

The Living Church

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

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Wells of Mercy



BE JOYFUL, O thou mother, with thy children; for I will deliver thee, saith the Lord. Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty. Embrace thy children until I come, and proclaim mercy unto them: for my wells run over, and my grace shall not fail" (*II Esdras 2:30-32, alternative First Lesson for Evening Prayer, Fourth Sunday in Lent — "Mothering Sunday"*).



THIS WE BELIEVE!



By **Eric Montizambert**

Assistant Warden, School of the Prophets,
Canon, Grace Cathedral,
San Francisco, California

CHAD WALSH says in the Foreword:

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LETTERS

The Like Spirit

TO THE EDITOR: The question is sometimes asked, "What does the laying on of hands by a priest or priests at the ordination of a priest signify?"

In recent months I have put the question to five of the leading theologians of the Episcopal Church and to our distinguished visitor, Dom Gregory Dix, all of whose replies were in agreement. Because I believe the consensus of the theologians is of interest at this time, I quote Dom Gregory's, because of its brevity:

"Hippolytus explains (cir. 200), 'When a presbyter is ordained the bishop shall lay his hand on his head the presbyters also touching him. And (the bishop) shall pray over him . . . But upon the presbyter the (other) presbyters also lay their hands, because the like Spirit is shared by the clergy. For the presbyter has authority (*exousia*) only for this one thing, to receive. But he has no authority to give 'holy order' (*kleron*). Wherefore he does not ordain (*cheirotonei*) a cleric (*klerikon*), but at the ordination (*cheirotonia*) of a presbyter he 'seals' (*sphragizei*) while the bishop ordains.' (*Apostolic Tradition, VIII, 1 and IX, sq.*)

"Here is the earliest Christian explanation of the practice. It goes back to the ordination of the Jewish presbyters of the sanhedrin. 'If the sanhedrin ordains without the consent of the president (*nasi*, prince, i.e. patriarch) its ordination is not an ordination, but if the president ordains without the consent of the sanhedrin his ordination is an ordination.' (*Mishnah, Sanhedrin, 1. 19a, 43.*)

"It is, therefore quite plain that the practice of priests laying their hands on an ordinand's head cannot possibly mean the imparting of grace for the office and work of a priest, since that is the clearly defined function of a bishop in the ordering of priests. Otherwise there would be no need for a bishop's participation.

"The bishop ordains. The priests receive, seal."

(Rev.) **GREGORY MARRY**
Brooklyn, N. Y.

Lights and Bells

TO THE EDITOR: Fr. Mason of Grace Church, Cortland, N. Y., tells me that as soon as the news item about the bell which he had to give away was published [L. C., January 7th], he received wires, phones, air-mail letters from all over the country. We evidently are in need of bells for our Churches.

Also of lighting fixtures. In the diocese of West Missouri, where we are doing a rehabilitation job in several places, I have under my care two lovely stone Churches, the interior lighting of which is largely by great naked bulbs. As yet we have no more funds than are needed to keep expenses paid. Perhaps some reader knows of lights available and would get in touch. They are needed for Brookfield and Trenton, Mo. Also bells!

(Rev.) **ROBERT B. GRIBBON.**
Chillicothe, Mo.

The Living Church

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March

- 4th Sunday in Lent (Mothering Sunday).
7. Convocation. Southern Brazil (to 11th).
9. Conference on the ministry, at Lincoln, Mass. (to 11th).
11. 5th (Passion) Sunday in Lent.
16. Vocational Conference for College Women, at Lenox, Mass. (to 18th).
18. Palm Sunday.
19. Monday before Easter.
20. Tuesday before Easter.
21. Wednesday before Easter.
22. Maundy Thursday.
23. Good Friday.
24. Easter Even.
25. Easter Day.
26. Easter Monday.
27. Easter Tuesday.
28. NCC General Board, New York City.
30. Convocation, Mexico (to April 1st).

April

- 1st Sunday after Easter
Convocation, Honolulu.
Convocation, Nevada (to 2d).
2. Annunciation.
- 3d Sunday after Easter.
Convocation, Salina (to 9th).

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 & CONDITIONS

THE WOMEN of the Church are studying the Near East this Lent—that is, everything about religion in the Near East except the part played by the Episcopal Church and the Anglican Communion. To remedy the weakness in the existing study material we are publishing in the next two issues two articles on the subject—one by the Rev. Charles T. Bridgeman on the Church's mission to Moslems; and one by the Rev. Sydney Temple on the Church in the Holy Land.

LAND for two new hospitals in Houston, Tex., was blessed on February 20th by Bishop Quin of Texas. St. Luke's Hospital, costing \$3,000,000, and the Texas Children's Hospital, costing \$1,500,000 will be connected by a rear wing housing the common kitchen, administration offices, surgical pavilion, and other jointly used facilities. Construction is scheduled to begin in early summer.

ORDINATION of women has been approved by the Evangelical Church of Berlin and Brandenburg, Germany. Anti-feminists were placated with the proviso that women ministers would normally be restricted to "positions for which they are particularly fitted," according to RNS, "such as women's, youth, and children's work." Women will be appointed pastors of churches "only in special cases." The concepts involved here seem to move in a different universe of thought from the Anglican (as expressed by the Lambeth Conference), in which the question is not the administrative and pastoral abilities of women but their eligibility for the sacrament of Holy Orders.

W. B. WELLER was the name given by a man who showed up at Trinity Church, Fort Wayne, Ind., eight months ago with a story of severe illness, loss of a business, divorce. He went to church regularly for over six months, got an engineering job, and seemed to have settled down. About six weeks ago, he borrowed largely from the rector, from various people at the YMCA, and elsewhere, and disappeared. Fr. George B. Wood and the Detective Bureau of the local police share in solicitude for his present whereabouts and welfare. He has a long face, sallow complexion, and a thin black mustache. Refer to Hebrews 13:2.

THIS WEEK, the advertisements provide an embarrassment of riches—some 29 columns, squeezing out the two reports on the Madonna in St. Paul's Chapel as well as half of this department. If we had this much advertising every week, we'd run a larger magazine, but in many weeks in the recent past the proportion has been too low. Luckily, the late news is relatively light today.

FLASH: Liquor sales at a National Guard base in Louisiana were stopped by General Hufft after Dr. Godbold, Baptist minister and college president, complained. Unflash.

Peter Day.

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Talks
 With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



Nobody Likes to Be Hollered at

“HE jumps when I holler,” said Ma Kendal. To prove her point, she leaned out the door and shouted, “Pa, git me two sticks of wood, or you don’t git no cawn pone!” Her shrill voice could be heard half-way up the cove. Pa was puttering around the chicken house.

“You don’t have to holler at me,” he muttered. “I said I’d fill the box this mornin’, didn’t I?” Sulkily he brought two thin sticks from the pile.

The problem of the Kendals is as old as human relations. Ma merely had the stronger, more impetuous will, was always doing the willing and planning. She had discovered that a gentle reminder did not get results, and that being polite to a husband anyhow just wasn’t necessary. So she thought of things to be done, in her quick, eager way, and then demanded immediate action, from force of habit. It was the established pattern of their home. She got results, but always grudgingly.

THE EAGER BEAVER

Teachers particularly need to learn this. Nobody likes to be driven. Especially we do not like to be called out of a pleasant personal activity to do something suddenly for somebody else. It is an invasion of our privacy. It hurts our sense of importance. What all wives, mothers, husbands and fathers — and all who must direct others — need to know is *the art of motivating*. “You’re telling me!” is the normal reaction of any red-blooded American to the very thought that anybody can tell him anything, much less command him.

Some teachers have picked up the hollering method accidentally. They seem to have discovered that being strict means being insistent, urgent. They have tried patience, suggestion, planning-in-advance. But finally they have to “holler.”

“Now, I’ve asked you nicely 20 times, Henry, to put those crayons back in the box! Do I have to be rough with you? Why do you always resist? What if I should tell your mother? Don’t you have any respect for me, or the school?” And so on. Pressure, words, strained relations.

Finally, “Henry! Put those crayons in — now!” This is the pattern of the class. It may not be easy to change.

The art of motivation, at first approach, would seem to be to get people to do what you want them to do. But the true parent or teacher has no such selfish motive. He wants the *best for his pupil*. And that best means that he be himself, his real self, doing what he ought to do because he wants to — and so joyfully, pleasantly. Motivating people means getting them into motion on their own power. It is like a car that will not start on a cold morning: a little push and its engine starts. Then it goes on its own way.



PUPILS ARE PEOPLE

The following are some ways that this truth can be employed by the teacher:

1. Give requests, not commands. This does not destroy authority, but changes the relation from taskmaster to beloved companion and fellow-worker.

2. Treat the pupil as a free and intelligent person, with a mind of his own. The trouble here lies in the mind of the stiff teacher, who is a little impatient with childish vitality, perhaps even resentful, with a fixed notion of what is to be expected. The basis of all Christian graciousness is here: to be able to understand the deep meaning of “Please.” For this single word is the remnant of the more graceful phrase, “If it pleases you.”

