

# The Living Church

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

## Revelation and the Resurrection

*Gove B. Harrington*

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## Three Marys at the Sepulchre

*Religion in Art*

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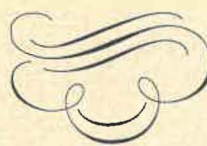
## Let Us Keep the Feast

*Editorial*

Page 10

# Everlasting Joy

**I**T IS all joy now, the greatest joy that this earth has ever known, or ever will know until our Lord and Saviour Jesus Christ comes again and raises her up from her old bondage to sin and death to share His resurrection life with him. Even now she shares it, in each new spring with its bird song and budding leaves; she shared His joy before it came to him on earth and in time, shares it now, shares it in all the springtimes that will ever be, because with God there is no time but only the eternal now of his everlasting joy. And we share it too. Every baby's birth, every death that is the birth of a soul in Paradise, every fresh beginning in our bodily life, every repentance and new birth of the spirit, every waking up to a new morning, every birth of a picture or a poem or a friendship, all laughter, all song spring from this one fount of the life of God triumphant over death" (from "God So Loved the World," by Elizabeth Goudge. See page 3).





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*G. Bromley Oxnam*

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The author clearly and vigorously puts the question of church union on a solid, pragmatic basis. Differing from other discussions of the subject, *On This Rock* sets the issue of how much union and how soon on the stage of present-day history. Examined are such matters as the tension between Roman and non-Roman churches, the world's economic disparities, and concrete advantages which have accrued from previously-affected unions. \$1.50

*Randolph Crump Miller*

### THE CLUE TO CHRISTIAN EDUCATION

For a long time the state of religious education in this country has been the subject of considerable scrutiny and even—latterly—criticism; the turmoil is just now at its height. Neither older teaching methods nor “modern, progressive techniques” seem satisfactory any more. This book (Its author is one of the Church's really important educators) iterates that we have simply and completely failed to use the central beliefs of Christianity as a basis for the religious development of our young, and that to really get anywhere, doctrine and theology must be presented unashamedly, and related emphatically to contemporary living and experience. \$2.75

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## LETTERS

### Opportunity

**TO THE EDITOR:** It has occurred to me that the Festival of Britain Year might be an appropriate occasion for one of the clergy of the States to interchange for a period of months with his opposite number here. I am wondering whether such an interchange might be arranged with Woodford Parish Church, in which case I should be delighted to come, with my wife and daughter Margaret (aged seven) to minister to a congregation in return.

Woodford is an ancient parish. Its rectors date back to the 12th century, and when I was appointed here five years ago, my Bishop described it as “a place of immense importance, and one of the key positions in the diocese (of Chelmsford).” The parish numbers some 10,000 inhabitants, and the congregations are comparatively large. On Easter Day the communicants are nearly 800. We are a missionary minded church, having five former members of the congregation in the mission field, one in training, and three men of the congregation accepted for training for the ministry.

Woodford is a suburb of London (though formerly a township on its own). It is only seven miles from the center of London, and is only 25 minutes by underground from Oxford Circus, and a little more from the Festival Center. It is on the edge of the ancient Forest of Epping, which offers some of the loveliest walks around London.

As rectories in England go, this is one of the most convenient. It has five bedrooms, three reception rooms, kitchen, etc., and a pleasant garden.

The stipend is £719 a year, and there is a small car put at the disposal of the rector, the expenses of which for parish purposes are defrayed by the parish, and which the rector may have entire use of for his own purposes. This would be available for anyone coming here.

(Rev.) JOSEPH C. WANSEY.

The Rectory, Woodford.

### Coffee and Confessions

**TO THE EDITOR:** The purpose of this letter is to let our Churchpeople know the type of work that is being done by Chaplain (Capt.) George LeMoine, who is the Episcopal Chaplain at Camp Breckinridge.

In addition to his heavier duties (such as giving orientation talks to the newly arrived selectees), Chaplain LeMoine is in his office and the Episcopal Chapel, from 7 until 9 each Wednesday and Sunday night for the purpose of counseling, having a cup of coffee, or hearing Confessions of our Churchpeople who come to see him. On Sunday morning at nine o'clock, he has a Eucharist in the Chapel. On Wednesday morning, he is always seated in the congregation as I say the Eucharist at six.

These are only a few of the duties that Chaplain LeMoine created on this post, and it is something that will grow. It seems unfortunate that our bishops who have had limited service experience will not recommend a bishop for the armed services, because a program such as Chaplain Le-

Moine's is generating new and better Churchmen. And, it seems quite unfit that we have to depend upon local diocesans to take care of confirmations.

(Lt. Col.) PAUL H. BAKER.

Camp Breckinridge, Ky.

### Brocade or Tapestry

**TO THE EDITOR:** We have a small altar on which the Blessed Sacrament is reserved for the sick and dying. This is in a little chapel which I have in one of my Churches in a large field in northern Wisconsin. If any church has some used brocade or tapestry that could be made into a small frontal and dossel curtains, we would be most grateful. It will be used “To make the place of His feet glorious.” We shall gladly pay carriage. As the altar is in a Lady Chapel, we are hoping for material matching blue.

(Rev.) R. C. WARDEN.

Hayward, Wis.

### L. C. for Veterans

**TO THE EDITOR:** The Protestant Chaplains wish to take this opportunity to express our sincere thanks for the five subscriptions to *THE LIVING CHURCH* which you have notified we will receive in 1951. We feel that such a gesture is not only made in behalf of our Episcopal patients but in the name of all disabled veterans. The magazine is regularly read by quite a number of our patients. Your contribution assures us of your goodwill and support to the entire Veterans Administration chaplaincy program.

(Rev.) ARCHER R. MEREDITH.

V. A. Center, Wadsworth, Ks.

### Public Schools

**TO THE EDITOR:** I agree with Fr. Colony [L. C., February 4th] about the present inability of public schools to train children for Christian citizenship. Public education appears to be incapable of solving this problem even in terms of the “pluralistic” approach now being made in some colleges and universities. But I cannot agree that the “public school is the greatest single danger to the survival of Christian America.” His analysis seems to me to be irrelevant in at least these points: (1) Most children (even those of Churchmen) will continue to be educated in public schools. (2) The Church cannot, at present, undertake the exclusive education of its own children. (3) The Church must be responsible for and to culture, and must make its witness felt in areas outside of its own domain unless it wishes to become sectarian. It seems to me that this issue must be fought out on grounds where we are in fact able to act—within the context of public education as it is today and not by a withdrawal to some form of parochialism.

JOHN M. GESSELL.

New Haven, Conn.





## BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

### Swift As His Love

THAT wonderful resurrection body was the perfect instrument of His will. He could be recognized, or not, just as He willed. He could come and go just as He willed. No physical weakness, no pain or weariness, could hinder Him now in the doing of His Father's will; no stone walls or locked doors could separate Him from His children. He had now a body as swift and untiring as His love and the perfect expression of it."

So writes Elizabeth Goudge in *God So Loved the World*, published — with singular appropriateness — this Holy Week just past (Coward-McCann. Pp. 311, \$3.50).

Miss Goudge, already well known for her works of fiction, which include *A City of Bells*, *Towers in the Mist*, *The Sister of the Angels*, *Green Dolphin Street*, and *Gentian Hill*, was born in 1900, at Wells, in Somersetshire. Her father, the late Rev. Henry Leighton Goudge (1866-1939), was successively Principal of Ely Theological College, Professor of New Testament Interpretation at Kings College, London, and Canon of Christ Church Oxford, and Regius Professor of Divinity at Oxford University.

Miss Goudge gives no indication of the historical and other works she has read in preparation for her task, and some will consider it a defect that her critical presuppositions are conservative, with much leaning upon the Fourth Gospel, especially in the Passion and Resurrection chapters.

On the other hand, here is a life of our Lord that frankly and squarely presents Him as God-made-man. Thus Miss Goudge begins her account: "This is the story of that almost unbelievable humbling, the life that God lived when He came down from heaven and lived upon earth as man. In a particular human body, born of a mother belonging to a certain race of people, nearly two thousand years ago in the country of Palestine, God lived and died for us men and for our salvation."

The story is told in a style that literally sings its way along — the fruit of a childlike faith in God, who did so love the world.

#### Also Just Published

THE WORK AND WORDS OF JESUS, by Archibald M. Hunter (Westminster Press. Pp. 196. \$2.50).

*The Epistle of Paul the Apostle to the Galatians*, by John A. Allan. Torch

Bible Commentaries (Macmillan. Pp. 91. \$1.50).

*William Temple's Teaching*, edited by A. E. Baker (Westminster Press. Pp. 202. \$3).

*The Christian in Philosophy*, by J. V. Langmead Casserley (Scribners. Pp. 266. \$2.75).

*The Episcopal Church in the United States 1789-1931*, by James Thayer Addison (Scribners. Pp. xii, 400. \$4.50).

All these are important works published within the past week, which will be reviewed later.

#### Of Interest

BEYOND REALISM AND IDEALISM, by B. Wilbur M. Urban. Technically philosophical (Macmillan. Pp. 266. \$5).

*Ethics as a Religion*, by David S. Muzzey. Author is a "professor emeritus of history at Columbia University and a leader emeritus of the Society for Ethical Culture, which celebrates its 75th anniversary in April 1951 . . ." (Simon and Schuster. Pp. x, 273. \$2.75).

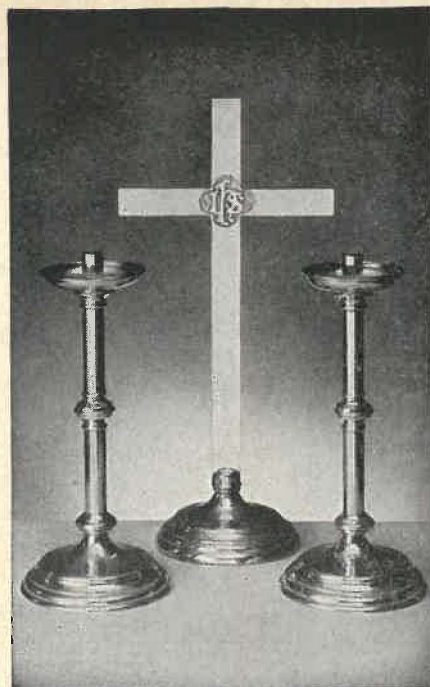
*Science and the Unseen World*, by A. S. Eddington. Reissue (6th impression) of this well known work. (Macmillan. Pp. 56. 75 cents).

*The Portrait of Isabelle*, by Elizabeth Corbett. Isabelle, the adored only child of strict Methodists, at the age of 20 marries Dick, a Roman Catholic, with whom she enjoys a full and happy life as wife and mother\* (Lippincott. Pp. 254 \$3).

*The Pastor's Wife*, by Carolyn P. Blackwood (with an introduction by Andrew W. Blackwood). Written in request for a practical guide to what is expected of the pastor's wife. Duties and privileges of position discussed with humor. O.K. until end, when Puritanical attitude toward drinking, smoking, dancing, cards, etc., limits its use in the Episcopal rectory (Westminster Press. Pp. 187. \$2.50).

*College Teaching and Christian Val-*

\*The Easter after Isabelle and Dick, with their three small children, move to Milwaukee they go to church . . . and again the following Easter . . . to downtown St. James' [which kept its centennial in 1950] — "a compromise between Catholicism and Methodism." "Because it didn't seem fair to expect other people to keep a church going just so that outsiders could attend on Easter, Richard and Isabelle went on scattered Sundays throughout the year."



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# Indeed!

Amongst the early Christians, there used to be this quaint but lovely salutation on Easter Morning: "The Lord is Risen!" The rejoinder always was: "The Lord is Risen, indeed! Alleluia!"

INDEED!! It is a word of assurance, truth, a fact! Before Christ's Resurrection, the world was, at best, dismal and hopeless. Sinners indulged in their favorite vices until satiety overtook them and miserable death ended it. The righteous lived on just blind hope, and a faith that had little of sacrament to support and comfort them. Then Jesus came! He lived. He taught. He brought us our Sacraments, and then He died, but those who loved and followed Him, KNEW Him for the Son of God!

He PROMISED them His Resurrection! He accomplished it! He has never failed in any of His promises, then or now.

Risen, INDEED! It is an established FACT, and from it has come all the love, the joy, the happiness, the fineness, aye and all the hope and courage and faith in our lives, especially in these trying days.

But to His close-in followers, His Disciples, these gifts of the Resurrection are AMPLE for living the lives that Jesus EXPECTS of those who love and follow Him. Do YOU follow Him as a Disciple, or as one afar off?

"The Lord is Risen, INDEED! Alleluia!!

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*ues*, edited by Paul M. Limbert. A panel of 11 college teachers show that college teaching in any field can be a Christian vocation (Association Press. Pp. 187. \$2.75).

