

The Living Church

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



RNS.

"A PLACE CALLED GOLGOTHA"

This skull-like hill outside Jerusalem is believed by some to be the place where Christ was crucified. Today the Holy City is partly under Jewish and partly under Moslem administration, and is one of the centers of Church work among Mohammedans. [See page 14.]

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Passiontide

Has your Lent thus far been wholesome, heart-searching, a personal spiritual inventory of the REAL YOU, and have you thought long and prayed often with the name of Jesus on your lips?

You haven't let Our Lord down this Lent, really now, have you? Or, have you? Sorry about it? If you ARE, that's a great step in the right direction. It's time, then, for you to go and see your priest. You need him.

But, if you ARE closer to Our Lord because of a good Lent, then your heart begins aching in contemplation of these next two weeks, and what Blessed Jesus went through in those weeks, just because He carried us and our sins and meannesses on His back as His Cross.

Speaking of crosses, 'd you ever stop

to think that all who follow Jesus, follow with a cross, too? It's your badge of belonging. What's YOUR cross? Got it all figured out? Your be-setting sin, family burdens, personal disappointments, a sense of failure, or what? Has it gotten you down? Jesus fell THREE times carrying His Cross (us) to Calvary! But, did He lie still when He fell? Ah, praises be, He got up and staggered on, until He had SAVED US! We all fall under our crosses, but it's the getting up and staggering on that counts!

Passiontide! It's a grand time to ask Jesus to HELP US carry our crosses. He's offered to help us. Let's let Him, and then go on to the most glorious Easter we've ever known.

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LETTERS

St. Stephen's, Brooklyn

TO THE EDITOR: On pages '26 and 27 [L. C., January 28th] you picture various churches in the diocese of Long Island. If you will check I think you will find that picture number 17 is St. Stephen's, Brooklyn, not Trinity as you have titled it.

JOHN J. KELLY.

Brooklyn, N. Y.

Washington Conference

TO THE EDITOR: A correction should have been made in *THE LIVING CHURCH ANNUAL* for 1951 concerning the advanced conference of the Province of Washington, and it is our omission that we did not get that correction to you for inclusion in the new *ANNUAL*.

On page 57, under the section "Church Conferences and Summer Schools," the notice should now read:

Conference of the Province of Washington, Hood College, Frederick, Md. President, the Rt. Rev. Robert F. Gibson. Chairman of the Executive Committee, the Rev. Robert A. Magill, D.D.

(Rev.) ROBERT A. MAGILL.

Lynchburg, Va.

A Place to Stay

TO THE EDITOR: It seems to me that the more the British and American Churches can get to know of each other the better. I only wish there was more chance of practical interchange of work for temporary periods between us.

We are near Southampton (20 miles)... If . . . any American Churchfolk . . . want somewhere to stay during our Festival or any other time, my wife and I would count it a privilege to put them up.

(Rev.) DUDLEY S. SLEIGH.

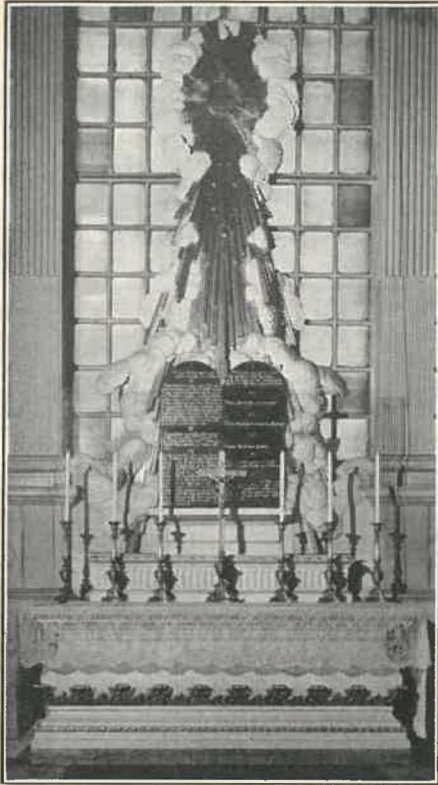
West Tytherley, Salisbury.

An Optical Illusion?

TO THE EDITOR: I do not know who is responsible for the legend (if it can even be called that) that Major L'Enfant arranged the clouds of the "glory" surrounding the Ten Commandments in the reredos of St. Paul's Chapel to form a silhouette of the Madonna and Child [L. C., February 11th]. However, there is nothing in any record we have concerning this legend and I think it can be considered nothing more than an old wives' tale. Of course anyone is at liberty to have an optical illusion if he so desires.

The reredos, as you may know, was commissioned by the vestry of Trinity Church in the latter part of the 18th century to ornament that part of the east window of the Chapel which was obscured by the monument to General Montgomery which had been erected on the Broadway portico directly outside the window.

Viewing this altarpiece from the inside of the Church one discerns the Hebrew characters (in a gold triangle) for God at the top, and below, the tables of Law in gold letters on a black background surrounded by white clouds illumined by gilded shafts of lightning radiating downward from the Hebrew characters. Viewed from the Broadway portico, the reredos



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THE MADONNA, St. Paul's Chapel.
Some never see it.

forms a framework to the granite and marble Montgomery monument. The ornamentation of this side of the reredos, which shows through the clear glass, depicts at the right an eagle drawing back an American flag with its talons. To the left is a depiction of the Western Hemisphere illuminated by 13 rays of the rising sun. Below, a weeping cupid among the clouds holds an inverted torch and is mourning the hero (Montgomery) who fought for the freedom of the new world. The new world is signified by an outline of the coast from Cape Cod to Hatteras. This side of the reredos is in white, black, and gold.

The above information concerning the part of the altar-piece visible from the outside, is taken from the Year Book and Register of Trinity Parish for 1929, and from a New York newspaper of the year 1787.

(Rev.) ROBERT C. HUNSICKER,
vicar, St. Paul's Chapel.

New York City.

TO THE EDITOR: For 25 years I have made a study of St. Paul's and L'Enfant, at first under the inspiring enthusiasm of the Rev. J. P. McComas, D.D. (former vicar of St. Paul's). I compiled a small guide booklet, and have spoken about the whole subject.

St. Paul's was built in 1764-66, more than ten years before L'Enfant came to America, and was designed by McBean, a pupil of a pupil of Wren. L'Enfant came here a few months before Lafayette. The "glory" over the altar at St. Paul's was designed by L'Enfant about 1788, to focus attention on the altar, to conceal the back of the monument to General Montgomery, and as part of the embellishment in prepa-

ration for Washington's inaugural service.

It was not until Mr. Nash, the devout architect, disclosed the original gold and white of the "glory" that the suggestion of a Madonna in the design was suspected. Mr. Nash believed it was in the mind of L'Enfant who so arranged the lightning and clouds of Mt. Sinai that from certain angles one might detect an image of our Lady leading our praises. That was as far as he dared go.

There she is, seen by some, crowned and veiled, like the woman clothed with the sun, in the apocalypse. (There is no suggestion of the Holy Child.) Some never see it. But if once glimpsed you can see nothing else. The entire "glory" is more beautiful and devotional than any I saw in France.

L'Enfant was a great and gifted man, who gave freely of his genius to his adopted country. He refused to compromise his ideals to the small and ignorant minds who tried to constrain him. He had a great vision for the city of Washington where his plan is still followed. He died in poverty and obscurity.

(Mrs.) BUCHANAN HENRY.

New York City.

Military Bishop, A Wider View

TO THE EDITOR: The article "Your Church and Your Chaplain in the Armed Forces" [L. C., January 7th] has some excellent ideas, but the authors impress me as having a rather narrow view of the functions of our Episcopal chaplains and of the religious ministrations available to members of our Church. I make this statement as a loyal Episcopalian and based on 28 years duty in the army.

Certainly we should elect a bishop to the armed forces. He would have many limitations, inasmuch as his diocese would be a large portion of the world. Obviously he could not get around to see all our chaplains very often. Much of his work would have to be by mail and through the press. However, there is a great service he could render to our Episcopal chaplains and to personnel of our Church serving in the armed forces. The only thing to prevent us from having such a bishop is ourselves. The Roman Catholics have their military ordinarate, who renders a valuable service to their clergy serving in the army, navy, and air force.

The authors write of "so many unfortunate limitations to their work." The chaplain still has some limitations, but he is immeasurably freer today than ever to devote his full time to religious ministrations. This was not so during World War II, when the chaplain had so many other assigned duties that there were times his religious activities were crowded into the background. If the chaplain has a commanding officer who is unsympathetic with his function or work, or if there is an occasional supervisory chaplain who in uncooperative, army regulations provide means for the chaplain to secure corrective action. Usually the use of tact and common sense is much better and accomplishes the desired results. Yes, there are times when a commanding officer is unqualified to make out an efficiency report, or when he deliberately gives the chaplain a low rating. However, this is the rare exception, and over the

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There is a primal awe in us, and the lowly Jesus has drawn it to Himself. We are baptized, married, and buried in His name. This fact is such a commonplace that we no longer scrutinize it . . . He has divided the calendar into before and after . . . That Jesus has set the year 1 means that our world has been apprehended by Him at the point of awe; He is the Mysterium Tremendum . . . we accept His philosophy of time; all ages before Him lead up to Him, all ages after Him are in His light and power. He overwhelmed the ancient Sabbath in a new Sunday. Our finest architecture, music, and art are offered to Him in adoration. Some have never heard His music; some have heard it only as it is played out of tune by occidental pride and power; and some refuse to expose themselves to its wonder. But these facts do not disprove Him; our selfishness is never His crime. Meanwhile there are multitudes who bow at His name and other multitudes who say in secret: "Of course He is the answer."

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course of years the ratings by the vast majority of commanding officers who do appreciate the work of the chaplain will offset the occasional injustice.

The implication of the article is that no chaplain other than Episcopalians (except an occasional Roman Catholic) ministers to personnel of our Church. The fact is that the vast majority of Protestant chaplains are men who sincerely love God and are a great spiritual help to members of our Church who are in their units. Instead of segregating ourselves from these clergy, we need to uphold their hands, pray for them, and work with them, rather than take a "holier than thou" attitude, which we sometimes appear to take. Certainly let us not be so seclusive as to deprive ourselves of the rich spiritual blessings through the ministrations of other men of God.

As to Roman Catholic and Jewish chaplains devoting their full time to personnel of their own faith, here in Korea there are only two Jewish Chaplains. It is a physical impossibility for them to cover the entire country in their ministrations. The fact is that they spend a great deal of time counseling with men other than Hebrews on personal problems. One of them spends a great deal of time administering supply activities for chaplains.

Suppose we had enough chaplains to minister to all our members adequately. Why should not the Methodists and Presbyterians and other faiths demand the same thing? It would be ridiculous to attempt to set up such a system. The British system is hardly parallel. The reason the Church of England has official representation at their highest echelon is that it is the largest Church body in England. Were the same thing true of the States, there is no doubt but that we would have a larger representation.

As to the war cross, it is the best one available. All Episcopalians in our unit have one; they were given to us by Chaplain Eric I. Eastman, Episcopal chaplain on duty here in Korea. There are other Christians besides ourselves who would appreciate one. Our Church can render a much wider and more Christian service by making these available to all service men and women who desire them, rather than by giving them exclusively to our own members.

It is apparent that I am taking a wider view of Christianity than the authors of the article cited.

GEORGE E. MASON.

Korea.

A Lament Repeated

TO THE EDITOR: I say a hearty "Amen" to the suggestions of Phil Studge [L. C., January 21st]. His suggested names for the seminaries may or not be acceptable, but several of us while students in seminary often lamented the cumbersome and uninspiring name of our seminary, the Church Divinity School of the Pacific, especially when you consider the confusion which results with the "Pacific School of Religion," a Protestant seminary just across the street. [Mr. Studge suggested that CDSP be renamed St. Patrick's.] (Rev.) JOHN D. SPEAR.
Cashmere, Wash.



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The Living Church

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Things to Come

MARCH						
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March

11. 5th (Passion) Sunday in Lent.
16. Vocational Conference for College Women, at Lenox, Mass. (to 18th).
18. Palm Sunday.
19. Monday before Easter.
20. Tuesday before Easter.
21. Wednesday before Easter.
22. Maundy Thursday.
23. Good Friday.
24. Easter Even.
25. Easter Day.
26. Easter Monday.
27. Easter Tuesday.
- World Council Conference of Biologists and Theologians, at Bossey, Switzerland (to April 2d).
28. NCC General Board, New York City.
30. Convocation, Mexico (to April 1st).

