that can legislate, an executive that can execute and a judiciary that can judge. Such a union is possible, under the terms of Article 52 of the Charter of the United Nations. It would require no amendment of the Charter, and hence would not weaken the United Nations by a long battle, almost certainly ending with Russian withdrawal.

The actual proposal now before the Senate would authorize the President of the United States to invite representatives from Canada, Great Britain, France, Luxemburg, Belgium, and the Netherlands to meet in a constitutional convention with representatives from the United States for the purpose of exploring the possibility of a closer union. These seven powers, under the terms of the proposed resolution, would be authorized to invite to the Convention representatives from any other democracies,

## METE OFFERING

### II

... to be a reasonable, holy and living sacrifice. ...

**W**ELL do you weep, O Soul, for beauty missed,  
for slept-through dawns and woods unvisited.  
O Body, lift and listen to the storm  
lest lightning strike you hid beneath the bed.

A shallow puddle holds the tallest tree  
reflected upside-down and faces show  
below the wrinkles in each sea of age  
the bright-flung youth from which the ripples flow.

Visible, invisible, the altar stands  
between two worlds, their boundary and link.  
There Ultimate Pure Beauty is outpoured,  
Source whence life lives and living, lives to drink.

O kneeling Body, seen, O unseen Soul,  
render again to God your beauty whole.

PORTIA MARTIN.

for example, such as Denmark, Norway and Iceland, Australia, New Zealand, and the Philippine Republic.

Exactly what powers such a convention would delegate to the federal union no one can determine in advance. Included, in all probability, would be control of foreign policy and defense, the power of taxation, a common currency, a common customs union attained by gradual reductions of tariffs over a period of years, and a common citizenship.

The method is that which worked successfully in 1787, when the Constitutional Convention at Philadelphia created the Federal Union of the United States. The union would meet the requirements of Secretary of State Acheson to confront Russia with a situation of strength rather than weakness. It would create a vast trade area with a rapidly rising standard of living. It would achieve, and apparently it is the only method that can achieve, the economic integration of Europe for which Mr. Paul Hoffman has been pleading with so much earnestness, but with so little effect. It would produce a surplus of goods far in excess of that which could be produced by the United States alone, to bring economic aid to the underdeveloped countries of Asia, Africa and Latin America.

The proposal has impressive support, including the Hon. Owen J. Roberts, former Justice of the United States Supreme Court; the Hon. Will Clayton, former Assistant Secretary of State for Economic Affairs; the Hon. Robert P. Patterson, former Secretary of War; Dr. Harold C. Urey, Mr. Elmo Roper, Mr. Herbert Agar, the Rt. Rev. Henry W. Hobson, the Rt. Rev. Charles K. Gilbert, and twenty-two members of the United States Senate. In France it is supported by the Premier, M. George Bidault; in Belgium by the ex-Premier, M. Henri Spaak; in Great Britain by the former Permanent Under Secretary of State for Foreign Affairs, Lord Van Sittart.

Favorable action on the Atlantic Union resolution by the present session of the Congress would make it possible to hold the proposed convention in the fall of 1950, and to make the union a reality by 1951 or 1952. There is available to us in this proposal a prompt and practical method of laying the groundwork for conversations with Russia which

would be based, not on the weakness of our divided democracies, but on their united strength.

3. *A Fresh Approach to the Soviet Union.* Politically and morally the United States is placed in a weak position by even seeming to close the door to a fresh approach to the Soviet Union. The inescapable facts of history place the responsibility for halting the armament race primarily upon the United States. We made the first atom bomb. We were the first to use the atom bomb. We are the first to announce the possibility of the H-bomb and to decide upon its manufacture. To shirk our responsibility for a situation created largely by our own acts, to plunge into an uncontrolled armament race without making every possible effort to come to an overall agreement to stop the race, is a policy which, if persisted in, will lose us the respect and the moral leadership of the world. The consciences of millions of our own citizens will be so troubled that this will weaken seriously our national unity and the national will.

This is not a matter of partisan sniping at the Secretary of State, nor an effort of fellow-travellers to aid Soviet Russia. Thus, Walter Lippmann speaks of our Frozen Policies in the Cold War. He calls the Baruch Plan not only rejected but "outdated," and says that "American policy would now have to be revised and reconsidered in the light of the new situation." The three Senators, all of them Democrats, and all of them loyal supporters of the Administration, who head the committees most vitally concerned, have each of them called for a reopening of negotiations. Senator Connelly of the Foreign Relations Committee, Senator Tydings of the Joint

Congressional Defense Committee and Senator McMahon of the Joint Atomic Energy Committee are in agreement on this point. So, too, is the Federation of American Scientists. Speaking from the point of view of Great Britain, so, too, is Winston Churchill. In his plea for a reopening of negotiations he appealed directly to the Christian conscience, saying,

"Christian men should not close the door on any hope of finding a new foundation for the life of the self-tormented human race."

Whether the renewed negotiations should be conducted through the United Nations or whether they should be top-level negotiations on the part of Chiefs of State is a more or less technical problem, which the State Department ought to be able to determine better than anyone else. We surely will commit an almost irretrievable mistake if we allow the Soviet Union to pose as a peace-loving state, seeking an agreement which we block by our stubbornness.

On the other hand, no wise person will favor fresh negotiations merely for their propaganda value. If such negotiations failed, millions of people would be convinced that all hope of a peaceful settlement was dead, and that war was inevitable. Our last state would be worse than the first. It may well be that this is the consideration that makes Secretary Acheson oppose negotiations at this time.

But there are three new factors which can be brought to bear in any fresh negotiations. The first, of course, is the H-bomb itself. The very realistic men in the Kremlin presumably are no more anxious to have Moscow obliterated than we are to lose New York. Second, there is the possibility of moving along rapidly with the proposed plan for a federal union of the democracies. The passage of the resolution would have an effect, long before the convention met or the union was consummated. For example, the bare announcement of the Marshall Plan tremendously affected the situation in Europe months before the first cargo of European Recovery Program goods left the United States.

