

April 1, 1951

Religion and Fear

Roger Geffen

Page 10

Saint Mary

C. Earle B. Robinson

Page 11

**Anglicans and the
Blessed Virgin**

Editorial

Page 12

THE ANNUNCIATION

The painting by Jan van Eyck, reproduced by courtesy of the National Gallery of Art, Washington, D. C. (in which it forms part of the Mellon Collection), expresses the truth of the Annunciation as a moment in God's redemption of His people [see page 12].

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LETTERS

The Dangerous Path

TO THE EDITOR: A hearty "Amen" to Father Fenn's letter and your editorial sentiments [L. C., February 18th]! The lack of courage and leadership in the House of Bishops as manifested in the meeting at El Paso was noted both in and out of the Church.

One cannot help wondering how these lineal descendants of St. Peter and St. Paul regard themselves in the privacy of their own Churches, nor can one help wondering how they are regarded by our Lord Jesus Christ.

R. PAUL WADE.
Baltimore, Md.

TO THE EDITOR: To talk about dodging responsibility is easy for people who have none.

(Rt. Rev.) M. S. BARNWELL.
Savannah, Ga.

TO THE EDITOR: I accept the suggestion laid down by the Rev. Don Frank Fenn when he said "that people who care for the peace and order of the Church should let their bishops know that they desire their leaders to obey the constitution, canons, and the discipline of the Book of Common Prayer."

I urge that Whitsunday, the Birthday of the Church, be set aside as a day when all parishes of the Episcopal Church will conduct only services that appear in the Book of Common Prayer, that they will call those services by the names given them in the Book of Common Prayer, and that they will faithfully adhere to the order of worship appearing in the Book of Common Prayer.

It may seem ridiculous to suggest waiting until Whitsunday to follow the Church's discipline, but this should provide ample opportunity for many of our clergy and their congregations to become acquainted with our "incomparable Liturgy." Let those who then find our mode of worship unsatisfactory follow the orderly processes of seeking changes as provided by the constitution and canons of the Church. Too many of our parishes today are following a polity of congregationalism or clerical idiosyncrasy.

JOHN F. ELSBREE.
Brighton, Mass.

TO THE EDITOR: Strange as it may seem to find me echoing a LIVING CHURCH editorial having to do with the affairs of Bishops Dun and Hall, let me say, "amen," to your editorial and to the letter of Don Frank Fenn, provided it is understood that I would have favored the opposite decision to the one you would like.

This business of "Peace" within the Church without concern to its basis shows that a new heresy, or a modern adaptation of an old heresy—whichever you prefer—is invading the Church's life. I would call it the heresy of "Executive Secretary-ism."

"Executive Secretary-ism" is a problem wherever it occurs because it leads people to place their confidence in the smooth and efficient operation of their administrative

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LETTERS

machinery. All heresies have part of their roots in something real and desirable, and this one has, too. Certainly it is to be desired that the Church's administrative life be well run. Certainly conflict is to be avoided where possible.

But the heresy consists in mistaking a concern for harmonious operations for doing the will of God. Karl Barth's caveat to the World Council's inaugural meeting — that we do not vote in the Kingdom of God by legislative decision — is in point here.

"Executive Secretary-ism" has vitiated many desirable causes, where it has been given place. The YMCA has had more than a passing share of it. American social work has been cursed by it in many agencies and in many communities. The Boy Scouts and Girl Scouts have been touched to their harm. Certainly the United States government offers plenty of evidence of the evil this heresy can do.

When the House of Bishops becomes primarily a professional association where administrators pass helpful hints back and forth to each other, and any issue which might divide the group is straddled, the Church's witness to our troubled age is certainly confused.

(Rev.) CHARLES D. KEAN, President,
Episcopal Evangelical Fellowship,
Kirkwood, Mo.

TO THE EDITOR: May I commend in the strongest way the splendid letter of Fr. Don Frank Fenn.

Referring to my own letter of some weeks ago [L. C., January 21st], I have received many communications endorsing that which I wrote.

The bishops are "playing with fire." Unless they have the loyalty and courage to condemn and discipline those who have so seriously offended against the Church's Law and traditions, even if it be their own colleagues, they will not only be untrue to their own vows and promises, but they will grievously injure the Episcopal Church. Apparently they are shutting their eyes and closing their ears to the rising storm of criticism and protest of both laity and clergy.

(Rev.) A. C. KNOWLES,
Philadelphia, Pa.

TO THE EDITOR: May I utter a very loud and sincere amen to the sentiments expressed by Fr. Fenn. Also I would like to add the same sentiment of approval to the letter of Fr. Knowles.

(Rev.) ELDRED C. SIMKINS,
Elmira, N. Y.

Before Benefits, Obligations

TO THE EDITOR: Among other things the Rev. A. C. Knowles [L. C., January 21st] says, "... to admit unconfirmed to Communion (makes) ... for apostasy."

Doubtless the unconfirmed do not believe as the confirmed regarding the Communion, but on page 75 of the Prayer Book:

"Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a



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LETTERS

new life, following the commandments of God, . . . Draw near . . ."

Is this to be regarded as not meaning what it says? Is it to be supposed that only Episcopalians are able to fulfill these requirements? Is this not still and always the Lord's Supper? In the same section of the Litany quoted in Fr. Knowles' letter we also find ". . . from hardness of heart . . . Good Lord, deliver us." Blessed be the priest, and I have heard it done more than once, who announces, "We invite all those who love our Lord and are members of some Christian Church to commune with us."

And strictly from practical considerations it is not possible to distinguish the confirmed from the unconfirmed; are people to be required to show a pass that they may be permitted to approach the Lord's Table? Though Fr. Knowles may be, as he says, "voicing the feelings of thousands in the Episcopal Church," I sincerely hope that there are more thousands who feel it more Christian to share "the innumerable benefits procured unto us . . ."

JOHN W. PARKER.

New York, N. Y.

Editor's Comment:

If an individual is "ready and desirous" not only to "love our Lord" but to do the other things required by the Church's Constitution, Canons, and Prayer Book, he is ready to come to Baptism (if unbaptized) and then to Confirmation and Communion. If he is not ready to undertake all these obligations, he is hardly ready to receive Communion, and it scarcely fits the teaching of the Prayer Book to invite him to do so.

St. Luke's, Sewanee

TO THE EDITOR: The members of the student body here at St. Luke's, Sewanee, were more than a little startled to find that the name of our patron, St. Luke, had been suggested by one of your readers as a "new name" for the Divinity School in Philadelphia.

The name of St. Luke is pretty firmly attached to our seminary. Our dormitory is St. Luke's Hall. The seminary chapel is St. Luke's Chapel. The organization of the student body is known as St. Luke's Society. A letter addressed to a seminarian at "St. Luke's, Sewanee, Tennessee" is sure to reach him. "St. Luke's" as a designation for this seminary is familiar.

St. Augustine's Chapel was the old university chapel and when the present chapel, All Saints, was erected, the name "St. Augustine's" was given to a smaller chapel within All Saints Chapel.

We suggest that a picture of St. Luke's Chapel would make a fine cover for a future issue of THE LIVING CHURCH. Perhaps some such publicity would dispel the vague ideas that Mr. Studge and other Churchmen have about the "secularism" of this seminary and the other seminaries of the Church.

FRED C. WOLF, JR.

President, St. Luke's Society.
Sewanee, Tenn.

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Established 1878

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

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Things to Come

APRIL							MAY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7							
8	9	10	11	12	13	14	6	7	8	9	10	11	12
15	16	17	18	19	20	21	13	14	15	16	17	18	19
22	23	24	25	26	27	28	20	21	22	23	24	25	26
29	30						27	28	29	30	31		

April

- 1st Sunday after Easter
Convocation, Honolulu.
Convocation, Utah.
- Annunciation.
- Consecration of A. C. Lichtenberger as co-adjutor of Missouri.
- 3d Sunday after Easter.
Convocation, Salina (to 9th).
Convocation, Nevada.
- World Council conference of U.S. member Churches (to 12th).
Convention, Kentucky.
Convention, South Florida; suffragan election.
- Corporate Communion of United Movement of Church's Youth.
- Woman's Auxilliary, executive board, at Seabury House (to 23d).
- 4th Sunday after Easter.
- National Council meeting, at Seabury House (to 26th).
Consultation on Church in relation to peoples of underprivileged areas NCC (to 26th).
Convocation, Wyoming (to 26th).
Convocation, Colorado (to 25th).
- St. Mark.
- 5th (Rogation) Sunday after Easter.
- Rogation Monday.

May

- St. Philip and St. James (Rogation Tuesday).
Synod Province VIII (to 3d).
Consecration of R. S. Watson as Bishop of Utah.

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

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SORTS AND CONDITIONS

THE FEAST of the Annunciation is the most abused victim of the ecclesiastical law of gravity. Its date of March 25th invariably falls within Lent or Easter Week, and it is moved from its course by any Sunday in Lent and by any weekday in Holy Week or Easter Week. In accordance with the "Table of Feasts" in the front of the Prayer Book, the observance of the Feast is this year transferred to April 2d. Sometimes it is moved all the way to April 9th. And we have heard a rumor that there are some parishes which do not celebrate the feast at all.

ALL OF WHICH may serve as a parable of the regard in which our Lady is held by the Episcopal Church. This week's cover picture, and leading editorial, and the article by the Rev. C. E. B. Robinson are accordingly transferred from March 25, 1951 (the only year in this century, by the way, on which the Annunciation actually falls on Easter Day). It does seem that there could be better liturgical recognition of the mother of our Lord.

THE NATIONAL COUNCIL (the Church's, not the NCC) has signed a contract of sale for the purchase of a property in Greenwich, Conn., formerly occupied by the Deering Miliken Research Trust Co. Consisting of a two-story brick colonial building in the heart of Greenwich, this will make possible the housing of the entire Department of Christian Education in one place. Other units of the National Council will also have offices occupying the new building's 15,790 square feet of floor space.

NEW Executive Director of the Presiding Bishop's Committee on Laymen's Work, effective April 15th, will be the Rev. Clarence Haden, former Texas business man. Fr. Haden will succeed the Rev. Arnold Lewis, who was installed March 4th as dean of the recently constituted St. John's Cathedral, Jacksonville, Fla. [L. C., March 25th].

ALTHOUGH Canterbury College, Danville, Ind., is continuing through the present semester to allow seniors to graduate, the continuance of the college as a Church institution in the future seems to be definitely out of the picture. We are therefore returning the contributions given for this purpose to the original donors, and we are advised that the college should not be listed as a Church institution in our next educational number.

CONSECRATIONS of all three missionary bishops elected by the House of Bishops are scheduled for various dates in the month of May. The information comes from the National Council, although it is not definitely indicated whether all canonical consents have been received and order has been taken. Bishops-elect, dates, and places are:

UTAH: The Rev. Richard S. Watson, May 1st, at Salt Lake City.