3. Do not raise the voice, but speak naturally and pleasantly. Yet be sure you speak at a moment when you will be heard, not when there is noise and confusion. The loud voiced teacher only raises the whole tone of the class to a shrill pitch. Some day try talking very softly, and there will be a lull in the confusion as they strain their ears to hear you.

4. Phrase your desires as suggestions: “Now, shall we close our books, pass out the Prayer Books?” They know you mean business, though you drive with a loose rein.

You can do it. Perhaps all you need is a little practice, and a new attitude toward your children.

FOURTH SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

By ELIZABETH McCracken

Thinner Parings

Although \$668,000 was pared off of the Church's budget for 1950, the general program of the Church is moving definitely forward, especially in Christian education. So said Bishop Hobson of Southern Ohio reporting on finances to the annual meeting of the National Council, which took place at Seabury House February 13th to 15th.

The budget cut for 1951 is less than the 1950 cut by \$95,695, Bishop Hobson said. General Convention planned a \$5,634,617 budget for 1951. Actually it will be only \$5,062,312.

The Bishop pointed out that the result of the 1950 Every Member Canvass was encouraging: it resulted in increased expectations of \$100,000. Expectations for 1951 so far amounted to \$4,252,062, but the figure was not final the Bishop said, and there was every indication that payments would reach a high figure.

Circumstances would require additional funds in a number of areas. The Bishop explained: "It is already obvious that the Armed Forces Division will need an additional \$100,000 for 1951 and probably more than twice this amount for 1952, in order to discharge increasing responsibilities to our men in the Armed Forces. Created by present critical world conditions other emergency expenses are already beginning to develop. To con-

tinue in 1952 the expansion of the program of Christian Education which will be made in 1951, \$30,000 will be needed; and an additional \$20,000 is required to meet more fully, during the next two years, our responsibilities for the . . . National Council of the Churches of Christ. For these essential needs we have set up a reserve of approximately \$436,000.

Bishop Hobson said that for 1951 the \$100,000 additional in expectations and other additional funds "are being used to expand further the program of Christian Education, to meet the increased cost of living for missionaries in foreign fields, staff members and employees, to provide social security, to appropriate an additional \$50,000 for World Relief and Church Cooperation over the reduced appropriation for last year, and to meet the special expenses occasioned by moving missionaries in the Orient."

A Shocked Silence

The 1951 budget for the Department of Promotion of the National Council will not include any salaries for field workers. This report made to the annual meeting of the National Council by Bishop Hobson met with shocked silence. National Council members knew how much field workers and the full-time work done by the two now in the Department were needed in the Church. Mr. Jordan said that there would be money for expenses, but none for salaries or honorariums. The

only way to make up the serious lack, he said, is to call upon National Council members to do active service in the field.

\$70,000 Legacies

Legacies and gifts received since the December meeting of the National Council amounted to \$73,968.12, the National Council was informed at its annual meeting. Trust funds total \$15,310,930. In 1950 returns from these funds were 4.63 per cent of the total or a little over \$700,000.

Loans to Dioceses

Twenty-seven dioceses and missionary districts have received allocations totaling \$1,500,000 from the National Council Emergency Loan Fund to be paid at the end of ten years without interest. The fund was created to help dioceses meet the needs occasioned by population influxes. The dioceses and districts and the amounts allocated to them are: Alaska, \$25,000. Arizona, \$75,000. Arkansas, \$15,000. California, \$125,000. Dallas, \$70,000. Eau Claire, \$30,000. Harrisburg, \$30,000. Honolulu, \$50,000. Indianapolis, \$45,000. Kentucky, \$30,000. Long Island, \$75,000. Los Angeles, \$175,000. Michigan, \$50,000. Mississippi, \$15,000. Missouri, \$50,000. Newark, \$15,000. Olympia, \$90,000. Oregon, \$70,000. Salina, \$25,000. San Joaquin, \$35,000. South Florida, \$90,000. Southern Ohio, \$10,000. Texas, \$100,000. Upper South Carolina, \$40,000. Virginia,

SEABURY HOUSE: *The annual meeting.*

\$100,000. Washington, \$45,000. Wyoming, \$20,000.

Division of Publications

The National Council voted, in executive session, to add a Division of Publications to the Department of Promotion. The announcement of this action contained no details of finance or personnel.

For More Chaplains . . .

In order to serve properly the increasing number of military and naval chaplains the National Council's Armed Forces Division needs two additional secretaries (one of them for some travel), more office space, and funds for increased expenditures.

Bishop Louttit of South Florida, chairman of the Armed Forces Division, informed the Council of these facts and reported that there are now 102 chaplains on active duty. Thirteen of these are with the Veterans' Administration and 89 are with the forces. On reserve are 96 army chaplains, 38 national guard chaplains, and 126 navy chaplains. By June of this year 25 more will be added to the Church's quota.

Noting that Bishop Larned, in charge of the European congregation, had been asked to serve as bishop for the armed forces in Europe, and Bishop Kennedy of Honolulu for those in the Pacific area, Bishop Louttit asked, on behalf of the Division, that all bishops be requested to assume responsibility for armed forces in their own dioceses or districts. He strongly recommended establishment of diocesan armed forces commissions. Such a commission would act as liaison for the national Church. It would distribute supplies. It would try to get local congregations to assume responsibility for their own men and women in the forces.

Policy on Social Action

The National Council adopted without discussion a statement of policy on social action [L. C., February 18th]. The statement had been distributed to Council members, by the Department of Christian Social Relations, at their last meeting for study.

The Council, on recommendation of the Department of Christian Social Relations, resolved that it agreed with the National Council of Churches that the United States should send emergency food to India on terms mutually acceptable to both governments. The Council urged Churchpeople to make their wishes on the subject known to their representatives in Congress.

All ACI Schools Accredited

A milestone in the development of American Church Institute schools was reached when Gaudet Episcopal High School in New Orleans and St. Paul's Polytechnic Institute in Lawrenceville,

Va., were accredited by the Southern Association of Colleges and Secondary School, M. M. Millikan, executive secretary of the Institute, told the National Council. The schools were the last remaining unaccredited units of the Institute.

Mr. Millikan said that the problem of the decreasing number of men students enrolled in colleges is rapidly assuming large proportions for all of the affiliated Institute schools. "The only presently certain solution," he said, "is to convert to institutions catering to girls. . . . This can be done with comparatively little expense. . . . The exception is St. Paul's Polytechnic Institute."

The Council voted \$10,000 toward the building of Penick Hall of Science at St. Augustine's College.

Social Security and the Clergy

It is impossible for any lawyer to say now how the Social Security law as it applies to clergymen is to be interpreted, said James E. Whitney, assistant treasurer of the National Council, at the Council meeting. Attorney James Garfield of Massachusetts said that the question of when a clergyman does not come under the Social Security Act is one for Churches to answer, but raised the question of whether the government would agree with the various rulings. He offered this resolution which was adopted: "That the counsel for the National Council be instructed to seek to have the Social Security Act of 1950 interpreted to permit each religious denomination to determine what duties performed by its ordained clergy are in the exercise of their ministry."

Field Officer III

A telegram of greeting and good wishes was sent to the Rev. Edgar Neff, National Council Field Officer who is seriously ill.

Prayer Book in Portuguese

Bishop Bentley reported to the National Council for the Overseas Department that the Custodian of the Book of Common Prayer had signed a certificate, certifying that the manuscript of the new translation of the Prayer Book in Portuguese has been compared with the Standard Book and that it conforms thereto. The treasurer was authorized to send \$10,000 to the Brazilian Church in order that printing of the book may proceed. This money was appropriated for this purpose in 1947, and has been held awaiting an approved manuscript.

Faculty Institutes

The Rev. Matthew M. Warren of Atlanta, chairman of the Division of College Work of the National Council, announced three forthcoming faculty in-



ST. PAUL'S POLYTECHNIC: A milestone.

stitutes: one at Prescott, Ariz., one at the De Koven Foundation, Racine, Wis., and one at Hampton College.

Team Work

A team of three Churchpeople from the Leadership Division of the National Council has been at work interpreting work of the Council, especially the Department of the Christian Education, and the Woman's Auxiliary for other Churchpeople. Bishop Hart of Pennsylvania, chairman of the Leadership Training Division of the Department of Christian Education, gave an account of the success of the team at the National Council meeting.

Appointments

Miss Jean McKenzie was appointed an assistant secretary in the National Council's Department of Christian Education, in the Adult Division. Miss Helen Schnurbush was appointed to the



FR. PURDIE: A resignation.

Leadership Training Division. Bishop Dun of Washington was appointed a member of the Adult Division.

Resignations

The Rev. Arnold Purdie has resigned as executive secretary of National Council's Division of Health and Welfare of the Department of Christian Social Relations, to become executive director of the Philadelphia Episcopal City Mission and of the Department of Christian Social Relations of the diocese of Pennsylvania. The Rev. Arnold M. Lewis has resigned as executive director of the Presiding Bishop's Committee on Laymen's Work to become rector and dean of the Cathedral of All Saints, Jacksonville, Fla. [L. C., December 31st]. The Council passed resolutions, giving high praise and thanks to Fr. Lewis and Fr. Purdie for their fine work on the National Council.