April

1. 1st Sunday after Easter
Convocation, Honolulu.
Convocation, Nevada (to 2d).
2. Annunciation.
8. 3d Sunday after Easter.
Convocation, Salina (to 9th).
Convocation, Nevada.
10. World Council conference of U.S. member Churches (to 12th).
Convention, Kentucky.

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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SORTS AND CONDITIONS

BISHOP HIGLEY, suffragan of Central New York, and his son and daughter were injured in an automobile accident on February 25th. The Bishop suffered a forehead laceration and knee bruises, but apparently no one was in a serious condition as a result of the accident. It was a three-car collision on Highway 11 near Maple View. The driver of a truck involved in the accident was fined for violation of traffic laws. (This appears to be our correspondent's way of telling us the Bishop and family were not guilty.)

POLITICS, West Virginia style: Members of the Episcopal Church who belong to the state legislature attended a corporate Communion, March 2d, in St. John's Church, Charleston, at which Bishop Campbell was celebrant. After the service, the 11 legislators had breakfast with the Bishop in a local restaurant, where they discussed Christian stewardship in the field of political action.

A **PENTECOSTAL** missionary was murdered in the Republic of Colombia, February 5th, according to RNS. The Rev. Oscar P. Smith was shot in the back, says the report, by three men in civilian clothes with ammunition belts over their shoulders, who also burned down his house in Barranca de Upia. His servant fled to the hills and then went on to Bogota to report what had happened. RNS's information comes from the Board of Foreign Missions of the Presbyterian Church in the USA, which made the announcement because it has the largest missionary representation in Colombia. A government investigator with a contingent of troops is looking into the murder.

THE EPISCOPAL Church's work in Colombia is a part of the jurisdiction of the missionary district of the Panama Canal Zone. Archdeacon Townsend's work in the republic has been under way for only a short time. The Living Church Annual lists 13 mission stations but does not record any communicants.

TERMITES AND TAXES combine with the weather to make life difficult in the Canal Zone district as a whole, according to a report by Bishop Gooden to the National Council. The zone itself is only one-thousandth of the total area of the district, which comprises the republics of Panama, Nicaragua, and Costa Rica, as well as Colombia. The 1950 Youth Offering and a grant made by the National Council in February, 1951, will make possible the restoration of some termite-riddled roofs, and the rebuilding of the condemned Christ Church Academy, Colon.

CANAL ZONE employees had to pay income taxes in 1950 for the first time — and do it retroactively for the whole year. So they dismissed their servants, which means that many Episcopalians are unemployed. (Apparently in the Canal Zone, the Church is more catholic socially than it is in the States.) Nevertheless, the district has held its own financially in the face of doubled rents, depreciated currency, and other economic shocks.

SPIRITUALLY, the district is in a thriving condition. Bishop Gooden confirmed 420 and received 20 from Rome in 1950, for an all-time high of 440. Adult training in Christian education has been going forward vigorously, and the district's teaching material in Spanish has attracted the attention of other Spanish-speaking districts.

VISITING his district, Bishop Gooden traveled "the usual 17,000 miles or so," by all modes of transportation from dugout canoe to airplane. In the midst of 120 inches of rainfall and average humidity of 90%, flying and swimming are hard to tell apart.

FOURTEEN CONFERENCES to train laymen of both sexes in the national Church's educational program will be held in May, June, and July under the joint sponsorship of the National Council Department of Christian Education, the Woman's Auxiliary, and the Presiding Bishop's Committee on Laymen's Work. Places and people will be reported later. Those trained will be chosen by their bishops and will be asked to speak to diocesan and parish groups in the fall. The technique is that used to raise money for the last two years but this time it is designed to raise religious literacy. So it was obviously necessary to include the women as resource-people this time.

THE SECOND KOREAN ordained in the American Episcopal Church was made deacon by Bishop Kennedy of Honolulu recently at Seabury-Western Seminary. He is Stephen Eun Tai Kim, formerly a licensed Methodist preacher, who came to this country in 1948. Upon graduation this year, he will go to Hawaii to become vicar of St. Luke's Church, Honolulu, where he will succeed the Rev. Wai On Shim (American Korean priest no. 1). Mr. Kim's wife and small daughter are in Pusan, Korea. Presenter was the Rev. F. W. Lickfield, rector of the Redeemer, Chicago; and the preacher was the Rev. Joseph Kitagawa, Bishop Conkling's chaplain for Japanese work in Chicago.

SOME kind of compromise seems to have been arrived at between the Roman Catholic Church and the government in Soviet-dominated Poland. Quid: the Polish hierarchy recognized the ecclesiastical status of five government-appointed vicars of dioceses in the "regained territories" which formerly belonged to Germany; pro quo: A violent campaign against the hierarchy in the Communist press stopped abruptly. RNS, reporting the above from a Warsaw radio broadcast heard in London, says that there has as yet been no Vatican comment.

FROM CZECHOSLOVAKIA comes an RNS report that Prof. J. L. Hromadka and "all senior members" of the Church of the Czech Brethren (the main Protestant body in Czechoslovakia) met recently for "political schooling." They sent a telegram of loyalty to Vice Premier Fierlinger, head of the State Church Office. Seems they were good pupils.

Peter Day.

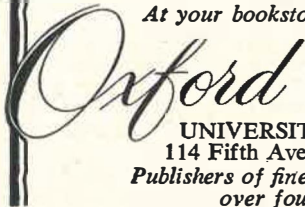
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• *Is there a limited number who shall go to Heaven?*

The answer to this question is known only to God. During the middle ages and the early Reformation period there was a general conviction that the number of the saved was very small indeed. The modern attitude seems to be that almost everybody is bound for heaven. This is perhaps too simple a way to state it, but I am convinced that Christ died for all men, that this assures to every man sufficient grace to save his soul if he, by his own free act, endeavors to use the grace "to correspond with it." The only being who can prevent your salvation is yourself; and our task is to live up to what we know of God and His holy will, to make every effort to increase this knowledge, and to do everything to help and not hinder others in their response to God's love.

• *Is a bishop ever an honorary canon of a cathedral? Can a priest who has been an honorary canon of a cathedral (not in his diocese) still be an honorary canon after he is elected bishop? Are there any circumstances at all under which a bishop can be a canon?*

A bishop can be an honorary canon of any cathedral except his own. Even in this case I see no reason why a retired bishop might not become an honorary

canon of his former cathedral if the bishop, dean, and chapter so wish. A priest who is an honorary canon in another diocese and becomes a bishop would not have to resign his canonry unless it was required by the statutes of that particular cathedral.

There are many retired bishops who have been made canons, not merely honorary but residential, in English Cathedrals. The appointment to such a canonry is entirely controlled by the rules of the diocese and cathedral in question. St. George's Cathedral in Jerusalem has, I believe, 12 canons who are bishops in various parts of the world but still have their stalls assigned to them in the choir.

• *Who is St. Rocco? Is he the patron saint of dogs—or who is, if there be one?*

St. Rock (or in Italian "Rocco") lived in Montpellier, South France, and devoted his life to the care of victims of the plague. He died in 1337 and has ever since been venerated as the patron saint of sick persons, especially of those having skin diseases. I know of no connection with a dog in his life, but my library is not very full on this subject. I cannot find any mention of a patron saint of dogs, but would think that St. Hubert, the patron of hunters, or St. Jerome, whose hermitage is said to have been constantly inhabited by animals, might suit your purpose.

THE WIRE OF PRAYER*

By the Rt. Rev. Lauriston Scaife

Bishop of Western New York

ELECTRICITY is a natural force that we can use but can't explain. The mystery of it, the force of it, and the limited knowledge we possess about it, make it an ideal metaphor for the grace of God working in His servants.

The electric current comes in from the outside, over a wire of copper. Grace comes to mankind, and inspiration to men and women, over the wire of prayer. The ordinary channel of grace to individuals is the wire of their humility and devotion.

That wire should be strong enough to carry all the grace needed. If it is weak and poorly tempered, the abundance of grace that God is willing to give, or the grace required for one's state of life, burns up the wire and the current fails to reach us.

We must see to it that the wire is strong enough to carry the current.

When it is thus made strong and kept strong, we do not need to worry any more. God does what men cannot do; man's part is small, but when man acts as if it were great or necessary, as if he were doing everything himself, he is living a life of folly.

Let us strengthen the wire between God and ourselves, because, as we make the wire stronger and stronger, more and more will the kingdom of heaven send down its power and consolation. More and more shall we become its citizens, and more and more shall we be strengthened to proclaim the truth. People will receive the truth by our inspired example and teaching.

What counts heavily is the desire burning in our hearts to give what we have received.

*Reprinted from the *St. Paul's Messenger*, St. Paul, Minn.

PASSION SUNDAY

GENERAL

EPISCOPATE

Anniversaries

Consecration anniversaries were observed in four dioceses recently, one of them a 25th, two 15th's, and one 10th, in Georgia, Oregon, Vermont and Chicago, respectively.

Although on December 30th Bishop Barnwell of Georgia entered the 26th year of his episcopate, he had only been diocesan of Georgia since 1936. He had previously been coadjutor of the diocese for a year and before that, missionary bishop of Idaho.

A special service was held in observance of the anniversary in Christ Church, Savannah, on December 29th, followed by a reception in St. John's Parish House.

On behalf of the people of the diocese, the chancellor of Georgia presented Bishop Barnwell with a check.

One of those who joined in the anniversary celebration was Bishop West, Coadjutor of Florida. He had been one of the crucifers at Bishop Barnwell's consecration, had ministered in Idaho while Bishop Barnwell was there, and had been rector of St. Paul's Church, Augusta, from 1941 to 1948. In an address to the congregation he said that Bishop Barnwell was "a man sent from God," a man of vision, of construction, of humor, of universal sympathies.

An editorial in the *Oregon Journal* of February 18th noting the 15th anniversary of Bishop Dagwell's consecration, said that "vital statistics" dealing with human life and religious progress interest Bishop Dagwell of Oregon more than the erection of 12 new churches, 20 parish houses, and 17 rectories during his episcopate. The "vital statistics" include the facts that both Sunday school enrollment and Church membership have increased 140 per cent, that he has ordained 32 men, and that 20 more are preparing for the ministry.

Anniversary celebrations in Vermont in commemoration of the 15th anniversary of the consecration of Bishop Van Dyck, the diocesan, took place at Rock Point School for Girls, Burlington, Vt., and consisted of Evensong and a dinner on February 23d, and the Holy Communion, with the Bishop as celebrant, the next morning.

The report of the Vermont celebration



BISHOP BARNWELL: A reception and a check.

did not include an enumeration of Bishop Van Dyck's many accomplishments as diocesan, but the people of the diocese evidenced their recognition of the Bishop's work by presenting him with a purse and an illuminated resolution of congratulations and appreciation. Frederick W. Thayer, treasurer of the trustees of the diocese, did the illuminating.

On February 24th Bishop Van Dyck held a conference of the clergy, and an armed services commission was created to provide a means of keeping in touch with Churchmen serving in the forces.

In Chicago on February 25th five organists and a combined choir of over 400 voices participated in a Choral Evensong of Thanksgiving in St. James' Church, in commemoration of the 10th consecration



BISHOP DAGWELL: "Vital statistics" vs. bricks and mortar.

anniversary of Bishop Conkling, the diocesan.

The Evensong was preceded by a quiet day for the diocesan clergy and a Choral Eucharist at Seabury-Western with the Bishop as celebrant.

It was noted during the anniversary celebration that during Bishop Conkling's episcopate Chicago has freed itself from a million dollar debt, and parishes have removed a similar amount of local indebtedness and have spent more than a million dollars on parish buildings and improvements. Nineteen churches have been consecrated, 17 missions have become self-supporting parishes, and 12 new missions have been started. The all-over missionary giving of the diocese has increased 75 per cent and the diocese has increased its support of college work by more than 200 per cent. There have been 16,856 confirmations and Bishop Conkling has ordained 52 men to the priesthood. The diocese has restored and rehabilitated the buildings of the Bishop McLaren Foundation for a conference and retreat center and has established Church centers at the Chicago Medical Center and at Illinois Institute of Technology.

In his address, Bishop Conkling said that all material progress should be measured by its spiritual significance. The payment of the debt was significant in that the diocese had regained spiritual integrity, and the great increase in new buildings meant an increase in opportunity for the worship of God.

Bishop Ingley's Burial

Bishop Ingley, retired, of Colorado, was buried in Denver, Colorado, February 19th.

At 8:30 AM a Requiem was said in St. John's Cathedral, in the presence of the family, by Bishop Bowen of Colorado. At 10:30 in the Cathedral, in the presence of the entire body of diocesan clergy, the Burial Office was read by Bishop Bowen, Bishop Brinker of Nebraska, and Bishop Hunter of Wyoming. Interment was in Fairmount Cemetery, Denver.