A third factor is Senator Brien McMahon's proposal for a greatly enlarged Marshall Plan available to all the world. His proposal, in brief, is to offer ten billion dollars a year for five years for President Truman's Point Four



Plan, for the peaceful development of atomic energy, and for economic aid to all countries, including Russia. He said,

"In exchange for our own contribution we would ask (1) general acceptance of an effective control of atomic energy, and, (2) an agreement by all countries, enforced through inspection, that two-thirds of their present spending upon armaments be devoted to constructive ends. I suppose 'that my suggestions will be termed impractical or theoretical in some quarters. Before they are condemned, however, I would ask that whoever condemns them produce a better proposal.'"

It may well be that the situation created by the threat to the world, including Russia, implicit in the H-bomb, the strengthening of the democracies possible under a federal union, and the hope of dealing promptly and effectively with the economic needs of the world would lead Russia to join with us in serious negotiations to end the cold war. As Senator Tydings said, not to try amounts to a policy of "sitting still and waiting for disaster."

4. *The Extension of Civil Rights in the United States.* The connection between the H-bomb and a Fair Employment Practices Act at first glance may seem to be rather tenuous. Actually, the connection is clear. The world at present is divided into three major groups. The U.S.S.R. and her satellites, including China, have a population of some 730 million. The democracies, including the United States, Great Britain, and Western Europe have a population of some 350 million. The rest of the world — South America, Africa, the Middle East, India, and South East Asia — have a population of about 1,000 million. At present the basic cleavage is between Russia and the democracies. The vast, amorphous mass of the remaining half of the world's population has not yet chosen sides. If they ever do choose decisively, their choice will determine the destiny of the world.

The important thing to remember about these undecided people is this: the overwhelming majority of them are non-white. They are becoming increasingly sensitive to injustice and discrimination based on race or color, not only in their own lands, but anywhere in the whole world. One may think that Nehru is illogical, and that he shows a lack of a sense of proportion in his judgment. Yet the fact remains that he is apparently able to accept with a degree of philosophical detachment the ten or twelve million men in slave labor camps of the U.S.S.R. who are recruited on political and economic rather than on racial grounds, but that he is strongly and emotionally affected by indications of any degree of racial injustice in the United States. This is typical of the attitude of the leaders of the non-white peoples all over the world. We may not like it. We

may not think it is just. But it is a fact.

As a result, the fate of the proposed civil rights program in the United States becomes an issue of world-wide importance. We ought to support this legislation for its own sake because it is right, because it implements in statute law the clear teachings of the equality of all men before God, which is fundamental to our Christian faith. But today there is an added sense of urgency in the matter. There is not time for a policy of gradualism in matters of essential justice. What is involved is not alone the well-being of millions of our fellow-citizens who are at present the victims of discrimination. What is involved may in all seriousness, be the fate of the democracies for generations to come.

Here, then is a four-fold program for dealing with the dangers created by the

H-bomb, for ending the cold war, and for building a healthier, more abundant, juster and more brotherly world:

1. *Let the United States declare that she will not be the first to use the hydrogen bomb.*

2. *Adopt the Atlantic Union Committee Resolution looking toward a federal union of the democracies.*

3. *Reopen negotiations with the U.S.S.R. looking toward an overall settlement based on a reduction in armaments and a worldwide program of economic aid.*

4. *Press vigorously for a civil rights program which will end injustice and discrimination on the grounds of race or color anywhere in the United States.*

Are we ready as Christians to support such a program?

# The Great Ones

By Violet B. Stevens

A CANOPY, a garment, an armor of protection for all those who are under the shadow of the Almighty, those who have learned to walk in the way of the Cross.

O learners, these phrases have meaning, deep meaning. Despise not the words learned at your mother's knee, or out of the "good book," or through the glorious hymns of the ages. Despise not the ancient learning, nor think that there has not been inspiration in the past.

The world has seen milleniums of growth and development in the minds of men through philosophy, religion, and the sciences. Why have men been called sages, prophets, or saints? They have not called themselves the great of the earth, nor thought of themselves as such. It has been the realization on the part of humanity that they have had special qualities of character or mind or inspiration. If they had not been humble, they would not have been accorded the title of "great."

They had some knowledge, some qualities, which placed them above the level of their contemporaries.

What could some of these have been? Was their learning only of this earth? If so, why did not all men attain it?

Each of the truly great have stood out as beacon lights. So then we may say they had the quality of light, or illumination. Whence came that enlightenment? Was it that their gaze penetrated more deeply into other realms? Realms of learning absorbed from the past — yet that could not have been enough. Then it must have been that they saw into the future.

Yes, often it was so, especially with the prophets.

All the great of the earth have been seers into the profundity of the human heart, into the very soul quality of those about them. We say in modern times, "they understood people."

Yet this was not enough. They also could inspire people. By what methods were they able to do this? Not by argument nor by commands, not by books written, nor theses promulgated only, nor theories advanced. Men hear and read, but forget. These are material evidences of ability. Men see and feel deeper things than these before they accord to any person the title of greatness.

It is only when a life portrays qualities of eternal truth, that men become aware of something which commands by its lack of worldliness, which inspires respect from one's contemporaries, and an acknowledgment from future generations of the distinction of greatness.

So we may say that the great ones have been seers into eternal truth.

They must have learned more than most men of the wonders of God's vast creation, entered more deeply into the mysteries and understood divine laws. And surely they must have obeyed, not only seen or heard or learned, but been attentive, obeyed, and carried out. Else they could not have brought this divine knowledge to the men of earth. They were students of the mysteries of God.

So should we all be, if we desire to advance in true knowledge; for then we shall be wise enough not to despise truth in any form, or of any age.

## Why Latin American Missions?

**T**HE story of the persecution of the priest and congregation of one of the Church's missions in Mexico, told elsewhere in this issue, makes unhappy reading.

That such opposition to Anglican and Evangelical missionary work in Latin America is not sporadic or unorganized is shown by a quotation from an article on "The Protestant Peril," in a Bolivian Roman Catholic periodical, translated in the *Latin American News Letter* (published by the Committee on Cooperation in Latin America) for February, 1950. This article describes Protestantism as "a crime so vicious it cries to heaven for vengeance," and calls upon its readers to "unite in committees for the defense of your Holy Roman Catholic and Apostolic Faith." Four such committees are described: the prayer committee, to pray for the punishment and destruction of the Protestants; the intelligence committee, to spy out and inform priests of all Protestant plans and activities; the "provocateurs," to annoy Protestants with comments, stones thrown at them, and so forth, and to draw them into open conflict; and the shock troops, to break up by physical violence any Protestant meetings possible. According to a local missionary, nine Protestants, including a Canadian missionary, were recently assassinated by a mob incited by the village priest, while in Cochabamba two street meetings for which permits had been granted were broken up by the committees.