Bishop Bentley to Visit Canal Zone

Bishop Bentley, vice president of the National Council, announced that he planned to leave by airplane on February 22d to visit the Panama Canal Zone. Bishop Bentley was to join Bishop Gooden of the Panama Canal Zone, and they will travel together through Nicaragua, Costa Rica, Colombia, and Panama and the Canal Zone. Bishop Bentley expects to return to New York early in April.

Mr. Cochel Goes to Council

W. A. Cochel, donor of the Roanridge Foundation, was the guest of the National Council at Seabury House during the course of the February meeting. Many members talked with him individually; and he was persuaded to address one session of the meeting. Mr. Cochel said:

"It is rather a rare opportunity for a layman from out in the mid-country to visit the National Council, and rarer still for him to have anything to say. In all my life I have had two enthusiasms: rural people and the Church. The two have come together in Roanridge, started in 1940.

"When the General Convention met in Kansas City, I felt that we should provide a place where the 6,000 deputies and visitors could visit a rural region. About 25 did come out [laughter] and were shown around. Others were busy or didn't feel interested enough to go. We had a session on rural work; about eight or ten attended. I realized that the Church needed to do something to make itself felt.

"I was brought up in the country. I felt, and so did the National Council, the need for clergy trained in rural work. I did not expect them to become agricul-

tural experts; but I did think that we could expect them to learn the difference between a Plymouth Rock and a Holstein [laughter]. I consulted with Dean Sprouse. Then I called on Dr. Lewis Franklin, whose judgment I respect and whom I admire.

"Dr. Franklin recommended Mr. Samuelson. I saw him, and he was dazed when I told him what I had in mind. He said: 'You are the first man who has ever come here [the Church Missions House] who wanted to do something for us. Most of them want us to do something for them.'

"What I wanted to do was to set up a trust, providing for the use of my place, Roanridge, as a center for the training of clergy for rural work. I made further provisions, to go into effect after my time. We called the enterprise Roanridge Foundation, and we have seven trustees, each appointed to serve five years.

"So we started, on faith, five years ago. The total investment was \$250,000; part from the National Council, part from the Woman's Auxiliary, some from local people. We now have a good building. We have been asked to have a hospital, with 50 beds. We must have a church. The Rev. Norman L. Foote is with us. He has the feel of the country. He looks a little like a farmer [laughter]. One feature of our problem is to have the staff enter into rural life — understand it and be understood by farmers."

There was prolonged applause for Mr. Cochel when he finished. He has been an educator, a breeder of stock, and an editor (of the weekly *Kansas City Star*). Now, in his retirement, he takes part in the life and work of Roanridge.

WOMAN'S AUXILIARY

Packages for the Philippines

Only packages valued at less than \$25 should be sent to the Philippines and all packages should be sent by parcel post only, the supply department of the Woman's Auxiliary has announced.

If someone in the Philippines receives a package valued at more than \$25 plus postage he must pay duty and other fees which constitute a financial burden that missionaries cannot handle.

National supply secretary, Miss Dorothy Stabler, wrote diocesan supply officers: "It is important to stress again that parishes absolutely must comply with instructions about valuation, or else be prepared to reimburse the mission for extra charges. . . . If the parishes are making garments, nothing more than the cost of materials should be declared. Please caution your parishes again that express to the Philippines is prohibitive and must on no account ever be used. Freight is used at headquarters for very

large shipments only, and last year one shipment had to be held for six months awaiting an export license."

The executive board of the Auxiliary met February 9th to 12th at Seabury House.

The board took care of some of the prosaic but vital needs of missionaries through a number of appropriations. St. Francis' Mission at Upi in the southern Philippines, for instance, will be getting a much-needed oil cook stove.

Congress has been asked in resolutions from the Board to send two million tons of wheat to India and to refrain from modifying the federal law which provides a minimum age of 16 years for work on commercial farms during school hours.

EDUCATION

Released Time Recovers

The released time program has fully recovered from the setback dealt it two years ago by the US Supreme Court, reported Dr. Erwin L. Shaver, leader in the 40-year-old movement, to the Division of Christian Education of the National Council of Churches.

Dr. Shaver, executive director of the Council's Department of Weekday Religious Education, which sponsors the released time program, said that 2,250,000 children in more than 40 states are now sharing in the program. Of this number about 1,000,000 are Roman Catholics.

Dr. Shaver said that the comeback has been definite. "In a half dozen states where relinquishing of program was heaviest [after the Supreme Court decision on the Champaign, Ill., case] there has been a considerable number of resurrections. And . . . there have been reports of all time highs in enrollment in the more established systems." He emphasized that its own quality is the surest guarantee that the weekday religious program will have a permanent place in the program of Christian education in America.

From February 11th to 17th, 1300 workers in general Christian education, missionary education, family life, and Christian life met in Columbus, Ohio. It was the first time they had convened as the Division of Christian Education.

The convention made plans and recommendations for modernizing and improving Sunday schools that were intended to filter down to churches all over the nation and to affect the religious training of 27 million Sunday school pupils.

The convention also suggested community training centers for Sunday school teachers, recommended practical religious information for parents, encouraged financial aid from Churches to keep open Church colleges, advocated an enlarged program of religious literature for members of armed forces, and de-

plored linking politics with relief of famine in India.

Announced at the convention was a new organization expected to provide young people in service "with encouragement, helpful devotional and discussion materials, and relationship with Church youth in communities where they may be stationed." The new organization will be known as the United Fellowship of Protestants.

FINANCE

Successor to E. C. Stokes

James H. Comley has been elected vice-president and manager of the Church Fire Insurance Corporation, succeeding in this office the late Everard C. Stokes who was a victim of the Woodbridge railroad accident on February 6th. Mr. Comley has been assistant manager of the company for many years.

ACU

Virginian Conducts Quiet Day

The Very Rev. Stanley Brown-Serman, dean of the Virginia Theological Seminary, will conduct a Lenten quiet day under auspices of the American Church Union at St. Paul's Church, Washington, D. C., on March 4th. The regional ACU committee for the area is also planning a service of witness on April 26th with the Bishop of Gibraltar as the special preacher.

ARMED FORCES

Chaplains Needed

The Army has issued an urgent call for 165 clergymen to volunteer as chaplains. (National Council recently received an appeal from armed forces chiefs for 25 chaplains.)

Chaplain (Major General) Roy H. Parker, Army chief of chaplains, said that 165 additional new chaplains are needed immediately to meet requirements of the expanding ground forces.

While the Army has authority to call in reserve chaplains, Chaplain Parker said, it hopes to obtain the immediate quota through volunteers.

"We are especially anxious to receive applications from clergymen without previous military training who wish to be commissioned in the reserve and qualify for a tour of active duty," he said.

Those who have not had previous military experience must be under 33. They will be commissioned in the rank of first lieutenant or captain. Chaplains in the reserve under the age of 43 also are being urged to volunteer.

If the call for volunteers does not fill

the Army's needs, area commanders will be instructed to call reserve chaplains to active duty. [RNS]

NATIONAL AFFAIRS

A Christian Must Choose

There is no middle ground between Christian pacifism and Christian militarism, says Bishop Pardue of Pittsburgh in the January issue of the diocese's *Bishop's Newsletter*.

Bishop Pardue says that modern war presents a real problem to the Christian conscience. As he sees it there are only two choices up to the sincere Christian: "either he must be prepared to interpret our Lord's teachings concerning non-resistance at their face value and become a complete pacifist; or he must recognize that there are times when men are called upon to use force for the establishment of God's justice and become an out-and-out militarist."

There was a time, says Bishop Pardue, when he was on the edge of complete pacifism. Now he is a complete militarist, believing in war for freedom as a Christian mandate. However, he honors and respects the Christian pacifist — "perhaps in the eyes of the Lord he is right."

Those who try to reconcile pacifism and militarism, says Bishop Pardue, are "the appeasers, the apostles of unpreparedness, the specialists in sending too little, too late; the despatchers of 'token forces' when real strength is required."

He warns against waiting until a crisis is actually engulfing us before becoming soldiers of Christ. Clergy, by prayer, sacrifice, and integrity of character, should reveal themselves ready to carry the burdens placed on their soldiers. Lay people should discipline themselves by attending services of worship, by fasting, by giving materially, and by undertaking definite acts of service.



BISHOP PARDUE: Concerning war the sincere Christian has only two choices.

AUSTRALIA

Admit Communist China

In a special "message to the nation," the Australian Committee for the World Council of Churches said it favored admitting Communist China to the United Nations, "because international justice demands such a step."

The Committee also endorsed the British government's stand against re-crossing the 38th Parallel in Korea by United Nations forces until after "the fullest consultation with UN members and further patient attempts at negotiation."