Bishop Ingley's survivors include: his wife, the former Edith Hansen; four daughters, Miss Ruth Ingley, Mrs. Henry B. Baum, Jr., of Denver, Mrs. John M. Young of Chicago, and Mrs. John M. Ward, of San Francisco; two sons,



BISHOP CONKLING: *A quiet day and a choral Eucharist (see page 7).*

Fred Ingley, Jr., of Miami, and T. Hansen Ingley, of New York; 11 grandchildren, and seven brothers and sisters.

MINISTRY

Supreme Court Denies Melish Appeal

The United States Supreme Court on February 26th denied a petition of review of the ouster case of the Rev. Dr. John Howard Melish, former rector of Holy Trinity Church, Brooklyn, N. Y.

The denial by the Supreme Court came after the two-year fight by Dr. Melish and the "Committee to Retain Our Rector" to upset his removal as rector of Holy Trinity Church, which had been ordered by Bishop DeWolfe of Long Island on the advice of the diocesan standing committee, which had held a two-day hearing of the case, and a week's study.

The petition to the Bishop had been made by nine of the ten members of the Holy Trinity vestry, and the matter was referred by the Bishop to the standing committee in compliance with diocesan canon, after his attempts at reconciliation were rejected by Dr. Melish and his associate minister and son, the Rev. William H. Melish. The decision of the Bishop was resisted by the rector, and the vestry sought relief in the civil courts.

After a two-day trial before Judge Meier Steinbrink, of the Kings County Court, the Bishop's judgment was sustained, whereupon Dr. Melish's supporters took the case to the New York Court of Appeals, which unanimously denied their petition for a new trial, as

did the Supreme Court of the State of New York last autumn.

Dr. Melish then appealed to the United States Supreme Court to set aside the state court injunction, as constituting "an unwarranted intrusion of the civil power of the state in a religious controversy in violation of the Constitutional separation of Church and state." It was this petition which was denied, with the effect of sustaining the Kings County Court decision upholding the Bishop's dissolution of the pastoral bond between Dr. Melish and Holy Trinity Church.

During the trial in the County Court, in April 1949, a further complication arose. At the Easter Monday stated parish meeting, when annual elections to the vestry were held, four of the presenting vestrymen failed of reelection; and the voting members of the congregation, as constituted in 1950, did not return other members of the old vestry whose terms expired. Under the statutes of the State of New York governing the Episcopal Church, the rector of a parish is the sole judge of the qualifications of a voter.

The case sprang out of the refusal of Dr. Melish to dismiss his assistant minister and son, whose "outside activities" the vestry contended were disrupting the parish. Those "outside activities" included the chairmanship of the National Council of Soviet-American Friendship, an organization which is on the Justice Department's "subversive" list.

Dr. Melish in a statement to the press said that he accepts the Supreme Court's decision, but termed it a "triumph" of "legalism."

VISITORS

Canon Hood

Canon Frederick Hood of Pusey House, Oxford, will spend his Easter vacation in the United States. His chief engagements are:

Palm Sunday, Yale; Good Friday, Church of the Advent, Boston; Easter Day, Harvard University; First Sunday after Easter, Trinity Church, New York City; Second Sunday after Easter, Cathedral of St. John the Divine, New York City.

DEACONESSES

Two-Way Slides

The story of a deaconess from the time she has the first sense of her vocation, through her training, her setting apart, and her work, has been recorded on a series of 60 slides, 35 of which are in color, under the supervision of Deaconess Mary P. Truesdell.

Deaconesses themselves posed for the pictures. Bishops Essex of Quincy and Smith of Iowa assisted by posing for



BISHOP VAN DYCK: *Evensong and a dinner (see page 7).*

two separate pictures of the "setting apart." Bishop Essex, in the one, wears cope and mitre. Bishop Smith, in the other, wears rochet and chimere. Deaconess Truesdell includes both pictures in every set of slides so that users may choose whichever one they prefer.

Deaconess Truesdell has prepared a narrative to accompany the slides.

The photography and other artwork were contributed by a layman of Christ Church, Moline, Ill.

ELSA

Annual Meeting

Chinese thinking along modern lines by far dominates ancient thinking and philosophy in China today, said Dr. Dirk Bodde at the annual meeting of the Episcopal League for Social Action, held at the Cathedral Church of St. John, Wilmington, Del., on February 22d. Dr. Bodde is professor of Chinese at the University of Pennsylvania and the author of *Peking Diary*. He read to the League a paper dealing with ten similarities and ten dissimilarities between traditional Chinese thought and that of today's Chinese Communists. The League plans to publish his analysis.

A study of social change in China is one of the four main projects chosen by the League for the ensuing year.

The second emphasis designated for the year by the League will be on stimulating in the Church interest in and action for migratory workers in all parts of the country.

The third major concern of the League will be encouraging recognition

of the fact that democracy can most effectively be extended by concentrating on better race relations. At its meeting the League put itself on record as favoring a liberal plan of civil liberties aimed at furthering good race relations.

Promotion of an educational program on establishing Christian standards of employment for clergy and lay workers in the Church is the fourth major part of the League's program for the year.

Addressing the closing session of the League's meeting, the Rev. A. T. Mollegen, professor at Virginia Theological Seminary, said that the spiritual roots of Christianity are too deep for a superficial ideology, such as Communism, to destroy them.

FAITH AND ORDER

Church to Send Five to Lund

The Episcopal Church will be asked to send five delegates to the Third World Conference on Faith and Order to be held at Lund, Sweden, in August 1952. This decision was made by the Faith and Order executive committee which met February 3d to 5th at the attractive conference center of the French Student Movement in the little town of Bièvres, near Paris.

Episcopal delegates were nominated before the Bièvres conference at the meeting of the Joint Commission on Ecumenical Relations of General Convention, with the announcement that delegates would actually be selected after the number was decided upon [L. C., February 11th]. Names of the nominees were not revealed.

During the Bièvres meeting a post-Lund conference was approved for delegates from Churches in different parts of the world that are engaged in Church union negotiations in their respective areas. This would apply particularly to India, Pakistan, Iran, and Ceylon. Secretary of the Commission, the Rev. Oliver S. Tomkins, recently returned from a visit to the Near and Middle East, reported that Churches in that part of the world are eager to discuss their problems with each other and with theologians from home Churches, in the wider context of the Lund conference.

Copies of the booklet *Exploring Paths of Church Unity*, then just off the press, were flown to the Bièvres meeting and aroused much interest.

SEMINARIES

Charles Smith Appointed to ETS

The Rev. Charles W. F. Smith has been appointed professor of New Testament at Episcopal Theological School. Fr. Smith is now rector of St. Andrew's Church, Wellesley, Mass.

HUNGARY

Cardinal Mindszenty Recuperating

Josef Cardinal Mindszenty is recuperating from a nervous breakdown, according to a report received in Vienna by Religious News Service.

Two escaped Hungarian State prison prosecutors supplied the news to the *Neue Wiener Tageszeitung*. They said they had last seen Cardinal Mindszenty on February 6th in a Budapest prison during an inspection tour.

A later RNS report sent from Rome said that the *Osservatore Romano* was cautioning its readers "regarding reports on the health of . . . Mindszenty." The newspaper pointed out that rumors about Mindszenty have at time been contradictory because of the tendency to use him for propaganda for or against the Hungarian Communist government.

The cardinal has a room on the first floor of the prison hospital, the refugees said, and he "lies almost motionless and is white-faced although he gives the impression of having put on weight." The refugees said he gave the appearance of a disturbed mental condition.

The refugees said, in their report to the Vienna paper, that the Cardinal had told them he usually is well cared for by prison attendants and that his wishes are promptly attended to.

The Cardinal was unaware, they said, of the cause of his illness but doctors told him he was suffering from a nervous breakdown. His cell is constantly watched by a member of the political police, they said, who "pops into his room regularly."

In reply to a question from one of the

prosecutors, Cardinal Mindszenty said his only recollection of his trial and the period following is "I was very sick."

The refugees said that Hungarian medical authorities had received orders from the Communist party to restore the Cardinal to health, fearing that his death would start unrest throughout the country.

During the 24 days of interrogation between his arrest and trial, the refugees said, the Cardinal was given about a gallon of milk and a slice of buttered bread daily. He also was constantly questioned under floodlights, given "injections" and "ice water" treatments, they said.

The *Neue Wiener Tageszeitung* said that the report of the two escaped prison officials was substantiated by documents brought with them from Hungary.

AUSTRALIA

Nonagenarian Bishop

The Rt. Rev. Reginald Stephen, retired, celebrated his 90th birthday December 9, 1950, according to the *Australian Church Standard* of January 19th.

Bishop Stephen, for many years permanently licensed to officiate in the diocese of Melbourne, was Bishop of Tasmania from 1914 to 1919, and of Newcastle (Australia) from 1919 to 1928, when he resigned. He may well be the oldest bishop in the Anglican Communion.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 East Michigan St., Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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CARDINAL MINDSZENTY: *Recuperating from a nervous breakdown?*

Persuaded by *Events**

What Are "Christian Social Relations"?

By the Rev. Shelton Hale Bishop

Rector of St. Philip's Church, New York City

THE ultimate purpose of God for the world is its salvation. This is the way He is to be glorified. This purpose is in no way limited except by man's sin, and the power of sin has been conquered in the victory of Christ.

The Christian is fundamentally committed to this ultimate purpose of God. Nothing essentially can ever be allowed to deflect his loyalty to his Lord in this matter. The establishment of the Kingdom is primary in the whole plan of redemption — through the present intercession of Jesus and the work of the Holy Spirit in the Church.

"Christian Social Relations" is a very modern term. It conveys, and at the same time conceals, the purposes of God among His people. Modern society has twisted and perverted man's relation to man in an extreme and abnormal manner. It speaks of salvation, but meanwhile it contrives to set man against man, family against family, and nation against nation until God is mocked. To counterbalance this corrupting influence, secular institutions have set up offices of "public relations" and the Church incorporates its ideals in commissions of "Christian Social Relations." The purpose is the same: to save by bringing together. These are the natural and the inspired attempts at reconciliation. "God was in Christ, reconciling the world unto Himself."

Divisions among men promote separation from God. This is the supreme lesson of the Old Testament and the plain reason for the coming of the Deliverer. It is, too, the plain reason for Christian Social Relations. If one were to enumerate the categories of divisions among men, they would be almost totally inclusive of the distinctions society has come naturally to recognize. It is an indubitable sign of our real departure from Christ and the concept of fellowship implicit in the Church. Any movement that promotes better relations among men in the name of Christ should be faithfully nurtured.

SECULAR SHIBBOLETHS

The task is monumental. It is one only for God in Christ and for men and women in the Church who are devoted to

Christ. There is only one message and one activity that can bring any measure of salvation to our fear-ridden and divided world. That is the Gospel of Jesus Christ and His love for all men. Evangelism and Christian Social Relations are inseparable. Secular shibboleths have to be translated into words from the Cross. Social techniques have to be inspired with the zeal of Christian genius. Those who are undertaking to promote Christian social relations cannot take their cue from the slogans of militarism or the pronouncements of American foreign policy, or the philosophy of nationalism or from any of the temporary and transitory convictions of political leaders. The pressure is tremendous to mold our thinking, our feeling, and our willing into prescribed channels. Of course, these are all set to control and establish our social relations. National policy and might are determined by how people get along.

Not long ago the diocese of New York fostered a Workshop on Christian Social Relations. I attended every session. I came away fired with the confidence the speakers had in the possibility of doing something for Christ in a corrupted social order. One of the discussants somehow slipped into his remarks a pregnant phrase I cannot forget. He said, "We are persuaded by events." That is a phrase harmless and trite enough to occasion no special comment. Nevertheless, I think that for Christians, if it is applied to them, it is full of encompassing condemnation. This is what precipitated the message of the Old Testament prophets. This is what brought Jesus into the world. Men were persuaded by events and not by the Word of God. One thing after another happened and God was not in them. God is revealed in history, but He can be also lost through history. Unless we see all history against the backdrop of the Great Event, the Incarnation of the Son of God, the events of history swirl in upon us with such tremendous power that we are swept off our feet and carried into a

*The substance of a sermon preached to a group of Christian Social Relations workers at Christ Church Cathedral, Springfield, Mass., February 3, 1951.



vortex that robs us of the perspective and security of the Lord of history.