*Faith and My Friends*, by Marcus Bach. Spiritual pilgrimages off-the-beaten path (Trappist, Vedantist, Hutterite, Penitente, Swedenborgian, Mormon). Author (said to be foremost authority on lesser known religions of America) sought out adherents of faiths represented, "to find out what they believe, how they live, and what can be learned from them" (Bobbs-Merrill. Pp. 302. \$3).

*American Culture and Religion*, by William W. Sweet. Six chapters: 1. Cultural Pluralism in the American Tradition; 2. Protestantism and Democracy; 3. Natural Religion and Religious Liberty; 4. Methodist Unification; 5. The Church, the Sect, and the Cult in America; 6. Ecumenicity Begins at Home. Index. Author sometime professor of history of American Christianity at University of Chicago (Southern Methodist University Press. Pp. 114. \$2.50).

*The Storyteller in Religious Education*, by Jeanette P. Brown. Described by subtitle: "How to Tell Stories to Children and Young People." A comprehensive work. Appendix (15 stories for telling). Bibliography. Index of stories. Illustrated by humorous stick pictures. (Pilgrim Press. Pp. x, 165. \$2).

*Church Use of Audio-Visuals*, by Howard E. Tower (C. A. Bowen, General Editor). Seven chapters and four appendices. Illustrated by diagrams and drawings. (Abingdon-Cokesbury. Pp. 152. \$2.50).

*Science and Common Sense*, by James B. Conant, president of Harvard University (Yale University Press. Pp. xii, 371. \$4).

*That Ye Sorrow Not*. Short passages entirely from Scripture, one to a page, on theme of resurrection and after life. A most attractive booklet, with exquisitely designed standing initial letters (Augsburg Publishing House. Not paginated. Paper: 15 cents each; \$1.65 a dozen; \$6.75 for 50; \$12.50 for 100).

*The Parson*, by Alice Ross Colver. A Presbyterian minister is opposed by influential members of his congregation, who try to bring about his removal. He wins the case, whereupon his congregation requests him to stay. He refuses: "They are spiritual cripples; they need the Church; but if I remain they will never get over their defeat." Which things are an allegory, perhaps . . . , in an otherwise mediocre tale (Macrae Smith. Pp. 272. \$2.50).



# The Living Church

Established 1878

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

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## Things to Come

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### March

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.
2. Annunciation.
4. Consecration of A. C. Lichtenberger as co-adjutor of Missouri.
8. 3d Sunday after Easter.  
Convocation, Salina (to 9th).  
Convocation, Nevada.
10. World Council conference of U.S. member Churches (to 12th).  
Convention, Kentucky.  
Convention, South Florida; suffragan election.
15. Corporate Communion of United Movement of Church's Youth.
20. Woman's Auxiliary, executive board, at Seabury House (to 23d).
22. 4th Sunday after Easter.
24. National Council meeting, at Seabury House (to 26th).  
Consultation on Church in relation to peoples of underprivileged areas NCC (to 26th).  
Convocation, Wyoming (to 26th).  
Convocation, Colorado (to 25th).

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

"CHRIST IS RISEN!" "He is risen indeed!" The ancient Easter greeting rings out in today's world as boldly as ever. After 1900 years it is still news—the good news for which all mankind hopes, but which the world cannot quite bring itself to believe. It is not rational doubt, however, that chokes off the world's acceptance of the Gospel: rather, it is the shrinking back of the uneager swimmer from the glistening morning lake, the knowledge that to believe in Christ and His demands begins with the shock of Baptism into His death; the uneasy awareness that, having accepted the great fact of the Resurrection, we can never be the same again. "'Tis the spring of souls today. . . ."

OUTWARDLY, it is the same world—a world in which being a Christian is nowhere a sure recipe for mundane success, and in many places is an invitation to disaster. Bishop Bonczak of the Polish National Catholic Church came into the office the other day and told us what it means in Poland, explaining what was behind the recent story in the secular newspapers asserting that the Polish National Catholic Church in Poland had severed its ties with America. This Church is in communion with ours by joint action of the governing bodies of both Churches.

BISHOP PADEWSKI, Missionary Bishop in Poland of the PNCC, has been in prison since January, Bishop Bonczak reported. The news has just come through. Also in prison is Fr. Narbutowicz, rector of a large church in Warsaw, together with an unknown number of other priests. Polish-born Bishop Padewski is an American citizen, but his naturalization would not be recognized in Poland.

A CONVENTION was called recently by the Communist-dominated Polish government to force into union all the non-Roman and non-Orthodox Christian bodies in Poland, and to require these Churches to sever their ties with other countries. Included were not only the National Catholics but the Methodists, Baptists, Mariavites, and others. Only 60 of an estimated 300 clergy of these various churches were present at the meeting, and the declaration that they had broken with other countries was given out after the meeting not by official Church sources but by the government. It is proposed to elect an Archbishop and three bishops for the united Church.

ORGANIZED originally in the U.S.A., the Polish National Catholic Church began missionary work in Poland in 1922. Its progress was rapid there, and by 1950 it had 58 priests in Poland, some of whom shepherded congregations of 2,000 or 3,000 members. Its total membership in Poland was believed to number about 100,000. Last December the government forbade the acceptance of money, food, or clothing from abroad, and in January came the arrest of Bishop Padewski. Now the Church faces the certainty of additional arrests and imprisonments for all who refuse to go along with the government-dictated unity scheme.

DEVELOPMENTS in Czechoslovakia have followed fast upon the banishment of Archbishop Beran. Not only have some bishops been prevailed upon to go along with the government (See Foreign) but the Vatican has issued a blanket excommunication of those who took part in action against the Archbishop. The government has reportedly made an offer of amnesty to imprisoned clergy who will now pledge loyalty to the State. "I am happy to report," said Vice-Premier Fierlinger to Parliament, "that the State authorities find the relations between the Church and State becoming better and better."

ALBANY will ballot again for a suffragan bishop at the diocesan convention to be held at the cathedral May 1st and 2d. A year ago the Rev. David E. Richards was elected but withdrew his acceptance when some standing committees expressed disapproval of the procedure followed.

SUICIDES are at an all-time high in Japan, it would appear from information supplied by the Japan International Christian University Foundation. The average is 16 singles and two doubles a day. Sometimes a whole family commits suicide. The chief reason assigned is inability to make a living.

ON THE EVE of his return to Japan, Paul Rusch, our associate editor, is appealing for \$161,000 to strengthen the Japanese Brotherhood of St. Andrew. The rural community center at Kiyosato is already a going concern, he says, offering "Christian leadership at many points of human needs: schooling, health, better farm methods, household industries, child care, and religion." It needs strengthening in several important areas, however, and there is an equal need for a youth center in the city of Tokyo. Ten per cent of the money has already been received. Contributions may be sent through The Living Church Relief Fund.

THE LARGEST single class ever confirmed in the diocese of Kansas was presented by Chaplain Kenneth M. Sowers to Bishop Fenner at Fort Leavenworth on March 4th. The 92 members of the class ranged all the way from Church school youngsters to brigadier generals. Fort Leavenworth is the Command and General Staff College of the United States Army. Chaplain Sowers is a graduate. On Sundays, he conducts early Eucharist and late Morning Prayer, often taking a general Protestant service in between. He also maintains a Church school of over 600 members, with 72 teachers recruited from the personnel of the post.

TRINITY COLLEGE'S chaplain, the Rev. Gerald B. O'Grady, was recently awarded a high Jewish honor. He received a gold Hillel key from the national B'nai Brith organization for his contribution to "better intergroup and interfaith relations." Fr. O'Grady was instrumental in bringing a chapter of the Hillel Foundation, a national Jewish student organization, to the Trinity campus in Hartford, Conn.

Peter Day.



## Books and Authors

¶ During the Lenten season three of our authors (The Rt. Rev. Austin Pardue, the Rev. Carroll E. Simcox, and the Rev. Gardiner M. Day) preached in parishes outside their own diocese and we were fortunate in getting copies of their books to the individual parishes where they were guest preachers. This gave us the opportunity of reaching a group of lay people who might not otherwise have seen the books. The books concerned: *PRAYER WORKS*, *LIVING THE CREED*, and *OLD WINE IN NEW BOTTLES*.

\* \* \*

¶ *The Augsburg Publishing House of Minneapolis, Minn., puts out a monthly "Book News Letter." Their February issue contained a review of FIVE MINUTES TO TWELVE in which the reviewer said in part: "Here is a little book that not only arrests the reader's interest by the title and unusual illustrations but leads him through one thought-provoking chapter after another."*

\* \* \*

¶ As long as we are quoting reviews this is what "Holy Cross Magazine" says about *THIS WE BELIEVE!*: "This book, by one of the best apologists of our Church, sets out to challenge the man who has been humbled by world events into the position where he will listen respectfully to the true fundamentals of the Christian Faith."

\* \* \*

¶ *We received a telegram the other day from a bookstore asking us to get a copy of THIS WE BELIEVE! and TEMPLE OF GOD'S WOUNDS to a customer who was sailing the following morning on the Grace liner, Santa Paula. But the name of the customer was omitted. We finally found out the name of the passenger and we hope she is enjoying the above mentioned M-G gems!*

\* \* \*

¶ Why Wedding Rings? Why Say 'Amen'? Why a Ring for Bishops? Why Wear a Dog Collar? are among the church customs explained in *CURIOSITY SHOP* — a new A. R. Mowbray publication.

\* \* \*

¶ *"The Christian Herald Magazine" calls THE TEMPLE OF GOD'S WOUNDS, by Will Quinlan, "A dream book of the spirit." The framework of Will Quinlan's book is fiction; the story of a secluded place of Christian retreat, THE TEMPLE OF GOD'S WOUNDS. To this temple comes a tired business man. He tells in the first person singular of the progress of his "spiritual retreat."*

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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *What is the meaning of the letters IHS used as a symbol in Church decorations, vestments, etc.?*

The letters IHS or IHC are not Roman characters but Greek. The character which looks like an H is the Greek long E and the C is the most primitive form of S. They are written without any points between them, or as a monogram, and they should have a straight line above, which is the Greek method of indicating abbreviations.

They are the first syllable of the name Jesus in Greek, and have come into Christian art as an afterthought, the original purpose being to save time and

Churchpeople do not take it very seriously.

• *Both godparents of a child being dead, and the mother, a widow, desiring other godparents, can such be appointed by the rector? Must the regular number be appointed, if such is possible?*

I should think it entirely proper for the mother, in consultation with the rector, to choose persons to act as godparents for her child. The rector would appoint them by receiving from them the pledge normally made by the sponsors at the baptismal service. If the godparents live nearby, this might be done at a little



effort when books were laboriously handwritten. Later the first upright of the H or *eta*, was extended up to meet the sign of abbreviation and form a cross in Gothic text, or, where the Greek form of the letters was maintained, an upright stroke came to be drawn through the sign of abbreviation down to the crossbar of the H making a little cross. The name of the symbol is "the Sacred Monogram."

Various other interpretations have arisen in comparatively modern times based on the mistaken idea that the characters are Roman or Latin or even English, but these are all illegitimate, since *eta* is not H but E. The symbol came into use long before the Western Church shifted from Greek to Latin as an ecclesiastical language.

• *What is the attitude of the Anglican Church toward the Anglo-Israel theory, the idea that the Anglo-Saxon peoples are the descendants of the 10 lost tribes?*

The Church makes no pronouncement whatever regarding the Anglo-Israel Theory. As long as belief in the Israelite origin of the English people does not lead a man to deny the facts of the Creed or to refuse the Sacraments, he is entirely at liberty to form his own theories as he may feel warranted by whatever facts are known to him. Some clergy in England and America are at least impressed by this theory, but most

service in Church made up by the rector from the matter beginning on page 276 of the Prayer Book, or, if at a distance, the rector might write to them stating the obligations of sponsors and enclosing copies of the questions for their signature.

The share of the parent or parents in this would be, as usual, to obtain the consent of the proposed godparents before the rector proceeds with their appointment. The record would be made by a marginal note on the page in the parish register where the child's baptism is recorded, stating the decease of the original sponsors and the names of the new appointees. There is room for this in most parish registers in the unused line beneath the dates of birth and baptism on the right hand page.

• *Is the American Book of Common Prayer available in a Latin translation? If so, where? Where can the Latin translation of the English Book of Common Prayer be secured?*

I do not know of any Latin translation of the American Book of Common Prayer. There is are Latin editions of the English Prayer Book, of which *Liturgy and Worship* mentions Bright and Medd as "standard, though not official." If in print, it may be obtained through Morehouse-Gorham Co. (14 E. 41st St., New York, or 29 E. Madison St., Chicago).



EASTER DAY

## GENERAL

## EPISCOPATE

## Consecration During Synod

The Very Rev. Richard S. Watson will be consecrated Bishop of Utah on the opening morning of the Synod of the Province of the Pacific. The Synod meets May 1st to 3d at Salt Lake City. The location of the meeting was changed from Boise because of the consecration.

## NATIONAL COUNCIL

## 281 + 311

For years the ancient Church Missions House at 281 Fourth Avenue, New York City, headquarters of National Council, has been overcrowded. The most desirable theoretical solution, i.e., a modern, spacious building to house all departments, has given way to a solution less desirable but practical.