PUERTO RICO: The Rev. A. Ervine Swift, May 3d, at Topeka, Kans.

NORTH DAKOTA: The Rev. Richard R. Emery, May 15th, at Minneapolis, Minn.

ORDER HAS BEEN TAKEN by the Presiding Bishop for the consecration of the Rev. Arthur C. Lichtenberger, who will be consecrated Coadjutor of Missouri on April 5th, not on April 4th as previously reported [L. C., March 18th].

THE PENALTY of being prominent in Church affairs is that people talk about your health. Russell E. Dill, treasurer of the National Council, who has returned to his desk in New York, says, "Would you be good enough to see that a note is wedged into your valuable magazine that the treasurer . . . has recovered his health, is not going around on crutches, and is back on the job!" The ". . ." represents the wedging process.

ANOTHER RECOVERY which we record with deep pleasure is that of the Ven. Edward J. Cooper, who was the first priest of the Episcopal Church to go to the Canal Zone when it passed from the jurisdiction of the Church of England in 1907. Archdeacon Cooper's dramatic trip to the hospital in an Air Force transport plane was reported in our September 17th issue. He writes that he has returned to his home in Antigua, Guatemala, fully recovered. Fr. Cooper will celebrate his 88th birthday on April 16th.

MEMBERS of the Episcopal Church are prominent in plans for the defense of the "Trenton six," a group of Negroes whose conviction for murder was set aside by the New Jersey supreme court. The Red-tagged Civil Rights Congress has been replaced in the case by the American Civil Liberties Union. Canon Robert D. Smith, executive secretary of the social relations department of the diocese of New Jersey, is the treasurer of the defense fund. Professor George F. Thomas of Princeton, is another Churchman interested in the case. The object is to assure justice for the six men, rather than to make political capital of their plight.

IN CASE you wonder at the continued excellence of our editorials, be it known that The Living Church's youngest editorial writer has been chosen as representative of "Carleton Abroad" from this year's graduating class at Carleton College, Northfield, Minn. Cynthia McEvoy (daughter of the rector of St. Mark's-in-the-Bow-erie, New York) was the anonymous student who submitted a manuscript about Church Schools which we were glad to publish as our leading editorial of May 12, 1946. The following year she won first prize in our annual Church school essay contest.

RESULTS of this year's essay contest will be announced very shortly—in the issue of April 15th, to be exact. The winning essays on the subject, "My Vocation," will be published at that time.

Peter Day.

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REV. VICTOR HOAG, D.D., EDITOR

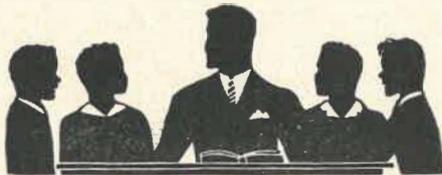


Are You A Popular Teacher?

Of course we all like to be admired, and we never grow too old to enjoy having our efforts praised. Indeed, it is one of the rewards of teaching that we sometimes hear, unexpectedly, that we are appreciated. We would all do better teaching if we knew just what our pupils thought of us.

Students of grades 7 through 12 in a private school* were asked to choose the teacher they liked best—of all they had had—and list their reasons for liking that teacher. Here are some reasons given, in the order of preference.

(1) Has a sense of humor, can take a



joke. (2) Makes class interesting, never a dull moment. (3) Will explain things if I'm puzzled, always has time to help. (4) Is friendly, easy to talk with, makes us feel comfortable. (5) Is understanding, sees students' point of view. (6) Is fair, doesn't pick on certain people, doesn't have favorites. (7) Is cheerful, pleasant, not a "sourpuss." (8) Is strict, keeps good order, good discipline. (9) Makes clear explanations. (10) Nice personality.

WHAT THEY EXPECT OF US

These pupils were in a regular school, meeting five days a week, so their class work would not be on the same basis as Church school. Moreover, they presumably were there because they wanted to learn, and were anxious to have the teachers help them. This does not always seem to be the case with our often indefinite and all too purposeless older classes. But they are typical young people, and their reactions are important. If ever we develop a real junior and senior high school department, with adequate courses, and a real credit and achievement system, culminating in a hard-won graduation diploma, we surely can try to make our classes real experiences in guided learning.

And what did these pupils *dislike* in

their teachers? Here are the ten, in the order of frequency. Some of the points may suggest youthful sensitiveness or even laziness. But all together they reveal some high ideals and expectations which we might well remember.

(1) Gives too much homework. (2) Loses temper. (3) Is boring, dull. (4) Has favorites among students. (5) Is mean and unfriendly. (6) Is too strict. (7) Poor discipline, can't keep order. (8) Picks on certain people. (9) Yells at you. (10) Subject matter not well organized.

Some profound and humorous state-



ments are worth sharing. "I admire teachers that have the eye that goes right through you, so that you know that he or she is really boss." "I think if you want to be a teacher you should always be in a good mood if possible." "I haven't had much experience with good teachers until this year." "There was just something about her that made us behave." "Always takes a person aside in an inconspicuous way if she has to chide him."

Some additional poor qualities were: "Is sloppy," "nags," "tried to embarrass you," "scolds me in front of class," "hum-drum voice," "prejudiced against you from the start," "makes you feel stupid," "messy appearance," "glorifies self," "didn't see cheating going on." Some older boys said, "The tests were so easy you could pass them even if you didn't know anything."

Would you like to know what your pupils think of you? Could you "take" it, or would you feel hurt? Certainly, a teacher cannot get very far by making a direct effort to be popular. As one boy wrote, "I like a genuine friendly attitude, not one you can see through." But, as a senior girl pointed out, "liking a teacher is a very important part of liking a subject and learning it well."

But turn about: How would our pupils react if the teachers in the Church school gave, as honestly as these above, their reasons for liking and disliking the pupils?

*Friends' Central School, Overbrook, Philadelphia, given in *Parents' Bulletin* for January, 1951.

FIRST SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

School Days

Nineteen bishops will be going to school together for five days in April.

Their purpose: Intensive study under supervision of experts of the latest material and methods aimed at better development of Christian education in parish and home. Washington Cathedral's College of Preachers opens its spring term on April 16th, and the 19 bishops from 19 different dioceses will make up the first class.

Other clergymen, especially picked by their bishops, will attend three subsequent week-long sessions in groups of about 25 each. The schedule and course of study prescribed for them will be the same as that of the bishops.

The Rev. Drs. Theodore O. Wedel and John Heuss direct the staff of experts which will conduct the lectures and conference groups. Dr. Wedel is warden of the College of Preachers and Dr. Heuss is director of National Council's Department of Christian Education.

The nineteen Bishops expected are: Burroughs, Coadjutor of Ohio, Carruthers of South Carolina, Hall of New Hampshire, Clingman of Kentucky, Gesner, Coadjutor of South Dakota, Heistand of Harrisburg, Hunter of Wyoming, Keeler of Minnesota, Kinsolving of Arizona, Kirchhoffer of Indianapolis, Mason of Dallas, McKinstry of Delaware, Miller of Easton, Mitchell of Arkansas, Moody of Lexington, Page of Northern Michigan, Scaife of Western New York, Whittemore of Western Michigan, Wright of East Carolina.

WORLD COUNCIL

The Problem Is Not in Arithmetic

Nations can be expected to reduce their armaments only as fast as collective security increases, the World Council of Churches told the Communist-sponsored World Peace Council. Arms reduction, the World Council pointed out, is not a problem in arithmetic; it is a problem in politics and morals.

Religious News Service reports that French atomic scientist Frederick Joliot-Curie, who heads the Peace Council, appealed to the World Council to support

his organization's proposals for gradual and controlled arms reduction. The reply from the World Council was drafted by members of the Commission of the Churches on International Affairs which it sponsors jointly with the International Missionary Council.

The World Council said it strongly favored reduction of all types of armaments, but that it believed effective inspection and control under the United Nations was a prerequisite. And, said the Council, armament reduction, even with effective U.N. control, presupposes all governments resolved not to take the law into their own hands.

Arms reduction talks under the U.N., said the World Council, should begin with the question, "What international combined force of the U.N. must be organized to safeguard any State against aggression of any kind and to enforce international law?"

What was also required, the World Council said, was that the nations recognize their interdependence and so banish isolation and mistrust, and that the nations adjust their needs and wants peacefully.

NATIONAL COUNCIL

The Treasurer Returns

Word has come from Russell Dill, treasurer of the National Council, that he planned to be back in his office on

March 20th. Mr. Dill, who has been recuperating from a virus infection in Florida since late last year, reports that he "has recovered his health."

OLD CATHOLICS

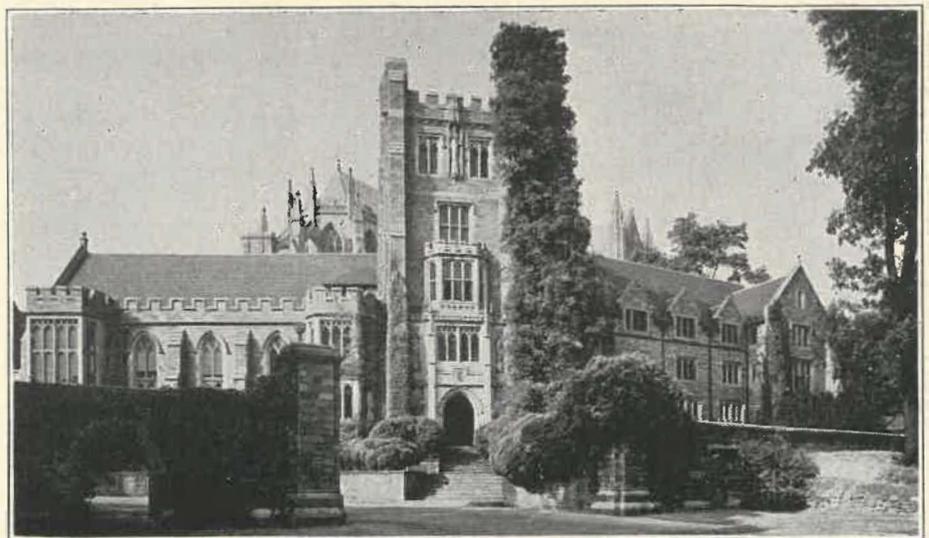
"We Confess . . . We Reject"

"The official translation has been received of the statement of the Old Catholic bishops on the proclamation of the dogma of the Assumption, adopted at Utrecht, the Netherlands, and Berne, Switzerland, December 26th, 1950 L. C., February 4th. The full text of the document given:

In the name of the most Holy Trinity the Bishops of the Old-Catholic Churches, united under the "Declaration of Utrecht" dated September 24th 1889 bear the following testimony concerning the "bodily Assumption of the Holy Virgin Mary" to the Catholic Church:

We confess together with the One, Holy, Catholic, and Apostolic Church our Faith in Jesus Christ, "the only begotten Son of God, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary."