Why, in the face of such bitter opposition, which has existed in one form or another for half a century or more, does the Episcopal Church continue its missionary work in Latin American countries, which have been nominally Christian and Roman Catholic since the coming of the conquistadores in the sixteenth century? This question is raised within our own Church from time to time, and it deserves prayerful consideration and an honest answer.

The question is likely to be raised from two totally different points of view. The first viewpoint is that of Churchpeople who, however loyal they may be to their own parish or even to the national Church, do not believe in "foreign missions." The second is that of Churchpeople who believe in missionary endeavors, but think that they should be confined to those who have never heard the call of Christ, and who regard the establishment of missions in Latin American countries as the setting up of altar against altar and as proselytism from the Church of Rome.

The first group, those who profess disbelief in any kind of "foreign missions," never fail to excite our incredulity at their naiveté and complete lack of

logic. Every Christian today, with the possible exception of the native Christians of the Holy Land, is a product of "foreign missions." Did not our Lord Himself tell His disciples that they were to be witnesses to Him, not only in their home city of Jerusalem and native land of Judea, but "unto the uttermost part of the earth"? Did not St. Paul carry the Good News throughout the Roman Empire? Did not Roman soldiers and merchants and missionaries carry it to Britain, even centuries before St. Augustine of Canterbury was sent there by Pope Gregory? Did not Robert Hunt and the missionaries of the Society for the Propagation of the Gospel bring the Scriptures and the sacraments of the Church to the American colonies, and did not a host of pioneer missionaries build the Church in every state and territory of this expanding nation of ours? Is not every cathedral, parish church, and mission in this land the fruit of missionary effort? Who, then, shall say that this process has gone far enough, and that now that we are Christians we have no further responsibility for missionary endeavor? This, it seems to us, is the very height of spiritual pride, which is the deadliest of sins.

**A**ND what do we mean by "foreign missions," anyway? Is any phase of the Church's work "foreign" to the mind and heart of Christ, the living head of His Body the Church? Properly speaking, there is no such thing as foreign and domestic missions, and we are glad that the terms are no longer officially used by our Church. There is but one mission of the Church—the mission, or commission, to go into all the world and preach the Gospel, baptizing men, women, and children of all nations and incorporating them into that divine fellowship which is the Holy Catholic Church.

The objection of the second group, who believe in the Divine Commission but who feel that the Latin American countries are the special province of the Church of Rome, seems more plausible on the surface, but it will not bear careful analysis. For the Roman Catholicism of Latin America is largely nominal. The Findings of the International Missionary Council at the Madras Conference of 1938 summed up the situation (page 135) as follows:

"While no impartial historian would deny the apostolic zeal and sacrificial spirit of many of the early Roman Catholic missionaries, notably of Bartolomé de las Casas, it can hardly be claimed that the work of three centuries wrought a radical transformation in the life of the native peoples; and when the modern Protestant missionary movement began a century



of so ago, there were vast populations in Latin America who stood in as great need of the Gospel of Christ as the unevangelized peoples of Africa or the East. This constitutes the charter and the unqualified justification of the [non-Roman] Christian mission in Latin America."

The policy of the Episcopal Church in Latin American countries has never been that of trying to convert active members from the Church of Rome. Rather, it has been a policy of preaching the Gospel and ministering the sacraments to Rome's neglected children and to those who have no real Church connection. In general, except in the large cities, our policy has been to build churches in communities where there is no church of another historic communion, or in which there are many of God's children who have fallen away from their mother Church.

**T**RUE, when our Church has begun work in such a community, the dominant Church of the land has often begun a rival work nearby; but in such a case the onus of setting altar against altar is not to be ascribed to the Episcopal Church. We should be foolish to withdraw under such circumstances; indeed we should rejoice that our initiative has led Rome to begin to remedy the neglect of her own people. For that reason, one of our missionary bishops, asked how many churches he had in his district, replied: "Sixty-six; thirty-three listed in *THE LIVING CHURCH ANNUAL*, and thirty-three built nearby by the Roman Catholics."

Moreover there is another good reason for the Episcopal Church to maintain and extend its missions in Latin American countries. It is the same reason for our existence in English-speaking lands, indeed the very basis of Anglicanism. That reason is our witness to the Catholic Faith free from the additions and corruptions of Rome on the one hand and the subtractions of Protestantism on the other. We are indeed twice Protestant, as Bishop Boynton told the Eucharistic Congresses last year, for we protest against the ecclesiastical fascism of Rome and also against the anarchic individualism of Protestantism.

In Latin American countries, particularly where our Church offers the full sacramental life that is its ancient heritage, thoughtful men and women are beginning to realize that there is a Catholicism that is free from papal domination, that offers the liturgy in their own language, that permits a married priesthood increasingly recruited from their own ranks, and that can be as congenial to their patterns of thought and to their way of life as it is to those of the English-speaking peoples among whom Anglicanism had its origin. For Anglicanism has long since burst its bonds of English-ism, and has become an indigenous Church with a native priesthood and liturgy in lands as diverse as China and Japan, Haiti and Zanzibar, America and India.

During the recent years the Episcopal Church has extended its Latin American work in Colombia, Vene-

zuela, and Central America; has grown from one missionary district to three in Brazil; has undertaken work among Puerto Ricans in the New York metropolitan area and among Mexicans in the Southwest; and has strengthened its missionary endeavors in Mexico, Puerto Rico (where we have a special responsibility as it is under the American flag), and in other Latin countries. We wish that our Church might extend its witness to every country of South America, which is today a battleground in the so-called "cold war" against Communism. For we believe that in the last analysis the only true answer to Communism, and to the social ills that give rise to Communism, is to be found in Christianity. And we believe that the Episcopal Church has a special Christian witness, to Latin Americans as well as to people of all sorts and conditions and of every national or racial background—the witness of the Catholic Faith in its fullness, without papal additions or Protestant subtractions, and in the language of the peoples among whom it is privileged to minister.