The Rt. Rev. Ernest H. Burgmann, Bishop of Goulburn, told the Committee that John Foster Dulles, President Truman's special envoy to Japan, is, in many ways, "a dangerous man."

The Bishop said that "probably Dulles is an honest Christian, but we don't want to commit the World Council to anything he does."

"Nor," he added, "should we commit this body to anything in the way of American international politics, or we will get our fingers burned."

Mr. Dulles is a member of the Church Commission on International Affairs, joint agency of the World Council of Churches and the International Missionary Council. [RNS]

EGYPT

Aid for Arabs

Greek Orthodox and other Christians in Cairo, Egypt, joined in support of a week-long clothing drive sponsored by the Church of England on behalf of Arab refugees in the Gaza district of Palestine. In a special appeal, the Rt. Rev. Geoffrey F. Allen, Bishop of Egypt, said the greatest need was for blankets, warm underclothing, and scarves. It was announced that the clothing would be packed in Cairo and distributed through United Nations agencies. [RNS]

TURKEY

New Patriarch

Archbishop Karekin Hachadurian of Buenos Aires, Argentina, was elected in Istanbul as Patriarch of the Armenian Orthodox Church in Turkey. He succeeds Patriarch Mesrob Naroyan, who died in 1944.

Formerly primate of the Armenian Church in South America, Patriarch-elect Hachadurian will exercise spiritual authority over 120,000 Turkish Armenians, about half of whom live in Istanbul. [RNS]

The Judge and His God*

By Harold R. Medina

Judge, U. S. District Court, Southern District of N. Y.

THERE is much in the Bible about judges, but I do not know of any judge who has discussed the impact of religion upon his profession. Perhaps this is because the subject is an intimate one, which a man is likely to keep to himself. In any event, I have chosen as my topic tonight, "The Judge and His God." If this has not been discussed before, it is high time someone discussed it, for I suspect that my own experiences are typical of those of most American judges.

From boyhood I have had an implicit and unquestioning faith, which I got from the confirmation classes in the Episcopal Church at Ossining, New York. Like most other people I know, I wanted to be a better Christian, but, as I look back, I find that I did little to put this wishful thinking into effect.

As a law student and as a lawyer, I fought hard for what I thought was right, and I had a deep and almost passionate interest in the rules of law and the history of their development. They were the tools of my trade and I worked hard with them.

It was not long after I became a judge that I began to feel a new sense of responsibility. It is something very difficult to explain. It was not simply that I wanted to be right and that I took my duties seriously. There came a feeling that everything I did, even the decision of nice questions of interpretation of mere rules of procedure, was in some way part and parcel of the moral law governing mankind, which must of necessity be of divine origin.

MY SMALL PART

As I passed upon the credibility of witnesses, and as I wrote my opinions and formulated my judgments, I gradually came to realize that I was weaving my small part of this huge fabric; and I knew that I would not perform my task aright unless I was constantly mindful of the fact that all these matters, large and small, would be mere futility unless I tried to make each one fit into its proper place in the moral law which governed all.

Right here is the part that is difficult to explain. I was still reasoning as a lawyer. The fundamental principles of law were the same. I was still manipulating the techniques of my profession as before. But there was some subtle force, the impact of which was new to me, that was spiritual in quality. It was as though someone were always watching me and telling me to make sure that my rulings and my decisions were fundamentally right and just.

Fortunately for me, I was taught to pray from so early a time that I cannot remember going to bed at night without saying my prayers. And only once in all these years have I failed to do so. I remember that occasion very vividly. It was my first night in boarding school, when I was about fourteen years old. In all the excitement of my room at school and of my new roommate, and in the general bewilderment, I forgot that night to say my prayers.

In the course of time I became a judge. I need not tell you that the toughest part of the judge's work is sentencing people who are convicted or who plead guilty. I had always wondered what I should do if some prisoner should be impudent to me. It seems so clear that in the stress of such an occasion the judge should not mete out a greater punishment from some feeling of personal pique.

One day this happened to me. You may not know it, but of the millions of government checks that go out nowadays, many are placed in the mail boxes on the ground floor of walk-up apartment houses and tenements. These are a constant temptation to people in distress or people of naturally predatory instincts. Most of the time they get caught and, as it is a federal offense, they come before the judges of my court.

On this particular occasion a woman who was soon to become a mother came before me, and I struggled away with the probation report and with questions and so on, to see what I should do. She suddenly burst out and gave me a tongue

*From an address given at the annual dinner of the Church club of New York, Waldorf Astoria hotel, February 5, 1951.



R N S.
JUDGE MEDINA leaving the courthouse in a recess, January 17, 1949, of the trial of the 12 top ranking Communists.

lashing that was a work of art. After reflecting for a moment or two, I made up my mind that it would not be right to sentence her that day, and so, over her resounding protests, I put the matter off for a week.

The following Sunday I was sitting in my pew at St. James' Church when the rector, at a certain point in the service, said that he would pause for a moment or two so that every member of the congregation could make a silent prayer in connection with whatever matter was troubling him. So I prayed for that woman just as hard and as fervently as I knew how, and a day or two later she was back there in court standing before me. I told her all about what I had been going through. I told her that I had prayed for her in church, just as I have been telling you. I shall not make a long story of it. But the outcome was that I gave her a suspended sentence, and I do not think there is very much chance that she will be in court again.

I do not see why a judge should be
(Continued on page 13)

Prospectus: 1900-1951

¶ *The fundamental editorial purpose and policy of THE LIVING CHURCH was stated in this editorial by Frederic Cook Morehouse when he succeeded Dr. Charles Wesley Leffingwell in the editorship in 1900. The first issue published by the Morehouse-Gorham Company (then the Young Churchman Company) was that of February 3, 1900, and in a world of many changes it is interesting to note the continuity of purpose from then to now.*

IN entering up his new work in connection with THE LIVING CHURCH, the Editor observes with pleasure that to a large extent he is addressing old friends. The years that have past have brought to the publications of The Young Churchman Co. so large a constituency that a great many of the names on the mailing list of THE LIVING CHURCH have long been familiar to him. Of old friends and new acquaintances alike, the Editor begs a few quiet minutes in which to discuss what will be attempted by, and what may be expected from, the new administration of the paper.

In the first place, always frankness. Very likely there will be occasions when all will not agree with the standpoint of the Editor. To expect such agreement would be futile. Yet we shall hope to make our position upon every question that may arise so clear that we shall at any rate not be misunderstood by our readers, whether we invariably have their indorsement, or not. We despise both vague generalizing and temporizing policies that bear evidence most of cowardice. We shall try to avoid both cringing flattery of our ecclesiastical superiors and also carping and flippant criticism. We shall always have more pleasure in expressing approval than in recording dissent. We shall not make controversy our most conspicuous feature. Yet we should be blind to the lessons of the past if we could hope to be able to avoid controversy on many subjects. Controversy, however, shall invariably be, so far as we can make it, so carried on as not to interfere with perfect courtesy and kindness, with charity toward those with whom we may feel impelled to differ, and with harshness toward none.

A second quality that we shall endeavor to make characteristic of THE LIVING CHURCH will be popular interest. It will not appeal exclusively to the theologian. It will not forget that the Christian is placed in the world with certain very real duties toward the world in many aspects. We shall hope that we may so picture the ever changing points of contact between the individual and the world at large, through its politics, its literature, its thought, and its people, that we may each week assist in broadening the view-point of the reader, as he attempts to follow the summaries of a week's progress in the world at large. We shall try to bear in mind that a good Churchman must also be a good citizen, and that Church-thought must be so merged into civic-thought as to assist the well-rounded intellect to grapple with both civic and ecclesiastical problems in their due relations and unexaggerated proportions. We shall not lay stress upon the

duty of a Churchman to take a Church paper. Very likely such a duty there is. Our own aim shall be, however, to make the paper of such usefulness that the question of duty may be waived. Whether or not we shall be successful in this, time will show. We dare not do more than express our hopes.

The ecclesiastical point of view of THE LIVING CHURCH is that which for thirty years has been set forth for young persons in *The Young Churchman*, and for the past five years has been exemplified for theologians in *The Church Eclectic*, both of which have, during the periods mentioned, been issued under the same editorial management which now assumes control of THE LIVING CHURCH. We call it the Catholic standpoint, because it is the standpoint which sees in the Protestant Episcopal Church a living branch of the One, Holy, Catholic, and Apostolic Church of the Creeds, of the six — probably seven — Ecumenical Councils, and of history. It is not necessary to explain to any who read this, how different is this conception of the Church from the Roman idea. There are still many thousands of persons who confound the two; but as these never read Church literature, and would not generally comprehend it if they did, we do not feel it necessary in this prospectus to attempt a differentiation of the two.

That we shall not be especially liable to fall into the danger of being one-sided, or (to use a popular, a well understood, but a hopelessly ungrammatical description) "extreme," or given to fads, may perhaps be expected from the fact that from the best information we can obtain the periodical publications of The Young Churchman Co., under the present editorial management, have attained a circulation very much in excess of that of all other American weekly Church papers combined; which would hardly be the case if this danger had not been successfully avoided.