A two-story-and-basement brick building, located at 311 East 23d Street, New York City, has been leased. On its street floor are shipping and receiving departments, with a loading platform. The mechanical department which handles mimeographing, addressing, and allied operations is also on the street floor. On the second floor are the business offices of *Forth*, with an employees' lunchroom.

The building releases a sufficient amount of space at 281 to allow for much needed expansion in several departments, including Christian Education and Christian Social Relations. Several other departments and divisions will probably be relocated. Space has been released in the basement at 281 to provide a bomb shelter for the protection of the staff there — this on the insistence of the Presiding Bishop.

It became possible, with the additional storage space, to give up two other rented storage buildings. Now all literature and supplies are stored in one building, and are readily available through the use of a small panel body truck which makes frequent trips between 281 and 311, carrying mail, literature, and supplies.

The new arrangement will make room for a conference room at 281. In recent years all conferences had to be held outside, which was expensive and inconvenient.

Moving the departments involved from 281 to 311 was a big job. Harry L.



Dietz, assistant to the treasurer, arranged it so that the departments were closed for only one day. All moving was done over the weekend. Monday morning business went on as usual. The company engaged to do the moving was the Weissberger Moving and Storage Company, the concern which recently moved the United Nations from Lake Success to the new center in New York City.

The building at 311 has ample light. It is airy and spacious with approximately 10,000 square feet of floor space. It has been completely redecorated, and provides for employees located there all the facilities formerly available for them at Church Missions House.

The Division of Curriculum Development of the Department of Christian Education will continue to be housed in offices at Greenwich, Conn. These are in Greenwich proper, and not out at Seabury House.

## MINISTRY

## New Branch of Clerical Union

The Catholic Clerical Union (formerly known by the resounding title of "the Clerical Union for the Maintenance and Defense of Catholic Principles") now has a Chicago branch including members from nearby Northern In-

diana. President is Fr. Thomas K. Chaffee of Mt. Prospect, Ill. The Union has branches also in Boston, Central Pennsylvania, Maryland, New York, Philadelphia, and Erie-Ohio-Pittsburgh. First meeting was held March 6th at St. Luke's, Evanston. The branch has formed a clergy choir to sing on special occasions and plans a series of programs "helpful to clergy in parochial work."

Officers of the Council recently elected are: President-General, the Rev. Henry N. O'Connor, Baltimore; Vice-President, the Rev. Leslie J. A. Lang, New York; Secretary-Treasurer, the Rev. E. R. Hardy, jr., New Haven.

## ARMED FORCES

## Former Headmaster Now Chaplain

The Rev. Alfred L. Alley, former headmaster of Cathedral School for Boys, Dallas, was graduated from the Chaplain School at Carlisle Barracks, Pa., on March 14th. He is an air force chaplain with the rank of captain. Last spring the Cathedral School merged with Texas Country Day School to become St. Mark's School of Texas.

## HEALTH

## Beside Still Waters

On a hill overlooking the sea, in Castine, Maine, is a haven for clergymen who are sick or tired, and in need of complete rest and quiet. There, healthful food, housing, medical care, and recreation are all outright gifts of Churchwoman Alice M. North, M.D., who has converted her summer house, the North Star, into a year-round convalescent home. The clergymen pay for nothing except their transportation to Bangor, Me., where Dr. North meets them and drives them the 40 miles to Castine. Only one thing troubles the men who have regained their health at the North Star: its vacant rooms. Dr. North can care for five clergy at a time, but since many who are desperately in need of such care do not know it is available the house is seldom filled.

Dr. North's first patient at the North Star, the Rev. Daniel H. E. Fox, recently wrote to *THE LIVING CHURCH* describing his experience at the "veritable paradise." Subsequently, more de-



tails came from Dr. North, herself, and from the Rev. Dr. J. Clemens Kolb of Grosse Pointe, Mich., who suggested the work to her. Continuing the campaign to fill the vacant rooms through publicity, another one-time patient of Dr. North's, the Rev. John F. Kolb (Dr. Kolb's brother), wrote an article about his stay at the North Star for the *Witness*.

Astonished by Dr. North's almost unbelievable generosity, Mr. Kolb said he lay awake the first night asking himself, like the hoodlum in the O. Henry story, "Wo'ts the angle, where's the catch?" But there was no catch.

It was during World War II that Dr. North found her summer home in Castine at the mouth of the Penobscot River singularly suited to the rehabilitation of men who needed mental and physical relaxation. In 1942 she opened the house to sick and wounded members of the British Royal Navy at her own expense. Because of this work she was made an honorary officer of the civil division of the Order of the British Empire.

In January, 1950, Bishop Loring of Maine sent her the first clerical patient, Fr. Fox. When it became apparent that there would not be enough patients from the Episcopal Church to keep the work going she began to include ministers from other Churches. Under this arrangement she has had one or more clergymen in the house at all times since July. Dr. North writes, "I would love to have the house filled at all times, and thus be able to be of far greater service than I am at present. . . . It is my desire to make this my permanent life work."

Before 1942 Dr. North devoted several years to missionary and medical work for the poor in New York City, partly in the Chinatown Mission for Women, which she still maintains in memory of her mother and partly in a free clinic which she established for the members of All Saints' Church on the East Side. Dr. North is a graduate of Temple University's Medical School. She is licensed to practice in Pennsylvania and New York.

Fr. Fox says Dr. North's generosity provides a "truly wonderful opportunity, because of the ideal physical setting of the house, the abundance of well prepared food (including home grown fresh fruit and vegetables), pleasant rooms (which have radios, books, and flowers and lack the usual hospital atmosphere), and a fine library of standard classics and most current periodicals." "On Sundays and Holy days," he says, "there is opportunity for a priest to celebrate the Holy Eucharist right at the North Star."

Mr. Kolb came to the North Star on the verge of relapse after a cerebral hemorrhage. When Dr. North met him at the train he was full of misgivings about how he would comply with the stringent requirements of his diet without becoming a nuisance.

"On the way home," he said in his *Witness* article "she brought up these matters herself, informing me that she had purchased salt-free bread, butter, and cereals, low calorie desserts, and had worked out a diet on a basis of calories that would get my weight down. She suggested a daily program of rest and very mild exercise best suited to my condition. Her kindly and generous advice was concluded with the question, 'What books would you like to read? If I don't have them I'll get them for you and put them in my library.' I was so flabbergasted over this unheard of generosity and understanding that the only books I could think of were *All this and Heaven, Too* and *It Can't Happen Here*."

Generally Dr. North takes any surgical or medical convalescent case if the patient is ambulatory, requires only complete rest and quiet, and is not incurably ill.\* She does not accept patients whose diets involve the use of weights and measures. This is understandable, since Dr. North is not only the house's doctor, nurse, and hostess, but also its cook and housekeeper. Her only assistant is a gardener.

Clergymen do not take their families

\*For instance, Dr. Kolb mentions run-down, tired heart cases, stomach cases, ulcers, hypertension.

with them to Dr. North's home. They go to North Star as they would go to a hospital for complete rest and cure. However, there is no set routine, not even for the time of breakfast. Pastimes, reported Mr. Kolb, include golf, croquet, hiking, visiting "more historical spots than Boston," or wandering about picturesque Castine with its fine colonial homes and chatting with its friendly inhabitants. He said that his favorite pastime was reading near a crackling fire in the living room "with its magnificent picture window overlooking Penobscot Bay."

## WORLD RELIEF

### CWS Work Continues

The resettlement program for displaced persons which is scheduled to be completed by the end of 1951 is one of the operations of Church World Service which will be continued by the new small Central Department of Church World Service of the National Council of Churches. Among other CWS operations which cannot be concluded at once and which the National Council's member Churches desire to have continued for various periods are:

1) Such a program of securing and handling material relief supplies as the operations in Europe and Asia may require and the Churches will support.

2) The interchurch aid and service to refugee program of the World Council.

3) The ministry of relief and reconstruction in Asia through the Committee on Relief and Reconstruction of the Division of Foreign Missions of the National Council of Churches.

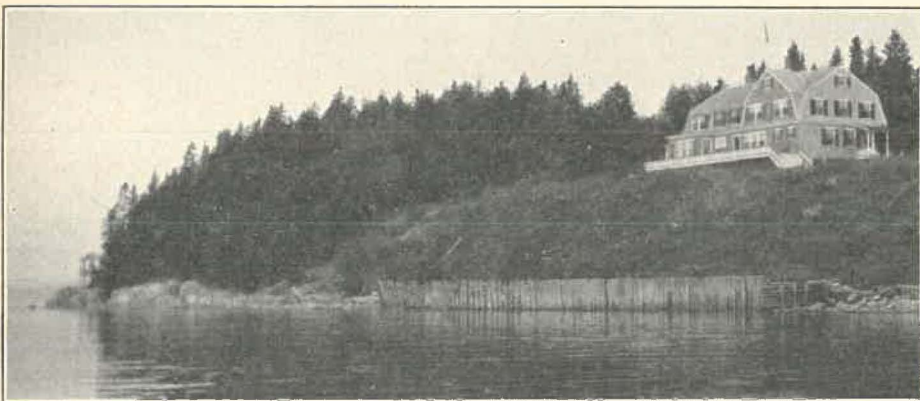
4) Such auxiliary agency programs as Orphaned Missions and Inter-Mission Aid under the International Missionary Council, and those under the Young Men's and Young Women's Christian Association.

The central Department of Church World Service will not, except on a temporary basis as in the case of the Resettlement Program, actually administer programs of relief and reconstruction, but will counsel such operations and coordinate and reinforce their appeals to the supporting Churches.

## ORTHODOX

### Dr. Florovsky Appointed

The Rev. Dr. George Florovsky has been appointed adjunct professor of the history and theology of Eastern Orthodoxy at Union Theological Seminary. He is dean of St. Vladimir's Russian Orthodox Theological Seminary and Academy, which since 1947 has had its residences and classes at Union Seminary. [RNS]



THE NORTH STAR. Only one thing troubles the clergy who convalesce there.



**ENGLAND**

**SPG Celebration**

While vacationing in England next summer the Rev. Dr. C. Rankin Barnes will be representing the Episcopal Church there at the 250th birthday observance of the Society for the Propagation of the Gospel. The Presiding Bishop asked Dr. Barnes to represent the Church, and the Dean of Westminster has asked him to preach at the Abbey on June 17th, SPG's birthday, for Evensong. Another invitation, to preach at the Pro-Cathedral in Paris, has come to Dr. Barnes from the Very Rev. Sturgis Lee Riddle. Dr. and Mrs. Barnes will sail on May 25th on the S. S. Parthia.

**CZECHOSLOVAKIA**

**Bishops Take Loyalty Oath**

Four Roman Catholic bishops in Czechoslovakia and the priest who is taking Archbishop Beran's place [L. C., March 18th] took an oath of loyalty to the country's Communist government on March 12th, the AP reports.

The bishops are Josef Carsky, Moric Picha, Stephan Trochta, and Ambroz Lazik. The priest taking Archbishop Beran's place, by serving as vicar capitular, is Fr. Antonin Stehlik. Another diocesan administrator, Fr. Frantisek Onderek, also took the oath.

The loyalty oath is apparently the result of two years of pressure on the bishops.

In 1949 Czechoslovakian bishops had given their priests permission to take the oath "to protect them from a worse evil," but not to betray their Church [L. C., December 11, 1949].