Today most of us are persuaded by events, not by Christ. The turn of events controls the turn and the tone of our relationships. It becomes almost impossible to retain or desire spiritual perspective. A minister is dismissed from his pulpit because his son refuses to register and he refuses to denounce him, his own son, his own flesh and blood. A lieutenant in the air force is commanded to turn in his reserve officer status because his father received Communist support in the November elections in which he was defeated, and because his sister associates with "extreme left-wing groups." (We now know that the Air Force repudiated this order.)

A DEEP HUMAN URGE

Who can think of the re-arming of Germany or Japan without recognizing the philosophy or policy of expediency? Who will not understand that this is becoming a deeply settled policy in the ordinary course of everyday relations? It is almost folly of the first order to say that you love the Chinese, for fear someone will declare you to be an advocate of Chinese Communism, and then of Russian Communism, and then of Communists in America who are plotting to overthrow the government.

Mind you, Christian social relations go wherever the Gospel of Jesus Christ can reach. And that is to the end of the world. Salvation has come *to the world*. Before Christ came, our God was known only to the Hebrews. Nor did they want Him to be known, except under legal prescriptions, to any other nation. How the prophets tried to encourage better universal social relations! They failed, you know, but their message rings out even today. Christian social relations means the work of bringing about goodwill to all and particularly those whom your government, or your race, your class, your educational or financial preference is against.

This is implicit in the whole impact of

Christ's life. The poor, the despised, the oppressed, the disinherited, were the special object of God's care and love. Fishermen, publicans, even a traitor, were in the select company. Today He would tell the story of "the good Jew" rather than the Good Samaritan. Today the counterpart of the Samaritan rides high; the Jew is despised. Jesus did not attack the Roman government; He fed the multitude. So did Trygvie Lie when the Chinese delegation arrived. Do not let us make too much of that, but certainly he was not "persuaded by events." A deep human urge to "do unto others" must have motivated him.

Nor would I have you lost in the great distances that naturally tend to separate men. It is difficult not to love a fine German or Russian or Japanese or South African when you meet him face to face and on some semblance of equality. But multiply him by thousands or millions, and let your nation or political party, or particular church or college or class have a deep-seated grievance against the people he represents and it is difficult not to hate them. This is what I mean by "persuaded by events." And I submit that too many of us are persuaded to bitterness and resentment by external events rather than persuaded to love and goodwill and trust by the Spirit of Christ that dwells in us. This is the great condemnation. And this is the great need for an extensive Church-wide movement to promote goodwill and understanding in the many conflict areas of our modern society.

A MIGHTY VOICE

If this is not done, if you do not help toward it, then propaganda, the public relations instrument of press and government, will do the opposite job for us. With tools never available to us, they will set forth their program of salvation. Ours is a weak voice in comparison. The Cross is an ignominious tool of God. But it still stood in the ashes of the Roman Empire. The voice of God is a mighty Voice and it must speak ultimately to

ACTED ALLEGORY

HOW a sense of hunger brings strange messmates together! Outside the kitchen window at the moment there are feeding together several different kinds of birds and a timid little field-mouse. The mouse is sitting on his haunches, nibbling on a bacon-rind which he is holding in his paws. Near him are two bluejays discussing a crust of bread. All about are busy little chickadees, voraciously gobbling up crumbs. It is an acted allegory of the Table of the Lord.

From *The Little Chronicle*.

men's reason and conscience if not at the moment to their hearts. No voice of America or of Russia can silence the still small voice of God in Christ reconciling the world unto Himself.

Three priests, two instructors at the General Seminary in New York, found a broken down parish in a strategic hot-spot in Jersey City. They took it over with one aim — to minister to the conglomerate population of whites, Negroes and Chinese living in the immediate neighborhood of the Church. What has resulted after more than two years of intensive, unfolding effort? Let me be idealistic enough to say "what can happen almost anywhere when faith rather than caution, when love rather than subservience to power, when the gladness and singleness of purpose proclaimed in the early Church are the unfailing motivation of the leaders." These three priests are intellectual as well as intelligent servants of the living God and of His Christ. They are themselves exponents of the fellowship of differences.

When I came to St. Philip's Church 28 years ago, there were wide chasms in the parish between West Indian Negroes and American Negroes. Today there are none. I simply refused to recognize or play-up national differences. I started out to build a family of Christian people within the fellowship of a local church. This is what Fr. Myers and his associates have done in Jersey City. Only one of the priests is married. They all live in the rectory. The one wife is committed to the same procedures the clergy are. I am told that the rectory "swarms" — yes "swarms" is the word — with Chinese, Negroes, and Caucasians of differing economic, political, and social backgrounds who seek to be together in a real religious atmosphere where Christian social relations are not talked about but lived and enjoyed. The kitchen, in this instance, might excel the chancel.

AN ETERNAL QUALITY

Many more examples of a similar nature could probably be brought forth. This is all very subversive of the status quo and very creative of the things of the Kingdom. That is what counts. Our job is to convey a life to people in their relations with one another that has an eternal quality about it, even though they cannot define it. The world as we know it today is subversive of creative and satisfying personality, what Jesus called "the abundant life." It does not spell salvation even in the terms of those who are giving their lives in a vain effort to preserve it. It is a "brave new world" that we must endeavor to build, and it has to be built around people who love to live and work and play together within the compass of differences.

"They were all with one accord in one place" is a constant description of the spirit and the relations that characterized

the early life of the Church. The way Christians live with each other, the way they deal with their neighbors of any color or creed, the way they testify to what God has done in them — these are much more convincing than any statistics of growth in church membership. God is a God of action. "O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men." "O come hither, and hearken, all ye that fear God; and I will tell you what He hath done for my soul." This the Psalmist sings in the 66th Psalm, and he strikes a chord to which we so readily respond. Men are converted to new attitudes and new quality of relationships when they see what the people of God do in their relations with other people.

These are the fruits by which we are known and judged. Pity it is that God is judged by what we are. He has allowed it that way. The responsibility is too great for any of us. Thank God He can reveal Himself through means that lie beyond us, but most people have their eyes on us as a criterion of the love and redeeming power of God. Think of the shock the Church would suffer if all its ministers were to turn traitor to love and kindness and truth and peace. None of us is a real shining light in crises because we are all persuaded far too much by events rather than by the love of Jesus. The world is suffering a similar shock because far too many Christians have bowed down to secular demands and pagan infiltration. We put prayers in one category and we offer them to God. We put attitudes and activities and relationships in another category and make them conformable to government standards or to measurements of our social class.

WHO DARES?

It is imperative that we forsake this alignment. The defense of our national life depends on Christian social relations. We touch every part of the world. The story about the soldier that walked into a hut in the heart of Africa and questioned the owner as to why he had the picture of Franklin D. Roosevelt on the wall is symbolic of our spiritual as well as our political and economic outreach. There is a Christian answer in Korea and it may not be the accepted one. There is a Christian answer to the atomic bomb and some eminent Americans are helping to mold it. There is a Christian solution to the problems of labor and management, of race relations, of the prevalence of divorce and the care of the aged, of loyalty oaths, and academic freedom. Who dares these days to live and speak for Christ? Who dares to love and do good to those who can never be the enemies of Christ though they be the objects of economic and military assault?

The world is deeply concerned about
(Continued on page 15)

The Peace of the Cross

A DISTINGUISHED Christian leader once spoke at a women's college on the subject of world peace. At the close of his address, a student asked him what she could do to promote the peace of the world, especially between the United States and Russia. The speaker mentioned various possibilities, and suggested that she talk them over with her room-mate. "Oh, but my room-mate and I don't get along very well together," replied the student. To which the speaker said, "How can you expect to promote the peace of the world, if you aren't able to establish a peaceful relationship with your own room-mate?"

It is a striking thing that when our Lord spoke of peace, he almost always discussed it in terms of personal relationships. There was plenty of strife during His days on earth; indeed, His own people were a conquered race smarting under the harsh rule of the Roman invader. But His words about peace never referred to national or international affairs; they dealt rather with the relationship of men to one another, and to their God. Let's look at some of them.

When He was teaching the twelve, Jesus said to them: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother. . . . And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me. . . . And he that taketh not his cross, and followeth after me, is not worthy of me" (Matthew 10:34-38).

Peace is not promised to us without effort: it must be earned. We must strive for it by taking up our cross and following Him. It is going to cost us dearly; even as the cross of Calvary cost Him dearly. We are called upon to lose our life, if we would save it. Peace will not come to men or nations, until they make heroic sacrifices to bring it about.

As Jesus went up to the holy city of Jerusalem on the first Palm Sunday, He wept over it, and said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:42-44).

Is this the time of our visitation? Today Jesus

looks at the United States, strong in the leadership of the world; and there are many things in our civilization that must make Him weep. Is it true of us, as it was of Jerusalem, that we know not the things that belong to our peace? Shall we be destroyed because we knew not the time of our visitation?

"When Jesus knew that his hour was come that he should depart out of this world unto the Father" (John 13:1), He said to His disciples: "Peace I leave with you. . . . not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Our Lord promises peace, but not a worldly peace. His gift is not an earthly one. It is a far greater gift, because it is the gift of eternal life. There is nothing to fear if we trust Him, who is the Prince of peace. But the way that leads to peace is nothing less than the way of the cross.

When He was about to be betrayed, Jesus asked His disciples: "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:31-33).

Every man has his own task in the world; every man must meet it in accordance with his own strength of character. We may desert our Lord; but we cannot leave Him alone, for He is eternally with the Father. He is with His disciples, too, even to the end

MEA MAXIMA CULPA

LORD, keep remembrance alive
 Within this too forgetful heart,
 Of every kiss of treachery
 Wherein my will has had a part.

Nor let the foretaste of Thy love
 In brief contemplative embrace,
 Obliterate for me the wounds
 Pride made and longs now to efface.

DOROTHY HOWARD.

PRAYER OF HUMBLE ACCESS

WINE of Astonishment; Bread of Salvation —
 Essence of Miracle; Soul of Delight;
 Mystery healing us; Love's Incantation
 In scarlet and silver; in silver and white,
 How shall we come to You, we who adore You
 Perfect in holiness; how shall we reach
 Hands to Your body that willingly tore You
 With scourges of cruelty? Bitter in speech,
 How shall our lips seek the rim of Your chalice;
 How shall our hearts that in secret design
 Mazes of selfishness, patterns of malice,
 Feed on Your Presence in bread and in wine
 Except that You bid us to? Frightened we falter . . .
 Dream of Isaiah, and God of the Cross,
 Touch us and cleanse us. The flame from Your altar
 Leaps on the pages our pleadings emboss.
 Giver of Mercy, have mercy upon us
 Who so unworthily come to Your Board;
 Recall not our sins but the love that is done us —
 Help us partake of You, Saviour and Lord!

ROSAMOND BARTON TARPLEY

of the world, as He has pledged. We are not promised an easy life in this world; but we are to be of good cheer, because he has overcome the world. A gloomy Christian is a contradiction in terms; for a Christian is one who has heard the good news and tries to shape his life in accordance with it.

After His resurrection, as the disciples who had recognized Him at Emmaus in the breaking of bread told the others of their strange experience, "Jesus Himself stood in the midst of them, and saith to them, Peace be unto you . . . Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself" (Luke 24:36, 38).

We, too, can know Jesus in the breaking of bread, the Blessed Sacrament of His Body and Blood. In the Holy Mysteries we behold Him, and know that it is He Himself. At the altar of our parish church He stands in the midst of us, in His risen and glorious Body, and says to each of us, "Peace be unto you." This is indeed the peace of God, that passeth man's understanding.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me . . . And ye are witnesses of these things" (Luke 24:44, 48).

We are witnesses, too; because we have also

known Him in the breaking of bread. Let us always bear true witness to Him, wherever we may be, whatever may befall us. Then we shall indeed know the peace of God.

The Church in the Holy Land

THE Good Friday offering is traditionally given to support the work of the Church in the Holy Land. This year, as in other recent years, a part of it will also go to aid the Russian Theological Institute in Paris. Both are worthy and important causes, and we hope every parish will give as generously as possible for these two purposes.

This year the Woman's Auxiliary is studying the Near East. Unfortunately, most of the study material officially recommended is interdenominational, and there is little or no reference in it to the work of our own Church. We are therefore publishing two supplementary articles on this subject: one in this issue by the Rev. Charles T. Bridgeman ("From Malta to Mindanao"), and one next week by the Rev. Sydney A. Temple ("The Christian Arabs of Palestine"). Both writers have on-the-spot knowledge of their subjects. Dr. Bridgeman was formerly on the staff of the Bishop in Jerusalem, and also taught in an Orthodox seminary in the Holy Land. Dr. Temple has recently returned from Palestine, and is now lecturing on the work of the Anglican Church there, with colored slides that tell a vivid story of missionary work in the land in which Christianity was born.