That's why we are one hundred per cent in favor of Anglican missions in Latin American countries, in spite of the kind of opposition that is reported from Mexico or the even more deadly indifference that is reported from Greenwich, where the National Council faces the heart-breaking task of trimming the budget of the Church to bring it within the limits of the giving of her congregations.

### *Scientists in Collision*

**I**F you are worried about debts, taxes, Russia, or the hydrogen bomb, read *Worlds in Collision*, by Immanuel Velikovsky (Macmillan, \$4.50). The cataclysms therein described make even the horrors foreshadowed in the daily papers fade—and the author cheerfully assures us that future cosmic catastrophies may lie just around the corner.

Thesis of *Worlds in Collision* is that within historic times two celestial bodies, Venus and Mars (the former as a comet), have approached so close to the earth that they have caused tremendous havoc—world-wide fires, floods, changes in the orbit of the earth, its rate of rotation, its axis, and its climate. At one time, says the author, the sun rose in the west and set in the east; for many centuries the year had 360 days. Joshua may not have caused the sun to stand still, but he saw it do so; and the children of Israel crossed the Red Sea dry-shod because a tremendous spark passing between Venus and the earth caused the waters to part. The tail of the comet caused the pillar of cloud by day and the column of fire by night; meteorites bombarded the earth and caused the Egyptian plagues; flaming petroleum raining from the sky destroyed food supplies, but a sticky substance which Jews called manna and Greeks ambrosia tided humanity over until crops could grow.

Why are these cosmic events not recorded in the

history books? Because, says Velikovsky, a "collective amnesia" caused men to forget them, just as the psychiatrists tell us that individuals tend to forget psychic shocks in early childhood. But there are records in the folklore of all primitive peoples, and in their scriptures, including the Bible, if we will but read them. Thus when Joel writes of "a day of darkness and of gloominess, a day of clouds and of thick darkness" of which "there hath never been the like, neither shall be any more after it, even to the years of many generations," he is telling the literal truth about one of these cosmic catastrophes.

Velikovsky is a scientist, a physician, and a scholar. His work is heavily documented and ranges over an amazing variety of fields of learning. But if his conclusions are right, virtually every scientist from Galileo to Einstein is wrong. "In effect," says Waldemar Kaempfert, science editor of the *New York Times*, "Velikovsky asks us to dismiss Newton's laws of gravitation as the vaporings of a sick mind, reject the whole doctrine of evolution as it was developed by Darwin and his successors, rewrite every textbook

on astronomy, biology, geology, cultural anthropology, and ancient history." He might have added that the Biblical critics and comparative religionists will have to start over from scratch, too.

But Gordon A. Atwater, curator of the Hayden Planetarium and chairman of the Department of Astronomy of the American Museum of Natural History, says in *This Week*: "I do not intend to say that all Dr. Velikovsky's findings are correct—in fact, I disagree with many of them. But I do contend that, looking at it from an over-all point of view, the author has done a tremendous job, the effect of which is to link science and religion. His book will have an explosive effect in the world of science." And John J. O'Neill, science editor of the *New York Herald Tribune*, says: "His work presents a stupendous panorama of terrestrial and human history which will stand as a challenge to scientists to frame a realistic picture of the cosmos."

Who's right? We don't pretend to know. But the book makes fascinating reading, and it makes one furiously to think.

## DIOCESAN

### ARKANSAS

#### Fourfold—12-fold—30-fold

The new St. Mary's Church, El Dorado, Ark., was dedicated by Bishop Mitchell of Arkansas on April 2d.

Ground for the Gothic structure was broken June 5th, 1949, and the cornerstone was laid by Bishop Mitchell on November 21st. Constructed in cruciform of Arkansas stone, the building is 120 feet in length from the heavy oak doors to the massive altar of Arkansas marble.

A six-foot cross hangs over the altar against a rich red brocade dossal. A stained glass window over the entrance has been installed and completion of the windows over the altar was expected soon.

The building cost approximately \$100,000. Of this, 20% was given by the citizens of El Dorado. The balance was raised by the congregation of 186 communicants over a three-year period, and there is an indebtedness of 20% remaining.

The new building, the third St. Mary's Church to be erected in El Dorado, was designed by Edwin B. Cromwell of the firm of Ginocchio and Cromwell, Little Rock, and a member of the diocesan commission on Church architecture and allied arts.

The congregation attained parochial status 27 years ago. Since the time it was a mission its communicant strength has increased fourfold, missionary giving

12-fold, and clergy support 30-fold.

The present rector, the Rev. Paul R. Abbott, came to St. Mary's in 1945.

### IOWA

#### Diocesan Library

After the death of Bishop Haines of Iowa, Mrs. Haines invited the clergy of the diocese to select from the Bishop's personal library such books as they would like to have. She then offered the remaining books to the then Bishop-elect, Gordon V. Smith, as a nucleus with which to start a diocesan library.

Bishop Smith's plan is to set the library up in the diocesan office.

Miss Dorothy Twitchell, the late Bishop's secretary and a capable artist, has designed a special bookplate, which

was given to all who received books from the Bishop's library, and which is to be placed in all the remaining books.

It has been suggested that the new library be called the Bishop Haines Memorial Diocesan Library, and that a competent librarian be appointed to oversee its classification and indexing.

### VIRGINIA

#### Acting Dean of Church Schools

John Garland Pollard, Jr., doctor of commercial science at Harvard, has been named dean of Church schools in the diocese of Virginia. Mr. Pollard succeeds the Very Rev. Ernest A. deBordenave.

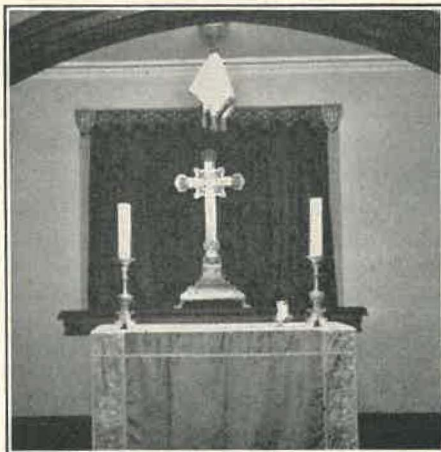
Other changes in Church school administration in Virginia include the elec-

#### PRIMITIVE RITE

Recently installed in St. Luke's Cathedral, Portland, Me., is a "chapel of the primitive rite."