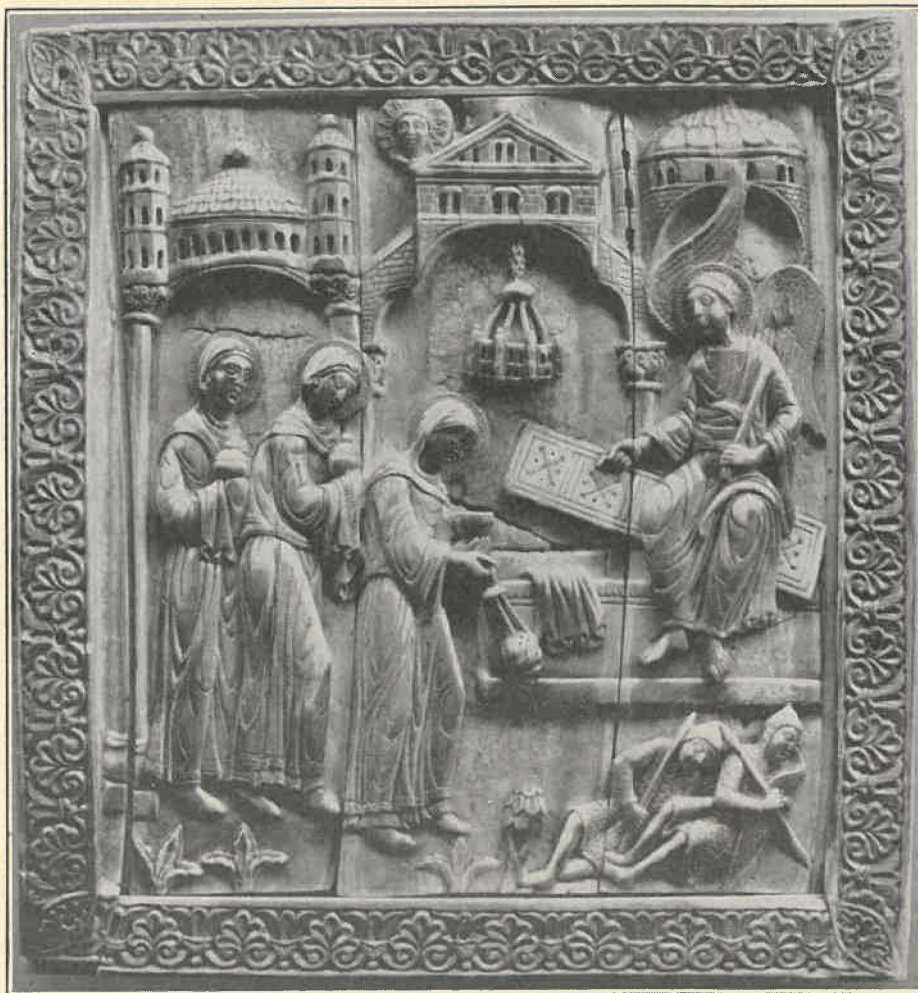
**CHINA**

**Coup in Lutheran Church**

In a coup, a Communist minority of native Church workers has taken over the Lutheran Church of China, deposed its president, and ousted its other officers.

Leaders of the coup called upon Church members to support a government-sponsored pledge "to completely wipe out the friendliness to America, worship of America, or fear of America, and in its place strongly build up a hate-America, despise-America, and belittle-America attitude."

New name of the Lutheran Church is "Church of Christ in China—Justification by Faith Association." A major emphasis in the reformed Church is to be on "smashing the ["imperialist"] principle of dividing the people of China through denominations and synods."



**THE THREE MARYS AT THE SEPULCHRE**  
(Walrus Ivory Relief, Cologne, 12th Century\*)

**T**HE walrus-ivory relief panel with the three Marys at the Sepulchre, originally part of an altar piece in a church in Cologne, is a beautiful example of the art of the early middle ages. With the means at his command the unknown artist told the story clearly and reverently, conveying to us the sense of awe that we always feel in the presence of the supernatural. But why, it may be asked, did he put the scene before an architectural background? In an article published several years ago in the Bulletin of the Metropolitan Museum, William H. Forsyth, Associate Curator of Medieval Art, explained it by relating the relief to a liturgical drama performed in the churches on Easter morning.

An order of service for Benedictine monasteries composed in the 10th century at Winchester, England, gives specific instruction about such a play. One of the monks was to dress in a white alb to represent the angel. He was seated on the open sepulchre near one of the altars. Three other monks, having covered their heads to appear like women and carrying

censers, slowly advance through the aisle as if looking for something. When they come to the sepulchre there takes place this dialogue:

"Whom do ye seek?"

"Jesus of Nazareth."

"He is not here, He is risen as He foretold. Go, announce that He is risen from the dead!"

Then the choir sings: "Alleluia, the Lord is risen." This done, the censers are placed in the tomb, and with the singing of a hymn and the pealing of all the bells the service is concluded.

In our ivory relief the first of the three Marys carries a censer like those used in the play; their dress suggests clerical garment; and the shroud of Christ, hanging over the side of the sepulchre to indicate the Resurrection, is another detail that figured in the liturgical performance. The sleeping Roman soldiers, too, were sometimes impersonated by clerics. The columns, domes, and towers in the background suggest a liturgical setting.

\*Photo Courtesy Metropolitan Museum of Art, New York.



## Let Us Keep the Feast

**T**WO things, says the old adage, are certain: death and taxes. True; but for the Christian two other things are equally certain: the resurrection of the body and the life of the world to come.

The Christian world is celebrating once more the glorious feast of the Resurrection, Easter Day. It is the very Queen of Feasts, the most joyous day in the Christian year. Rightly do we wear our best new clothes, and decorate our churches, and use our finest vestments in the celebration of the Holy Eucharist. For "Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

It is no obscure theory that we commemorate on Easter; it is historical fact. Our Lord died on the cross on Good Friday; He rose again on the third day, and appeared to many witnesses — at one time to as many as 500. When the apostle Thomas doubted, He showed him the very wounds that had been inflicted in His hands and feet and side, and called upon Thomas to touch them, and thus assure himself that it was no hallucination that he saw, but the Lord Himself.

Skeptics, both ancient and modern, have tried to deny the Resurrection, or to explain it away. It was a hard truth even for the earliest disciples to understand. The women who found the tomb empty had to be reassured by an angel. The disciples on the road to Emmaus did not recognize Him until He made Himself known to them in the breaking of bread. Even when He appeared in the midst of them in the upper room, where they had locked the door for fear of the Jews, at first "they were terrified and affrighted, and supposed that they had seen a spirit." But He reassured them, even eating a bit of broiled fish and honeycomb to prove that it was actually He, and not an apparition. "Then opened he their understanding," and they knew Him and believed.

Once convinced, the disciples became so sure of His resurrection that they risked their very lives to tell it far and wide. For they realized that the resurrection of Christ, and His subsequent ascension, placed the seal of authority on all He had taught, and gave assurance to all that the grave was not the end of life, for He had indeed conquered death itself. So important did they come to regard this fact that St. Paul was soon to tell the Corinthians in no uncertain terms: "If Christ be not risen, then is our preaching vain, and your faith is also vain." And, as the necessary corollary to that tremendous fact, he wrote to the Colossians (and to all Christians):

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The lesson of Easter places life in its true perspective. Without that lesson, the thoughtful student of human affairs could hardly fail to conclude that "all is vanity"; that the game was not worth the candle. Actually many systems of thought and of religion have been built on the flight from reality that seems the only escape from a world in which "the paths of glory lead but to the grave." Buddhism, Confucianism, Zoroastrianism — all these and other cults, ancient and modern, find their ultimate goal in some form of annihilation, in the return of the soul to the unknown. Christian Science denies the facts of pain and death. But true Christianity does not fly from reality, nor does it reject such grim facts as suffering and death. Rather it accepts them and turns them to the glory of God; because through His victory over death Christ has transcended and transformed life, giving it color, meaning, and an ultimate goal beyond the grave. Christianity is the most realistic of world religions, because it accepts all of God's revealed truth, even when this goes beyond man's experience.

**D**OES that make Christianity an unscientific religion? Not at all; for science deals with the "how" of things and Christianity with the "why" and the "whither." Lecomte du Nouy wrote in *Human Destiny* (p. 243): "Any man who believes in God must realize that no scientific fact, as long as it is true, can contradict God. Otherwise it would not be true. Therefore, any man who is afraid of science does not possess a strong faith."

Christianity does not reveal the "how" of the resurrection of the body, the truth of which is proclaimed in the creeds and scriptures. St. Paul indeed specifically refused to speculate on that question. "But some man will say, How are the dead raised up? and with what body do they come? Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body." It is a wonderful and beautiful simile: our earthly bodies are to the risen bodies as a seed to its flower. But just how that shall be is not revealed to us; only the "whither." For when Thomas said: "Lord, we know



not whither thou goest; and how can we know the way?" Jesus replied: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The resurrection disposes once for all of the idea that Jesus was simply a good man, a teacher whose precepts continue to have value for us today, as do those of Plato and Aristotle. Plato did not take upon himself the sins of the world and die for them; Aristotle did not rise again to assure men of eternal life. Only the Son of God could have done that; and the Son of God did, "to the end that all that believe in Him should not perish, but have eternal life."

Let us therefore keep the feast of the Risen Lord, "for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life."

### *Resurrectionists and Foot-Draggers*

WE quote the following from the parish bulletin of a fashionable metropolitan church:

"The Easter Sunday congregation at the 11 AM service is the most cross-sectional crowd of the year. Among those present are the Resurrectionists, so called because they never visit God's house on any other day. There are also the foot-draggers, arriving at the cost of a wife's insistent persuasion. Then there are those irregulars, not quite sure why they came, except that they quietly answered a still, small voice within them. There are even some souls drawn by the sight of gay hats and other finery. Finally, there are the undeviating faithful, who come on Easter as on every other Sunday.

"Now, we're privileged to welcome all of these souls, irrespective of any mixture of motives. But the Eucharist is of central importance to very few, except those in the last-named category. The majority of the others are uneasy at the seemingly endless time it takes for Divine Mysteries, to them mysterious indeed. And the faithful are upset by their brethren's distress. So our 11 AM service on Easter will consist of Morning Prayer and sermon, ending at noon. Then, after the choir recessional, and a brief postlude, there will be a quiet celebration of the Holy Communion for those who desire to remain."

We respectfully and charitably submit that the rector of this parish is off on the wrong foot. His diagnosis of the reasons that animate his "Easter-only" parishioners may be largely right; but his method of dealing with them is, in our opinion, 100% wrong.

The Holy Eucharist is of central importance to the Church, not just "to very few." Perhaps it does not seem of central importance to some who come only once a year, but again, perhaps it does. If they come asking the Bread of Life, shall the Church offer them a stone? And what about the faithful few, who "come on Easter as on every other Sunday"? Why should they be condemned to wait until the choir has left and the fair-weather Christians have departed noisily, and then have their "quiet celebration" in a half-deserted church? In any case, "let the Church be the Church," and not accommodate itself to those of little faith.

Jesus said: "I am come that they may have life,

and that they may have it more abundantly." He did not say that He would come to a select few, after the departure of the multitude who, from whatever motive, had sought Him out. Did He not die, and rise again, for the sins of the whole world?

The Holy Eucharist, whether on Easter Day or any other day, is the central act of sacramental worship for the whole Church, not an esoteric rite for an inner group of select Christians. We cannot help feeling that a priest who makes it only an added rite for the elect has somehow missed the whole point of the Church's teaching on this most important subject.

### *The UN and Korea*

THE chorus of a song that was popular a few years ago began:

"Ev'rything's up to date in Kansas City,  
They've gone about as far as they can go."

Has the United Nations gone about as far as it can go in trying to bring the Korean war to an end?

General MacArthur was quoted recently as saying that the war in Korea has virtually reached a stalemate. Neither the Communist forces nor those of the United Nations can win, unless there is some significant change in the circumstances of the war. This might be a mammoth Red Chinese offensive, on the one hand, or a decision of the UN forces to bomb Chinese bases, on the other. Meanwhile, the war of movement is taking a tremendous toll in casualties on both sides.

Is there nothing the United Nations can do to break this deadlock? It is now three months since the adoption of the cease-fire resolution, which was summarily rejected by the Communists. On February 1st the General Assembly branded Communist China as an aggressor, and appointed a committee to report on collective measures to meet this aggression. At the same time, it also appointed a Good Offices Committee to attempt to find a peaceful solution to the problem. So far, this committee has apparently been able to accomplish nothing.

The present situation is an intolerable one. Further action by the United Nations is imperative if the UN forces are not to be subjected to an indefinite commitment in a war that can be terminated only by the exhaustion of one or both sides, if the present limitations are continued.

We believe the UN should serve Communist China with an ultimatum: Cease fire by a specific (and early) date, or Chinese bases in the so-called "privileged sanctuary" of Manchuria and elsewhere in China will be bombed. We see no other way to stop aggression by a government that apparently is willing to sacrifice an indefinite number of Chinese and to reduce Korea to a shambles, rather than agree to a cease-fire and negotiations looking toward peace. We



By WILLIAM C. SMITH

A COMET is an erratic member of the solar system. It is generally irregular in form and often has a long nebulous tail or train. The comet's head usually consists of a bright nucleus sur-

## C O M E T S

rounded by a luminous fog. We may indeed say that a comet is a star without substance or without backbone. Some of the comets are periodic and return to the sun at regularly fixed intervals.

In our churches we see many comets, particularly at Easter time. We see them once, all dressed up in their nebulous finery, and then they are gone, not to return until the next Easter Day. Like the comet, they have a minimum of substance or backbone. We prefer to see a Mercury, a Jupiter, a Saturn, a Venus, a Mars. We know where to find them: they are dependable.

think that such steps, taken in the hope of bringing the war to a swift end, would be a mercy in the long run to the Chinese, both military and civilians, as well as a step toward a stabilized world situation.

### We Protest

WE are told in a news release that the National Council of Churches will launch this spring a "United Fellowship of Protestants in the Armed Services." We wish to protest at the outset against this name; at least, if the organization is intended to include Episcopalians and Eastern Orthodox in its membership.