We confess, that God elected the Virgin Mary, that she, overshadowed by the Holy Ghost, should become the Mother of the Word of God, which from everlasting was with God and was God and through her became flesh and was made



COLLEGE OF PREACHERS: Lessons for Bishops.

man "for us men and for our salvation."

We confess, that the Church gave her the name of "Mother of God" to express her belief that from Mary was not only born a man, but He, who from everlasting one substance with the Father, is God and man in one Person: Jesus Christ.

We confess, that God has given us in His Son, born of the Holy Virgin Mary, our only Redeemer and Mediator by whom we are saved and that "there is no other name under heaven given among men whereby we must be saved and that there is salvation in none other."

We confess, that God in His Son incarnate has revealed unto us, all that we need for salvation and that He gives this revelation to His Church at all times and that any thing deviating from it or added to it, does not contain the truth, that God wanted to reveal to us.

Therefore we reject anew the doctrine that the Bishop of Rome should be able to pronounce, to establish and prescribe infallibly as divine truth to the Church that, which God has revealed, even were such a doctrine not confirmed in Holy Writ nor universally confessed by the Church.

And therefore we reject once more the doctrine of "the Immaculate Conception of the Holy Virgin Mary" pronounced by the Bishop of Rome and at the present day we also reject the doctrine established and announced by him on All Saints day 1950 of the bodily Assumption of the Holy Virgin into heavenly Glory.

We regret that by this new dogma the Church of Rome has again distanced itself another step from the truth which is only from God and that because of this the breach in Christianity, striving after reunion, is again widened.

In communion with the Church of all ages we observe the commemoration of the Holy Virgin, Mother of our Redeemer, of the Patriarchs and the Prophets, the Apostles and all the Saints upon whom God has bestowed the crown of eternal life and we pray God, who by His Holy Ghost sanctifies and guides the whole body of the Church, to hear the intercession of this His Church triumphant and take away from the Church militant all error, to make the light of the truth to shine upon her and grant her the gifts of Unity and Peace through Jesus Christ, Our Lord. Amen.

Done at Utrecht (the Netherlands) and Berne (Switzerland).

President: A. RINKEL
Archbishop of Utrecht

Secretary: A. KURY
Bishop of Christ-Catholic Church.

On the festival of St. Stephen, December the 26th, in the year of our Lord 1950.

ORTHODOX

Nuns Located in Paris

Through the help of the Episcopal Church to the World Council of Churches, 33 Russian Orthodox nuns, displaced by two world wars, are being located in Paris through action of the Department of Inter-Church Aid and Service to Refugees. The nuns are members of a group which originated at the Lesnitzky convent in Poland. Driven from Leszno during World War I, 70 of the nuns found refuge in Yugoslavia. There, under jurisdiction of the Serbian Orthodox they continued their work of religious instruction for nearly 30 years, all the while maintaining contact with the Orthodox Theological Institute in Paris. During World War II their convent was destroyed by a Yugoslav terrorist group.

Priest Expelled

An Orthodox priest from Akron, Ohio, who went to Communist Romania to be consecrated by the Romanian Orthodox synod as bishop of the Romanian Orthodox Church in North America has been expelled from the Church.

He is Bishop Andrew Moldovan who made a secret overseas flight to Transylvania several weeks ago after having applied to his Church council for "sick leave." He was consecrated at Sibiu on November 12th.

Notice of his expulsion was served on Bishop Moldovan by James Szilagy and John Sarb, president and secretary, respectively, of the executive committee of the American Romanian Orthodox Church, who visited him at his home.

"Not only have you been legally expelled," Mishop Moldovan was told. "You also are forbidden to enter the church again for any purpose. You left us under false pretenses when you went to Romania."

According to the Church executives, Bishop Moldovan's expulsion was ordered by the Romanian Orthodox missionary episcopate. Previously, the Rev. John Trutza, president of the episcopal council, had charged that Bishop Moldovan's consecration was part of a Communist-inspired plot to gain control of the Romanian Church in America. [RNS]

Bishop Lipa Invited, But Not By American Albanians

Bishop Marco Lipa was sent to the United States by the Patriarch of Constantinople "as part of a move to annex the Albanian Orthodox Church in America to his [the Patriarch's] own (foreign) jurisdiction" and not to fight Communistic influence in the American

Church, according to a statement issued by Archbishop Noli, ecclesiastical head of the Albanian American Church.

Reports that Bishop Lipa had been invited to the United States by American Albanian Orthodox opposed to Communist influence in the Church were apparently given to New York and Boston papers by Bishop Lipa and also went to Religious News Service [L. C., December 24th]. These reports have been declared untrue by Archbishop Noli.

The statement issued by Archbishop Noli explained that Bishop Lipa was invited to the United States by three priests who were canonically deposed and who do not represent any Church, but only themselves and their close relatives.

The Archbishop's statement said that the Albanian Orthodox Church in America is not under the authority of the Holy Synod of the Orthodox Church in Albania. "The Church in America is administratively independent and does not come under the jurisdiction of any foreign synod or Patriarch." Also the statement said that the Albanian Orthodox Church in America is not under Communist influence. "About 95 per cent of our members are American citizens, and all of them are staunch supporters of the democratic way of life."

INTERCHURCH

United Laymen

The new General Department of United Church Men of the National Council of Churches will bypass individual Church's men's organizations to develop its program directly among the men in local churches.

This was decided at the first meeting of the department's executive committee.

Lay activity in evangelism, stewardship, missions, temperance, and education will be stressed. The policies in these fields will be set by other units of the National Council. The men's department will develop the channels to reach the local lay members with these policies.

Lem T. Jones, chairman of the department, pointed out that this is the first time that an interchurch organization for laymen had been established by the Churches. [RNS]

Ecumenicity

A sermon recently preached in a Congregational Church by a priest of the Episcopal Church has been put in the *Congressional Record* by a Roman Catholic congressman. The sermon was entitled, "God and the Welfare State." It was delivered in the Colleside Congregational Church of Nashville, Tenn., by the Rev. Charles G. Hamilton of Mississippi. The congressman was Eugene O'Sullivan of Nebraska.

The Ruhr

By PAUL B. ANDERSON

THE Ruhr is very much alive. It has arisen from the deadly stillness that came after thousands of tons of explosives had destroyed hundreds of thousands of homes and factories, and the loss of these factories had sent Hitler to his belated end.

But now the factories are at work, pouring out steel and the implements of farm, shop, and household that give joy and comfort to the German people. That is what you see above ground.

But below the ground is the main thing: coal. Of what use is iron ore or clay, or life itself, without the energy that comes from coal? The Ruhr has coal, most of the coal of Europe. Without the coal of the Ruhr, Europe would revert to a pastoral economy. Perhaps that would not be a bad thing. Mr. Morgenthau proposed it and fought for it. Is not the question of Ruhr coal the crux of the battle of and for Germany, the pivot of Allied policy and the Russians' dream?

All of these things were in my mind as we drove up from Cologne to Düsseldorf, to Oberhausen, to Herne, to Bochum. Great cities, with massive stone banks and offices for the men who manage the industry; thousands of restored dwellings for the workers in the factories and the mines. Interspersed everywhere the high mounted wheels pull the endless chains of little trucks that bring coal to the surface.

But my friends talked not of the wheels, or trucks, or coal, or even of the Allied Government agents, who struggle with the "problem of the Ruhr." They talked to me about the miners, the men who go down below, one, two, three thousand feet, and come up grimy and humped, with black rings to mark their eyelids. These men are the Ruhr. They are the problem of Germany, of Europe, of world strategy. There are not enough of these men. Not many men would like to go down and mine coal, or have their sons become miners.

We went to see some of these new miners, not at the trade union hiring halls or at the mouths of the pits. My friends wanted me to see how Germans are meeting the problem. They took me to a fine hostel for miners, clean inside and out, with comfortable beds, individual wardrobes, hot showers, modern kitchens, a cheerful cook, piles of boiled potatoes swimming in



RNS
A NEW TYPE of miner could revitalize industry.

thick pork gravy, a library, game room, and a playing field in the rear. This was one of a score of similar houses accommodating from 60 to 200 new miners, each of them with a German YMCA program director, or conducted directly by this organization. These new miners are boys, aged 14 to 17, who come for a three-year apprenticeship, and who are protected by German law, the trade unions, and the mining industry itself as the most precious element in the Ruhr.

Here we found the conglomeration of German youth which Hitler and the war turned upside down. "My father was a professor of music." "I come from Poland, where the rest of my family are kept in barracks and where I could not go to school." Another told me his home was in the East Zone, when he refused to join the Freideutsche Jugend. His father tried to force him to join (lest he lose his job). So the boy ran away. Others came from families of tradespeople or artisans, who have sent their sons to the Ruhr because they would get good apprentice education there, and perhaps might do very well as miners.

It was explained to me that the Ruhr would require 90,000 apprentices in the next five years, and that these facilities were being provided by combined efforts of the Government, the industry and private organizations, to insure technical skill and to lift the cultural and economic level of the next generation of miners. This experiment may be of international significance. A new type of miner, of living conditions for miners, and miner-operative relationships could help to revitalize the industry in all countries.

ALBANIA

Vatican Radio Reports Persecution

The situation of the Roman Catholic Church in Communist Albania is "very serious," according to a Vatican radio broadcast picked up in London by Religious News Service. "Only a few old . . . priests are able to carry out ecclesiastical administration in a very limited sphere," the broadcast said. "Out of 120 formerly active priests, 40 have been executed without trial and 50 are known to be imprisoned and exposed to the worst tortures." The Vatican radio further reported that all Roman Catholic seminaries and monasteries in Albania have been forced to close, and that bishops and abbots have been executed, imprisoned, or placed under strict house arrest.

GERMANY

A Closing Stopcock

Communists are choking off relief shipments to the Soviet Zone of Berlin, according to Religious News Service. In a letter to the East German bureau of Hilfswerk (relief agency of the Evangelical Church in Germany) the Interior Minister of East Germany ordered cessation of relief shipments of all kinds unless they are given to the People's Solidarity, a Communist-directed welfare organization in the Soviet Zone, for distribution. The order also affects Caritas, a Roman Catholic welfare agency. Even before the order was issued East German authorities had refused entry to or confiscated shipments addressed to Hilfswerk and Caritas. Officials of both Hilfswerk and Caritas announced that they would continue to negotiate with the East German government in an effort to lift the ban.