A space between altar and east wall allows the priest to celebrate the Liturgy from behind the altar, facing the people. The cross is placed on the retable in the wall, while the candles are set on the altar itself.

The Blessed Sacrament is reserved in a hanging pyx directly above the altar. The pyx is fastened to a cord which, passing over a pulley in the ceiling, comes down into a locked cupboard.



tion of Miss Viola Hubbard Woolfolk, as headmistress of St. Margaret's School, Tappahannock. Miss Woolfolk's former position was dean of residents at Salem Academy, Winston-Salem, N. C. She succeeds Miss Rebecca L. Brockenbrough.

Miss Elizabeth Brooke Cochran leaves St. Anne's School, Charlottesville, Va., to become head of Masters School, Dobbs Ferry, N. Y.

## WEST TEXAS

### Episcopalians?

### Never Heard of 'Em

Starting missionary work among Latin Americans was different from starting other missionary work. So said the Rev. Gomez Camberos at the convention of the diocese of West Texas in January. The difficulty with Latin Americans, said the Rev. Mr. Camberos, was that they had never heard of the Episcopal Church. They knew only three Churches: Roman Catholic, Protestant (e.g., Baptist), and Hallelujahs.

The Rev. Mr. Camberos (affiliation: Mexico) is of the Church of El Salvador, San Antonio. He made his observation after it was resolved by the convention that "the diocese of West Texas extend its Latin-American work to include the operation of a community social work center in addition to the Santa Fe and Good Samaritan Missions already approved and that a complete work of religious and social ministry be done in San Antonio by this diocese."

The expansion of Latin American work was one of the accomplishments of West Texas to which Bishop Jones, the diocesan, called attention in his council address. He also pointed out that for the second year West Texas ranks first among all the dioceses of the nation in its proportionate communicant growth.

Some of the delegates thought of seating a woman to represent one of the missions, especially after they discovered that the phrase "one lay delegate" in the canons might be interpreted favorably. The chancellor, however, ruled against such interpretation, and it was proposed to amend the constitution to read "male communicant" to avoid ambiguity.

The 55th annual meeting of the Woman's auxiliary was held concurrently with the council. Mrs. J. H. Foster presided. One hundred and ninety women registered from 48 churches. The special guest speaker was Dr. Mary Cruise, missionary from St. Theodore's Hospital, Sagada, Philippine Islands. The theme, "Onward in Faith" pervaded all the program which included a meditation by the Rev. Samuel Capers, rector of Christ Church, San Antonio, and a panel, "The Challenge of the Triennial," presented

by four women of the diocese. Newly elected officers were installed by Bishop Jones and the meeting was closed with prayers by Deaconess Gladys Hall of the Brownson Home in Victoria.

## CNY

### Divine Drudgery

Fifteen members of the Syracuse and Onondaga county (N. Y.) Episcopal Churchmen's association spent two evenings cleaning the rectory of St. Philip's Church, Syracuse. The action evoked wide-spread press comment in Syracuse, as "white men cleaned a colored priest's home, and showed that racial discrimi-


nation was being actively fought by the CNY ECA."

The businessmen prepared the rectory for the Rev. Walter Parker, who recently accepted a call to come to Syracuse from West Chester, Pa.

Some colored men from St. Philip's assisted, but over 75% of the men were white. These did the job because the colored work in Syracuse needs support, moral as well as financial. Mrs. Alfred Lewis, president of the Fourth District Woman's Auxiliary, supervised the work.

All the men were given brooms manufactured by Weymer Brooms (Fred Weymer is local ECA president).

The 17th-century priest-poet, George Herbert, writing of a servant who did



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housecleaning in a Christian spirit, coined the phrase, "makes drudgery divine."\* The ECA has taken this for a motto.

### NEW JERSEY

#### Laymen's Work Resumed

Following preliminary preparations, plans have been made for the reestablishment of laymen's work in the diocese of New Jersey. Although the diocese was the first to launch work among laymen, activities have been dormant for several years. Bishop Gardner of New Jersey announced that key men from parishes and missions throughout the diocese would hold their first meeting on April 29th.

### PUERTO RICO

#### Growth on a Firm Foundation

Although there has been a steady growth in the district of Puerto Rico and though the number of confirmations in the district during the past year showed more than a 100 per cent increase over 1948, the increase will be almost, if not more than offset by losses of numbers due to the ever-increasing exodus of people from the district to the United States and to the results of the recent census "which show that actually we are not too many."

These interesting facts were reported by Bishop Boynton of Puerto Rico at the convocation of the district, held at Colego San Justo, St. Just, the middle of February. More than 50 persons were present, including a 100 per cent representation of the clergy and delegates from all but two or three missions.

"At least we know where we stand," said the Bishop, "and we cannot but be

moved to ever greater effort to fill up our ranks and attempt to double our forces at once that we may play a more vital part in the respiration of our Puerto Rican people and of the people of the world."

The Bishop told of expansion in buildings and equipment at St. Luke's Hospital, the enlargement of the Convent of the Transfiguration, and the converting of old St. Catherine's at the cathedral into a modern and model parochial school building, and the acquisition of several valuable tracts of land by the district.

"No congregation," said the Bishop, "is worthy of higher praise than the Puerto Rican congregation at the cathedral, which, entirely on its own, furnished the funds to remodel the present building, bought a second bus for the transportation of the school children, and contributed the greater share of some \$2,000 for new pews and Stations of the Cross for the cathedral."

The greatly increased appropriation to the General Program of the Church, representing a 28 per cent increase over last year, was accepted unanimously, and an enthusiastic vote of thanks was sent to the National Council for the increase in financial aid—especially relating to salaries—which is expected in the near future.

Well over a score of reports were read and approved, by means of which the Church representatives present received a splendid picture of the Church's work in the various missions and clinics; the work of the Sisters of the Transfiguration, St. Luke's Hospital and School of Nursing, St. Andrew's Craft Shop, and the various other schools and organizations of the district.

The Rev. Lauro Bauza and Dr. Pedro Orpi were elected delegates to the Synod of the Second Province.