We shall not invite disappointment, either to ourselves or to others, by assuming that we shall have a monopoly of all the matter of interest that will be published for Churchmen, and that ought to be brought to their attention. There are other papers in the Church, well worth reading, and a broad-minded man of means and of leisure ought to have at least three or four of them.

We shall hope, however, that we shall be able to make, both for clergy and for laity, a weekly paper that will supply such diversified contents as will assist in broadening the intellect, in developing a staunch Churchmanship, and in informing the reader on the happenings in, and the thought of, the Church at large. We shall endeavor to be broad rather in intellectual grasp than in Churchmanship — for the latter, as we understand it, is a thing in which truth and exactness are more desirable than hazy, indefinite breadth.

We do not say positively that the ideals which we have set before us will be realized. We do ask, however, that the Church at large will support and assist us in making the attempt.

A Family Problem

MANY readers of *THE LIVING CHURCH*, clerical and lay, have expressed interest in building the circulation of the magazine. They believe, as we of the staff do, that few things would be of more value to the life of the Church than the widespread distribution of a prompt, accurate, and complete weekly record of its news, its work, and its thought. They realize also, as we of the staff do, that improvement of the contents and coverage of the magazine is closely related to growing circulation. The best sermons are not preached to empty pews, and there are still, we regret to say, many empty pews in our weekly congregation.

We reprint on page 10 the "Prospectus" by Frederic Cook Morehouse published when *THE LIVING CHURCH* came under its present ownership. In its main outlines, this Prospectus represents the principles and policies of *THE LIVING CHURCH* from that time to this. Even today, there is little that we would change in the prospectus—perhaps rather, what is desired is some strengthening of our adherence to it!

CONTENTS

THE *LIVING CHURCH* belongs to its readers. It is supported by them, guided by them, and written by them. Any step to strengthen the magazine, in contents or circulation, is one in which the readers are involved. To adhere to the prospectus, we need more short articles on the fundamentals of Christian Faith and life, especially in relation to the Churchman's obligations to the world in which he lives. We need to make the magazine "of such usefulness that the question of the Churchman's duty to take a Church paper may be waived." *THE LIVING CHURCH* is useful, almost to the point of being essential, to its present body of readers. But if it is to be useful to a still larger group it needs to receive more material tailored to the needs of this larger group.

That is the first way in which readers can help us to build circulation—by sending us more articles that will appeal to the ordinary vestryman or Woman's Auxiliary leader.

THE BUNDLE PLAN

BUT there are other things urgently needed for circulation building. One of the most important is the simple step of putting the magazine where the people are—making it available on the bundle plan in every parish.

The bundle plan of *THE LIVING CHURCH* is designed specifically to make it possible for clergy and laity to help circulate the magazine at no cost to themselves—even to make a small profit for their trouble. All unsold copies are accepted for full credit if re-

turned by the 15th of the month following date of issue, and the bundle subscriber is then billed only for the copies not returned. The price to the parish is 11 cents a copy, and the retail price is 15 cents a copy. A minimum bundle of five copies, according to our experience, is easily sold out completely in a parish of 150 communicants or more, regardless of Churchmanship. Even if the copies are not sold in a particular week, by the time the return date draws near the back numbers have generally been taken—especially if the priest in his sermon or announcements refers to something of interest in the magazine. On the average, fewer than 10% of the copies are returned, but we cheerfully accept the entire lot whenever they remain unsold.

An attractive poster designed to stimulate sales; a memorandum of suggestions based on the experience of other bundle subscribers; and a weekly postcard headlining the week's news are all parts of the bundle plan as at present constituted.

GIFT SUBSCRIPTIONS

ANOTHER important means of circulation building is through gift subscriptions. Not only the regular annual subscriptions (at \$6.00 per year each when accompanied by one subscription at \$7.00), but a special introductory subscription at the low rate of \$2.00 for 26 issues are effective means whereby readers can help extend the usefulness of their magazine. Sometimes a priest or layman will send in such subscriptions for the entire vestry of his parish. Sometimes the parish itself pays for such subscriptions for a group of leaders. Sometimes a reader prevails on several fellow-parishioners to take such subscriptions for themselves.

This plan has been going along quietly since last June and more than 300 new readers have joined our ranks through it.

NAMES AND ADDRESSES

YEAR in and year out, one of our most effective methods of circulation building is by means of letters sent to lists of names and addresses of Church-people furnished by the clergy. This effort is a major factor in our circulation increase from the 6500 of a dozen years ago to the 16,000 of today. We need new names and addresses—preferably selected lists of good prospects—to keep this work going, and will welcome such a list from your parish.

SUBSCRIPTIONS ON COMMISSION

GUILDS and bazaars can earn a commission of 20% by selling subscriptions at the regular annual rate of \$7.00 per year. The commission of \$1.40

is granted on all new subscriptions and on renewals also if the number of new subscriptions equals or exceeds the number of renewals sent in at the same time. Details are available on application to the circulation manager.

PROMOTIONAL FUND

WE have yet another idea for circulation building which cannot at present be carried out for lack of money. We should like to produce an attractive leaflet about THE LIVING CHURCH in large quantity—from 100,000 to 200,000, perhaps; and ask the clergy to send or hand it to their parishioners with a message of their own urging Churchpeople to subscribe. The difficulty is that such a leaflet would cost close to 2 cents a copy, even in large quantity; and that the \$2,000 to \$4,000 to print it and distribute it would not come back in the form of subscriptions for a long time. Sample copies of the magazine raise the same problem—the manufacturing cost per copy is so high that the samples would have to produce an unheard of return to pay for themselves. (That is why hardly any magazines send out sample copies these days.)

The only way to finance such a leaflet would be through contributions from generous Churchpeople who care enough about strengthening the Church press to contribute for this purpose. We think that this is a cause worth serious consideration from generous Churchpeople. On the basis of our belief, we are opening a "Living Church promotional fund," and hope that many readers who desire to see the magazine grow will give generously of their money as so many others are giving of their time and energy in the same cause.

SEVEN STEPS

THUS it will be seen that there is a variety of ways in which members of THE LIVING CHURCH FAMILY can work together to build their magazine into an effective servant of Christ and His kingdom which will be the envy of other portions of Christendom. Every reader can take part in this effort in one of the ways suggested above, which we summarize here:

- (1) By writing effective short articles for the laity.
- (2) By assuming responsibility for a parish bundle.
- (3) By giving gift subscriptions.
- (4) By securing introductory short-term subscriptions.
- (5) By sending names and addresses of good prospects.
- (6) By taking subscriptions on commission for a guild or bazaar.
- (7) By financial contributions to a promotional fund.

We are bold to propose these seven ways of helping us build circulation because so many readers have indicated a genuine interest in the problem and a desire to help in some practical way. Taken together, they provide a well rounded plan of action which will ac-

complish a work of real significance for Christ and His Church.

Relief to India

HUNGER knows no politics, and relief of the starving should not be used as an instrument of national policy. That ought to be self-evident. Yet when Congress was asked to appropriate funds for relief to 120 million famine sufferers in India, there were loud demands that such aid be withheld unless and until Prime Minister Nehru agreed to go along with the American policy toward Communist China. Relief of suffering in India has been held up too long by political considerations. Help should be sent immediately, with no strings attached.

Clericalism in Spain

IN the series of articles on Spain in the New York Times by its chief foreign correspondent, C. L. Sulzberger, the one on the Roman Catholic Church, published February 8th, is of special significance. From it we learn, among other things, that:

1. Franco has the right to name the bishops, and they take an oath of submission to him.
2. An ever-increasing proportion of the clergy is "made up of the ambitious and the uneducated."
3. Intolerance is on the increase.
4. Individual Church leaders become more and more interested in commerce and finance, less and less in the welfare of the people.
5. Protestantism is regarded as an evil. Protestant schools are not permitted, and students in State schools must attend Mass.
6. Church and state are officially "inseparable."
7. A "religious assessor" is attached to each newspaper. Censorship extends even to altering words of the Pope when he advocates, for example, freedom of the press.

From the intolerance of entrenched clerical fascism, good Lord deliver us!

For World Brotherhood

THE gift by the Ford Foundation of one million dollars for the purchase and maintenance of a permanent headquarters for the National Conference of Christians and Jews, to be erected near the United Nations site, is a magnificent contribution to the ideal of world brotherhood. Along with the new twelve-story headquarters of the Carnegie Endowment for International Peace, just across the street, this will help to surround the UN headquarters with agencies working for peace and for improved human relations. We trust that both organizations will prosecute their programs in this spirit of brotherhood, and will never become pressure organizations for any special interest or factional cause. And we hope that the UN area will become increasingly a center for disinterested agencies dedicated to causes of world friendship and accord.

The Judge

(Continued from page 9)

ashamed that he prays for divine guidance and for strength to do his duty. Indeed, there came a time not so long after the incident I have just described, when I did the most sincere and the most fervent praying that I have ever done in my life. I suddenly found myself in the midst of the trial of the Communists. It took me a long time to realize what they were trying to do to me. But as I got weaker and weaker, and found the burden difficult to bear, I sought strength from the one source that never fails.