We hope these articles will be found valuable, not only to supplement the official study material for the Woman's Auxiliary but also to interest and inform the general reader.

A Sorry Fix

THE latest basketball scandal in New York is a sad thing, as well as an unsavory one. Eight fine athletes, from three metropolitan universities, have been arrested for taking bribes to "fix" games to accommodate professional gamblers, the ringleader being an ex-convict. Said the district attorney: "I fervently wish that any person who might be so tempted could have seen these stupid and dishonest young men as they admitted their guilt. Tears, remorse, self-reproach, and scalding thoughts of the perpetual heart-ache and disgrace — all of this was too late."

But what of the men who so callously corrupted the morals of these young people? Are they not even more to blame? And what of the college authorities, and the public, which permit college athletics to be turned into a professional spectacle in which the temptations to corruption are only too apparent? They, too, have a share in the guilt.

A general housecleaning is in order, and not in New York alone, if college athletic contests are to be kept on the purely amateur basis, as they should be.

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The Church *in the* **MOSLEM WORLD**

I. From Malta to Mindanao

By the Rev. Charles T. Bridgeman



WHAT has the Episcopal Church to do with Moslem lands?" This is a question asked by many this year when Islam is proposed as a subject for interdenominational mission study.

Actually the Episcopal Church is vitally involved in the whole subject of missions to Moslems. Our missionaries working in the Philippines among the Moros of Mindanao are seeking to evangelize a Moslem people. The Holy Cross Fathers in the hinterland of Liberia find zealous missionaries of Islam their competitors in the race to win Africa from paganism to monotheism. The Good Friday offerings collected annually for the support of the Anglican Bishopric in Jerusalem help maintain some of the most aggressive work among Moslems anywhere in the world.

Historically the Anglican Church holds an honored place in modern missions to Moslems. Henry Martyn, whose pioneer missionary labors in Persia in 1811-12 fired the imagination of the world, was a priest of the Church of England. The Church Missionary Society of the Church of England initiated work looking to the conversion of Moslems when it sent another priest, William Jewett, to Malta in 1815. This was four years before American Protestant missionaries entered the field. The London Jews' Society, another English Church organization, started work among Jews in the Mediterranean area in 1820.

The Domestic and Foreign Missionary Society of our own Church, which had sent an educational mission to Greece in 1829, dispatched Horatio Southgate, a priest from the diocese of Maine, to Turkey and Iran in 1836 to explore missionary prospects among Moslems. He reported that the opposition of the Moslem governments made immediate approach to the Moslems impracticable, but urged that in any case the first step

toward regaining the East for Christ was to upbuild the Christian Churches still surviving there.

Horatio Southgate deplored the activities of those who felt that the Eastern Christians could best be helped by superimposing Western Protestantism or Romanism, as Protestant and Roman Catholic missionaries were trying to do. Instead he urged that the Eastern Christian Churches should be helped to revive their ancient vigor in harmony with their own apostolic tradition. To this end he was consecrated Missionary Bishop of Constantinople in 1844. Thus with Boone, consecrated the same day for China, he was one of the first two foreign missionary bishops sent out by the American Church. Unfortunately, he was a missionary statesman years ahead of his time who failed to secure adequate support. After he resigned in 1850 the American Church did little in the Middle East for many years.

Meanwhile the work of the Church of England in the Middle East was going forward. The Anglican Bishopric in Jerusalem and the East was founded in 1841. The jurisdiction included almost all the Eastern countries and comprised evangelistic work among Moslems and Jews and educational work among the Christian minorities. As the work has developed, the vast area of the Jerusalem Bishopric has been subdivided into separate Bishoprics: Iran in 1912; Egypt in 1920; North Africa in 1936; and the Sudan in 1941. The widespread jurisdiction of the Bishop of Gibraltar includes all the Mediterranean and south European countries not included in the above bishoprics. And in all these bishoprics, except Gibraltar, work among Moslems is an important, if not the main, task undertaken by the missionaries.

The direct participation of the American Church in work in the Moslem East was revived, modestly, in 1889 when a

few parishes began to send Good Friday offerings to the Anglican Bishop in Jerusalem. Since then it has steadily grown until today it is one of the major sources of income in the Jerusalem Bishopric. In the past score of years the American Church has sent upwards of half a million dollars to help in this work. And ever since 1924 the American Church has also sent a priest to serve as her personal representative on the staff of the Anglican Bishop.

Direct work among Moslems falls naturally into three classes: educational, medical, and evangelistic. Moslems stubbornly refuse to listen to Christian preaching, but they are eager for education. The establishment of Christian schools, to which Moslems are glad to send their children, provides a providential opportunity to break down Moslem prejudice against Christians and to teach them what the Christian faith really means. Medical work, through dispensaries and hospitals, required no justification other than the dreadful need for such help in countries where until recent years modern medicine was unknown. But this display of Christian love has opened many a fanatical Moslem heart to listen to the Gospel.

When from time to time there is an individual ready to hear more about Christianity, the evangelists, skilled in presenting the claims of Christ, are at hand to lead the inquirer to the fuller understanding of the Christian Gospel and to baptism. Baptized converts are still few. This is a time of ploughing and sowing; the harvest of converted souls must wait upon the action of the Holy Spirit. The convert faces severe trials—ostracism by his family and community, loss of work and inheritance, and the difficulty of adjusting to the new Christian community.

Work to aid the Eastern Christian Churches should count as an indirect method of spreading the Gospel among Moslems. For every exemplary Christian life is a witness to the Gospel. The Eastern Christians have given an unforgettable example of passive steadfastness in their loyalty to Christ; now they are being quickened to active witness. The Anglican Church, so closely akin in doctrine and customs to the Eastern Churches, has made it her special duty to help them revive their Church life.

The annual Good Friday Offerings provide American Churchmen with an immediate part in promoting the cause of Christ in Moslem lands. These offerings enable the Bishop in Jerusalem to keep open schools, hospitals, Churches, and chaplaincies in the Hashemite Kingdom of Jordan, Israel, Syria, the Lebanon, Iraq, and down the Persian Gulf. And the American chaplain on the bishop's staff is our own personal representative in this vast but essential undertaking of winning to Christ the hordes of Islam.

Persuaded

(Continued from page 11)

rural people, about child welfare; about health and food and raw materials; about crime and delinquency and the care of the mentally deficient; about civil rights and displaced persons; yes, and about war and peace. But do not ever forget there are many levels of concern, the lowest being self-interest and the highest being, for us at least, Christ-filled commitment and devotion. You and I are somewhere in between. We ought to be heavily weighted on the scale with the Lord Jesus Christ. More than any of us can imagine, the world hangs in the balance on this issue—the issue of human relations. It is people God wants to save—not systems, capitalistic or communistic, nor civilizations, nor any particular nation. He has allowed too many of these latter to be swallowed up for us to have any such illusion. But people—He loves them. He gave His Son to die for them. He has established the Church as a spiritual fellowship to include them. "The gates of hell shall not prevail against it." People. Children of God. People of all kinds, conditions, colors, and classes with whom He maintains relationships of love and mercy, of understanding, trust and helpfulness.

When wilt thou save the people?

O God of mercy, when?

The people, Lord, the people,

Not thrones or crowns, but men!

God save the people, thine they are;

Thy children, as Thy angels fair:

From vice, oppression, and despair,

God save the people!

We have such a large part in bringing people within the range of that salvation that we should tremble for our failures, our complacency, our exclusiveness, our idolatry.

It is a tremendous responsibility that devolves upon Christians to represent truly the Christ whom we worship and adore. He is the Way. Expediency and deviation finally scandalize His name and do harm to the coming of the Kingdom which He alone at great cost to us and Himself can repair. This is why it is so essential for Christians to be faithful to Him as the final criterion for judgment, evaluation, and action. If I were not a Christian, I would not want a Christian social relations job. The odds would be patently against me. Since, however, I am a Christian, I know that those who undertake the work of Christian Social Relations are doing the work of the Master, and that He chooses to work through the few. This is the history of our tradition from Abraham's time to the miracle of the 20th century. This is the strength of Christian Social Relations workers—the hope of their calling. "God is in Christ reconciling the world unto Himself."

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The Threshold of Christology

TWO aspects of our Lord's earthly ministry, "preaching and casting out demons," are treated, respectively, in two recent works on the New Testament: *The Meaning of the Sermon on the Mount*, by Hans Windisch, translated by S. MacLean Gilmour (Westminster Press. Pp. 224. \$4), and *By the Finger of God*, by S. Vernon McCasland (Macmillan. Pp. xi, 146. \$2.75).

DR. McCASLAND, who is professor of religion at the University of Virginia and a New Testament specialist, presents his work as a study of "Demon Possession and Exorcism in Early Christianity in the Light of Modern Views of Mental Illness."

Briefly and broadly, Dr. McCasland concludes: "demon possession" is simply another name for mental illness or insanity; that Jesus cured persons so afflicted is historically certain;* the early Christians, in performing such cures, used the simple formula, "in the name of Jesus"; Jesus Himself exorcised by a mere command.

While the work is properly offered as a purely historical study, its conclusions, neatly arrived at, converge to the question of Jesus' significance, and thus lead to the threshold of Christology. There Dr. McCasland leaves the matter, "to make the Messiahship of Jesus the subject of another volume." As students look forward to this, they will find the present book not only rewarding and stimulating, but indispensable.

HANS WINDISCH (born 1881), occupied the chair of New Testament successively at Leiden, Kiel, and Wittenberg. He published *Der Sinn der Bergpredigt* in 1929 and, at the time of his sudden death in 1935, had in preparation a second and revised edition which, at the request of the publishers, the late Dr. Martin Dibelius of Heidelberg saw through the press. It is from this German edition (1937) that Dr. Gilmour, who is professor of New Testament at Queens Theological College, Kingston, Ont., has made the present translation.

Dr. Gilmour pays special acknowledgment to Dr. F. C. Grant of Union Theological Seminary, "who read the entire manuscript of the translation and made numerous suggestions for its improvement and correction." Students and specialists will be glad that this important work is now available in English.

*Dr. McCasland notes the playing down, if anything, of the sensational in the Matthaean and Lukan exorcisms and the absence of such stories from John entirely!



Of Interest

RUFUS JONES, MASTER QUAKER, by David Hinshaw. A biography of the great Quaker leader (1863-1948), by one who knew him for nearly a half century. Seventeen halftones, an appendix of Jonesiana, a copious bibliography, and an index (Putnam's. Pp. xi, 306. \$4).

The Christian Pastor, by Wayne E. Oates. "Poimenics," by the Assistant Professor of Pastoral Care and Psychology of Religion, Southern Baptist Theological Seminary (Westminster Press. Pp. 171. \$3).

The Best Is Yet to Be, by Paul B. Maves. "Geriatrics," by the Assistant Professor of Religious Education, Drew Theological Seminary. Eleven chapters on growing old gracefully. On p. 96 the "Commendatory Prayer" of p. 317 of the BCP is given a protestantized version. (Westminster Press. Pp. 96. \$1.50).

Christianity and Reason, edited by Edward D. Myers. Seven essays by seven members of the Guild of Scholars in the Episcopal Church: Theodore M. Greene, Lewis M. Hammond, Helmut Kuhn, Howard D. Roelofs, George F. Thomas, Wilbur M. Urban, and John Wild. Preface by the editor. An important contribution (Oxford Press. Pp. xiii, 172. \$3).

The Justification of God, by P. T. Forsyth. "A book written about the first world war and easily the best of all the books about the second world war," according to D. R. Davies of *Down Peacock's Feathers* fame, who writes the



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- E. L. Mascall: *Christ, the Christian and the Church*, \$2.28; *He Who Is*, \$2.28; *Existence and Analogy*, \$1.92
- O. Cullmann: *Christ and Time*, \$2.71
- J. S. Whale: *Christian Doctrine*, \$1.14
- A. G. Hebert: *The Throne of David*, \$1.90
- B. H. Streeter: *The Four Gospels*, \$3.78
- G. Aulen: *Christus Victor*, 78c
- W. K. L. Clarke, etc.: *Liturgy and Worship*, \$2.32
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foreword (London: Latimer House, Ltd. In America: Macmillan. Pp. 224. \$2).

Our Hope of Survival, by George L. Murray. "An attempt to analyze our present situation from the moral and spiritual standpoint," by the pastor of the oldest Presbyterian Church in Boston. Said to be "refreshingly different." (Baker Book House. Pp. 133. \$1.50).

The Future Is Now, by Homer W. Carpenter. "Principles which are ageless in their implications for our country and in the building of any new world structure that may be expected to last," by the minister of the First Christian Church, Louisville, Ky. (St. Louis: Bethany Press. Pp. 187. \$2.50).