\*From "The Elixir" (stanza 5): "A servant with this clause makes drudgery divine; who sweeps a room as for Thy laws makes that and th' action fine."

\*Left to right: L. N. Norcross, Trinity; Louis Smith, St. Philip's; George Motsiff, Grace; Bruce Barton, St. Mark's. Mrs. Lewis holds broom.



# BOOKS

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

## Brief Book Notes

### INTRODUCTION TO THE DEVOUT LIFE.

By St. Francis de Sales. Newly translated and edited by John K. Ryan. New York: Harpers, 1950. Pp. 256. \$3.

Here, at last, is a real *reader's* edition of this enduring classic of devotion. The format and print are attractive, the introduction to the author brief but informative, the translation thoroughly modern and yet dignified.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Volumes ii and iii: A reprint. Grand Rapids, Mich.: Baker Book House, 1950. \$4.50.

This valuable reprinting project is making Schaff-Herzog available again. The volumes are coming out at the rate of one each month.

AFTER YOUR CONFIRMATION. By Marjory B. Wright. London: Mowbrays, distributed in USA by Morehouse-Gorham. 1949. Pp. 99. \$1.20.

A readable and doctrinally sound "follow-up" book for the young confirmand, arranged in the form of letters from a father to a girl who has been recently confirmed. The epistolary tone is not only very affectionate but very English, and this might be a hurdle to some American readers of the appropriate age. But this one (possible) weakness aside, it is a real achievement in its line.

THE DULLNESS OF OUR BLINDED SIGHT. By Harold Rew. London: Faith Press, 1949. Paper, Pp. 55. 2/-.

This is a series of eight thoughtful Lenten, or retreat, meditations designed "to assist souls who stumble on the hill called Calvary; the brightness has blinded their eyes."

## DEATHS

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

### Henry Adam Link, Priest

On April 18th, the Rev. Henry Adam Link died at Brownville Junction, Me., where he was vicar of the Church of St. John the Baptist.

He had been vicar of St. Mary's Church, Gardiner, Ore., for two years, leaving there in 1948. For a time he was vicar of St. Timothy's Church, Henderson, Nev.

### Frank Wilson Gee, Priest

The Rev. Frank Wilson Gee, a non-parochial priest of the diocese of South Florida, died at his home in Daytona Beach on February 12th. He was 86 years old. A Requiem was held for him in St. Mary's Church, Daytona Beach on February 14th.

He is survived by two sons.

Fr. Gee was born in Attica, Ind. He served as rector of St. Andrew's Church, Jacksonville, and Trinity Church, Daytona Beach.

### Ernest J. Fitzpatrick, Priest

The Rev. Ernest J. Fitzpatrick died on Easter morning at the Plymouth Hospital, Plymouth, Wis. He had been moved there during Holy week after a recurrence of a heart ailment. He had been a patient at the Veteran's Hospital, Wood, Wis., for most of the winter, returning to Plymouth one month ago.

Fr. Fitzpatrick had retired from the

active ministry in November, 1948, but had recovered sufficiently to assist for a time with mission work among the mountain people in North Carolina.

Fr. and Mrs. Fitzpatrick came to Plymouth from the district of Montana in 1928. For many years, he served (for Fond du Lac) as custodian of the Good Friday Offering for the work of the Church in the Holy Land. He was also a trustee of the diocese for several terms.

Burial was from St. Paul's Church on April 13th with Bishop Sturtevant of Fond du Lac as celebrant of the requiem.

Fr. Fitzpatrick is survived by Mrs. Fitzpatrick and a son, Edward.

### Jennie Morris Howard

Jennie Morris Howard, assistant dean of Women at the University of Alabama, died in Tuscaloosa on April 6th. Before assuming this position, she had served as Episcopal student worker at the East Carolina Teachers College, Greenville, N. C.

After coming to Alabama she took an active part in the campus activities of the Church and from 1945 to 1948 was director of Foster House, the Episcopal student center at the University of Alabama.

She is survived by a son, Col. Claude Morris Howard; and two brothers, Charles St. John Morris and the Rev. J. Kenneth Morris.



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## CHANGES

### Appointments Accepted

The Rev. John R. Bentley, formerly rector of St. Stephen's Church, Houston, Tex., is now rector of Christ Church, Tyler, Tex. Address: Church, at Elm and Bois D'arc Sts.; rectory, 1408 Rose-land Blvd.

The Rev. John Bradner, formerly missionary in charge of St. Timothy's Church, Jackson, Mich., is now rector of Trinity Church, Monroe, Mich.

The Rev. William J. Bruninga, formerly missionary assisting the Bishop in the Peoria deanery, Peoria, Ill., is now assistant at St. Stephen's Church, Coconut Grove, Miami, Fla.

The Rev. Joseph Manly Cobb, formerly rector of St. James' Church, Shelburne Parish, Leesburg, Va., will become rector of St. James' Church, Williamson Road, Roanoke, Va., on June 15th. St. James' is a new congregation which is being organized in the rapidly growing Williamson Road section north of Roanoke, but largely in the city limits.

The Rev. John J. Evans, formerly chaplain on the staff of the Philadelphia Protestant Episcopal City Mission, is now rector of St. Stephen's Memorial Church, Riverside, N. J., and Trinity Church, Fairview. Address: 615 Fairview St.

The Rev. Louis Ewald Fifer III, formerly rector of St. Paul's Church, Aramingo, Philadelphia, will become rector of All Hallows' Church, Wyncote, Pa., on May 1st. Address: Greenwood Ave. and Bent Rd., Wyncote, Pa.

The Rev. William M. Hargis, who formerly served St. James' Church, Leesburg, Fla., is now canon of Grace and Holy Trinity Cathedral, Kansas City, Mo. Address: Grace and Holy Trinity Cathedral, 415-425 W. Thirteenth St.

The Rev. Dr. Walter M. Haushalter, formerly missionary of the diocese of Pennsylvania, is now rector of the Church of St. Luke and the Epiphany, Philadelphia. Address: 322 Sycamore Rd., Merion Station, Pa.

The Rev. Donald F. Heermans, formerly vicar of St. Andrew's Church, Peoria, Ill.; St. Peter's, Canton; St. James', Lewistown; and Zion, Brimfield, will become rector of Grace Church, Galesburg, Ill.; vicar of Trinity Church, Monmouth; and St. Mary's, Knoxville. Address: 959 N. Broad St., Galesburg, Ill.