THE LIVING CHURCH RELIEF FUND

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

For Korea

Previously acknowledged	\$ 943.25
M. V. K.	15.00
Rachel Bateman	10.00
Edith G. Daggett	5.00
C. A. Sauter	5.00
Anonymous, Chicago	3.00
M. A. C., Chicago	2.00
	\$ 983.25

Greek Children

Previously acknowledged	\$ 768.50
Dorothy Cleaver	5.00
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	\$ 778.50



Religion and Fear

By the Rev. Roger Geffen

THE charge is so often made that religion is based on fear, that we Episcopalians are in perfect terror lest we say something about God that might frighten even the most timid. We continually hear other religious groups (one in particular) condemned on the ground that they "use fear." I think it's high time we asked ourselves if this "fear of fear itself" is reasonable. If we're going to criticise others (or ourselves, for that matter), hadn't we better do it for sound reasons?

What is this fear we fear? We often hear it described in such terms as these: "They teach people to be afraid that they are going to go to hell or purgatory if they don't do this or that." This or that may be going to Church on Sunday, it may be giving respect to pastors; it may be abstaining from alcohol and tobacco — depending on whom you're talking about. Now, right from the start we have to say quite clearly that, if someone makes us afraid for selfish reasons, it is deplorable; it doesn't matter whether it's a politician making us afraid of what will happen if his opponent gets elected, a doctor making us afraid of going to the doctor round the corner, an advertiser making us afraid of social ostracism if we don't use his mouth wash, or a priest making us afraid we'll go to hell if we don't do what he says. But it's wicked only if the person's motives are insincere.

If the politician really believes his opponent will ruin the country, and is not just saying so in order to have a chance to ruin us himself, we are wrong to criticize him for insincerity, even if he is mistaken. If the doctor really believes his colleague round the corner is incompetent, if the advertiser really believes the other fellow's mouth wash is worthless, if the priest really believes we'll suffer eternally, we are unreasonable to blame these men for warning us. We may say they are mistaken, but we cannot say they are deliberately deluding people. True, if we have reason to believe that the priest is putting the "fear of God" into people in order to make himself more powerful, we have excellent grounds for blaming him.

There is a curious notion abroad that all fear is bad. But how could we even

get across a busy street without fear? It is the fear of being hit by a car that enables us to get across safely. Of course, there is such a thing as having so much fear that we are paralyzed, and of course we learn to wait for the traffic light so we can avoid the occasion of fear. But it is fear that makes us wise in this respect. Her critics sometimes say that the Church could not exist except for fear. They are twice as correct as they suppose, for none of us would be alive except for fear.

Every normal adult knows that he is going to die. It is this knowledge that stirs men to activity. If they are religious men, it stirs them to act in a way that they believe will please the gods. If they are not religious, it stirs them to act in a way that will please themselves. But, religious or not, men act because they know they have only so much time for acting. Call this knowledge that we are going to die by its right name, instead of by the euphemism the squeamish give it, and it is the fear of death. The fear of death moves men to every kind of action. The business man would not compete, the artist would not create, the doctor would not practice, the lover would not seek to marry, nor the thief to steal, for that matter, but that each knows he has but a set time in which to do these things. We may thank God that in most of our activity the motive of fear is hidden. But we may be sure it is there. I know that "hidden" is a harsh word. I am going to qualify it before I finish. I used it only in order to pique curiosity.

What would you think of a doctor who knew you had a disease that would kill you if you did not take a certain medicine, but who failed to make you afraid not to take that medicine. Suppose I am the doctor and I find that you have diabetes, and I tell you, "I think it would be a good thing if you cut down on carbohydrates a bit, and here's some stuff you can stick into yourself with a needle now and then, if you feel like it." I should hope you'd have me cited for malpractice.

It's funny, you know. We'd be furious with a doctor who called on us when we had pneumonia, and told us we might feel better if we went to bed, and that

a nurse could give us penicillin, if we didn't think it would hurt too much. But the very language we wouldn't stand for in a doctor who knew we were dangerously sick, is the kind of talk we absolutely demand of a clergyman who knows our souls are in mortal danger. Funny? It might be funny if it weren't tragic.

Time was when the clergy frightened people in order to make themselves important and powerful. In the process, many were frightened into saving their souls, with net results not altogether bad. Nowadays we clergy fear for our jobs so much that we are afraid to frighten people: the doctor is so afraid the patient won't pay him that he fears to make him fear the only thing worth fearing — the loss of his eternal soul.

God forbid that we should fear for our souls, or make other men fear for theirs, and leave them in fear. If it is true (as people who are against religion often tell us) that religion begins with fear, that is no tragedy, for all human learning begins with fear. But it is a tragedy if religion remains in fear. In this the critics of religion are often right. If we do not start with fear, we have not started at all, and have succeeded only in fooling ourselves. But if we do not go on from fear, we are still at the starting line. This is because religion has a unique power, the power of transforming fear into something better. You can't transform fear until you have faced up to it. Much of our supposed "fearless" activity, religious and otherwise, is really activity in which the fear has been hidden, stuffed into the corner, called by another name. Without religion, we can hide fear, we can defy it, we can turn it into feverish activity, we may even ignore it, but we cannot do away with it. Fear is there; stark gnawing terror.

Religion, when it is honest religion, and has brought fear out into the open, can transform fear. Penitence and worship can turn fear into that hope which is the basis of joy and peace, into that theological hope which makes love possible. The love of God can transform fear. Perfect love can cast out that fear which hath torment. We must start with fear, but we must not remain in it, as they are obliged to do who say they have no fear.

SAINT MARY

By the Rev. C. Earle B. Robinson

Rector of the Church of the Messiah, Rockingham, N. C.

MARY, the mother of Jesus." These words occur in the first chapter of the Acts of the Apostles. After our Lord's Ascension there were gathered together with one accord in one place in Jerusalem the Apostles and those that were with them — in all, about a hundred and twenty. Although these were the charter members of the Church, only 12 of them are named: the 11 Apostles and "Mary, the mother of Jesus." His brethren were there, but they are not named. Other women were there, but they are not named. All of the clergy are named, but of the laity only one is named: "Mary, the mother of Jesus."

What a unique place was given, in the beginning of the Church, to "Mary, the mother of Jesus!" and her place in the Church is unique now, and always. Of all the members of the Church, of all the saints, none can ever have the same relationship to God that she has. Any one of us might attain the same relationship to God as did St. Paul the missionary, or St. John the theologian, but no one else will ever be related to God's Son as mother to child. St. Mary is in a class by herself. And there is just one thing that puts her in that class: she is "the mother of Jesus." This, plus one word, is practically all that the gospels reveal about her. The several incidents recorded of her do little more than show her acting like a mother: when He was 12, with motherly anxiety and rebuke; at Cana's wedding, with motherly pride and confidence in her Son; at the height of His career, with motherly anxiety to get Him home for a rest before He ruin His health; at the cross, with motherly grief.

It is providential that the Gospels exclude secondary features from their picture of her; for thus we see clearly, without distraction and confusion, the essential quality of sainthood. A saint is a person who has come into a loving relationship with God. There is no relationship known to man that is so close and loving as that of mother and child. The mother of Jesus is closest to God, and yet a human being. She reveals to us that which will bring us humans closest to God — namely, human love for

God. This is the first and great commandment. In the saints of whom we have more information, this simple truth becomes obscured. We remember them for their mighty works, which are the fruit of their love of God, and fail to see the root.

PURE, EXALTED, SUPREME

When we think of St. Paul, we think of his missionary labors and forget that it was his love for God that prompted them. St. John's keen insight into the deep things of God amazes us, when we should be amazed at his great love of God which gave sight to his soul. Of St. Peter we remember his heroic persistence in overcoming human weakness and attaining unto the character of Jesus. Yet it was his love for God that made him persevere through every fall. Was Mary a missionary? We are not told. Was she a teacher of the deep mysteries of God and heaven? It is not so noted. Was hers a heroic struggle for moral perfection? This is not so much as hinted at. Of Mary we are told nothing but that she mothered the Son of God — that she loved Him. Thus, in her, the quality of love shines forth pure, exalted, and supreme.

St. Mary, though she is the first of saints and the saintliest of them all, is

nevertheless the one and only saint we can all follow. Not all can be missionaries, not all can be theologians, not all can be moral heroes, but all can love, and therefore all can love God. Though all can love God, many fail entirely, and all of us fail much. It would help if we thought more of Mary, the mother of Jesus, and of her love. Mother-love is the kind of love that is steadfast and true, loving the child most when he is least lovable. It is the kind of love that is unselfish, seeking the good of the child rather than the selfish pleasure of the parent. Do we love God in this way?

Commonly we love God for all the wonderful things He has done for us, and for all the things we want Him to do for us. Loving God from such motives is to be a childish saint. We should grow up in love. We should love God most (and feel most secure in His love) when, in our ignorance, He seems least lovable — as in times of distress and calamity, and in times when He denies our requests. We should seek that which is for the good of God and His Kingdom, rather than that which ministers to our selfish pleasure in Him. Devotion to St. Mary gives us the knowledge of, and the desire for, that love which is the essential quality of sainthood. So saints throughout the ages have fulfilled the song of Mary, "All generations shall call me blessed."

There is one more reason why all generations call her blessed. Not only does Mary's motherhood reveal the essential quality of relation with Jesus; it also reveals the essential character of Jesus. Jesus is both God and man. We are apt to disassociate love and doctrine. Nothing could be more false. It is impossible to love one you do not know. You love people for what you know about them. Mary's motherhood teaches you that Jesus is both God and man. Mary the mother of Jesus is mentioned by name in that first meeting of the charter members of the Church in Jerusalem. She is also mentioned by name in the charter of the Church, the creed. In the creed, aside from God the Father, Son, and Holy Ghost, only two names are mentioned:

(Continued on page 22)



Anglicans and the Blessed Virgin

BECAUSE of the early date of Easter, the feast of the Annunciation is transferred this year from March 25th to the day following the First Sunday after Easter, April 2d. The removal of the observance from Lent, in which it normally falls, makes it possible to give more adequate attention to this festival. We hope many parishes will take advantage of this opportunity. For traditionally the Annunciation is one of the great days of the Church; so much so that, up to relatively modern times, it was widely regarded as the beginning of the New Year.

The Prayer Book collect for the Annunciation neatly binds together the remembrance of the Incarnation, in which it is the initial step, and the mighty acts of redemption through the Crucifixion and Resurrection, which are so close to our minds and hearts at this time of year: "We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord."

The Annunciation is primarily a feast of our Lord, but, like the Purification, it is also a feast of His mother, the Blessed Virgin Mary. It is therefore an appropriate time to think of our relationship, as Churchmen of the Anglican communion, to the Blessed Virgin and to the various devotions associated with her name. The recent proclamation by the Pope of the dogma of the Assumption — which is of course not binding on us — also makes a rethinking of this question timely and significant.