The Oxford Group, Its History and Significance, by Walter Houston Clark. "A history of the movement, an inquiry into its religious origins and the character of its leader, Dr. F. N. D. Buchman, and a psychological study of its effects on people." Based on a doctoral dissertation, rewritten "to increase its scope and to remove the Ph.D. curse with respect to readability." Author is Associate Professor of Psychology and Education, Middlebury College, Middlebury Vt., a member of the relevant learned societies and a former master at Lenox School, Lenox, Mass. (New York: Bookman Associates. Pp. 268. \$3.50).

Man and the State, by Jacques Maritain. The first of a projected series of the Walgreen Foundation, "setting forth the basic principles on which democracy rests." By the famous French Neo-Thomist philosopher, who was also French ambassador to the Holy See (1945-48). Chapters: The People and the State; The Concept of Sovereignty; The Problem of Means; The Rights of Man; The Democratic Charter; Church and State; The Problem of World Government.†

The Ministry of Jesus, by Charles F. Whiston. Eighty-six meditations based mostly on St. Mark: "the product of over thirty years of the marriage of critical study and devotional reading." Intended as a companion to the author's *Teach Us To Pray*. (Boston: Pilgrim Press. Pp. xiii, 153. \$2).

Illustrated English Social History, Volume Two, The Age of Shakespeare

†The chapter on Church and State contains the following: "Thus the Christian political society which I am discussing—supposing that the faith to which the majority of the people belonged were the Catholic Faith—would know perfectly well that the Church herself was no part of it, but above it. . . . Yet, for all that, this Christian political society would have to hold that, in its own temporal sphere, and with regard to the rights they possess, Christian citizens (with the collective activities they and their multifarious institutions freely display in the national community) are no more legally privileged than any other citizens" (p. 175).

building The Living Church

I. DOWN-TO-EARTH ARTICLES

THE LIVING CHURCH is proud of its articles and their authors. Great movements in Church thought, policy, and action have commonly received their impetus in our columns. The full-time Presiding Bishopric; the Church summer conference movement; the development of Christian healing; the revival of Christian education; the establishment of missionary work on Okinawa (and, dipping into the future, the setting up of a military bishopric)—these are a few examples of great Church programs heralded in THE LIVING CHURCH by men and women who needed such a forum for the expression of important ideas.

Theological and devotional studies; factual surveys of Church life in far-away places; Christian social action and public affairs, are some of the other

subjects which go to make up a total of approximately 100 important contributions to the general fund of Church knowledge selected from more than 1,000 manuscripts submitted every year.

Controversial issues, such as Church unity, the ecumenical movement, and the canons on marriage, have been debated pro and con in our columns by all schools of thought, and have come to their present status through this process of give and take.

When a Churchman thinks of a LIVING CHURCH article, something along these lines is what he thinks of; and, generally speaking, we receive an ample supply of this kind of material. But there is another kind of article, of which our supply is chronically short.

THE LIVING CHURCH needs more short, down-to-earth articles connecting up the great ideas and principles of Christian Faith and life with the everyday problems of ordinary people. Such articles, driving home an important point within a range of 750 to 1,500 words, should cover the same sort of subject that proves popular in a parish tract case.

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We want more articles of this kind, but we want them to be so effectively done that they are interesting and meaningful not only to the ordinary layman but to the intelligent, well-informed laity and clergy who already read THE LIVING CHURCH. We want something each week that is not too far below the standard of the Gettysburg address or the parable of the Prodigal Son!

The reward? When payment is requested, \$7.50 per article on acceptance. But we hope that many authors will contribute of their talents as an important Church service. If, as may happen, some of the articles are eventually republished in tract form, there will be a small royalty based on sales.

And—while we're on the subject—a very high authority has suggested that the tone of letters-to-the-editor is sometimes carping and unconstructive. We hope that our correspondents will give this suggestion due thought, but not to the extent of taking all the fireworks out of the Letters page!

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The Mystery of Being: I. Reflection and Mystery, by Gabriel Marcel. The first volume of the Gifford Lectures, delivered at Aberdeen University 1949-50 (Chicago: Henry Regnery. Pp. xiv, 219. \$3.75).

From Constantine to Julian, by Hans Lietzmann (translated by Bertram Lee Woolf). Volume III of *A History of the Early Church* by the well known specialist (1875-1943). The earlier volumes (I—*The Beginnings of the Christian Church*, and II—*The Founding of the Church Universal*) have been "thoroughly revised and entirely reset," and all three are available at Scribners. Vol. III (Pp. 340) sells at \$5.50.

The Reformation in England: I. "The King's Proceedings," by Philip Hughes. The first of a projected 2-volume study, by a Roman Catholic historian. (Macmillan. Pp. xxi, 404. \$6).

For Goodness' Sake, by William Lawson, S.J. Fifteen chapters on the attractiveness of virtue. Samples: Manalive, Looking and Leaping, ". . . On the Flying Trapeze," Goodness and Garbage. Imprimatur. (Sheed and Ward. Pp. 184. \$2.25).

What Becomes of the Dead? By J. P. Arendzen. A reprint of a work published 20 years ago. Imprimatur. (Sheed and Ward. Pp. 279. \$3.50).

Roman Road, by George Lamb. Another conversion story—"inspired by Thomas Merton" (Sheed and Ward. Pp. 125. \$2.25).

Ten Questions on Prayer, by Gerald Heard. A Pendle Hill pamphlet. Number 4 in this year's series of six. (Publications Secretary, Pendle Hill, Wallingford, Pa. Pp. 32. Paper, 35 cents).

On July 18, 1950 UNESCO (United Nations Educational, Scientific and Cultural Organization) issued a Statement by Experts on Race Problems, which "effectively demolishes the myth that race determines mental aptitude, temperament, or social habits." Ashley Montagu, head of the Department of Anthropology at Rutgers University and a member of the committee that drew up the Statement, has provided it with a paragraph-by-paragraph commentary in *Statement on Race* (Henry Schuman. Pp. xi, 172. \$2). The book also contains

a chapter on the story of UNESCO's Statement, Appendix (UN's Universal Declaration of Human Rights) References, Bibliography, and Index. Attractively produced.

Swimming Hole, by Jerrold Beim. Race relations for primary children in story form. Pictures by Louis Darling (New York: William Morrow. Not paginated. \$2).

As part of its program of providing basic religious literature, Haddam House will release occasionally 59c editions of previously published Haddam House books, complete and unabridged, printed from the same plates as the original cloth-bound editions. Now available are: *Primer for Protestants*, by James H. Nichols (Association Press. Pp. 151), and *Christian Faith and My Job* (Association Press. Pp. xiii, 60).

What is not a book, and at the same time a book? An album of records . . . *Songs of Faith: Hymns All the World Loves* is an album of three records containing: Battle Hymn of the Republic, Rock of Ages, Abide with Me, Nearer My God to Thee, Lead Kindly Light, and In the Garden. Sung (without the jazzing and crooning effect so common in such renderings) by Jo Stafford, "accompanied by the Ravenscroft Quartet and a string group under the direction of Paul Weston." (Capitol Records, Inc., Hollywood, Calif., rpm 78: \$3.46; 45: \$3.04; 33½: \$2.98).

Forthcoming

GOD SO LOVED THE WORLD, by Elizabeth Goudge, will be published by Coward-McCann on March 19th. This tells the story of our Lord's life, picturing Him not just as a "good neighbor," but as the Son of God.* Price will be \$3.50.

Book News

SCRIBNER'S of New York have added to their collection a presumably "lost" two-volume Gutenberg Bible, the 46th now known copy, recently acquired by purchase from England, according to February 10th *Publishers' Weekly*. The cost, though not disclosed, is reportedly the highest recorded for this book. The last copy sold at auction in New York in 1926 brought \$106,000. At a 1947 London sale a single volume went for \$88,000. Another copy in the U. S. is in the possession of the General Theological Seminary, New York.

* Miss Goudge says: "I have tried to express the glorious belief of Christians that Jesus of Nazareth is not a man who lived and died nearly two thousand years ago, but a man who is alive today, our Lord and our God, present with us through every moment of our days and nights, our companion and friend through life and death and beyond."

NEW YORK

Trinity Goes to Knickerbocker Village

For the first time a priest has been appointed specifically to carry on the East Side work of Trinity Church in New York city. The appointee is the Rev. Edward E. Chandler, fellow and tutor at GTS and curate of St. Thomas' Chapel. He will live on the East Side, in the midst of the people with whom he will work, and will carry on the missionary activities undertaken last winter by Trinity Church and carried on then by the Sisters of St. Margaret and lay workers of Trinity Church. Headquarters for the present will be Knickerbocker Village, the new housing project of the East Side.

ALASKA

Left to the Wolves

Fifteen Indian and Eskimo villages in Alaska, populated almost entirely by Churchpeople, have no resident Church workers, reports Bishop Gordon of Alaska. The villages are visited by the nearest priest perhaps two or three times a year. Fly-by-night sects pass through these areas with some regularity; their influence and that of paganism and indifference take their toll, decreasing the number of Churchpeople each year, "as wolves would do around any unshepherded flock."



"The people love the Episcopal Church," Bishop Gordon writes, "but they have precious little opportunity of expressing their love through worship or in learning more about God's way for them."

"During 1950 two small churches were built in isolated native villages, Tetlin and Holigachaket, where we have never before had a church building even though all the inhabitants belong to the Episcopal Church. I held the first regular service in St. Andrew's Chapel, Tetlin, with the outside temperature at 58° below zero. . . . Another new chapel has been started at Stevens Village on the Yukon, to be completed this year."

There is one new congregation, the fishing town of Petersburg on the southeastern coast. Bishop Gordon says that, to his knowledge, he confirmed this town's first candidates. The priest at Wrangell visits Petersburg regularly, at the request of the residents there. There is a congregation of almost 50 persons,

~~"who are enthusiastic in their devotion."~~

The present church at Anchorage, says Bishop Gordon, seats about 80. It was erected when the population of Anchorage was under 2000. Now the population of Anchorage is about 25,000 plus the growing number of troops stationed nearby, currently estimated at 20,000. "The parish is struggling to raise money for a new church," says Bishop Gordon, "but as yet has less than a fourth of the \$125,000 needed for land, church, parish hall, and rectory."

Alaska, reports the Bishop, continues to pay its quota for the general work of the Church, and to contribute to the Bishop's salary, the Good Friday Offering, and the Church Building Fund.

EAU CLAIRE

Women in Convention

One of the questions asked of the 22 dioceses allowing women to serve as delegates to convention [L. C., February 25th] was, "Have you any reason to suppose that their attendance has affected that of men?"

One answer was, "An easy way out for the men is to elect the rector's wife a delegate since the rector is going anyway and he can take her along."

Another reply was that attendance of women had increased that of the men, since the women are most anxious to have men in the work of the Church. A diocese requiring equal numbers of men and women, says such a plan, or one of any fixed percentage is the key: "men must attend, as no more women than men may sit or vote."

A reply from still another diocese was, "I have always felt that, if women were admitted to the convention, we would immediately have an all-women's convention, but that has not been the case."

The questionnaires were addressed to secretaries of the dioceses, by Eau Claire's Committee on Membership of Women. The report on the questionnaire replies was compiled by the Rev. Robert D. Vinter and Mr. Cameron L. Baldwin. The Committee said it did not feel the time had come to offer any recommendation on whether Eau Claire should permit women delegates.

The Committee queried the 22 dioceses on length of time women had been admitted to their conventions and on the proportion of women at an average convention. The Committee reported, "Except in cases where equal numbers are mandatory, it is difficult to detect any 'pattern' in the replies. Highest percentage was in the two dioceses which require equal numbers of men and women. Second high was a diocese with 42



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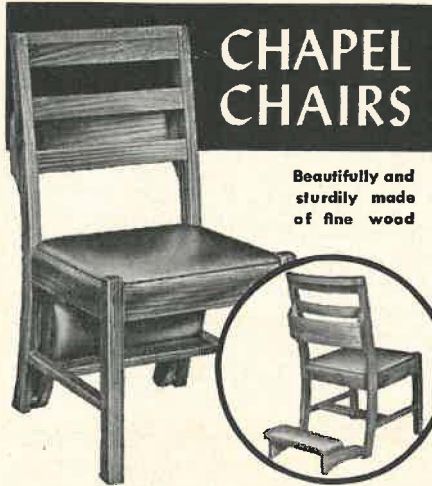
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per cent. No other was higher than 25 per cent.

Main advantage of giving women representation as seen by the dioceses who do so was that it is more fair.

One secretary remarked, "Now that women are serving on the UN and other highly important committees, I do not see how the Church can deny the right for long."