We think it is high time that the officials of the National Council of Churches, from its president on down, realize that there are thousands of Church-people — by no means all Anglo-Catholics — who are increasingly concerned over the ignoring of our objections to being lumped into interdenominational organizations under the general label of "Protestants." The Episcopal Church declined to join the former Federal Council of Churches until it was assured that that body was intended to be an ecumenical federation, and not simply a pan-Protestant organization. The National Council of Churches has given similar assurance, and on that basis our General Convention voted to accept membership. If it now goes

back on its promise, we can assure the National Council of Churches that the next General Convention of the Episcopal Church will be under strong pressure to withdraw from the Council — whether our Presiding Bishop is president of it or not.

We hope the National Council of Churches will pay heed to this protest while there is yet time. We write this in all earnestness, as a long-time supporter of the National Council, and of its predecessor, the Federal Council of Churches. We hope we shall be able to continue that support — but we cannot if the National Council of Churches turns out to be, after all, only a pan-Protestant organization with a window-dressing of Anglicanism and Orthodoxy.

### "Pulpit Propaganda"

THE *Church Times* (London) in its February 23d issue sternly rebukes the American Embassy for circularizing the clergy throughout Britain with a State Department publication on American foreign policy, with the suggestion that it be used as material for sermons. The Embassy, says the *Church Times*, "appears to need a sharp reminder that the pulpit is for the proclamation of the Word of God, and for his Word alone."

If the American Embassy actually suggested the use of this pamphlet as the basis for sermons, we can understand the concern of the *Church Times*. However, we remind our British contemporary of the inalienable right of the clergy *not* to use such material. They are at perfect liberty to ignore it, as American clergy ignore similar mailing pieces received in this country from many sources — including, if we are not mistaken, the official British Information Services.



RECENTLY, WHEN WE published some well-documented statistics on gains from the Roman Catholic Church to Anglicanism, the Roman Catholic press raised loud cries and said it wasn't so. On the contrary, they told us, Rome is gaining rapidly at the expense of Anglicanism and Protestantism. But in the March 10th issue of *America* a Roman Catholic layman of New Orleans, Mr. Edmond LeBreton, says: "I don't think there is any doubt that we are losing adherents. I am much afraid we may be losing them at a rate that offsets the happy statistics on conversions published from time to time." Some additional facts on this subject will be brought out in a second part of the study by Bishop Littell and Fr. Carruthers, which we plan to publish soon.

THE REV. DAVID CHURCHMAN TRIMBLE, of Prescott, Ariz., tells us that the treasurer of a newly admitted chapel in that missionary district sent in a sum of money earmarked "For the Bishop's Discrepancy Fund."

*Clifford P. Morehouse*





# Revelation and the *Resurrection*

By Gove B. Harrington

**I**N the contemplation of "those mighty acts" whereby God has given unto us life and immortality through the supreme miracle of our Lord's resurrection, we have available many possible approaches; and among these we may with profit direct our attention to Pilate's question, "What is truth?" — not as an exercise in dialectics, but rather as an inquiry into the Christian theory of knowledge.

Whether men can ever know ultimate truth has been questioned by many secular thinkers. Justice Holmes thought not. "Truth," he said, "is the majority vote of that nation which can lick all the others." Our Lord, on the other hand, taught us that a knowledge of truth — the truth that shall make us free — was indeed possible. It was possible, however, only on one condition, that "ye continue in my word."

Our Lord constantly emphasized the necessity of spiritual regeneration and faith as the only means of eternal salvation. Thus, to Nicodemus he said that without that regeneration, we cannot enter the kingdom of God. We must be born again and become as a child, with that confiding sense of God's goodness to us which we call faith. So essential is faith in God's goodness to the accomplishment of His work on earth, that our Lord never tired of reminding his followers of its importance. So the centurion's faith is rewarded, with the comment that such faith had not been found in all Israel; the faith of the leper that returned, and the faith of the woman with the issue of blood, was what had made them whole.

Now by faith, our Lord did not mean mere credulity, nor yet a short cut to understanding. St. Augustine understood this thoroughly, and from his personal experience, saw that unless he first believed, he could not understand. Blind faith, to Augustine, was a contradiction in terms, because faith was itself the source of all light and understanding. "In thy light, we shall see light." Through faith we have a new way of seeing things, a means of understanding that which before was incomprehensible.

Faith then may be compared to a pair of spectacles which correct the distortions and blurring of our natural seeing, so

that we can see things as they are, that is, as God sees them. Christian philosophy has expressed its recognition of this universal truth about human thinking in the classic sentence *credo ut intelligam* — "I believe so that I may understand."

We hear it constantly said today that this is not an age of faith, a statement which is certainly not true of today and never was true of any age. Modern philosophy began with the attempt to remove all presuppositions which were not self-evident or demonstrable by reason. Descartes found that he could doubt everything except that he himself existed, and summed up his belief in the words "I think, therefore I am," upon which, as a premise, he built his entire philosophical system. This has remained the goal of all forms of rationalism since his day.

For example, in 19th-century jurisprudence, first Austin and later, Kelsen, tried to exhibit the entire body of law in a single syllogistic system, deduced from one single postulate or basic norm. The difficulty here was that the contents of these systems did not necessarily correspond to the actual contents of any body of law, since an error in the selection of the major premise, or the basic norm, also affects all the conclusions logically

derived. Even if the argument is valid, it does not follow that the conclusion is true; the conclusion may still be false if one of the premises is false. But the task of finding true premises is quite beyond the field of the logician, whose work begins only after the premises have been ascertained.

The same problem exists in the sciences. The categories of science devised by the systematists, in an effort to classify and thus understand the empirical data discovered by the scientific method, are themselves the result of a clue or key-feature. Thus the botanist who tries to classify and understand plants must first construct an analytical key to include all the known plant forms. The first to attempt the task was a Greek botanist, who arranged all plants as trees, shrubs, under-shrubs and herbs, which to the non-professional seems an entirely reasonable classification. The trouble here was that a plant might move from one category to another, depending on its environment. A famous Swedish botanist tried to overcome this objection by counting the number of stamens and styles in the flower. Later botanists have used other flower characteristics to indicate the relationships between plants. The

(Continued on page 17)

## THE PARADOX

**S**TUPIDITY entombed the Lord of Life  
And sealed the vault with sign of earthly power;  
Then washed its hands and sought a smug repose,  
Secure, content, complacent in its tower  
Of pride and bigotry. . . . In one still hour  
The tomb became a garden, springing rife  
With deathless virtue: dormant love arose  
To give the lie to death; for love but chose  
To be itself in dying; scorning strife,  
Negating self to bring true Self to flower.  
Love's own, the paradox: Except the seed  
Fall to the ground and die it lives alone;  
But, dying, taps eternal Source; nor stone  
Nor grave-clothes can its surging thrust impede.

THOMAS E. DUDNEY.



# The CONQUEST OF DEATH

## II. "His Bursting From The Spiced Tomb."

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.



¶ *The goal for the Christian is not mere decency but nothing less than the moral perfection of Christ. As this cannot be accomplished in this life, it requires for its realization a "life of the world to come." So argued Fr. Simcox in the first chapter of this series (L. C., March 18th). ¶ In the present chapter Fr. Simcox marshals the evidence for the guarantee of our resurrection, namely the resurrection of our Lord.*

I bind this day to me for ever,  
By power of faith, Christ's Incarnation;  
His baptism in the Jordan river;  
His death on cross for my salvation;  
His bursting from the spiced tomb;  
His riding up the heavenly way;  
His coming at the day of doom:  
I bind unto myself today.

**T**OO seldom do we think of the words we are singing as we sing the great hymns of our faith. Here in this stanza of *St. Patrick's Breastplate* we have a perfect paraphrase of the second section of the Creed, in either its Apostles' or Nicene form. "The third day he rose again from the dead: He ascended into heaven . . ." is superbly paraphrased:

His bursting from the spiced tomb;  
His riding up the heavenly way.

The underlying metaphor is military. Here the divine conquistador, the champion of man and the spoiler of death, the mighty "captain of our salvation" (Hebrews 2:10), attacks death in the monster's own lair, the grave, and conquers him, though He does not *destroy* death. Christ asserts and proves His own power over death, and He *tames* death. Henceforth, as the result of Christ's victory over death in the grave itself, death will not defy Christ but will serve Him.

Thus in *St. Patrick's* poetic conception (in which he follows the New Testament) death is personified and thought of as a once-rebellious subject of

Christ which has now been tamed again to the service of his Master.

This is unquestionably the best way of thinking about Christ's conquest of death: the best way because in this matter, as in all matters that lie outside the realm of the immediate here-and-now, we can come closer to the truth if we think poetically and mythologically than if we think in strict prosaic and objective terms. Plato and Aristotle agree in this, and they are both right. "Poetry comes nearer the vital truth than does history," says Plato. And Aristotle: "Poetry is something more philosophic and of graver import than history, since its statements are of the nature of universals, whereas those of history are singulars." Of course, we must add one proviso to both these statements: the poem or myth we employ to express some particular "vital truth" must be what Reinhold Niebuhr has taught us to call "true myth." We might add a dictum of Santayana to those quoted above: "Our religion is the poetry in which we believe."

### MYTH AND HISTORY

The Christian Gospel is, in its literary form and genre, a saga, a hero-story, and not what reviewers and publishers call today "a definitive biography." And we may thank God that this is so. No definitive biographer, telling the hero-story of Christ, could ever present Christ to us *as He really was and is*. For that task, myth — in its strictly literary sense — is needed, not history.

But there are myths and myths. And here we come to a necessary distinction of absolutely supreme importance. When Santayana speaks of our religion as "the poetry in which we believe" he means (I infer this from all of Santayana's work I have read) believing in such poetry as is emotionally satisfying and morally edifying, without reference to whether or not it is true as history. We might believe in the fable of the Dog in the Manger, or in the myth of Zeus and

Prometheus, in this sense without even facing the question whether the events related in these stories ever actually occurred. I do not question Dr. Santayana's, or anyone's, right to "believe" in such things in their own way. Indeed, I believe in Aesop's fable and Aeschylus' drama in exactly that way myself.

The Christian claim is that the hero-story of the Gospel is history. It actually happened. The story as a whole is, as a piece of literature, only one of many variant forms of a certain immemorial tale of universal appeal: the tale of the good prince who turns his back upon the luxurious life of the palace to travel incognito as a beggar among his subjects. Normally the tale reaches its happy ending in some event which discloses the true identity of the prince.

That tale has many re-tellers and appears in many versions. The Christian Gospel is one of them. God's royal Son comes among His wretched human subjects as one of them. In the next to the last chapter of the story He comes to what seems to be a terrible end. His subjects misunderstand His goodness, and, when a rumor gets to circulating that this vagabond claims to be the Son of God, they put Him to death for blasphemy. Then in the final chapter He reveals His regal identity by "bursting from the spiced tomb" in which they have buried Him. There is the story. It would be the classic among all versions of the universal tale even if no claim were made for its historicity. But that-claim is made. The story is presented to us as not only beautiful but true — factually, historically true.

The last chapter in the story — the self-disclosure of the crucified prince in the mighty act of His bursting from the tomb — is the crucial one, for faith. And since the Christian claim is that it thus happened, not in fancy but in fact, we cannot evade the question: did it happen?

The claim is that He burst *bodily* from the tomb. We cannot read the New



Testament accounts of the event without seeing that this is the claim. There are many today, even within the Church, who cannot accept it, but who insist upon resorting to a sophistry that enables them to affirm belief in the resurrection of Christ without affirming what is intellectually intolerable to them — the bodily resurrection of Christ. This sophistry has been neatly phrased by one of our most distinguished and — I fear — influential contemporary theologians: "The memory of him quickened to a presence." He means simply that the memory of Christ was so vivid and so dominating in the minds of the disciples after His death that they gradually came to *feel* that He was still personally with them.

To adopt this theory may ease the torment of the troubled mind. But to claim that it is a legitimate interpretation of the New Testament evidence—which is all the evidence we have—is a palpable fraud.

The claim is that Christ burst from the tomb in such a way as to leave an empty tomb; that He appeared to His disciples in such a form that He could challenge their doubts — and successfully — by inviting them to thrust their hands into His wounded flesh and *feel* that He was real and alive. "The body possesses one enormous merit," remarks Aldous Huxley. "It is indubitably *there*." It was so with the body of the risen Christ — according to the evidence. And

once more, for emphasis, I would repeat what ought to need no repetition: the claim of Christianity is that Christ rose bodily from the grave. The claim may be true or false: that is a question for the evidence to decide. But Christianity allows us no alternative explanation of the alleged Easter event. Either it happened or it did not. The tidy rationalization that "the memory of him quickened to a presence" is not Christian, cannot be made Christian, and cannot be squared with the evidence.