Before the Reformation, *Ecclesia Anglicana* yielded to no part of the Catholic Church in its devotion to the mother of our Lord. Churches and shrines dedicated to her abounded, and her name was honored above those of all the saints, both in liturgy and in popular devotion. Even as late as the Prayer Book of 1549, the English Church recognized her, in the prayer of consecration, as the first of saints.

But one of the causes of the Reformation was, of course, the excessive devotion to Mary which, at least in popular concept, raised her from the position of the greatest of human saints to a quasi-divine status, making her virtually a joint mediatrix with Christ; or, at least, an intercessor for men with a Christ so far removed from human contact that He could be approached only through His mother, as one approached a medieval king through some favored courtier. Against this concept the Anglican Church, with the other reformed Churches, protested vigorously. The result was the removal of the name of Mary from most of the Church's official formularies,

and generally from popular devotion. The Anglican Church never went as far as Continental Protestants in this respect, however, and the Blessed Virgin has always been held in high honor by Anglican Churchmen, in this country as well as in England.

The Rev. C. Earle B. Robinson, in his arresting article in this issue, makes a vigorous plea for Churchmen to "re-admit Mary to the Communion of Saints." While this is a rather drastic way of putting the matter, we think he is quite right in asking that Anglican Churchmen rethink their attitude toward her whom all generations are to call blessed. But he is not quite accurate when he says that "in the names of churches, Mary is the least of all saints." In a study of church names in the 1944 LIVING CHURCH ANNUAL, the dedication to "St. Mary" ranked eleventh, with 204 examples in the Episcopal Church, including its foreign missions. To this should be added 14 dedications to "St. Mary the Virgin," two each as "St. Mary of the Angels" and "St. Mary's-by-the-Sea," and one each for eight other dedications including the name of the Blessed Virgin — a total of 230. (There were also ten churches of the Annunciation, which honor both our Lord and His mother in their dedication.)

IT IS unhappily true that in the American Prayer Book the only days on which the Blessed Virgin is commemorated are the feasts of the Purification and the Annunciation — both primarily feast days of our Lord — and that in the collects and proper prefaces for these days the name of His mother is not mentioned. There is, of course, frequent reference, at Christmas and other times, to our Lord as "born of a pure virgin," but there is no acknowledgment of St. Mary by name in any collect, as there is of each of the apostles and evangelists on the several days set apart for their commemoration. Nor is there any special feast devoted to Blessed Mary herself.

The calendar of the English Church (and of the Church in Canada) is more generous, as it includes black-letter commemorations of the Visitation (July 2d), the Nativity of the BVM (September 8th), and the Conception of the BVM (December 8th). The Scottish Prayer Book includes special collects for these, one of which we publish in a box with this editorial, and adds also the Falling Asleep of the Blessed Virgin Mary on August 15th. Moreover the Scottish Liturgy provides for optional use with the Bishop's consent, on feasts of the Blessed Virgin and saints for which a proper is provided, the following commemoration in the Prayer for the Whole State of Christ's Church: "and chiefly in the Blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and

God, and in the Holy Patriarchs, Prophets, Apostles, and Martyrs, beseeching thee to give us grace," etc. There are also more generous commemorations of the Virgin Mary in *Hymns Ancient and Modern* and the *English Hymnal* than in our *Hymnal 1940*, though this last goes further than its predecessor in providing such a hymn as "Sing of Mary, pure and lowly" (117).

What does the Anglican Church teach, specifically, about the Blessed Virgin Mary? The answer is not hard to find. The Church teaches about Mary all that is recorded in the Holy Scriptures, and requires, in this as in all doctrine, "nothing, as necessary to eternal salvation, but that which . . . may be concluded and proved by the Scripture."* Dr. Francis J. Hall, one of the greatest systematic theologians of our Church, has summarized these beliefs as follows (*Theological Outlines*, pp. 195ff.):

"Certain doctrines concerning the Blessed Virgin are involved in her relation to the Incarnation: (a) her pre-sanctification; (b) her virginity; (c) her being the 'Mother of God'; (d) The honor due her.

"It was fitting that the Blessed Virgin should be sanctified for her unique function of bearing the eternal Word; and the salutation of Gabriel implied that such sanctification had already taken place — before the Holy Spirit caused her to conceive. Christian piety has created the general opinion that she was sanctified from her mother's womb. The more radical opinion that her sanctification coincides with her conception — the doctrine of the Immaculate Conception — although affirmed by papal authority, is neither ancient nor so generally received today. It is supported by no evidence. Yet the opinion is not heretical, for its maintainers acknowledge that the Blessed Virgin's

*Compare the excellent statement of the Old Catholic bishops (with whom our Church is in full communion) on this subject, page 7 of this issue.

On a Feast of the Blessed Virgin

O ALMIGHTY God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord; Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same our Lord and Saviour Jesus Christ. *Amen.*

*From the *Scottish Book of Common Prayer*. For the Nativity (Sept. 8), Conception (Dec. 8), and Falling Asleep (Aug. 15) of the B.V.M. A different proper is provided for the Visitation of the B.V.M. to St. Elisabeth (July 2).

sanctification was in any case an effect, anticipatively realized, of Christ's redemptive work." (Much the same might be said of the papal dogma of the Assumption, recently proclaimed; but the popular Roman excesses, as in such cults as that of our Lady of Fatima, and the implication, sometimes openly expressed, that no one can be saved except through Mary, seem to us to overstep all permissible bounds of honor and to be not only heretical but verging on blasphemy.)

After considering the four doctrinal points that he has enumerated, Dr. Hall concludes: "The Church has ever been glad to honor the Blessed Virgin, and this for several reasons: (a) because God has honored her with so unique a privilege; (b) because the honor given her is not only suggested by, but redounds to, the honor due to her son; (c) because she exhibits in peculiar degree that glory of redeemed womanhood which justifies the deference paid in Christian lands to her sex. Rightly does Bishop Pearson say, 'We cannot bear too reverend a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself.'"

No doubt it is the fear of seeming to be "Roman," or the supposed danger that we may fall into the superstitious excesses of popular Romanism, that causes Anglicans to be so reticent about honoring the Blessed Virgin Mary. But neither is a good reason. We ought to restore the Blessed Virgin Mary to the high place of honor that she has always occupied in true Catholic faith and practice. We should recognize the force of the contention of the Eastern Orthodox, at the Edinburgh Conference on Faith and Order in 1937, that the whole question of the Communion of Saints, of which the recognition of the unique status of the Blessed Virgin Mary is a part, deserves a place high on the agenda of Christian unity, not only with our contemporary fellow-Christians but with those who have gone before and those who are to come after us.

We should like to see a great deal more preaching in Episcopal churches on the Blessed Virgin Mary, so that our people will know that she is a saint whom we honor as highly as do Roman Catholics, though without their errors of overdefinition and excessive sentimentality. There is a golden opportunity for our clergy to exercise their teaching ministry, and to winnow out the historic and scriptural Catholic faith on this subject from the contemporary practice of Roman Catholics on the one hand, and the neglect of Protestants on the other.

We should like to see more use of hymns honoring the Blessed Virgin, and of popular devotions which recognize her and ask her intercession. The Angelus is a beautiful custom that might well be revived in more of our churches, as it has been in some. The traditional "Hail Mary" might well be used in family prayers and personal devotions. (We believe it was Bishop Gore who, when asked whether use of the "Hail Mary" was not dangerously near Romanism, replied: "It is dangerously nearer the Gospel Accord-

ing to St. Luke.") Certain Eastern Orthodox devotions might also be adapted to our use.

At the next revision of the Prayer Book, we should like to see the restoration of the commemorations in the English calendar; or better yet, the provision of a special collect, epistle, and gospel for feasts of the Blessed Virgin Mary, as in the Prayer Book of the Scottish Episcopal Church. Indeed, we commend the propers from that version of the Book of Common Prayer, and also the commemoration in the Prayer for the Church, to the study and consideration of the Liturgical Commission, which is charged by General Convention to collect and evaluate suggestions for Prayer Book revision and enrichment.

Above all, we should bring home to every member of the Episcopal Church the fact that we have as much right and duty to honor the Blessed Virgin Mary as do the members of any other Christian body, and that it can be done in ways that are thoroughly loyal to the genius and the traditions of Anglicanism.

Let us join with the sainted Mother of our Lord in magnifying her Son, our Saviour and hers; and let us not forget to do our share in fulfilling the prophecy in the Magnificat, that all generations shall call her blessed.

Postal Rates

IF the religious press is subjected to the ruinous postal rates for second-class matter proposed in the Administration bill now pending in Congress, many Church papers may have to go out of existence, and the others will have to increase subscription rates materially. This point was made in hearings before the House Post Office Committee, both last year and this, by various representatives of the Roman Catholic, Protestant, and Episcopal Church press, through their trade associations.

Dr. Daniel A. Poling, editor of the *Christian Herald*, said a postal increase in the amount proposed (double the present rates) would "sound a death knell to a very high percentage of religious publications." He was quite right.

Last time this matter came up in Congress, there was a proposal to exempt religious, scientific, and educational periodicals from the stiff increase. There is no such exemption in the pending Administration bill. But following the testimony of Dr. Poling and others, Rep. Harold C. Hagen of Minnesota said he would sponsor an amendment to exempt religious periodicals entirely from any postal rate increase.

We strongly urge friends of the religious press to write to Congressman Hagen and to their own senators and representatives, supporting the Hagen amendment, and urging that religious periodicals, by whatever agency published, be entitled to lower postal rates, on the same principle that contributions to religious organizations are exempt from the income tax. Immediate action is necessary if this provision is to be written into the pending legislation.

The Church in "Time"

WE commend *Time* for its Easter cover story on Bishop Sherrill and the National Council of Churches. In general it is an excellent and timely presentation of the significance of this coöperative Christian effort and of its leadership by our own beloved Presiding Bishop. But there are some aspects of the story to which, as Churchmen, we must register a measure of dissent.

The chart entitled "Christian Chaos (Simplified)" is so over-simplified as to add to the chaos. It is hardly accurate to indicate that radical Protestantism, Calvinism, Lutheranism, and Anglicanism all alike derived from the Roman Catholic Church through the Reformation. The term "Roman Catholic" is anachronistic before the Reformation; indeed, so far as England is concerned, until the time in the reign of Queen Elizabeth when Pope Pius V finally withdrew his followers from the English Church, "deposed" and excommunicated the Queen, and supported open rebellion against the State. It was that act of secession sparked by the Pope and no act of the Church of England that made Englishmen of the papal obedience Romans and foreigners in their own land. Anglicanism continued in the Catholic line of succession, as does the Episcopal Church.