Another admonished, "Women are increasing in numbers as delegates. Stick to men." Still another suggestion, "Limit the number to no more than one-half of the total delegation from each parish or mission."

The archdeacon of another diocese pointed out that in the Church of England women have equal status with men in the House of Laity in the Church Assembly. "It is theoretically possible for the entire House of Laity to be composed of women if they should be elected. . . . The division amongst men and women has always been in nice balance."

Fr. Vinter and Mr. Baldwin discovered in THE LIVING CHURCH ANNUAL for 1951 that the only officers listed among dioceses allowing women to serve are: California, one member of the standing committee; Lexington, historiographer; Montana, one woman who is secretary, registrar, and historiographer.

MISSISSIPPI

Retreat From Battle Hill

Battle Hill, site of the headquarters of the diocese of Mississippi since 1852, has been leased for 50 years to a corporation for commercial development. Action of the diocesan trustees in negotiating the lease of the four-acre tract was approved at the annual council held January 24th in St. Andrew's Church, Jackson.

A special committee was authorized to proceed as soon as possible to the purchase of a new home for Bishop Gray to replace the residence which will be razed.

The council approved the elevation of St. John's Church, Pascagoula, from mission to parish status. A new mission at Kosciusko was also admitted into the diocese.

POSTULANTS REFUSED

A resolution presented by the committee on the Bishop's address was unanimously adopted by the council as follows:

"Whereas the University of the South is wholly owned and controlled by 22 dioceses of the Episcopal Church, and

"Whereas the diocese of Mississippi is largely dependent upon Sewanee for the training of her clergy, and

"Whereas a large number of postulants from these dioceses has been refused ad-

mission because of insufficient facilities and faculty,

"Be it resolved, that the regents of Sewanee be asked to give the theological school a larger share of the funds and facilities of the University of the South."

ELECTIONS. Executive committee, clerical, Paul Engle, William Mann, R. A. Park, A. C. Morris, V. C. Franks; lay, Harold Weston, Sherwood Wise, Zed Hawkins, Tom Green, Jr., J. C. Baird, Jr. The officers and standing committee were re-elected. Trustee for Sewanee, the Rev. William Mann.

LOS ANGELES

Increased Cost of Hospital Work

Racial tolerance by all congregations and clergy was advocated in a resolution passed at the convention of the diocese of Los Angeles, meeting January 23d and 24th in Los Angeles. The resolution was directed especially at parishes and missions where shifts of populations have brought together people of mixed racial, national, and cultural backgrounds, and where pressure is sometimes exerted to exclude certain of these persons.

Another resolution provided that the president of the Woman's Auxiliary of the diocese be an *ex-officio* member of the executive council. Mrs. St. Elmo L. Coombs of Pasadena thus became the first woman to hold that membership [L. C. February 11th].

Miss Margaret J. Wherry, administrator of the Hospital of the Good Samaritan, reported that it now costs \$26 to keep one patient one day in the hospital and that 70 per cent of the cost was used for salaries. She said that 12,949 patients had been admitted in 1950, breaking all records for 63 years. Already the new \$3,500,000 wing, not yet completed, is inadequate to meet growing needs. Free services of the hospital last year cost \$96,000, she said.

ELECTIONS. Executive council: clerical, J. M. Krumm, R. I. Parker, Gilbert Prince; lay, R. E. Gross, J. R. Metzger, E. L. DePatie.

NEWARK

Trip North

Eleven of the twelve teen-agers who came north for the first time were disconcerted by the snow and cold of Newark and New York. But one of the group, members of the Young People's Service League of St. Mark's Church, Richmond, which was the guest of Trinity Cathedral, Newark, was at home in the snow. He was Walter Lord, an Eskimo from Fort Yukon, Alaska.

The group made the visit upon the invitation of their former rector, the Very Rev. Frederick J. Warnecke, now dean of the Newark Cathedral. With the assistance of the Rev. Edward Wilbur Conklin of the Cathedral staff, dean Warnecke took the group to points of interest, including the United Nations,

the Statue of Liberty, the Seamen's Church Institute, and the Cathedral of St. John the Divine.

TEXAS

Bishop-Elect is Guest Preacher

Various group meetings preceded the annual council of the diocese of Texas, which was held January 22d and 23d at Trinity Church, Galveston.

The Daughters of the King met on January 20th. Meetings scheduled for the next afternoon, which was Sunday, included the Business and Professional Women, diocesan Altar Guilds, and executive boards of the diocese and also of the Associated Women. For the first time in the history of the diocese parish and rector's secretaries gathered for a meeting of their own.

The Rev. Dr. Arthur C. Lichtenberger, who is the Bishop Coadjutor-elect of Missouri, was guest preacher at the open-



ing service of the council. Bishops, clergy, and other dignitaries marched in procession with the joint choirs of Trinity and Grace Churches.

Mrs. David R. West of Minneapolis, representative of the Woman's Auxiliary on the National Council, spoke to the Associated Women and to 800 persons who attended the diocesan banquet.

ELECTIONS. Standing committee: clerical, J. P. Clements, C. A. Sumners, F. P. Goddard; lay, Fred Catterall, Jr., J. S. Brown, Jr., the Hon. J. L. McFaddin. Delegates to Synod: clerical, W. B. Hutcheson, F. S. Doremus, Charles Wyatt-Brown, C. W. Sydnor, Jr.; lay, Walter Kilpatrick, T. K. Lamb, B. C. Steves, John Winterbetham.

WEST TEXAS

New Standard of Giving

The work of the Church among Latin Americans received special emphasis at the council of the diocese of West Texas, held at Christ Church, San Antonio,

January 28th to 30th. Bishop Salinas of Mexico was preacher at the opening service and addressed the delegates on several occasions. Mrs. Salinas spoke to the Woman's Auxiliary.

Confirmations in West Texas totaled 959 last year, the largest number in the history of the diocese. Three new missions have been opened and three missions have applied for parish status.

Bishop Jones of West Texas discussed the 10% plan adopted at last year's council and asked that parishes consider a minimum standard of giving through which as much would be spent on others as on themselves — the total of gifts beyond the parish, including quota, assessment, gift to Sewanee, gift to Extension Fund, etc., should be at least equal to the amount spent on local operation.

EAST CAROLINA

Laymen Meet, Elect Officers

About 150 delegates attended the convention of laymen of the diocese of East Carolina, held at St. Mary's Church, Kinston, N. C., on February 11th.

The program included addresses by Dr. Clark Kuebler, president of Ripon College, Ripon, Wis.; James A. Smith, Jr., chairman of the Episcopal laymen of the Fourth. Province; and Bishop Wright of East Carolina.

ELECTIONS. President, Mr. James MacRae Lamb; Wayne Moore, vice-president; Frank Wooten, secretary; and L. S. Ficklen, publicity chairman.

CONNECTICUT

Plan for Diocesan House Chapel

"Pressing problems" facing the diocese of Connecticut were referred to briefly in the address of Bishop Gray of Connecticut, speaking at the special convention of the diocese, held at Christ Church Cathedral, Hartford, on January 30th. The convention, which followed the installation of Bishop Gray as diocesan, was called for the election of a suffragan and resulted in the choice of the Rev. Robert M. Hatch [L. C., February 4th and 11th].

Without attempting to present a detailed analysis of the needs of the diocese, the new diocesan included in his notes for the future "an adequate chapel in the Diocesan House in Hartford, where the Holy Communion can be celebrated regularly, where prayers can be offered for the work of our diocese and the Church throughout the world, and where such special services as emergency confirmations can be held." The latter, the Bishop said, would become increasingly frequent with the enlarging number of persons entering the armed forces.

Bishop Gray stated that he did not expect to make any diocesan appeal for

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funds for such a chapel at the present time, but would welcome memorial contributions or other gifts for "All Saints' Chapel" in the Diocesan House.

Each parish should, the Bishop said, be aware of its responsibility for the men and women in the armed forces, having a definite program of action and prayer and, preferably, a parish committee to direct such activity. Each parish should likewise be alert to its missionary and social service responsibilities, he said.

ARIZONA

Interest-Free Loan

Service to more people in a rapidly-growing section of the United States was one of the goals set forth at the convocation of the district of Arizona held at Trinity Cathedral, Phoenix, January 31st and February 1st.

The present building program of the district is part of the forward-looking program. It is estimated that in five years the communicant strength of the churches in Arizona will be double the present 6000 figure.

At the opening service, Bishop Kinsolving of the district announced receipt of a check for \$75,000 from the National Council as Arizona's share in a 10-year interest-free loan for building. (Parishes and missions of the district had requested \$225,000.) Allocation of the amount received will be made later between eight places where the need is great.

The Bishop appointed a special committee to keep the Church in touch with the men and women in the armed services. The Rev. George W. Ferguson is chairman.

ELECTIONS. Executive council: clerical, J. W. Carman, Jerry Wallace, P. L. West; lay, G. H. Meyers, Frank Dickenson, Harry Mitten.

Delegates to Synod: clerical, Jerry Wallace, D. C. Trimble, E. O. Gallagher; alternates, G. W. Ferguson, R. A. Kurtz, C. H. Crawford. Lay, G. H. Meyers, Fred Dickenson, Scott Appleby; alternates, C. A. Carson, C. P. Donnell, J. R. Hanson.

Auxiliary president: Mrs. H. M. Thornton.

N. M. & S.W. TEXAS

The Bishop's Parish

In the wide open areas of the West, where population is scattered and distances are great, there are many Episcopalians living on ranches and in small villages who are too far away from a Church to attend services with any regularity. There are also many children who cannot get to Church school.

In New Mexico and Southwest Texas, there has been organized "The Bishop's Parish," which undertakes to make up in some degree for this. Owing to a wide-spread use of the radio by local congregations, there is not a ranch, ham-

let, or village in the whole 153,000 square miles which make up the district where a Church service is not available at least once a month. In addition to this, the stations along the Mexican border report that they have heard from English speaking ranchers who live far south of the line. As fast as these isolated people can be located, they are given a list of radio services in which they can join. At the moment, the bishop has some 160 addresses of isolated families.

There is also a Church school by mail, conducted by Harvey Buck, a candidate for Holy Orders. The regular procedure for the Bishop's Parish is a monthly letter sent out by the bishop, enclosing pamphlets of devotional and instructive nature and copies of the *Southwest Churchman*, which is the district publication. *Forward day-by-day* is mailed to those who request it.

UPPER SOUTH CARO.

The Church Follows the H-Bomb

Chief among the things accomplished by the convention of the diocese of Upper South Carolina, held in the Church of Our Saviour, Rock Hill, was acceptance into the diocesan family of a new parish, St. Martin's-in-the-Field, Columbia, S. C., and of two new missions, All Saint's, Clinton, and All Saint's, Beech Island, all of which had been established since the last convention of the diocese. The mission at Beech Island is on the edge of the new H-bomb project.

Resolutions on two controversial subjects were introduced and passed. The first was one which spoke out against the activity of the Ku Klux Klan and commended Governor Byrnes on his statement that the law in South Carolina will apply equally to all.

The second resolution, brought in by a special committee appointed a year ago to study certain of the activities of the old Federal Council of Churches, spoke strongly against the tendency of responsible individuals in that group to express their own opinions on economic, political, and social questions as if they were expressing the opinions of 27 million Protestants. This resolution, to be sent to the Presiding Bishop, urged the new National Council of Churches of Christ in America to be cautious in allowing its leading proponents to speak thus for so many.

The convention agreed also to change the time of its future meetings from January to the second week after Easter.

ELECTIONS. Executive council: clerical, J. A. Pinckney, Martin Tilson; lay, R. C. Neblett, A. E. Holman, Jr., Dr. Porter Caughman, Jr., and Mrs. Ernest Patton.

Delegates to Synod: clerical, Martin Tilson, E. H. Weston, C. C. Satterlee, G. M. Alexander, Sidney Heath, A. W. Joslin; lay, J. E. Hart, Jr., D. G. Ellison, Jr., J. W. Lyles, Jr., A. G. Ellison, Julian Hinson, Burchill Moore.

CHANGES

Appointments Accepted

The Rev. **Edwin Bennett**, formerly assistant at Trinity Church, Boston, is now curate at Trinity Church, Binghamton, N. Y.

The Rev. **Herman E. Blackman**, formerly curate of St. Augustine's Church, Brooklyn, is now on the staff of the archdeaconry of Brooklyn. Address: 8 Brooklyn Ave., Brooklyn 16, N. Y.

The Ven. **Eldon W. Borell**, who formerly served Trinity Church, Los Alamos, N. Mex., and associated missions, is now archdeacon of Southwest New Mexico. Address: 417 W. Spruce St., Deming, N. Mex.