A distinguished modern historian of antiquity, perhaps the greatest of our age, once characterized the resurrection of Christ as the best attested fact of ancient history. This verdict was entirely scientific, objective, and theologically unbiased. He was regarded as a religious agnostic. His concern as an historian was solely with the historical evidence. It was on the basis of that evidence alone that he came to this impressive conclusion. How impressive is it? Well, consider. The assassination of Julius Caesar is an event in ancient history; so is the battle of Salamis; Socrates drinking the hemlock; Hannibal's crossing the Alps; and so on. Nobody is accounted a fool for accepting the historicity of any of these events. On the contrary you would be adjudged a fool if you did not. We are reasonably bound to accept them as historical because they are abundantly attested by witnesses. Let that

sink in, then weigh this competent historian's judgment: the resurrection of Christ is the best attested fact of ancient history. If you reject the resurrection as an historical event on historical grounds, you have no right to affirm, on the much scantier and shakier evidence, the assassination of Caesar.

#### MORE THAN 500

How many witnesses of the risen Lord were there? Not one or two hysterical women who might have been "seeing things," as so many have assumed. Actually, more than five hundred people claimed to have seen Him after His resurrection. This number seems fantastic. I doubt that I should be able to accept it myself were it not for our authority for it — namely, St. Paul (I Corinthians 15:6). His words leave no doubt in my mind that he had checked the story himself. St. Paul might have been a liar or a lunatic. I cannot prove otherwise. But if anybody can study Paul himself and find either lying or lunacy in him, I cannot discuss evidence with such a one.

But perhaps these "five hundred brethren" were liars. Perhaps; but liars as I know them do not submit to crucifixion, the stake, and other such horrors in defense of their lies. These brethren *believed* they had seen Him — alive, in bodily form, after His death.

Or perhaps they were "seeing things." This may have been a mass hallucination. Preposterous as such an "explanation" may seem, it needs to be considered. Collective hallucinations are rare, but they are not unknown. The rock upon which this hypothesis must shatter is one simple well-established fact about hallucinations: in order to be the victim of such a false vision, a person must have some expectation of seeing the object of the hallucination. The evidence in this case is abundantly clear that these brethren were sure they had seen the last of Jesus when He was laid in the grave.

These two possibilities — that of a pious lie, and that of a collective hallucination — seem to me to be the only ones that merit even passing notice. They both break down when put to the test of plausibility.

Five hundred rational and honest men tell us that they saw and conversed with Christ after His death and burial. Their claim has nothing to do with what we judge on scientific or philosophical grounds to be possible. Their claim is simply that the thing happened, and that they saw the risen Christ. Is it our sensible policy to believe only what the evidence requires us to *believe*? Well, there it is.

The Easter event, His bursting from the spiced tomb, stands as the best attested fact of ancient history. We shall consider next the meaning of the event.

#### "SUPPOSING HIM TO BE THE GARDENER . . ."

MARY spoke truer than she knew  
Where those first Easter lilies grew.

Before she ever understood,  
Faith's early bud her Lord had seen  
And tended as a gardener would,  
Encouraging the green

Of penitence, the violet  
Of sorrow and the sturdy tree  
Of fortitude. His hand had set  
Lilies of purity

Where wanton waste had rioted.  
Who but a gardener could guess  
That from its dust could blossom red  
Sainthood's selfgivingness?

Mary spoke truer than she knew  
There where the lilies' perfume blew;  
For to a heart's expectant sod  
He ever comes — Gardener and God.

G.



**FLORIDA—First dean of St. John's Cathedral,** Jacksonville, the Rev. Arnold M. Lewis, was installed on March 4th. Dean Lewis resigned last year as executive director of the Presiding Commission on Laymen's work. Historic St. John's was set apart as Florida's Cathedral during the diocesan council last January.

**LOS ANGELES—The Rev. W. Clinton Billig became first executive assistant** to the Bishop of Los Angeles two weeks after he was ordained priest. Mr. Billig decided to become a postulant while in the middle of a successful career of business and teaching.

As of March 1st he has been assisting Bishop Bloy in matters related to the clergy and congregations of the eight-county diocese. He is also handling the finances of mission properties under control of the Bishop as corporation sole. Still another duty for Mr. Billig is representing the Bishop on numerous boards and commissions. Mr. Billig's background: wholesale grocer, teaching fellow in economics and later assistant professor of marketing at the University of California in Berkeley, chief of civilian training (for eight Western states) of Ninth Service Command, city council member and later city clerk and assessor of Arcadia, Calif., assistant at St. James' Church, Los Angeles, after study at GTS.

**NORTH TEXAS — Aiming at becoming a diocese on its 50th anniversary** the missionary district of North Texas is raising \$500,000 for the Bishop Temple Memorial Fund for the Endowment of the Diocese. Bishop Quaterman, in his address to the annual convocation, asked for all-out effort in completing the campaign by 1960, the anniversary year. Total confirmations for 1950, the convention learned, were 408, a new high. St. Andrew's Church, Amarillo, contributed 77 to this number, 67 of which made up one class. St. Andrew's has just completed a \$350,000 building program.

**ELECTIONS.** Executive Committee: clerical, James Butler, Smythe Lindsay; lay, Armistead Rust, George Mainard. Synod: clerical, Mr. Lindsay, Henry Seaman, Claude Canterbury; lay, Paul Villaret, Thomas Bugbee, Max Bentley. Executive Committee: clerical, William Boyd, Willis Gerhart; John Cornwall, Charles Carter.

**S.W. BRAZIL—A coat of arms for the district** was adopted at the recent convocation of the district of Southwestern Brazil. It combines an open Bible with overlaid cross from Bishop Kinsolving's coat of arms, constellation of the Southern Cross from Bishop Thomas', and dove from Bishop Kruschke's. A sheaf of wheat, typical of the area, re-

places the palm tree of Bishop Kruschke's coat of arms. (Bishop Kinsolving was born in Rio Grande, Brazil. Bishop Thomas is retired bishop of Southern Brazil, and, of course, Bishop Kruschke is first bishop of Southwestern Brazil.) The motto, "The truth shall make you free," used in Greek by Bishops Kinsolving and Kruschke, will appear in Portuguese on the new coat of arms.

Confirmations reported at the time of the convocation totaled 152. In 1949 there were 89.

**ELECTIONS.** Secretary, the Rev. Agostinho Soria; treasurer, the Rev. Sirio Moraes; registrar, the Very Rev. V. P. Neves. Council of advice: clerical, M. R. Olmos, A. J. Guedes, and S. K. Kainuma; lay, Nei Flores, Joao Viera, and Colvis Aragao.

**CENTRAL BRAZIL—The number of confirmations was up** in Central Brazil, too. At the district's convocation 115 were reported. There were 57 before. Almost all parishes and missions had paid up their quotas, Bishop Melcher reported, and a number of them had raised special building funds. The district, he hoped, would be self-supporting in a few years. Toward this end, Convocation appointed a committee to study means of building churches and organizing a five-year plan to create self-supporting parishes.

**ELECTIONS.** Executive council: clerical, J. T. da Silva, J. Y. Ito, E. S. Yuba; lay, Rubens Moreira, Joao Lucas, A. L. Amaral. Council of advice: clerical, N. de Almeida, Custis Fletcher, Jr., and P. F. Simoes; lay, Pinto Barreto, J. H. Lucas, George Boggis.

**HARRISBURG—When a flood and ice jam** in the Susquehanna River put the water pumps out of commission in Columbia, Pa., recently, the Rev. W. Ross Baley, acting rector of St. Paul's Church, supervised the feeding of workers who trucked in water from nearby Lancaster. Working under the auspices of the Red Cross, Fr. Baley organized the women of his parish for emergency catering. Within one hour they supplied



FR. BALEY. 20 gallons of coffee and 200 sandwiches.

20 gallons of coffee and 200 sandwiches. During the week-long water shortage Methodist, Lutheran, and Roman Catholic women were pressed into service. Other of Columbia's clergy and its boy and girl scouts pitched in. Fire stations were used as distribution points and firemen transferred water from tank trucks to milk cans. When a team of them was short one man, Fr. Baley helped tote the heavy cans.

**NEW JERSEY — Among the clergy helping the injured** at the Woodbridge train disaster, besides those already reported [L. C., March 4th], were the Rev. Messrs. Andrew Van Dyke, of Christ Church, Middletown, and Robert Anderson, of Trinity Church, Red Bank. Fr. Van Dyke arrived at the scene in a train which followed the wrecked one. Both he and Fr. Anderson worked among the victims all night.



HISTORIC St. John's Church, Jacksonville, is now the Cathedral of the diocese of Florida.



## Revelation

(Continued from page 13)

point is, that none of these systems was inevitable, but the result of a personal choice, since the plants do not arrange themselves into patterns for the benefit of botanists. It is therefore the philosopher's task, whether he be a lawyer, a botanist or a theologian, to construct out of the data at his disposal, an ordered and coherent whole, that is, a metaphysic.

### INITIAL ACT OF FAITH

Now everyone who attempts to build a metaphysic is, as we have found, ultimately dependent upon some faith-principle, or if you prefer, an idea which will give him a key to the understanding of his subject. He must do this whether he be Christian or non-Christian, religious or anti-religious. Even those systems of philosophy which claim to have eliminated all elements of faith and to be based on reason alone, always turn out to be nothing more than elaborate logical demonstrations from premises which conceal the initial act of faith upon which they are based.

If by philosophy is meant a purely rational deduction from premises known to be true, or a great super-scientific induction that can give us practical certainty, then St. Augustine would say that philosophy in this sense is impossible. Reason cannot walk by its own light, and must seek the illumination of some principle of interpretation which reason itself does not contain. The paralysis of metaphysical speculation in an age like our own, in which philosophers are reluctant to believe in anything at all, or to make any kind of venture of faith, is itself an endorsement of St. Augustine's view that reason is blind until faith shows the way. The adequacy, then, of any particular faith-principle must be judged by its ability to order the whole range of available data in a rational, coherent philosophy of life and of the world. Only Christian philosophy meets this test.

### IN TWO WAYS

By the term "Christian philosophy" we mean every philosophy which considers the Christian revelation as an indispensable auxiliary to reason. Such a philosophy must, of course, account for the fact that non-Christian philosophers and some non-Christian faiths have elements of truth within them. It is one of the errors of modern intellectuals to present Christianity as just one illustration, among many, of religious truth, even though it be conceded to be the loftiest of such expressions. But since that is not how Christianity has always understood itself, such a presentation is untrue to the actual situation.

The only theory of truth which adequately embraces all the facts of man's experiences is one which recognizes that

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Churchmen overseas are aware of a fact that seems to have a hard time percolating through the minds of many American Churchmen — that this is the hour of destiny for the Episcopal Church. They gather around to take our pulse, size up our muscles, weigh us in, like the doctors and officials and reporters flocking around a boxing

champion on the eve of the big fight. Let us hope that their verdict will not be, "Never in the history of the world has so little been done by so many with so much!"

Another kind of interesting collection could be made from subscription mail that originates in this country — a letterhead collection. Real estate men, college professors, labor leaders, grocers, hardware dealers, pullman porters, Roman Catholic bishops, Protestant ministers, steel manufacturers, penitentiary inmates, lawyers, brokers, dry-cleaners, insurance men, building contractors, foresters, and representatives of many other activities and states of life write in on the stationery of their calling, often accompanying their subscription with a comment on the magazine or on Church affairs in general. Theirs is the task of winning a better verdict for American Christianity than the one suggested above, and they know the value of THE LIVING CHURCH in their Church life.

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truth can be had in two ways. The first is by general revelation, which pertains to the universal consciousness in men of truth and untruth, right and wrong. The second is by special revelation, which is mediated through particular episodes at definite times and places in history. The first is non-historical, that is, its content was given to men by God independent of accidents of time and place. The second is historical, that is, bound up with a certain series of historical persons and happenings through which it is communicated to men.

The scientist sometimes says that the only sacred thing he knows, is the sacredness of truth. But if all truth comes from God, which we as Christians must admit, all truth is God's truth, for God is a God of truth. If the scientist is devoted to truth, to that extent he must be devoted to God, even though he may call himself an atheist. The very desire for truth is an admission that God is. It is a responding to the pressure of God on his mind, though he may deny that the term "God" has any meaning at all. In the words of St. Paul to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." The finding of truth, of course, is not the whole of any man's obligation to God. As St. Augustine observed, the philosophers have found God as truth, but without Christ they will not find the way to Him.

If, then, the faith-principle of Christianity has any value greater than that which may be found, say, in Greek philosophy, that value must be found in a special revelation. The Church has always held that special revelation needs miraculous attestation, since without such attestation, we have no powers in ourselves by which we might know it to be true. We are incapable of finding out for ourselves the truth which comes to us through special revelation. The supreme miracle is, of course, our Lord's resurrection from the dead, and it was this miracle which the early Church emphasized in its preaching. St. Paul's letters are filled with references to the resurrection as the central theme of his teaching.

It is a mistake to believe that the early apostles went out into the world with the "simple Gospel" that God is love, or that they regarded the Sermon on the Mount or the Golden Rule as the basis of the Good News. The Good News was Jesus and the resurrection; the rest came much later.