If the chart is over-simplified, the article is over-generalized when it observes that "almost anything anyone could say about the Episcopal Church would be partly true." An example of the fallacy of this generalization is to be found in the same paragraph. "Its clergy include some who are embarrassed by most of the Apostles' Creed and others who call themselves 'Father' and say Mass every day with all the liturgy and ritual of a Roman Catholic Church." We know of no contemporary clergyman of the Episcopal Church in good standing who is "embarrassed by most of the Apostles' Creed." We challenge *Time* to produce one. That might have been true in the 19th and early 20th century when the new Biblical criticism unsettled many. It is hardly true in 1951. Similarly we know of no Episcopal Church in which the liturgy and ritual of the Roman Catholic Church is used — unless the claim be made so loosely as to include the three hour service of Good Friday, originated by Jesuits of Peru in the 17th century.

We think *Time* also read too much into the *bon mot* attributed to Bishop Sherrill: "The bridge (Church) doesn't seem to have anything to hook on to at present and a bridge with nothing to hook on to is just up in the air." The Episcopal Church "hooks on" to the entire Anglican and Old Catholic communions at one end and to the National Council of Churches at the other. It also hooks firmly on to the One, Holy, Catholic Church of the ages and beyond the grave through its unwavering belief in the Communion of Saints. Thus firmly grappled with land hooks and sky hooks, what further hooking does it need?

The CONQUEST OF DEATH

III. "The Peculiar Excellence of the Gospel"

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.



¶ *Arguing for the need of a future life if God is to complete in men His perfect work, and for the Resurrection of Christ as the best attested fact of history (L. C., March 18th and 25th), Fr. Simcox presents in this third installment of his series some of those comforts and assurances that the Resurrection "spells out" for men and women today, even as it did for Dr. Samuel Johnson, to whom the thought of death was a perpetual nightmare.*

"To bring life and immortality to light; to give such proofs of our future existence as may influence the most narrow mind, and fill the most capacious intellect; to open prospects beyond the grave, in which thoughts may expatiate without obstruction; and to supply a refuge and support to the mind amidst all the miseries of decaying nature, is the peculiar excellence of the gospel of Christ."

IF we were playing a quiz game, no literate person would need more than one guess at the authorship of these sesquipedalian words. There was only one Samuel Johnson.

What too few people of today seem to realize about Dr. Johnson is that he was only very incidentally a rhetorical *arbiter elegantiae*. He was first and foremost a great soul and a profound Christian. The worthiest and most fitting of all tributes to him is somebody's observation that he worshipped regularly at St. Clements Dane in the age of Voltaire.

Moreover, his Christianity was no mere formalism. True, he was an 18th-century Tory and hence inevitably a Church of England man. But he was one of the few Anglicans of his age whose religion had blood and tears in it. Boswell makes this clear enough, but Johnson's own prayers and sermons make it very much clearer.

We know that Johnson was ridden by a morbid dread of death. It was perhaps the one thing he really feared, and

he feared it frankly, confessedly, and profoundly.

If you lay hold upon that fact about him, then read his words quoted above, you will see that they are no conventional platitude. They express a faith agonizing to victory over a fear. In them, Johnson the Christian speaks to Johnson the timorous mortal and reminds him that because Christ lives, he shall live also.

This assurance of "our future existence" seems to Johnson nothing less than "the peculiar excellence of the gospel of Christ." To him, it comes as God's supreme gift.

RETURN TO SANITY

Very few Christian theologians of today would choose to single out this particular promise of the Gospel as its peculiar excellence. In our first chapter we noted the obvious fact that people of our century are not, as a rule, so preoccupied with their "prospects beyond the grave" as were our forebears of every age, and we noted the chief reason for this change in our concern. We think it is wiser to "take the cash and let the credit go" — make the most of this world and let the world to come take care of itself.

I grant that our other-worldly ancestors may have made too little of this present world. It is easy to deplore their pious *contemptus mundi* — and cheap. They went to one extreme. We can do nothing to rectify their mistake. But if we have gone to the opposite extreme, by way of reaction (as we must recognize that we have), is it not possible for us to check ourselves and return to sanity?

Sanity in this matter requires of us that we quit fooling ourselves from day to day about our lease of this life. It is running out with every second, and it is later than we think — for every one of us. Thomas Hobbes tersely described human life in this world as being "sol-

itary, poor, nasty, brutish, and short." He intended these brutal adjectives to apply to all human life, every particular human life. If you can honestly retort that one or two of them do not fit your case, thank God that you can. Perhaps you can truthfully deny that your own life is "nasty" and "brutish." But it is at least relatively solitary; it is relatively poor; and it is certainly short. If you are seriously disposed to deny that, you are dangerously out of touch with reality, and that way madness lies.

WHERE IGNORANCE IS BLISS . . .

Dr. Johnson, a wise man with true self-knowledge, knew that his life was solitary, though he counted many friends and admirers. He knew that he was ultimately alone in the world. Every soul is alone. If we lack this sense of ultimate solitariness it can only be because we lack sense. He knew that his life was poor. To be sure, he had a well-stocked mind, as human minds go, and he could have recited Sir Edward Dyer's lines with much greater cause than can most:

My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind.

But how poor was even his wealth of mind! And, above all, he knew that his life was short. All men know this, as a matter of theory; only the wiser men are burdened by the vital awareness of it.

The wiser we are, the more troubled we are by the insufficiency of our mortal span for the living of life as we know it ought to be lived. A Caliban may not fear death; a Johnson will. The half-fool and half-sage may quote here

Where ignorance is bliss
'Tis folly to be wise.

But surely that cannot mend the matter, for it is deliberate surrender to the folly of refusing to think about troublesome facts. It is not often that I can quote John Stuart Mill with approval,

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but I think his word is final here: "It is better to be a Socrates dissatisfied than a fool satisfied."

It is better, then, to face death and be appalled by it than to dismiss it from mind and call ourselves "healthy-minded." Johnson faced it, and was appalled. Then he listened to that rumble from a distant drum, rolling down through the ages from the garden of the Resurrection; and he found rest unto his fearful soul.

WHAT IT SPELLED

Whether we regard the Easter triumph as the peculiar excellence of the Gospel, or as only one of its excellences, we may profit from noting what it spelled to Johnson.

First, it has "brought life and immortality to light" (II Timothy 1:10). This particular Pauline phrase is noteworthy as an expression of an Apostolic Christian conviction which is not heavily labored in the New Testament—indeed, this is its only explicit occurrence—but which is nevertheless vitally important: the conviction that in Christ we see not only God revealed but man—in his full destiny—revealed. Does Christ rise from the dead? Then, in doing so, He brings our life and immortality to light; because He lives, we shall live also. Without Easter we could only have guessed it; since Easter we cannot reasonably doubt it—if we dare to follow the wisdom of our own faith.

"To give such proofs of our future existence as may influence the most narrow mind, and fill the most capacious intellect . . ." Here we may feel obliged to take issue—"on bended knee"—with the great Doctor. It appears that the rationalism of his age had infected him to the extent of beguiling him from faith to "proofs." After all, do we want mere proof of our future existence? We are suspicious of the most cogent "proofs" of any proposition. It is hardly enough to say that Christ's Easter victory proves our future existence. It does something profoundly more gratifying: it demonstrates and reveals the gracious will and mighty power of God to raise the Son of Man—any son of man—from the dust. It is emphatically a demonstration of divine power and love in divine action, rather than a proof in human theory.

"To open prospects beyond the grave, in which thoughts may expatiate without obstruction . . ." This is pure Johnson. His idea of heaven is that of an academician's valhalla. Supreme bliss for him, if we understand him aright, would be the power—the room—to think a thought all the way through to the truth of its matter, "without obstruction" by one's own lack of information or insufficiency of cerebral steam. Not all men dream of the same bliss. Truth to tell, not many of us are capable of so grand

a dream: thinking for most of us is not a joy but a burden.

But Johnson's thought is capable of a wide extension of meaning. In heaven we can not only think without obstruction; we can love without obstruction, serve without obstruction. We can do no such thing here. We can only begin to think, to love, to serve as a decent person must aspire to do. Is not the most exasperating fact of our present stage of life our inability to follow through with our holy desires, just counsels, and good works? We want to love somebody, and some fiendish fact blocks the way; we want to do some good, and some circumstantial devil handcuffs us. It is always so. And the holier our desires the more formidable our handicaps; "and thus we half-gods struggle." This is one of the most dire pains of mortality, and we must look beyond the grave for deliverance from it.

BLIND ALLEY OR THOROUGHFARE?

"To supply a refuge and support to the mind amidst all the miseries of decaying nature . . ." This is, to me, the finest, wisest, and most universally valid insight in Johnson's statement. It is valid for all men except the contented planetary fools. If we have a mind which we allow to function at all, we must be troubled by the menace of our mortality. If you desire more and more hungrily the Kingdom of God and His righteousness, as your days go on, and if "amidst all the miseries of decaying nature" you

find yourself less and less able to pursue it, your mind must have a refuge and support. Without this particular refuge and support that comes to us from the Easter Gospel, how futile and senseless and self-defeating all our worthy striving seems! The Kingdom of God and His righteousness is something we can only dream of, hunger for, move toward, in this life. We can battle for it. But if, as we grow in devotion to it, our strength to fight for it is daily waning (nobody who is conscious of growing old will quarrel with Johnson's phrase, "the miseries of decaying nature"), what profit is there at last in fighting the good fight — *unless*, after taps, will come reveille?

Near the end of his long and energetic and fruitful life, Victor Hugo said: "Winter is on my head, but eternal spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, satire, tradition, ode, song. I have tried all but I feel that I have not said the thousandth part of what is in me. When I go down to the grave I cannot say like many others, 'I have finished my life's work.' My day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight to open in the dawn."

It is certainly the peculiar excellence of the Gospel that it makes possible a man who can say that — and makes it possible for *any* man to say it.

TO A CHILD AT HER HOME ALTAR

HERE light the candles with the wavering flame,
By small uncertain hands let them be lit;
And where the Shepherd waits with smiling eyes
Set your toy dog and ask His care for it.
Arrange the wilting flowers in a ring
Around the broken shell you found today
In a sea-pool, for treasured offering.
Then, satisfied, lift to the Child the intent
Face above fingers more devout than clean.
Pray now with skipping words the artless prayer —
Quickening instruction for adults who lean
Nearer, your intimate talk with God to share . . .

For we would learn how pure delight is stirred
By shell and flower and the unbidden word.

G.