The Rev. Alfred T. C. Johnston, formerly chaplain of Lackland Air Force Base, San Antonio, Tex., is now chaplain of the 10th Air Force, Selfridge AF Base, Mich., and may be so addressed.

The Rev. Ralph H. Kimball, formerly rector of St. Paul's Church, Smithfield, N. C., is now rector of Trinity Church, Statesville, N. C., and priest in charge of St. James', Iredell County. Address: 312 Walnut St., Statesville, N. C.

The Rev. Judson S. Leeman, M. D., formerly vicar of St. Andrew's-in-the-Pines, Pinedale, Wyo., and St. John the Baptist, Big Piney, Wyo., who has been in charge of the Pinedale Medical Clinic, is now in Minneapolis engaged in special medical studies preparatory to going to St. Luke's Hospital, Tokyo, as a medical missionary in the fall. Address: 5400 Edgewater Blvd., Minneapolis 7, Minn.

The Rev. Ward McCabe, formerly assistant rector of St. Andrew's Church, Wellesley, Mass., will become rector of Emmanuel Church, Harrisonburg, Va., on July 1st. He will also be chaplain at Madison State Teachers College, Harrisonburg. Address: Harrisonburg, Va.

The Rev. Henry Nutt Parsley, formerly assistant at St. John's Parish, Memphis, Tenn., will become

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## NOTICES

### DIED

**THOMPSON**—At Dover, Delaware, on April 16, 1950, Edith Chapman Stockett Thompson, daughter of the late John T. and Mary Stockett, Mauch Chunk, Pa., passed into Life Eternal. Survived by her husband, the Rev. Benjamin F. Thompson, and two sons.

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LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York, closed for the summer after June 2d. Will reopen Wednesday, October 4th, 1950.

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## CHANGES

chaplain of Canterbury House, the diocesan student center in Nashville, Tenn., on August 1st. Address: 200 Twenty-Fourth Ave. S., Nashville 5, Tenn.

The Rev. Edward A. Pedrette, formerly priest in charge of St. Matthew's Church, Chester, W. Va., and St. Thomas' Church, Weirton, is now rector of St. John's Church, Huntingdon, Pa. Address: 406 Mifflin St.

The Rev. John W. Schmalstieg, formerly rector of St. Matthew's Church, St. Paul, Minn., and chaplain of Breck School, will become rector of St. Barnabas' Church, Berlin, N. H., on June 15th. Address: 275 Willard St.

The Rev. Robert C. Scott, formerly rector of Trinity Church, El Dorado, Kans., is now vicar of St. Peter's Church, Waterford, Pa., and St. Matthew's Church, Union City. Address: Waterford, Pa.

The Rev. F. Mac D. Spindler, formerly rector of All Saints' Church, Crockett, Tex., and St. Stephen's, Huntsville, is now serving St. Bartholomew's Church, Hempstead, Tex. Address: Box 196, Hempstead, Tex.

### Resignations

The Rev. Evan A. Edwards, rector of St. Peter's Church, St. Petersburg, Fla., is retiring on May 31st because of age. Address: 121 Twenty-Third Ave. N., St. Petersburg, Fla.

The Rev. Henry B. Olmstead, formerly rector of St. John's Church, Rockville, Conn., is now rector emeritus. Address: 7 Talcott Ave.

The Rev. Charles A. Parmiter, rector of St. Alban's Church, Sussex, Wis., has resigned and is retiring as of May 1st.

The Rev. Dr. E. Frank Salmon announced on Easter Day his resignation as rector of the Church of the Holy Trinity, Philadelphia, effective October 1st. Dr. Salmon is well known for his Sunday morning broadcasts from Holy Trinity Church and for the several religious books he has written.

The Rev. Duncan Weeks, rector of St. James' Church, Zanesville, Ohio, has retired. Fr. Weeks suffered a heart attack in February.

The Rev. William Whittle, rector of St. Paul's Church, Ashippun, Wis., has resigned and will retire as of May 31st.

### Changes of Address

The Rt. Rev. Dr. George P. Gunn, formerly Bishop Coadjutor of Southern Virginia, now Bishop of Southern Virginia, should be addressed as follows: Office, 618 Stockley Gardens, Norfolk 7, Va.; home, 1326 Cloncurry Rd., Lochaven, Norfolk 5, Va.

### Ordinations

#### Priests

California: The Rev. James Peter Farmer was ordained priest on March 25th by Bishop Block of California at St. Francis' Church, Novato, Calif., where the new priest is vicar. Presenter and preacher, the Rev. J. Henry Thomas.

New Hampshire: The Rev. Walter Leslie Sheppard was ordained priest on April 15th by Bishop Hall of New Hampshire at St. Paul's Church, Concord, N. H., where the new priest is curate. Presenter, the Rev. Charles T. Webb; preacher, the Rev. Robert H. Dunn. Address: 63 Green St.

Missouri: The Rev. G. Ernest Lynch, a former Unitarian minister, was ordained priest on April 4th by Bishop Scarlett of Missouri at Trinity Church, Hannibal, Mo., where the new priest will be rector. Presenter, the Rev. Charles D. Kean; preacher, the Rev. Dr. J. Frank Sant.

Western North Carolina: The Rev. Rhett Y. Winters, Jr. was ordained priest on April 1st by Bishop Henry of Western North Carolina at the Church of the Transfiguration, Bat Cave, N. C., where the ordinand will be priest in charge. Presenter, the Rev. James P. Burke; preacher, the Rev. R. Emmet Gribbin, Jr.

#### Deacons

Erie: Edward Pinkney Wroth, Jr., son of the late Rt. Rev. Edward Pinkney Wroth, third Bishop of Erie, was ordained deacon on April 12th by Bishop Sawyer of Erie at Trinity Church, Warren, Pa. Presenter, the Rev. Beecher H. M. Rutledge; preacher, the Rev. Thomas L. Small. Address: 3327 Martha Custis Dr., Alexandria, Va.