The revelation in Jesus Christ was thus attested by the miracle of his resurrection. Without the miracle of the resurrection, the teachings of Jesus might have been only a vision, buried with Him. But the divine attestation by the miracle of the resurrection set the seal of God's approval upon the revelation in Him, and thus made it possible for rational beings to believe in the revelation



in Christ. Just as our Lord appeared after His resurrection to believers only, not to unbelievers (as during his earthly ministry his revelation was given to those with eyes to see and with ears to hear), so the resurrection was not given to compel atheists to accept the truth of Christianity, but rather, to enable believers to believe rationally and upon evidence.

So the Church, as a witness to our Lord's resurrection, has from its beginning made His risen presence known to believers through the preaching of the word and the breaking of bread, at its weekly Easter festival. In the symbolism of the walk to Emmaus, the risen Christ is present at the exposition of the Scriptures, the meaning of which is revealed to us, not by human reason, but by the inner illumination given us by the Spirit of the risen Christ in our hearts as we hear it expounded. But the risen Christ is not fully made known to us without the breaking of bread, when by faith our eyes are opened and we know Him as the gloriously risen Son of God. "Without the lamp of faith, reason is blind."

Our Lord did not prescribe any code of ethics for his followers, or a philosophy of values. He taught instead, a single basic ideal, or faith-principle, which we must apply for ourselves to all situations. This basic ideal, love for God and love for one's neighbor, our Lord put above all the written and oral law, and in so doing provided us with a positive ethical ideal, the implications of which vitally affect every department of human conduct and thinking. It would be superfluous to note how the practical application of this faith-principle to the problems vexing the world today—the problems of war, of human want, of racial antagonism, to mention a few—would change the lives of everyone. Clearly, these evils are inconsistent with the love of our fellow-man, who, like us, is also a child of God, and as St. Paul said, a joint heir with Christ. They are also inconsistent with love for God, since as St. John pointed out, a man who hates his brother whom he has seen, cannot possibly love God whom he has not seen. These problems can never be solved by human reason, unaided by the special revelation in Christ, not by power politics, not by philosophies of doubt and frustration, but only through the practical application of our Lord's basic faith-principle.

The special revelation in our Lord Jesus Christ, attested by the supreme miracle of His resurrection, illuminates the nature of the knowledge of truth, that all truth comes from God, and is ours only because of His goodness to men. "God so loved the world, that he gave his only-begotten Son," who, through the mighty act of His glorious resurrection, gave to men the lamp of faith, whereby we may indeed attain eternal life.

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## DEATHS

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

### James Edward Crosbie, Priest

The Rev. James Edward Crosbie, rector of the new parish of St. Luke's, on the east side of Tulsa, Okla., died of a heart ailment, March 9th, at the age of 65.

Fr. Crosbie came to Tulsa in 1943, after 14 years as rector of St. James' Parish, Vincennes, Ind. He came at the special invitation of the Rev. Dr. E. H. Eckel, rector of Trinity Parish, to initiate a missionary plan in Tulsa. The Mission of St. Luke's was begun. In eight years, Fr. Crosbie built the mission into a strong parish that was admitted into the diocese at the January, 1951, diocesan convention. Fr. Crosbie, with the strong backing of Dr. Eckel, made St. Luke's into the fifth largest parish in the diocese of Oklahoma. The parish has the third largest Sunday School in the diocese.

Fr. Crosbie was born in London, Ontario. He came to Lansing, Mich., as a child. He was educated at the University of Minnesota and the General Theological Seminary. He served in Negawnee, Ironwood, and Iron Mountain, Mich.

Surviving are his widow, Sarah Thompson Crosbie, and two sons, Arthur, of Alma, Mich., and James of Indianapolis, Ind.

### Stephen Gardner, Priest

The Rev. Stephen Gardner, who spent 31 of his 38 years in the ministry as rector of St. Peter's Church, Washington, N. C., died on March 7th of a heart ailment from which he had been suffering for several months.

Mr. Gardner retired from the rectorship of St. Peter's last December 1st. Last October he retired as LIVING CHURCH correspondent for the diocese of East Carolina, a position which he had held since 1946.

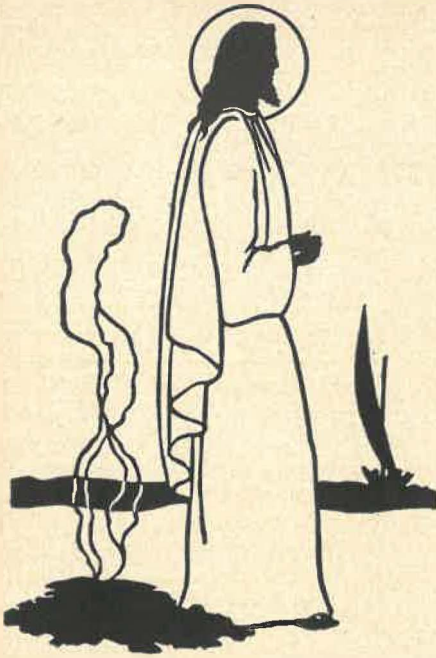
Mr. Gardner was born in 1885 in Washington, D. C. During his boyhood he lived at St. John's Episcopal Orphanage there. He held degrees from St. Stephen's College, GTS, and Monmouth College. He was ordained priest in 1913.

The first years of his ministry he served in Chicago as assistant rector of the Church of the Redeemer and as rector of St. John's Church.

Mr. Gardner was an accomplished organist and singer. He composed music for a number of the canticles, as well as Offertory music. He was deputy to six General Conventions, and was a member of the standing committee of East Carolina for 28 years, serving one seven-year term and one five-year term as its president.



## DEATHS



dent. For six years he was a member of the executive council, secretary and registrar of the diocese, and editor of the diocesan Journal. For 12 years he was business manager of the diocesan camps.

No immediate members of his family survive.

### Andrew Ellsworth Dunham, Priest

The Rev. Andrew Ellsworth Dunham died in Jacksonville, Fla., on March 4th in his 90th year. He had been retired since 1925.

Mr. Dunham held degrees from Cornell, General Theological Seminary, and the Philadelphia Divinity School. He was ordained priest in 1895.

From 1891 to 1892, before entering GTS, he was missionary in New Mexico.

During his ministry Mr. Dunham served a number of churches in New York: Trinity Church, Boonville; Christ

Church, Forestport; Trinity Church, Camden; Church of the Redeemer, Addison; Trinity Church, Fayetteville; St. Mark's, Jamesville. He also served in Pennsylvania at St. John's Church, Westfield, and St. John's Church, Marietta. He was a dean in the diocese of Harrisburg from 1912 to 1915 and secretary of the Syracuse Clerical Club from 1916 to 1919.

He went to Florida in 1920 and there, before his retirement, served as diocesan missionary, and was in charge of Stark, Waldo, Melrose, and Cedar Key.

### Allen O. Birchenough, Priest

The Rev. Allen O. Birchenough, rector of Grace Church, Ravenna, Ohio, since 1948, died suddenly, after a brief illness, on March 3d.

Fr. Birchenough was ordained to both diaconate and priesthood in the diocese of Iowa by the late Bishop Morrison. From 1925 to 1948 he served cures in Iowa: at St. James', Oskaloosa; St. Paul's Church, Harlan; Grace Church, Decorah; St. Mary the Virgin, Keokuk; and at St. Mark's Church, Des Moines.

Fr. Birchenough is survived by his wife and one son.

### John Evans Knox, Priest

The Rev. John Evans Knox, former general missionary of the diocese of Western New York, died after a heart attack, on February 25th, at the home of his brother. He died in Akron where he was born 38 years ago. He had retired from the ministry because of poor health.

The Rev. Mr. Knox served as diocesan missionary for nearly a year before becoming rector of both St. Mary's, Church, Gowanda, N. Y., and Grace Church, Randolph, N. Y., in November 1949.

He was graduated from the University of Akron in 1935, and from Bexley

## EMMAUS

**A**BIDE with us. Oh, how we need our Guest.  
Too often have we passed Thee in the street,  
Blind to the Stranger walking at our side,  
Nor marked the hands and feet.

No further, Lord, to-night, but tarry here.  
Slow to believe are we, with foolish heart.  
Tell us once more the reason for those scars,  
How we can share our part.

Toward evening, Lord. Enter with us and dine!  
Joyful we place Thee at our table's head.  
Bless Thou and break each loaf until we know  
Christ in our daily bread.

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S. Brown Shepherd, Jr.

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son of

S. Brown and Lilla Vass Shepherd

*The years between your hand in mine*

*Seem very few*

*Because within my own I keep*

*The heart of you.*

*The love that holds you is more deep*

*And wide than time*

*For we are His and God is ours*

*And you are mine.*

—Lilla Vass Shepherd

March 26, 1951

## CLASSIFIED

### APPEALS

The Comité Russe de Secours, 141 bis, rue Raymond Losserand, Paris, France, which conducts two excellent Homes for sixty destitute elderly Russian Orthodox victims of the Red Revolution of 1917 appeals for funds. This Committee has always maintained a high standard, caring for the members' spiritual needs with regular services in their own Chapel and further upholding their morale by thoughtful consideration. They also run a Soup Kitchen, where an average of 24,000 meals is served annually to derelict "D.P.'s" of the present migration. Due to the inflationary prices, the buying power of the subsidy regularly granted them by the French Government is insufficient to maintain a bare subsistence minimum for these aged and helpless souls. Their financial situation threatens the very existence of their institutions. To escape liquidation of this haven for Russian Orthodox aged, their Committee must find at least \$1,716.00. To avoid disaster, they have decided "to knock at all the doors, hoping they will open—as the Lord has said." Contributions marked "Comité Russe" should be addressed: Rev. T. Chester Baxter, St. Luke's Church, Noroton (Darien), Conn. Sponsors: The Very Rev. Frederick W. Beekman, D.D., Dean Emeritus, American Pro-Cathedral Church of the Holy Trinity, 23 Avenue George V, Paris, France; The Very Rev. Nicholas Metropolsky, Russian Orthodox Church of St. Mary, Stamford, Conn.; The Rev. Sewall Emerson, St. Paul's Church, Norwalk, Conn.; The Rev. Donald Emig, Rowayton Methodist Church, Rowayton, Conn.

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## DEATHS

Hall, Gambier, in 1939. He was rector of Trinity Church, Findlay, Ohio, from 1939-1943 and again from 1946 until he went to Buffalo. He had interrupted his rectorship to serve for three years as a Navy chaplain.

Surviving, besides his brother, are his wife, Mary Laura McCullough Knox; a son, John M.; and his mother, Mrs. Edward C. Knox of Akron.

### James Williams, Priest

The Rev. James Williams, 72, for 32 years rector of Holy Cross Church, Brooklyn, N. Y., died February 21st. Fr. Williams was born in England, the son of James and Mary Tippet Williams. After spending a number of years in business he was graduated from the General Theological Seminary in 1916, and was ordained both deacon and priest the same year. He served a year at St. Mary's, Middlesboro, Ky., and was curate at the Church of the Redeemer, Astoria, L. I., at the time he was called to Holy Cross. He married Miss Harriet Emily Biddick in 1902. Surviving, besides Mrs. Williams, are two sons, the Rev. Hedley J. Williams, rector of St. George's Church, Arlington, Va., and the Rev. David J. Williams, rector of Trinity Church, Northport, L. I.

### Louise Townsend Lord

Louise Townsend Lord, widow of the Rev. John Cray Lord and sister of the late Rev. Charles Townsend, Jr., died suddenly at her home in Morristown, N. J., on February 12th. Born in Elizabeth, N. J., January 31, 1870, the daughter of Charles and Mary Mulligan Townsend, she married Mr. Lord in 1894.

## CHANGES

### Appointments Accepted

The Rev. Alberto Blank, formerly at the Church of the Divine Saviour, Santa Helena, with address at Pelotas, R.G.S., Brazil, is now living in Porto Alegre, doing work similar to that of an archdeacon and serving as rector of the Church of the Holy Cross of the Mediator. Address: Caixa 116, Porto Alegre, R.G.S., Brazil.

The Rev. John C. Boggis, formerly rector of St. Andrew's Church, Ashland, Wis., will on April 1st become rector of St. Augustine's Church, Rhinelander, Wis. Address: 39 Pelham.

The Rev. Malcolm P. Brunner, formerly vicar of the Church of the Ascension, Merrill, Wis., and priest in charge of St. Barnabas', Tomahawk, will on April 1st become vicar of the Church of St. John the Divine, Burlington, Wis., and priest in charge of St. David's Church, Jewel Crest.

The Rev. Dr. Albert E. Campion has resigned as chaplain at the House of Detention for Women and the House of the Holy Comforter, both in New York City, and is now rector of the Church of the Mediator, New York. Dr. Campion will continue to serve as Protestant chaplain at Fordham Hospital. Address: 260 W. 231st St., New York 63.

The Rev. Henry Harrison Hadley, who since February 1st has been locum tenens at St.

## CLASSIFIED

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### SHRINE

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



## CHANGES

Thomas' Church, Hamilton, N. Y., is now rector. He is also chaplain to Episcopal students at Colgate University and director of the news bureau of the diocese.