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Finding the Way

AMONG the 13 former "Catholics, Jews, Atheists, Alcoholics, etc." who tell the story of their conversion to non-Roman Christianity in *These Found the Way* are three Anglicans: Joseph Wittkofski, Chad Walsh, and Hyatt H. Waggoner.*

The symposium is edited by David Wesley Soper, who is professor of religion at Beloit College, Beloit, Wis., and was himself converted from atheism at the age of 30. The work is to be published April 2d, and plans are being made for its fuller review in a later issue of THE LIVING CHURCH (Westminster Press. Pp. 175. \$2.50).

NELS F. S. Ferré, who is a Congregationalist and Professor of Philosophical Theology at Vanderbilt University School of Religion, in *These Found the Way* rings the changes on his threefold conversion: "The first time I was converted, in content, to traditional Christianity; the second time, to honesty; the third time, to the love of God and men, first in theology and gradually in life. Beyond the third conversion, however, there can be no step ahead except of the same kind" (p. 138).

This paragraph forms a fitting introduction to Dr. Ferré's own book just published, *Strengthening the Spiritual Life* (Harpers. Pp. 63. \$1).

Using for his springboard the three "W's" (worship, work, wait), as an antidote to worry, Dr. Ferré discusses such matters as the conditions of good prayer (relaxation, he says, is essential), the elements of prayer (adoration, thanksgiving, confession, etc.), family religion, devotional classics (he includes the Book of Common Prayer), and the overflow of prayer into daily living.

To the question how a busy person can find time to pray, Dr. Ferré replies: "Prayer starts the work right. But everybody must find his own time and method. A farmer can pray on the tractor; a housewife, while doing dishes, or while ironing. Instead of listening to the radio or reading the newspaper one can listen to God and meditate on high matters. Prayer brings relaxation and rest after a hard day. A girl in love always finds time to think of her lover regardless of how busy she is. Anyone who

loves God finds ample time to share God's concern each day. A particularly good opportunity for praying is afforded by traveling on trains or on buses, or while driving a car" (p. 36).

Of the spiritual writers Dr. Ferré names, those who have helped him most are, he says, Fénelon, De Sales, à Kempis, and Oldham. Included also in his list are Bishop Gore, Boehme, and Kierkegaard.

In view of its God-centered approach it would perhaps be incongruous to class this as a self-help book, yet in effect this is just what Dr. Ferré has provided — and at a half to a third of the usual cost. *Strengthening the Spiritual Life* will assist many in finding the way to "peace of mind, peace of soul, and the peace of God."



Of Interest

HISTORY of Syria (Including Lebanon and Palestine), by Philip K. Hitti. From the palaeolithic age to the present — 150,000 years.

The author, who is professor of Semitic Literature at Princeton University, impressed by the fact that "there is hardly a single work that gives a balanced comprehensive picture of the life of the whole area as a unit from the earliest times to the present," aims to present "a readable, non-technical, yet reliable account of the story of the people of Syria, Lebanon, Palestine, and Transjordan."

The various portions of the work, the author tells us, have been submitted for criticism to specialists in the respective fields. Innumerable halftones, maps, and other illustrations — some of them in color (Macmillan. Pp. xxv, 749. \$10).

The Book of Jeremiah: Volume One (Chapters 1-25). King James text in modern paragraphing, with introduction and critical notes by the well known Old Testament specialist, Julius A. Bewer. The 5th issue in Harper's Annotated Bible Series (Pp. 80. Paper, 75 cents).

The Place of the Lion, by Charles Williams. The completion of the publication of Charles Williams' novels in the USA (Pellegrini & Cudahy. Pp. 236. \$3). Sent to a Williams fan for further review.

The Pillar of Fire, by Karl Stern. The spiritual journey of a psychiatrist

*The chapter by Fr. Wittkofski is in substance his article "Anglicanism — Host in a Monstrance" [L. C., February 25th].

from Judaism to Roman Catholicism, autobiographically told. Author is now on staff of McGill University, Montreal (Harcourt, Brace. Pp. 310).

The Imitation of Christ by Thomas à Kempis, Set forth in Rhythmic Sentences, according to the original intention of the Author. Preface by H. P. Liddon, Sometime Canon of St. Paul's Cathedral, London. A new edition of a book published ca. 1890 (Mowbrays, 1950. In America: Morehouse-Gorham. Pp. xix, 299. \$2.75).

The Gifts of the Holy Ghost, by John St. Thomas, translated from the Latin by Dominic Hughes, O.P., with a foreword by Walter Farrell, O. P. The translation of a work of a 17th-century Dominican on the gifts of the Holy Ghost "in general," "in particular," and "in their attributes." Introduction (Historical and Theological). Imprimatur. (Sheed & Ward. Pp. ix, 293. \$3.75).

Forward Through the Ages, by Basil Matthews. The Expansion of Christianity from the beginning to 1950. Maps and illustrations by Louise Drew (Friendship Press. Pp. xii, 276. Cloth, \$2.75; paper, \$1.50).

A Ship Under Sail: The First 250 Years of SPG (1700-1951), by R. P. Stacy Waddy. Written for the approaching commemoration (June 1951) of 250th birthday of the Society for the Propagation of the Gospel in Foreign Parts. Several illustrations, historical and contemporary (London: SPG. Pp. 96. Paper, 2/-).

Periodicals

THE last number received of the English *Church Quarterly Review* (October-December, 1950) contains an interesting article on "Father Ignatius" of Llanthony (1837-1908), Anglican monk and missionary, and an article "Heaven and Earth are Full of Thy Glory," by Maisie Spens, which will appear as a chapter in a book, *Receive the Joyfulness of Your Glory*, which Hodder & Stoughton will publish in due course (Church Quarterly Review, 39 Welbeck St., London, W. 1. 6/-; 20/- a year). The *Holy Cross Magazine*, which has recently come out in a new dress, contains in its March number: "Why Baptism?" (J. S. Baldwin, OHC), "Augustine" (R. T. Milligan), "The Faith of a Catholic" (E. N. Perkins), "The Martyrs of Nigeria" (J. H. Bessem, OHC), "The Secret Garden of the Soul" (F. W. Kates), and "The Ten Commandments" (L. N. Gavitt). (West Park, N. Y., 25 cents; \$2.50 a year).

April 1, 1951

building The Living Church

IV. PROGRESS REPORT

"In consideration of the gifts of others, . . ." So runs a standard phrase on pledge cards in campaigns for Church and charity, emphasizing the fact that each giver is doing his bit as part of a united effort. Just such a united effort is taking shape throughout the length and breadth of the Episcopal Church as clergy and laity work together to strengthen the Church's main line of communication. Here are some of the things that are being done:

(1) **Twenty-five more parishes have ordered THE LIVING CHURCH on the bundle plan during the month of March, raising the total circulation of the magazine above the 17,000 mark.**

(2) Many parish bulletins have published notes about articles of interest and urged parishioners to subscribe.

(3) **Contributions totaling \$125.00 have already been received toward THE LIVING CHURCH PROMOTIONAL FUND. This fund will be used for the preparation of attractive promotional material which the clergy can send to parishioners.**

(4) We have received seventy more introductory subscriptions at \$2.00 for 26 weeks, obtained through the interest and help of LIVING CHURCH readers.

(5) The National Council has offered to include the Church Press in its "Parish Helps" material.

(6) The Forward Movement has offered its coöperation.

(7) **Nine topnotch short articles of interest to the laity have already been accepted for publication. They will be published under the general title of "Everyday Religion" during the coming weeks and we are confident that more will follow.**

THE LIVING CHURCH expresses its appreciation to the Church-people who have thus promptly responded to our call for help in building the magazine into a better and more widely circulated record of the news, the work, and the thought of the Episcopal Church. We appreciate especially the substantial increase in Sustaining Subscriptions during the past month. It shows that subscribers everywhere are helping to build THE LIVING CHURCH.

Here are the seven ways in which readers can help:

- (1) by writing effective short articles for the laity.
- (2) by assuming responsibility for a parish bundle.
- (3) by giving gift subscriptions (\$7.00 for the first and \$6.00 for each additional, new or renewal).
- (4) by securing introductory short-term subscriptions \$2.00 for 26 weeks).
- (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 THE LIVING CHURCH PROMOTIONAL FUND.

"In consideration of the efforts of others, . . ." do you find in one of these seven points a way in which you can contribute to the success of the campaign?

The Living Church

407 East Michigan Street

Milwaukee 2, Wis.

PITTSBURGH — The children's mite in Pittsburgh this year is being sent to Mexico. To stir up interest Pittsburgh's archdeacon, the Ven. William S. Thomas, Jr., arranged for Churchpeople in the diocese to hear first-hand impressions of Mexico, from a professor and three students of VTS. The professor, the Rev. Kenneth Heim, teacher of Church history, spends his summers doing liaison work between National Council and the missionary district of Mexico. The three students, Gerald McAllister of San Antonio, Tex., Alanson Brown of Austin, Tex., and Herbert Tucker, Jr., (a nephew of the former Presiding Bishop) of Suffolk, Va., went to Mexico with Mr. Heim last summer. The four men made two trips to Pittsburgh and spoke at 18 churches, including a regional rally.

S. DAK. — Churchpeople in Red Shirt Table, S. D. have been hoping and working for a new church building for years. Their log church served the purpose, but it was old and part of it had been blown down in a tornado. Now, at last, the congregation has its new church, a frame building with vestry room, made possible by a gift of the Woman's Auxiliary through the United

Thank Offering. Climax was when Bishop Roberts of South Dakota consecrated the new church recently. The Rev. Messrs. Frank Thorburn, Christian Whipple, and Andrew Weston, who are in charge of the almost three dozen churches of the Pine Ridge Reservation, in which Red Shirt Table is located, all took part in the service.

W. MO.—Without name, land or building, is a new mission in southern Kansas City, Mo. During the past 30 years, while Kansas City's population has been growing and moving toward the south limits, no new Episcopal churches were founded, and three were closed or merged with other parishes. Two groups of Churchpeople in two separate districts on the south side wanted missions in their neighborhoods. To decide which one would get a church, Bishop Welles (who had a south side mission near the top of his list of plans when he was consecrated last spring) appointed a committee which thoroughly studied the two areas. The one that won (population 23,000) has only five churches and no non-Roman church of liturgical tradition. Forty families in the district (not all of them Churchpeople) said they would like to have an Episcopal church nearby.

Clincher: On March 11th more than 90 people from the chosen area attended a meeting called by Bishop Welles to decide finally whether enough people were interested; more than 40 of them stood up, at the Bishop's request, to indicate that they would take active interest in the mission. First regular services will be held some time this month. Bishop Welles has appointed Postulant Conley J. Scott as pastor and Thomas M. Ware as Bishop's warden.