Fond du Lac: The Rev. William Edward Krueger was ordained deacon on March 31st by Bishop

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**SMALL PARISH**, outskirts New York City, pleasant neighborhood, offers priest simple but private and comfortable living quarters for self or family in return for one Eucharist Sundays and holy days and emergency calls. July and/or August. Prayer Book. Vestments. Reply Box S-427, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

**ORGANIST AND CHOIRMASTER**, B.M. magna cum laude plus graduate study, available to Church desiring highest possible musical standards. Churchman, experienced, highest references, age 27; has specialized in Gregorian and Anglican chant; recitalist. Reply Box A-419, The Living Church, Milwaukee 3, Wis.

**CANADIAN PRIEST**, 40, Married, available mid-July and August. Catholic Faith and Practice. Recommendations. Reply Box A-425, The Living Church, Milwaukee 3, Wis.

**THOROUGHLY COMPETENT** Organist-Choirmaster now serving important metropolitan parish desires new position. West or Southwest, offering greater challenge. Twelve years of experience with adult and junior choirs, oratorios, pageants, organ recitals. Good organizer; conduct summer camp. Married. Age 33. Reply Box M-426, The Living Church, Milwaukee 3, Wis.

**EXPERIENCED CHURCHWOMAN** desires position as housemother in Church School. References. Not available before September. Reply Box R-422, The Living Church, Milwaukee 3, Wis.

**YOUNG PRIEST** available for August duty. New York area preferred. Reply Box H-423, 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. Special rate for Church groups. Register month or season. References. Rev. & Mrs. R. L. Weis, St. Thomas' Rectory, 721 Douglas Ave., Providence, R. I.

**ST. ANNE'S CAMP**—Girls 5-15, Spofford, New Hampshire. Apply: to Sister of St. Anne, Kingston, N. Y.

**ST. MARY'S CAMP**, Racine, Wisconsin, girls 6-13, July and August, \$14.00 a week. Write, Sisters of St. Mary, 5741 North Kenmore, Chicago, Illinois.

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THE LIVING CHURCH

## CHANGES

Sturtevant of Fond du Lac at Trinity Church, Oshkosh, Wis. Presenter, the Rev. Earle G. Lier, Th.D.; preacher, the Rev. Stuart M. Stewart. The Rev. Mr. Krueger will be vicar of Holy Trinity Church, Platteville, Wis., and St. Michael's Church, Shullsberg, Wis. Address: 312 Market street, Platteville.

Missouri: Lon M. Prunty was ordained deacon on April 4th by Bishop Scarlett of Missouri at Calvary Church, Columbia, Mo. Presenter, the Rev. Harold Bassage; preacher, the Rev. Ned Cole, Jr. To continue his studies at the Virginia Theological Seminary.

New Jersey: Randall James Conklin was ordained deacon on April 8th by Bishop Gardner of New Jersey at Trinity Church, Asbury Park, N. J. Presenter and preacher, the Rev. Randall W. Conklin. To be vicar of St. John's Church, Maple Shade, N. J.

James Alfred Guscheller was ordained deacon on April 12th by Bishop Gardner of New Jersey at Christ Church, Elizabeth, N. J. Presenter, the Rev. T. Jerome Hayden; preacher, the Rev. Miles Yates. To be curate at Holy Trinity Church, Collingswood, N. J.

Pennsylvania: Norman Clifford Farnlof and Kenneth R. Rogers were ordained to the diaconate on April 8th by Bishop Hart of Pennsylvania at St. Andrew's Church, West Philadelphia, where the Rev. Mr. Farnlof will be deacon in charge. Presented by the Rev. Allan Kremer and the Rev. Paul R. Reinhardt, respectively. Preacher, Dean Frank D. Gifford. Address of the Rev. Mr. Farnlof: 3509 Baring St., Philadelphia 4; the Rev. Mr. Rogers: 1015 Lafayette Ave., Prospect Park, Pa.

Pittsburgh: Robert H. Booker, John William Herman, and Walter Jerome Moreau were ordained to the diaconate on April 15th by Bishop Pardue of Pittsburgh at Christ Church, Brownsville, Pa. The Rev. William D. McLean, Jr. was the preacher.

The Rev. Mr. Booker, presented by the Rev. Robert W. Wise, will be assistant director of the Ascension Academy in Pittsburgh and minister in charge of St. Mary's Church, Pittsburgh, upon completion of his work at the Philadelphia Divinity School.

The Rev. Mr. Herman, presented by the Rev. William D. Lumpkin, and the Rev. Mr. Moreau, presented by the Rev. William I. Cool, Jr., will

be in charge in missions in the diocese of Pittsburgh upon graduation from General Theological Seminary.

Vermont: John Martin Thomas, D.D., L.L.D., Litt. D., 80 year-old former Presbyterian minister, who has been president of four colleges or universities, was ordained deacon on April 23d by Bishop Van Dyck of Vermont at Trinity Church, Rutland, Vt. Presenter, the Rev. Harvey D. Butterfield; preacher, the Rev. Harry H. Jones. Address: Mendon, Vt.

### Marriages

The Rev. Stephen S. H. Ko, vicar of the Church of Our Saviour (the True Sunshine Church), Oakland, Calif., and Elizabeth Wu Chin, daughter of the Rev. and Mrs. Daniel Wu, were married on February 2d in the Church of Our Saviour by Bishop Block of California.

### Women Workers

Miss Elizabeth Eddy, for the past three years director of religious education at St. Andrew's Church, Wellesley, Mass., has left to accept a similar position at Christ Church, Winnetka, Ill.



## CHURCH SERVICES

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.



### —SAN FRANCISCO, CALIF.—

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaull, 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

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

### —DENVER, COLO.—

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v;  
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.

### —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; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30.

**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

**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

### —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

### —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; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### —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

### —DETROIT, MICH.—

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

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, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### —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

### —RIDGWOOD, (NEWARK), N. J.—

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

### —BUFFALO, N. Y.—

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

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Tdlbott  
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

### —NEW YORK CITY—

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 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 MP & Ser; 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 Darlington, 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

### —NEW YORK CITY (Cont.)—

**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. MARY THE VIRGIN** Rev. Greg 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. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. and 53rd St.  
Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC; HD 12:10; Daily, Noon-day, ex Sat at 12:10

**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 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

### —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

### —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 Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat 12 to 1 & 4 to 5

### —PITTSBURGH, PA.—

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### —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