The Rev. William C. Hewitt, who is serving St. John's Church, Sandusky, Mich., is now also ministering to an unorganized mission at Forester.

The Rev. Richard P. McClintock, formerly rector of the Church of the Messiah, Auburndale, Mass., will become rector of Trinity Church, Watertown, N. Y., on May 1st. Address: 263 Clinton St.

The Rev. Clyde J. Miller, formerly rector of St. Augustine's Church, Rhinelander, Wis., is now priest in charge of Trinity Church, Bonham, Tex.; Epiphany, Commerce; and St. Mark's, Honey Grove. Address: 500 W. Eighth St., Bonham.

The Rev. Richard O. Petersen, formerly associate rector of St. Paul's Church, Lansing, Mich., is now rector of St. Peter's Church, Tecumseh, Mich. Address: 115 Mill St.

The Rev. William J. Potter, formerly curate at St. Peter's Church, Auburn, N. Y., will become missionary at St. Matthew's Church, Moravia, N. Y., and St. Ambrose's, Groton, on April 1st.

The Rev. Joseph O. Roberts, formerly rector of St. John's Church, Marcellus, N. Y., will become rector of Trinity Parish, Charles County, Md., on April 1st.

The Rev. James L. Stilwell, formerly rector of St. Mary's Church, Blair, Nebr., is now rector of Grace Church, Columbus, Nebr., and Holy Trinity Church, Schuyler. Address: 2216 Twentieth St., Columbus, Nebr.

The Rev. Paul Wessinger, formerly associate rector of St. Mark's Church, Portland, Ore., will become rector on March 26th.

### Resignations

The Rev. Arthur R. Heyes, formerly vicar of St. John's Church, Mauston, Wis., and St. Mary's, Tomah, has retired because of poor health. Address until May 1st: 505 Maple St., Sault Ste. Marie, Mich.

The Rev. Sidney S. Rood, formerly in charge of St. Paul's Church, Gladwin, Mich.; Grace Church, Standish; and All Saints', Houghton Lake, has relinquished the two former churches in order to give full time to the Houghton Lake Mission. This work, established only three years ago, is in one of the most popular vacation areas in Michigan and has grown to the point where full-time

work is necessary. A new church was recently erected to house the congregation.

The Rev. Andrew H. Scott, formerly vicar of St. Matthew's Mission, Baldwin Park, Calif., has given up active work because of a medical disability existing for some time. Address: RFD 1, Box 108, Fort Bragg, Calif.

The Rev. R. A'Court Simmonds is retiring as rector of St. Mark's Church, Portland, Ore., on March 25th and will be rector emeritus. Fr. Simmonds has been rector of St. Mark's for more than 25 years and supervised the building of the present red brick Romanesque church, which is a replica of the Church of the Evangelist, Philadelphia, which is in turn a replica of the Church of St. Zenobius, Verona, Italy. Address: 3025 N. W. Vaughn St., Portland 10, Ore.

### Changes of Address

The Rev. T. B. Clifford, retired priest of the diocese of Mississippi, has had a change of ad-



AT THE MAKING OF A DEACON: Stephen Eun Tai Kim, just ordained, receives the New Testament: "Take thou authority to read the Gospel."

dress from 910 Esplanade Ave. to 1434 Polymnia St., New Orleans 13.

The Rev. L. R. S. Ferguson, retired priest, formerly addressed at Phoenix, Ariz., should now be addressed: General Delivery, Deadwood, S. Dak.

The Rev. Dr. C. B. Wilmer, rector emeritus of St. Luke's Church, Atlanta, has had a change of address from Rattlesnake, Fla., to 101 S. Armenia Ave., Tampa, Fla.

### Ordinations

#### Priests

**California:** The Rev. Robert Sherwood Morse was ordained priest on February 22d by Bishop Block of California at St. Paul's Church, Burlingame, Calif. Presenter, the Rev. F. P. Foote; preacher, the Rev. Lesley Wilder, Jr. To be curate of St. Paul's Church, 415 El Camino Real, Burlingame.

**Central New York:** The Rev. Edwin DeF. Bennett was ordained priest on March 16th by Bishop Higley, Suffragan Bishop of the diocese, at Trinity Church, Binghamton, N. Y., where the ordinand will be curate. Presenter, the Rev. W. L. Bennett, father of the ordinand; preacher, the Rev. Percy Rex.

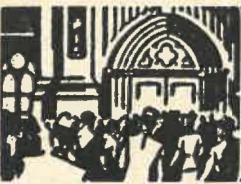
**Massachusetts:** The Rev. Harold W. Melvin, Jr. was ordained priest on February 17th by Bishop Nash of Massachusetts at Christ Church, Cambridge. Presenter, the Rev. Austin Crowe; preacher, the Rev. Gardiner Day. To be rector of St. Mark's Church, 73 Columbia Rd., Dorchester 21, Mass.

#### Deacons

**Honolulu:** Stephen Eun Tai Kim was ordained deacon on March 5th by Bishop Kennedy of Honolulu in the chapel at Seabury-Western Seminary, Evanston, Ill. Presenter, the Rev. F. W. Lickfield; preacher, the Rev. Joseph Kitagawa. To be vicar of St. Luke's Korean Mission, Honolulu. The Rev. Mr. Kim is the second Korean to be ordained in the Episcopal Church and will be the only active Korean priest in the American Church when he begins his work at St. Luke's.

### Depositions

Alan Wilson Watts, presbyter, was deposed on February 9th by Bishop Conkling of Chicago, acting in accordance with the provisions of Canon 62 of the General Convention of 1946.



## THERE IS A SPECIAL EASTER WELCOME WAITING FOR YOU AT THESE CHURCHES



### 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; Thurs 10:30 HC

EASTER DAY: Cho HC 6:30, HC 10:30, Festival HC & Ser by the Dean at 8:30 & 11

### SAN DIEGO, CALIF.

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

### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kone McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.  
EASTER DAY: 8 Low Mass, 9:30 Family Mass with Instr, 11 Sol High Mass & Ser

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

### STOCKTON, CALIF.

**ST. ANNE'S** Rev. C. T. Abbott, Jr.  
1020 Lincoln Road  
EASTER DAY: H Eu 6:30, 7:30, 11; Children's H Eu 9:30

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.

### 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  
EASTER DAY: 7 Sung Mass, 9:30 Parish Mass, 11 MP, 11:15 Sol High Mass, 8 Sol Ev & B

### 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  
EASTER DAY: Cho Eu & addr. by the Rector; 9 HC & addr. by the Rector; 11 Cho Eu & Ser by Rt. Rev. Wm. R. Moody, D.D.

### MIAMI, (COCONUT GROVE), FLA.

**ST. STEPHEN'S** 3439 Main Hy.  
Rev. William O. Hanner, 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  
EASTER DAY: 6:30 & 8 HC, 9:15 Sol High Mass, 11 Cho Eu, 4 Children's Service

### ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway  
Sun Masses: 7:30, 9:30, 11; Wed 7; Fri 10:30; Other days 7:30; C Sat 4  
EASTER DAY: 7:30 Low Mass, 9:30 Sung Mass, 11 High Mass

### CHICAGO, ILL.

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted  
EASTER DAY: 6 Sol Ev, 9 Cho Eu, 11 Sol Procession & Eu with Ser

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

### DECATUR, ILL.

**ST. JOHN'S** Rev. E. M. Ringland, r  
Church & Eldorado Sts.  
Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch S 9:30 & 10:30; Daily 7:15 MP, 7:30 HC  
EASTER DAY: 6, 7:30, 10:30; 5 Cho Ev





# THERE IS A SPECIAL EASTER WELCOME WAITING FOR YOU AT THESE CHURCHES

(Continued from preceding page)



## 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  
EASTER DAY: 7:30 H Eu, 9 & 11 Sol Eu & Ser

## 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

EASTER DAY: 5:30 Cho Eu (Especially for physicians and nurses), 6:30 Cho Eu, 8 H Eu, 9 Cho Eu, Festival Procession & Presentation of Lenten Offering of Ch S, 11 Festival Te Deum, Cho Eu & Ser by the Rector

## 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  
EASTER DAY: Masses: 7, 10, 12 Noon

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, D.D.  
Sun 8, 11, 7 YP; Wed 11:30 HC  
EASTER DAY: 7:30, 11

## SOUTH ORANGE, N. J.

**ST. ANDREW'S** Rev. H. Ross Greer, r  
571 Centre St.  
Sun 8, 11; Tues 10  
EASTER DAY: 8 & 11 HC & Ser (Identical)

## BROOKLYN, N. Y.

**ST. ANN'S** Rev. Melville Harcourt  
131 Clinton St.  
Sun 8 HC, 11 MP (1st Sun HC); 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  
EASTER DAY: 6 Sunrise Eu, 8 HC, 11 Cho Eu

**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  
EASTER DAY: 6 Easter Dawn Service on ramparts of Fort Hamilton; 7 & 8 HC; 9:30 & 11 Cho Eu; 8 EP

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; 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  
EASTER DAY: Low Mass 8 & 9:30 (with hymns), 11 Procession, Missa Cantata & Ser, 5 Sol Ev, Procession, & B, Preacher: Fr. Stephenson

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

**ST. JAMES'** Rev. George W. Hill  
Monroe & Roosevelt Sts.  
Sun Eu 9 (Family) & 10:30  
EASTER DAY: 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  
EASTER DAY: 6:30 Sunrise HC; 8 HC; 9 Cho HC; 11 Festival Service & Ser by Rector; 4 Ch S Service & Mite Box Presentation

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

**ST. PAUL'S** 28 Highland Rd.  
Rev. Lauriston Costleman, M.A., r  
Sun 8, 9:30, 11; Wed 7:30, 10 & 8  
EASTER DAY: HC 6 & 8, 11 Festival Service, HC & Ser, 4 Children's Easter Service

## 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; 8:30 MP; 5 EP. Open daily 7-6.

EASTER DAY: 7, 8, 9, 10, 11 HC, MP 10; Procession & Ser, Bishop, 11; 3:30 Organ Recital; 4 EP & Procession, Te Deum

**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

EASTER DAY: 7 & 11 HC with full choir & Ser by the Rector; 8:45 HC; 4 Festival Ev

**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

EASTER DAY: 8 HC with Choir; 10 HC (Chantry); 11 Festival Service, HC & Ser, The Rector; 11 Sun 5 Easter Service

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

Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC  
EASTER DAY: 7 & 12:15 HC; 8 Cho Eu & Ser (by Mr. Stroup); 9:30 Sun 5 Service; 11. MP & Ser (by Dr. Large)

**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

EASTER EVEN: 10 Liturgy of the Great Night (Midnight 1st Mass of Easter)  
EASTER DAY: 8:30 & 10:30 (Sol)

**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; Sat Int 12, EP 5; C Sat 4-5 & by appt

EASTER DAY: 5:45 HC (St. Mary's Chapel); 7 & 9:30 Cho Eu; 11 Festival Service, H Eu & Ser—The Vicar; 4 "Flowering of the Cross"; 8 Cho Ev, Address

**ST. MARY THE VIRGIN** Rev. Grieg Taber, 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

EASTER DAY: Low Masses 6, 7, 8, 9, 10; Procession, High Mass & Ser 11; Ev, Ser & B 8



ST. PAUL'S CHURCH  
GLEN COVE, L. I.

## NEW YORK CITY (Cont.)

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

EASTER DAY: 8, 9 HC; Procession, Cho Eu & Ser (the Rector) 11; Procession, V & Devotions 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3  
EASTER DAY: 7 & 8 HC; 10:30 MP; 11 HC & Ser; 3:30 Ev

## 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 Super-discussion Fri 6

EASTER EVEN: 5 Cho Ev & Holy Baptism  
EASTER DAY: 6:30 HC; 8 & 11 Procession, HC, & Ser; 9:15 HC & Ser; 5 Cho Ev, Procession, Te Deum, & Ser

## 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  
EASTER DAY: 6, 7 H Eu; 9, 11 Sol Eu & Ser

## 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  
EASTER DAY: 7, 9, 11 HC; 4 Children's Service

## 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  
EASTER DAY: HC 7, 8, 9:30, 11; EP 6:30

## PHILADELPHIA, PA.

**CHRIST CHURCH** Rev. E. A. de Bordenave, r  
The Nation's Church, 2nd St. above Market  
Sun 9:30, 11  
EASTER DAY: HC 8; Sun S 9:45; HC Festival Service 11

**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  
EASTER DAY: 6 Cho HC; 8 & 9:15 HC; 11 HC Festival Service & addr; 4 Ch. S Festival Service

## NEWPORT, R. I.

**TRINITY, Founded in 1698**  
Rev. James R. MacColl, III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC  
EASTER DAY: HC 8, 9:30; 11 HC & Ser; 3 EP

## 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  
EASTER DAY: 7, 9, 11:15, 4

## SAN ANTONIO, TEXAS

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

## 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  
EASTER DAY: 6:30 & 8 HC; 11 Cho Eu