Let me be specific. There came a time when one of the defendants on the stand refused to answer a question, pleading a supposed constitutional privilege which obviously had no application. I gave him time to consult with his counsel. I held the matter in abeyance overnight and on the next day, Friday, June 3, 1949, I sentenced the man to prison for 30 days, unless he should sooner purge himself of contempt by answering the question. Pandemonium broke loose. The other 10 defendants and their lawyers, and many of the spectators, rose to their feet; there was a great shouting and hullabaloo, and several of the defendants started toward the bench.

A PRESENCE

In all that excitement, I felt just as calm as I do now when I speak to you; I did not raise my voice over the tone which you hear me use now; and I singled out several of those men, identified the language they were using, got it on the record, and sentenced each of them to imprisonment for the balance of the trial.

I tell you, as I stand here, that I never had the will and the self-control to do these things. If ever a man felt the presence of someone beside him, strengthening his will and giving him aid and comfort, I certainly did on that day.

And so it was later and toward the end of August, when one day I finally left the court room and went to lie down, thinking that perhaps I should never go back. But, after ten or fifteen minutes, I was refreshed and I did go back; and I gained in strength from that moment to the end.

Perhaps someone will think it wrong for me to tell you these things. But I could not come to this gathering prepared to discuss the ordinary platitudes, or to hold forth on philosophy or international affairs, about which I knew nothing. It seemed better, particularly in these trying, difficult times, when each of us is worried and troubled over this great country of ours that we love so well, to sound a note of comfort.

After all is said and done, it is not we who pull the strings; we are not the masters, but the servants of our Master's will, and it is well that we should know it to be so.

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The book is sub-titled *A Prophetic Interpretation of History and of Civilization*, and a vigorous, incisive interpretation it is. The first chapter presents the general view that God's creative activity is supreme within history and civilization. The next four show how we have permitted four rival philosophies—in the form of might, wealth, overemphasis on reason, and spiritual pride—to run our society. The final chapter interprets the meaning of God's creative activity for Christian fellowship and for Christian culture. \$2.50

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The Eternal and Our Times

By the Rt. Rev. W. Q. LASH
Bishop of Bombay

IV. The Eternal City

¶ In three installments of the present series Bishop Lash has considered man as made for the Eternal, God the Eternal as entering time, and the Holy Spirit as the bond between time and eternity. ¶ The fourth and concluding article treats of the place of the divine society, the Church, in that interpretation of time and eternity which is the theme of the series as a whole.

THE Temple of the Eternal Spirit, the Body of the Eternal Word, the Eternal City, the Church—here is the vehicle of our presentation of the Christian Faith to the modern world. Even a saint, if he is but an isolated example of a being of time and place possessed by the Spirit of Eternity, is not a full presentation of the Faith that resulted in the birth of a divine society at the descent of the Spirit at Pentecost.

Beyond anything else at the present day man requires a working example of what a human society should be, in order that he may be free from those forces let loose in the physical and psychic spheres by the misuse of his freedom. The only such example is a society controlled from the sphere of the Eternal. That condition is fulfilled by the Church.

It is natural to ask whether the witness of the Church is likely to receive much attention from modern man. The history of the last few decades shows that the Church cannot be ignored. Those who believe it possible for man, by human planning, to produce the needed society, those who are the modern successors to the first babblers and the mountain-piling titans, have seen in the Church an object thrown across their path—to be crushed, removed, or come to terms with. Yet is the Church no more to modern man than an obstinate reactionary relic of the past? We are certainly tempted at times despondently to think so. Yet the last volume of *A History of the Expansion of Christianity*, by Prof. Latourette, gives a surprisingly encouraging picture. He shows how the Christian Faith has spread in



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waves of advance, followed by withdrawals. From his analysis of these, it would appear that we are on the threshold of, or already involved in, an advance, likely to prove unprecedented in the short history of the Divine Society on earth.

If that is so, it yet does not absolve us from the duty of examining where we made retreat—especially at the time which followed the Reformation in Europe. It was primarily a retreat from a position already lost, the position of the grand claim of medieval Christendom to the permeation by the Spiritual of every branch of human activity. In essence the claim was sound, but in practice it led to such a confusion of heavenly and earthly jurisdiction as to make way for all kinds of scandal, when the sack of Istanbul let loose upon Europe those ancient beauties which led to the Renaissance.

In some of the laity we have that underlying sense of society as a whole which was the great gift of that balance of powers which grew up under the shadow of the Church in the ideal and partial realization of Christendom. Not the least of these laity was Shakespeare. The question asks itself how much of this unity of society was due to the feudal structure, which in some ways is comparable to the caste system, or at least to the *varna* system of Hindu economic social order, and how much to principles which may truly be called Christian.

PEERAGE IN PORTFOLIOS

In a recent novel of Ann Bridge the characters discuss the various kinds of modern states, and remark on the fact that the truest kinds of democracy seem to have developed in countries still retaining traces of what apparently is feudal structure, the Scandinavian countries, and to some extent Britain, while the republics tended to corruption in practice and materialism in outlook, and had within them a menacing oligarchic, or even tyrannic, element, which in some cases had taken charge. The explanation given points rather to the survival of Christendom than feudalism: one point about these monarchies was the fluidity of the social order, so that any young man had a potential peerage in his portfolio, a position definitely preserved by the hierarchy of the Church for the humbly born in medieval times. Another was the deep conviction of the value, to the overruling heavenly king and Father, of every soul. To pay respect to one of earthly rank was a mere matter of manners, where both parties knew their common insignificance and significance in the eyes of God.

Yet a fear remains of any great rise in power of the clergy, and suspicion of them as the allies of the forces of reaction. The Reformation also left in Protestant circles a greater sense of the

The Church's Moods

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itual living, as they progress from season to season in The Church's Kalendar, really offer a rich and nourishing spiritual diet. The solemn tones of Advent heralds Christ's coming. The joy of Christmas could never be successfully maintained, so, soon after comes that levelling off mood of Epiphanytide, with its sense of inclusiveness for ALL people; then on to Lent, with its sombre heart-searchings, climaxed by Good Friday; then to another higher note of joy at Easter, followed by Our Lord's Ascension, with its pull upon our faith; then that blaze of Holy Power at Whitsuntide, easing off into the long quietude of Trinitytide, when we work out all we've been inspired to through the days of the soberer moods. A well rounded diet of spiritual emotions. Try living by it. It's amazing how well balanced you'll become.

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urgency of the redemption of the individual than that of society. These legacies from the past hamper our witness through the Church to the present. Besides these, there is the further inheritance of disunion among Christians.

CONTEMPORARIES IN ETERNITY

Can we escape from our place in the stream of history? Not entirely, since clock time is one of the dimensions within which we have to work, as is also geographic space. Yet these are not our only dimensions. Nor does the term Eternal City mean a city which goes on and on interminably in a long succession of centuries. The Eternal City is the city the greater part of which has its being in the Eternal realm beyond the limits of time and space. It has that being *now*, and within it are all those who have escaped the limitations of time and space. The apostles are our contemporaries in Eternity, whatever they may be in time.

Our task then is to make apparent in this modern day what is confined within no day, to reveal in the world in the terms of our own generation the Eternal City, which has shown itself historically and geographically in so many and varied settings. In doing so we cannot but continually be re-interpreting the past. Words and actions in one setting may have expressed an element in the Eternal which must be expressed by other words and actions in another setting. How much in this we can learn from worthy contemporaries in Eternity, who were amongst the earliest inhabitants of the Eternal City in time! On the walls of the catacombs how boldly they laid hands upon ideas and symbols in the culture of their day to express and conserve their eternal message!

To express the Eternal in all the terms of the universe on many sides is already being done. Fortunately in this modern day there are poets and artists and musicians, as well as scholars and scientists, whose lives are rooted in the Eternal, and whose flowers and fruits therefore cannot but reveal the Eternal. On the whole it is as well that the clerics are in a chastened mood, and do not dare dictate beyond their sphere, even if this means that the most widely read theologians in some parts of the world are at this moment laymen, and that the layman has invaded the domain of the cleric.

Apart from the universal terms that can find expression in some symbol of word or line or sound, there are those terms which are of the very stuff of the Eternal City, which make up the relations of the citizens one with another. These bind together, or should so bind, the members of the Eternal City, and men and women are constantly attempting to re-interpret those relations into the actual structure, economic, social, and politic of earthly human society.

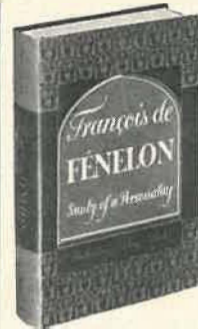
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Members of the Eternal City need not and should not hold back from this task. Yet will they make their way as strangers and pilgrims, sojourning for a while, but setting up no permanent resting places. They seek a city whose foundation and maker is God. They are content on earth only in so far as that city is abuilding within the dimensions of earth.