The Rev. **Aubrey Bray**, formerly vicar of St. Alban's Church, El Cajon, Calif., is now vicar of the Church of the Holy Spirit, Wilmar, Calif. Address: 115 E. Dewey Ave., San Gabriel, Calif.

The Rev. **William I. Cool, Jr.**, formerly priest in charge of Christ Church, Indiana, Pa., and St. Peter's Church, Blairsville, is now canon of St. Paul's Cathedral, Oklahoma City, Okla.

The Rev. **H. W. Foreman, Jr.**, formerly rector of Christ Church, Sherburne, N. Y., will become rector of Trinity Church, Fayetteville, N. Y., on April 1st.

The Rev. **Gordon C. Graham**, formerly executive secretary of the department of Christian social relations of the diocese of Long Island, is priest in charge of St. Paul's Church, Eastchester, Mount Vernon, N. Y. Address: 69 Bronxville Rd., Bronxville, N. Y.

The Rev. **Harvey H. Guthrie, Jr.**, formerly vicar of St. Martha's Church, North White Plains, N. Y., is now fellow and tutor at General Theological Seminary. Address: 9 Chelsea Sq. New York 11.

The Rev. **C. Arch Hopper**, formerly rector of St. Paul's Church, Henderson, Ky., and priest in charge of St. Clement's Mission, Henderson, will become rector of Christ Church, Cody, Wyo., on April 15th.

The Rev. **James Joseph**, formerly priest in charge of St. Peter's Church, Brentwood, Pa., and vice-chancellor of the diocese of Pittsburgh, specializing in divorce cases, is now priest in charge of St. John's Church, Collin Ave., Corsicana, Tex.

The Rev. **Bertram E. Simmons**, formerly priest in charge of St. Mark's Church, Starke, Fla., is now priest in charge of Christ Church, Monticello, Fla. The Rev. Mr. Simmons will continue his work as chaplain of the state road department of Florida.

The Rev. **Dr. Charles W. F. Smith**, rector of St. Andrew's Church, Wellesley, Mass., will become professor of New Testament at the Episcopal Theological School on July 1st. Address after September 15th: 6 Phillips Pl., Cambridge 38, Mass.

The Rev. **Daniel J. Welty**, formerly rector of Trinity Church, Peru, Ind., will become rector of St. George's Church, Astoria, N. Y., on April 1st. Address: Twenty-Seventh Ave. and Fourteenth St., Astoria, L. I., N. Y.

The Rev. **Lee Huntington Young**, vicar of St. James' Church, Delake, Ore., is now also vicar of St. Stephen's Mission, Newport. Address: Box 1014, Newport, Ore.

Changes of Address

The Rev. **Clarence T. Abbott, Jr.**, vicar of St. Anne's Chapel, Stockton, Calif., formerly addressed at Box 2152, may now be addressed at 1020 Lincoln Rd., Stockton 4, Calif.

The Rev. **Dr. G. G. D'Anchise**, retired priest of the diocese of Ohio, formerly addressed in Cleveland, may now be addressed at 11 Lighthouse Ave., Anastasia, Fla.

The Rev. **Frank S. Doremus**, who is serving St. George's Church, Texas City, has had a change of rectory. Formerly addressed at 909 Sixteenth Ave., he should now be addressed at 302 Thirteenth Ave., North, Texas City, Tex.

The Rev. **Kenneth E. Hartranft**, rector of Grace Church, Trenton, N. J., may be addressed at 162 Sheridan Rd.

The Rev. **Julian H. Jenkins**, priest of the district of San Joaquin, no longer resides at Whittier, Calif. Try 719 Twenty-First Ave., San Francisco 23, Calif.

The Rev. **John Marsden Poole**, retired priest of the diocese of Los Angeles, formerly addressed at Crestline, Calif., may now be addressed c/o What's Good Magazine, 694 Hillside Ave., Norco, Calif. He is now editor of that publication.

The Rev. **Herbert G. Purchase**, retired priest of the diocese of Lexington, formerly addressed at Hopewell, N. J., may now be addressed: Avenida Thiers No. 211, Colonia Nueva Anzures, D. F., Mexico.

The Rev. **Lambert L. Sands**, priest in charge of St. Christopher's Church, Fort Lauderdale, Fla., should be addressed at 817 N.W. Sixteenth Ave., Box 979.

The Rev. **Dr. William Way**, formerly of Tallahassee, Fla., and Charleston, S. C., should now be addressed at 3865 St. John Ave., Jacksonville, Fla.

The Rev. **Herbert A. Wilson**, assistant at St. Paul's Cathedral, Detroit, may now be addressed at 176 E. Montana Ave., Detroit 3.

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DIRECTOR of Home Life in growing institutions for boy offenders. Professional status in social work, and experience in the field of institutional child care required. Salary commensurate with experience, from \$4200. Correspondence also solicited for boys' worker for assistantship. St. Francis Boys' Homes, Salina, Kansas.

PROGRESSIVE Church settlement house has openings on June 1st, for: Program Director, M.S. in Social Group Work, salary \$3800 or more depending on experience; and Group Worker, M.S. in Social Group Work, salary \$3200 or more. Write to Rev. R. B. Gutmann, Neighborhood House, 740 N. 27th Street, Milwaukee 8, Wis.

WANTED: Capable, refined, white companion-housekeeper, in good health, settled, unencumbered, free to travel, 40 to 50 yrs. old, for middle aged lady living in apartment in Washington, D. C. One with driver's license preferred. Must cook nicely. Salary \$110.00 plus social security tax. In reply give references. Reply Box T-536, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

TEACHER—A.B., M.A. degrees; 6 years public and private school experience; High School or College English, Speech or History; Churchman; desires Church School or College work. Reply Box B-535, The Living Church, Milwaukee 2, Wis.

REGISTERED NURSE, Episcopalian, widow with boys 6 and 9, would like school nurse's post offering educational opportunities for sons and quarters with or near them. East preferred. Reply Box B-533, The Living Church, Milwaukee 2, Wis.

VICAR of English Parish, 40's, wide experience, seeks rectorship, curacy, or locum tenens in American Church. Highest references. Reply Box O-537, The Living Church, Milwaukee 2, Wis.

SUMMER SUPPLY—New York City Rector available July and/or August wherever needed. Country preferred. Write details. Reply Box C-538, The Living Church, Milwaukee 2, Wis.

TWO EPISCOPAL LAYWOMEN, in late twenties, desire church positions. Experienced clerical workers, church school teachers, women's activities leaders, altar guild and choir members. Willing to assume responsibilities. Eager to take specialized training, if required. Reply Box G-539, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

WANTED

USED ALTAR REREDOS, Communion rail, Pipe Organ, and Sanctuary furnishings. Give full description. Reply Box A-532, The Living Church, Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

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

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THE LIVING CHURCH

CLASSIFIED

BOOKS

NEW CATALOG of used religious books—Free! Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

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

EASTER CARDS

RELIGIOUS Easter Card Assortments \$1.00 each. Choice Packet A, 8 Distinctive Folders; Select Packet B, 12 Attractive Folders; General Packet C, 15 Mixed Folders and Single Cards; Special Packet D, 20 Colorful Single Cards. Order from: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

LINENS AND VESTMENTS

FINEST IRISH LINENS For All Church Uses now available at unchanged prices. Also Cassock cloth, Vestment Patterns, Embdy. designs, fine threads and instruction books, English and U.S. List and Samples free. Mary Fawcett Co., Box 386, Chillicothe, Mo., (Formerly Plainfield, N. J.)

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values; unsurpassed quality, imported direct from Ireland. Also, transfer patterns, linen tape and Plexiglass Pall Foundations in 3" at 75 cents, 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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

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Go To Church During Lent

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



ST. MATTHEW'S CHURCH
Lincoln, Nebraska

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL Figueroa at Wilshire
Very Rev. John M. Krumm, Ph.D., dean; Rev. Wm. A. Blondon, Jr., ass't.
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues 10 HC; Wed 7:30 EP & Lenten lecture; Thurs 10:30 HC; Daily 12:05 visiting preachers

SAN DIEGO, CALIF.

ALL SAINTS' Rev. E. P. Burrill
6th & Penna, Avenue
Sun Moss: 7:30, 11, Sol Ev & Adoration 7:30.
Mass: Wed, Thurs 7; Tues, Fri 9:30; Sta Fri 4; C Sat 5 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNoul, 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; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

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 8:30, 11, Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6 Close to downtown hotels.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30; Thurs 12; C Sat 5 to 6 and by appt

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S 17th Ave. at Buchanan
Rev. Harold C. Williamson
Sun: HC 7:30, 9:30, Ch S 9:30, MP & Ser 11 (HC 1st Sun); Wed & HD HC 10; Wed in Lent 8 Lit & Meditation

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Honner, r; Rev. W. J. Bruninga
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9 C Sat 5-6 & 7-8 & by appt

THE PALM BEACHES, FLA.

ST. GEORGE'S Rev. Edward L. Aldworth
409-419 — 22d St. Riviera Beach
Sun HC & Addr 9, Bkfst-on-Patio 9:40, MP Addr & Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's Club 3d Mon 7:45

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway
Sun Masses: 7:30, 9:30, 11; Wed 7; Fri 10:30; Other days 7:30; Thurs 8 Sta; C Sat 4

CHICAGO, ILL.

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

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

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's Eu & Ch S; Daily 7:15 MP, 7:30 HC

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

SALINA AND ELLSWORTH, KANS.

ST. FRANCIS BOYS' HOMES
For Boy Offenders — Maintained by Donations
Daily 7 HC, 7 EP by boys

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. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Bornds, D.D.
Sun 8, 11, 7 YP; Wed 11:30 HC; 7 Service; 7:30 Church History Class

SOUTH ORANGE, N. J.

ST. ANDREW'S Rev. H. Ross Greer, r
571 Centre St.
Sun 8, 11; Tues 10; Wed 8

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
131 Clinton St.
Sun 8 HC, 11 MP (1st Sun HC) Sun Feb 11, & March 11 Bishop's Lenten Mission 8; Tues thru Fri 8 HC & Wed 10:30

ST. JOHN'S Rev. Howard G. Clark, r
7th Ave. and St. John's Place
Sun 8 HC, 10:15 Rector's instr, 11 HC or MP; Wed Meditations 8:30; Thurs HC 7 & 10

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11, 3rd Sun HC 10:15; 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hollett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Low Mass 8, Children's Mass 9:30, MP 10:45, Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

FRANKLIN SQUARE, L. I., N. Y.

ST. JAMES' Rev. George W. Hill
Monroe & Roosevelt Sts.
Sun Eu 9 (Family) & 10:30

HOLLIS, L. I., N. Y.

ST. GABRIEL'S Rev. Robert Y. Condit
Sun 7:30, 8:30 HC, 11 MP; HC Wed 10

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

ST. PAUL'S 28 Highland Rd.
Rev. Lauriston Castleman, M.A., r
Sun 8, 9:30, 11; Wed 7:30, 10 & 8

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 (and 9 HD ex Wed & 10 Wed); HC; 8:50 MP; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes, Jr.,
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

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, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun 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

CHAPEL OF THE INTERCESSION
Broadway and 155th Street
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30, 2 Sun 11, Ch S 9:30 & 11, EP 8; Daily: HC 7 & 10, MP 9, EP 5:30; Wed 8:10 Vicar's Eve.; Sat Int 12, 5; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grief Tober, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP; Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11; Noon-day, ex Sat 12:10

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

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton Sweetser, S.T.B.
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4), Cho Ev 5; Weekdays: MP 9, EP 5:30; HC Wed & Fri 8, Thurs 10; HD 8 & 10; College Supper-discussion Fri 6, Lenten Address, Rev. Prof. P. M. Dawley, Ph.D., Fri 7:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker; Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

SYRACUSE, N. Y.

ALL SAINTS Rev. Frank L. Titus, r
Sun HC 7:30, 9, 11, 5; Spanish 2 Sun 12; HC Thurs 10; Daily MP 7:30, EP 5:30; Wed Lit & Ser 7:30

UTICA, N. Y.

GRACE Rev. Stanley P. Gasek
Sun 8, 9:30, 11, 6:30; Wed & Fri HC 7:30; Thurs HC 10; Daily MP 8:45, Int 12:10

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

PHILADELPHIA, PA.

CHRIST CHURCH Rev. E. A. de Bordenave, r
The Nation's Church, 2nd St. above Market
Sun 9:30, 11; Daily in Lent 12:30 to 12:55

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter
Sun 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

CHARLESTON, S. C.

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

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

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

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; d, deacon; 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 People's Fellowship.