NURSERY OF SAINTS

Its foundation and maker is God, which brings us back to the extreme simplicity of our own immediate task, as holders of the Christian Faith in the modern world. The presentation of that Faith is through saints, preferably saints living out their lives together corporately, and in part through those who are on their way to being saints. The chief work of the Church in the modern world is to be a nursery of saints. It matters little into what activity the inhabitants of the Eternal City go forth about the business of their earthly cities; the more varied the better; since into the more walks of life the feet of the redeemed come, the more of life will receive redemption.

Yet what actual practical steps have been taken by the Church to improve her means of creating the conditions in which saints can grow and develop? In her theological colleges and seminaries are there any courses of study on the actual stages through which the great saints have passed to their union with the Eternal? Is there actual training in those exercises which develop the powers of the soul? Are there any institutions which make it their first work to assist their members to become at home in the dimensions of the spiritual realm? Is any attempt made to bring home to members of the Church of God at large that the primary function of the Church, as a means of the revelation of the Eternal and the channel of the movement of the Eternal Spirit into these dimensions of time and space, depends upon the degree to which their lives are consecrated in every department to the uses and will of the Eternal — upon the degree to which they have been emptied of self, and filled with Him?

Seldom has it been made more plain to man that he dwells in the City of Destruction. Every day he lives under a terrible menace. It is no longer necessary to preach hell fire, even to those of the meanest intelligence. Old hopes of security and comfort are gone. Man feels the burden on his back, even if he has forgotten the name by which it used to be called. Woeful indeed is the state of man, if he desires to leave the City of Destruction and there is no Evangelist to instruct him how first he must humbly enter in through the wicket gate, and how he shall then find a path, straight though not easy, which leads to the Eternal City.

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Schedule for the morning was: 9:30, the Rev. John O. Mellin, First Presbyterian Church; 10, the Rev. Philip S. Watters, Washington Square Methodist Church; 11, Morning Prayer; 11:30, Clifford P. Morehouse, editor of *THE LIVING CHURCH*; noon, the Rev. Harry W. Foote, First Presbyterian Church.

The remainder of the day: 12:30, the Rev. Worcester Perkins, Church of the Holy Communion; 1, Dr. Foust; 1:30, the Rev. Dr. Guy Emery Sipler, editor of the *Churchman*; 2, the Rev. Eugene W. Magyar, Holy Name of Jesus Church; 2:30, the Rev. Arnold R. Verduin, Grace Church; 3, the Rev. Dr. Charles C. Cole, Metropolitan-Duane Methodist Church; 3:30, the Rev. Dr. Jesse W. Stitt, Village Presbyterian Church; 4, the Rev. Dr. Ernest R. Palen, Middle Collegiate Reformed Church; 4:30, the Rev. Paul C. Weed, Jr., St. Luke's Chapel, Trinity Parish; 5, the Rev. Richard E. McEvoy, St. Mark's - in - the - Bouwerie; 5:30, Dr. Laine; 6 to 8, silent prayer, with an address by Bishop Larned, in charge of the European Congregation; 8, Evening Prayer.

NEW JERSEY

Churchpeople Help at Wreck

The Church in the diocese of New Jersey was on the job giving spiritual and material aid immediately after the tragic train wreck at Woodbridge, reports the Rev. William H. Schmaus, rector of Trinity Church, Woodbridge. The Rev. Raymond H. Miller reports that 15 Churchpeople were killed in the wreck.

Clergy from out-of-town who assisted included the Rev. George H. Boyd, rector of St. Peter's, Perth Amboy; the Rev. Herbert L. Linley, rector of St. Paul's, Rahway; and the Rev. Russell E. Potter, of the Church of the Holy Comforter, Rahway.

Commendable assistance was also given by many lay leaders of Trinity Church, including Merrill A. Mosher, senior warden, and his wife, who is superintendent of Rahway hospital. One of the first to arrive on the scene was Dr. C. Howard Rothfuss, physician and surgeon, and a vestryman of Trinity Church. Dr. Rothfuss worked tirelessly throughout the

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night, and from his private hospital supplied other physicians at the scene with drugs which were not stocked by local pharmacists and otherwise would have been unavailable at the moment the tragedy occurred.

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Other Churchwomen who assisted at the scene included Mrs. John W. Boos and Mrs. William T. Smith.

Kenneth Van Pelt, Woodbridge police officer and a member of Trinity Church, helped to maintain order and to identify and record names of the injured, and Malcolm Mosher, acolyte, and James Bennett, president of Trinity Y.P.F., assisted in giving first-aid.

Mrs. Whitman C. Dimock and Milles. Nancy Onley and Rita Van Pelt, all registered nurses and members of Trinity Church, worked constantly throughout the night and all the following day.

Churchpeople reported killed in the wreck, and their parishes, are:

Trinity Church, Asbury Park: Edward Wilder, Sr., Russell Wilder, and Florence Stephens.

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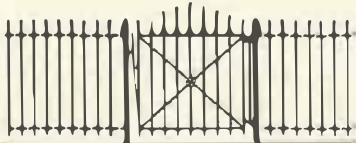
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with prayer by Bishop Gravatt of Upper South Carolina, and were characterized throughout with an unusual dignity.

Present was Governor and Mrs. Byrnes' rector, the Rev. Capers Satterlee of the Church of the Advent, Spartanburg.

In his inaugural address Governor Byrnes spoke out vigorously against the Ku Klux Klan and all organizations that foster racial or religious prejudice and seek to intimidate citizens or administer justice without the law.

MARYLAND

Conference Center

After years of hopefulness and an ever-growing consciousness of need, the diocese of Maryland has come into possession of a conference center. Bishop Powell, the diocesan, and the corporate authorities of the diocese have received the gift of a tract of about 290 acres of land, seven miles south of Frederick. The land, together with all the buildings, equipment, and live stock on it, was proffered to the diocese by the trustees of the Buckingham School Foundation. The trustees included also a cash gift of \$30,000 to be used to renovate the former school building for diocesan purposes.

Buckingham School was a year-round farm school for underprivileged boys. It closed in 1944.

Since 1944 only the dairy farm has been in operation. It is fully equipped with a herd of more than 50 cows, and barns, machinery, pigs, and horses. There are houses for a chief farmer and two tenants.

In the main school building are dormitories, class rooms, recreation rooms, chapel, dining room, kitchen, and infirmary.

There are also a superintendent's house, a gymnasium, laundry, and several play and storage barns.

The school buildings are situated on high ground at the very rim of the Momocacy River valley. Looking from the porch on the east side of the main building one sees the land slope down sharply to flat fertile fields, bordered by the river on the far side. Beyond the river rise the Sugar Loaf mountains.

Eventually the center will be available for conferences, retreats, workshops, and other gatherings all year around.

LONG ISLAND

Parishes Coöperate For Lent

"A Lent with the Liturgy" is the theme chosen by three parishes, in Queens, L. I., which are conducting their Lenten program together this year.

On each Thursday during Lent at

When Writing Advertisers Please Mention THE LIVING CHURCH

DIOCESAN

6:15 AM the Holy Eucharist is being celebrated at St. Alban the Martyr, one of the three churches. The priests of the three parishes act as celebrant, deacon, and sub-deacon.

Each of the coöperating churches holds Wednesday evening services during Lent. At these services a sermon on the theme is presented. The other two churches are St. David's Church, and St. John's.

People living near St. John's and wishing to attend the Holy Eucharist on Thursday mornings can travel to St. Alban's by special bus. A light breakfast is served after the service.

There is a special music program at each of the Thursday morning services, sung by a choir of volunteers from the three parishes.

Rector of St. Alban's is the Rev. F. William Orrick. The Rev. Frank Southard Smith is vicar of St. David's, and the Rev. Jerome Harris, vicar of St. John's.

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Previously acknowledged	\$ 855.25
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B O O K S

The Rev. Francis C. Lightbourn, Editor

Of Interest

Good Friday Victory, by Canon Peter Green (Mowbrays. In America: Morehouse-Gorham. Pp. 108. Paper, \$1.05). Thoughts on the seven last words of our Lord, designed to stimulate meditation. Written to replace *Watchers by the Cross* (1934), now out of print.

Adventuring into the Church, by Lewis A. Convis (Harpers. Pp. xv, 186. \$2.50). Described by subtitle: "A program for preparing young people for the Christian life and church membership." By the minister of the Community Congregational Church, Elmhurst, N. Y. Foreword by Percy B. Hayward, editor emeritus of *International Journal of Religious Education*.

The Dagger and the Cross, by Culbert G. Rutenber (Fellowship Publications. 1950. Pp. 134. \$1). Described by subtitle as "An Examination of Christian Pacifism."

Fanny Crosby "Singing I Go," by Basil Miller (Zondervan. Pp. 119. \$1.50). The biography of the author of 8000 "Gospel" hymns, at least one of which ("Safe in the arms of Jesus") has found its way into an Anglican hymnal.

Paths the Master Trod, by Kelley O'Neill (St. Louis: Bethany Press. Pp. 127. \$1.75). Lenten Meditations, by a Disciples of Christ minister.

The Secret of God, by Robert D. Hershey (Muhlenberg Press. Pp. x, 162. \$1.75). A United Lutheran Lent Book.

God on Main Street, by Alexander Swan, 2d (Greenberg. Pp. xii, 234. \$3). By a Christian Science Practitioner and "dedicated to you with the hope that you will start the reading of this book with the idea that you are truly a grand, capable, and good person and come to its last page with the firm conviction that you are."

Book News

MSGR. Ronald Knox, world famous author and translator, was declared, on February 19th, winner of the 1951 award of the Gallery of Living Catholic Authors, in recognition of his *Enthusiasm*, published 1950 by Oxford University Press [L. C., February 4th].

The Gallery of Living Catholic Authors, with international headquarters in Webster Groves, Mo., comprises the 600 best known and most capable of living Roman Catholic writers. Its awards go back to 1941. Msgr. Knox won the award once before, in 1945, for his translation of the New Testament.

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BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes—all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

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CHANGES

Appointments Accepted

The Rev. Paul A. Bankston, formerly rector of St. Luke's Parish, Marietta, Ohio, is now assistant at St. Stephen's Church, Edina, Minneapolis. Address: 4612 Chowen Ave. S., Minneapolis 10.

The Rev. Robert W. Beggs, formerly priest in charge of St. Paul's Church, Waterbury, Conn., is now assistant at the Church of the Redeemer, Hammond St., Chestnut Hill, Mass. Home address: 51 Gerry Rd., Brookline, Mass.

The Rev. Dr. Charles D. Broughton, former rector of the Church of the Ascension, Buffalo, is now rector emeritus. Address: 165 Lexington Ave., Buffalo 22.

The Rev. Leopold Damosch, formerly priest in charge of All Saints' Mission, Bontoc, Mountain Province, P. I., is now priest in charge of the Church of Our Father, Hull's Cove, Maine.

The Rev. William T. Holt, Jr., formerly priest in charge of Christ Church, South Pittsburg, Tenn., is now chaplain of Tyson House, Episcopal Center at the University of Tennessee, Knoxville. Address: Tyson House, 1718 Melrose Pl.

The Rev. Aaron Manderbach, formerly rector of St. Faith's Church, Havertown, Pa., is now rector of St. Stephen's Church, Ridgefield, Conn. Address: 66 Main St.

The Rev. John C. Mott, formerly rector of the Church of the Holy Innocents, Henderson, N. C., is now rector of Holy Trinity Church, Greensboro, N. C. Address: Green and Fisher Sts.

The Rev. Chandler W. Sterling, formerly rector of the Church of Our Saviour, Elmhurst, Ill., is now rector of Grace Church, Chadron, Nebr. Address: 450 Bordeaux.

The Ven. Richard L. Sturgis, formerly archdeacon of the Wilmington district, Wrightsville Sound, N. C., is now rector of St. John's Church, Winstboro, S. C., and St. Stephen's, Ridgeway. Address: Winstboro.

Armed Forces

Chaplain Albert H. Frost, formerly rector of the Church of St. Luke the Evangelist, Roselle, N. J., has been recalled to duty as an Army chaplain. Address: Post Chaplain's Office, 7071st ASU Station, Fort Belvoir, Va.

Chaplain George F. LeMoine, formerly priest in charge of Grace Church, Elkins, W. Va., is now an Army chaplain attached to the 101st Airborne Division, Camp Breckinridge, Ky.

Chaplain (Major) Arthur H. Marsh, formerly addressed at APO 403, c/o P.M., New York, should now be addressed at 4006 ASU Sta. Comp., Fort Sam Houston, Tex.

Resignations

The Rev. Roy B. Grobb, formerly rector of St. Paul's Church, Riverside, Ill., has retired and may now be addressed at 60 Austin Ave., Asheville, N. C.

The Rev. Malcolm Peart, formerly vicar of the Church of the Redeemer, Rochester, N. H., has retired. Address: 17 Mile Drive Cottage Court, Pacific Grove, Calif.

The Rev. William Henderson Watts, formerly chaplain of the city mission of Newark, has retired from the active ministry. Address: 30 Raymond Ave., Nutley 10, N. J.

Changes of Address

The Rev. Paul D. Collins, who recently resigned as rector of St. Barnabas' Church, Troy, is planning a two-month's vacation abroad. Address: c/o John H. Lewis and Co., 63 Wall St., New York 5. St. Barnabas' Church is merging with Trinity Church, Troy.

The Rev. R. Arthur Cowling, rector of St. Paul's Church, Sioux City, Ia., has moved from 522 Center St. to 4504 Third Ave., Sioux City 20, Ia.

The Rev. John deBoer Cummings, who recently became chaplain of St. Mark's School, Dallas, may be addressed at 10600 Preston Rd., Dallas 5.

The Rev. Lindsay O. Duvall, priest of the diocese of Pittsburgh, has had a change of address from 1610 Sixteenth St., N.W. to 1907 N St., N.W., in Washington. Mail for the Order of St. Vincent should be sent to Ascension and St. Agnes' Church, Washington.

The Rev. Arthur W. Farnum, retired priest of the diocese of Western North Carolina, has had

a change of box number from 103 to Box 96A, Arcady, RFD 1, Asheville, N. C.

The Rev. Dr. Lyttleton E. Hubard, rector emeritus of St. John's Church, Elizabeth, N. J., formerly addressed at Cranford, N. J., should now be addressed at 1808 Rugby Pl., Charlottesvill, Va.

The Rev. Fred L. Nolting, who recently became assistant rector at St. Mark's, Houston, may be addressed at 4409 Dorthy, Bellaire, Houston.

The Rev. Hiram M. Rogers, retired priest of the diocese of Rochester, formerly addressed at Penn Yan, N. Y., should now be addressed at 2826 Monroe Ave., Rochester 18, N. Y.

Diocesan Positions

The Rev. James G. Widdfield, rector of St. Paul's Memorial Church, Detroit, and senior priest of the diocese of Michigan in years of active service, was installed as honorary canon of St. Paul's Cathedral, Detroit, at the opening service of the diocesan convention on January 81st. He has just observed the 40th anniversary of his ordination.

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POSITIONS OFFERED

MARVELOUS OPPORTUNITY for Priest interested in majoring in Christian Education and Youth work. Also plenty of Pastoral work in this position of Assistant to Rector of only Episcopal Church in Southwestern City of over 70,000. Priest also would be Headmaster of Parochial Church School, to be initiated and developed under his leadership, starting with pre-school age. Moderate Churchman would be happiest. Stipend \$4,200, and \$1000 rental allowance. Open June 1. Reply Box L-534, The Living Church, Milwaukee 2, Wis.

ASSISTANT for suburban parish, Pacific Northwest. Special skills or interests either in education or music desirable. Good salary. Reply Box D-528, The Living Church, Milwaukee 2, Wis.

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

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

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Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, 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.

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Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

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

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Thurs 12; C Sat 5 to 6 and by appt

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S 17th Ave. at Buchanan
Rev. Harold C. Williamson
Sun: HC 7:30, 9:30, Ch 5 9:30, MP & Ser 11 (HC 1st Sun); Wed & HD HC 10; Wed in Lent 8 Lit & Meditation

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William D. 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

THE PALM BEACHES, FLA.

ST. GEORGE'S Rev. Edward L. Aldworth
409-419 — 22d St. Riviera Beach
Sun HC & Addr 9, Bkfst-on-Patio 9:40, MP Addr & Ch 5 10:15; EP Ser 7:30; W. A. Tues 2; Men's Club 3d Mon 7:45

ATLANTA, GA.

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

CHICAGO, ILL.

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

OUR SAVIOUR Rev. William R. Wetherell
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Sun Masses: 9:30 & 11; Daily Mass; Stations & Benediction Friday 8; Confessions Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's Eu & Ch 5; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

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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

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Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

LINCOLN, NEBR.

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

SOUTH ORANGE, N. J.

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

BROOKLYN, N. Y.

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

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

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. 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

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

HOLLIS, L. I., N. Y.

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

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

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

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP; 5 EP. Open daily 7-6.

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Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
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CHAPEL OF THE INTERCESSION
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Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30, 2 Sun 11, Ch 5 9:30 & 11, EP 8; Daily: HC 7 & 10, MP 9, EP 5:30; Wed 8:10 Vicar's Eve.; Sat Int 12, 5; C Sat 4-5 & by appt

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

ST. THOMAS' Rev. Roelif 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

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

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

POUGHKEEPSIE, N. Y.

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

SCHENECTADY, N. Y.

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

SYRACUSE, N. Y.

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

UTICA, N. Y.

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

COLUMBUS, OHIO

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

PHILADELPHIA, PA.

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

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

PITTSBURGH, PA.

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

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, 111, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

CHARLESTON, S. C.

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

SAN ANTONIO, TEXAS

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

MADISON, WIS.

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

PARIS, FRANCE

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

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.

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