DELAWARE—Bishop Demby is helping out in his home town. At the age of 82 he has gone back to Wilmington to assist at St. Matthew's Church. The hospital chaplain of the diocese, the Rev. Frederick T. Ashton, has been in charge of services at St. Matthew's since last fall, and Bishop McKinstry says he will continue to share in the administration of work at the church. Bishop Demby has been living in Cleveland since 1943. He retired as suffragan of Arkansas, in charge of Negro work, in 1939.

CENTRAL N. Y. — The fruits of experience gained as dean of both Manchester and Llandaff Cathedrals, as London secretary of the Student Chris-

A Layman Writes:

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tian Movement, as treasurer of the World Student Federation, and from extensive travels in Japan and the Far East came to Central New York with the Very Rev. Garfield Williams, whom Bishop Peabody has just appointed his canon. Canon Williams will take the lead in special advance work in the diocese. On his first assignment he will be in charge of Trinity Church, Seneca Falls. Canon Williams was elected dean-emeritus of Manchester Cathedral in 1948 after 17 years as dean. He holds a number of medical degrees and is a member of the Royal College of Surgeons, a specialist in pathology.

EAU CLAIRE—Forty-below-zero weather did not chill the enthusiasms of the annual council, meeting at the end of January. A \$50,000 fund-raising campaign was approved, tying in with the diocese's silver anniversary in 1953. Bishop Horstick reported that the Rev. Alan McDaniel's ministry to servicemen included supervision of a hospitality center at St. John's Church, Sparta.

When Camp McCoy was reactivated last year Bishop Horstick appointed Fr. McDaniel as diocesan chaplain to the Camp's enlisted men. The hospitality center, which was founded during World War II, was reactivated at the same time. It is the only place in Sparta where enlisted men can go for wholesome off-camp activities. At the center are writing desks, snack bar, and library. There is even a kitchen where men can cook themselves a meal. Eau Claire's woman's auxiliary keeps a "bottomless" cookie jar full. Fr. McDaniel and Mrs. Don Betts, worker at the center, are available for conferences.

ELECTIONS. Executive board: clerical, J. E. Allen, R. C. Kilbourn, K. O. Crosby; lay, Ralph Owen, Jr., Wilbur Jackson, H. B. Hood. Standing committee: clerical, R. D. Vinter, G. E. Brant, Mr. Crosby; lay, C. L. Baldwin, Jesse Symes, O. W. Moehle.

L. I.—A half-million dollar surprise for St. Ann's Church, Brooklyn, turned up in the will of Hetty Green Wilks, who died February 5th. The gift, which will probably be added to the parish's general endowment fund, caught the rector, the Rev. Melville Harcourt, unawares, for it is not known that Mrs. Wilks ever had any association with St. Ann's. Mrs. Wilks, who was a daughter of the late Hetty Green, was almost as much of a recluse as her famous mother. From her multi-million dollar estate, the bulk of which goes to religious and philanthropic institutions [L. C., March 18th], St. Ann's receives at least \$500,000. Last Whitsunday Bishop DeWolfe designated 167-year-old St. Ann's, which is known as the Mother Church of Brooklyn, as his diocesan church in Brooklyn.

AFTER EASTER, WHAT?

Sometimes we fear that many of us feel that Lent is just something to be gone through with, just a period of "bitter with the sweet," something the Church has ordained as necessary for our spiritual system, like rhubarb and soda. As soon as we've gone through with it, we will, as we do with all disagreeable things, put it from us as quickly as possible. Yes, and revert to just exactly what we were and what we did before Lent, eh?

So many of us fail, it seems to us, to catch the real picture of Lent. It is NOT just an endurance test. It is really and truly a training period toward making us into finer, better, more useful and more inspiring Christians. What we've done through Lent we should CONTINUE DOING. Didn't our Lenten Rule point us toward better

living, better habits, and a more outward and visible type of Christian living? Well then! Any reason for slumping from THAT unless we let Our Lord down, and deliberately slump back into the sort of things He died to save us from? Probably most of us have never thought much of what our slumps after Lent and Easter mean to Him, and how they shame Him and His Holy Church by giving our pagan friends an opportunity to scoff at our "lip service" and our very occasional efforts toward being what we consistently SHOULD be.

Let's think more of Jesus and what it means to Him, for it was HIS death that bought us, and nothing that we've said or done ourselves. And try to say each day in your prayers, "Blessed be The Name of Jesus."

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Saint Mary

(Continued from page 11)

the Virgin Mary and Pontius Pilate. Together they make an odd pair. However, when we recall that neither of them is in the creed because of character or accomplishment, and that each is there because of witness to true doctrine, then we see that these two are not inappropriately matched after all.

The creeds were made to preserve true doctrine. From the earliest days there flourished all sorts of opinions and teachings about the Lord Jesus. Many of them flatly contradicted the Catholic Faith. So the Church placed in the creed words and phrases which guaranteed and protected the true faith. The Virgin Mary and Pontius Pilate both testify to the genuineness of the human body of the Son of God. One gave it birth. The other gave it death — and official governmental recognition and record. So the creeds call Mary, the Virgin mother of Jesus, to witness.

Apart from her witness men could say that God created for His son a human nature, as He had created Adam, without the aid of any human. However this would not have accomplished His purpose, our redemption. God in Christ takes unto Himself Adam's sinful race, that he may redeem us. So He takes His human nature from a woman, the seed of Adam and of Abraham, flesh of her flesh, blood of her blood. Without her witness men could teach that, when an ordinary man named Jesus had reached maturity, the Son of God came and joined Himself to that man, spoke and acted through him, and separated Himself from him before that man's death. However, this would be no real union with us, no eternal redemption of us, but merely a temporary using of one of us. "Mary, the mother of Jesus," gives the lie to all such fables; for the Son of God entered her womb and really and fully made our human nature one with Himself, from conception through death and resurrection of the body. He redeems us wholly, completely, without reservation.

STUPENDOUS GRANDEUR

As Mary, the mother of Jesus, is witness to Jesus' complete humanity, so Mary the virgin is the witness to the deity of Jesus. If human nature is to come into such close and perfect union with God, God must make the first move. No human being could possibly say, "God shall be one with us." So the power of the Highest overshadowing her began the mothering of the Son of God by Adam's daughter, Mary. He was "conceived by the Holy Ghost."

Nothing can approach the stupendous grandeur and glory of the Gospel that is given us in the simple phrase, "Mary, the virgin mother of Jesus." In this

which the gospels so plainly declare, we are given more than we can acquire by reams of pious speculation. And there is danger that pious speculation obscure the essence of Mary's greatness. To see this danger, let us pursue one of the popular pious speculations which goes something like this: it is impossible for us to think that God, in choosing a mother for His Son, would choose a wicked person. So we think on Mary's moral perfection, and on when and how it came about. As we pursue this line of thought we come to the idea of her immaculate conception: the idea that, when she was conceived in the womb of her mother, she was miraculously spared inheriting the sinful taint which humanity has inherited from Adam. This makes Mary like Christ. So also does the idea that Mary ascended into heaven bodily as did our Lord. This obscures the uniqueness of Jesus, the one and only Son of God, the one and only Saviour of man. Furthermore, giving Mary a miraculous conception means that her Son did not take our nature, but her super-nature; and therefore our sinful race is not redeemed.

The growth of these pious opinions is natural. Mary's position is so marvelous we must think much about her. Since we have so little definite information, we naturally speculate. This speculation is based more or less on the Gospel record and is more or less good. However, men become fond of their own thoughts and give less love and attention to what they are taught. We need to make constant effort to refer, and defer, continually to that which is of the Faith, "Mary, the virgin mother of Jesus."

In view of all this, it would seem to be a good idea for the Episcopal Church officially to re-admit Mary to the Communion of Saints. In our branch of the Anglican Communion Mary is not mentioned in the prayers for the two feast days adorned with her name. And how inappropriate that, in dedications of churches, Mary is the least of all the saints. How strange that there are people who seem a bit ashamed of mention of the Virgin Mary, as though it were somehow wicked. Is it not rather wicked to give no thanks to God for the "wonderful grace and virtue" declared in this saint? What a pity it is that utter neglect has fallen upon the daily remembrance of Mary in Evening Prayer, wherein her Magnificat is enshrined.

Let the Anglican Communion with St. Mary the Virgin, be so simple and pure that it maintains her clear, pure witness to these three essentials of the Gospel: that the relationship open to all with God is that of love; that the thing which God has united to Himself is *our* nature, the seed of Adam; and that He who has so united humanity to Himself is "very God of very God."

DEATHS

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

Sidney Thomas Cooke, Priest

The Rev. Sidney Thomas Cooke, who was retired for a number of years, died at St. Luke's Hospital, New York City on March 12th. He was onetime assistant at St. James' Church, New York City.

Fr. Cooke was born and educated in London. He was ordained deacon and priest by Bishop Rhinelander. Cities in which he served, besides New York, include Philadelphia, Chicago, and Harrison, N. Y.

Bishop Donegan of New York, as-

sisted by the Rev. Canon Thomas A. Sparks, officiated at the funeral which was held at the New York Cathedral on March 16th.

Hugh Charging Bear, Deacon

The Rev. Hugh Charging Bear, deacon, died suddenly at his home at St. Thomas Chapel near Norris on the Rosebud Reservation in South Dakota, January 4th. He was ordained deacon in 1923 by Bishop Burleson. He married Lucy Big Voice Hawk, who survives him, on May 16th, 1934. He was a faithful servant of the Church and spent his entire ministry on the Rosebud Reservation.

James Wood Price

Dr. James Wood Price, specialist in the treatment of tuberculosis and a vice president and director of the National Tuberculosis Association, died of a cerebral hemorrhage at his home in Saranac Lake, N. Y., on February 24th. He was senior warden of St. Luke's Church, Saranac Lake.

Dr. Price decided to specialize in tuberculosis in 1904 after he himself was cured of the disease.

He was a member of the American Medical Association.

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CHANGES

Appointments Accepted

The Rev. Wilson C. Camargo, formerly rector of St. Andrew's Church, Cacequi, R.G.S., Brazil, is now priest in charge of the Church of St. John the Evangelist, Pinheiro, Machado. Address: Pinheiro Machado, Via Pedras Altas, R.G.S., Brazil.

The Rev. John Cotton, formerly assistant at the Church of the Advent, Montreal, P. Q., will become rector of St. Mark's Church, Malone, N. Y., and priest in charge of St. Peter's Church, Brush-ton, on April 16th. Address: Malone.

The Rev. Octacilio M. da Costa, who formerly served at large in the district of Southern Brazil, is now in charge of St. Luke's Church, Canoas, and is social and juridical counselor to Southern Brazil. Address: Caixa 2355, Porto Alegre, R.G.S.

The Rev. James Dawe, formerly of Kingston, Ontario, is now rector of Calvary Church, Homer, N. Y. Address: 23 James St.

The Rev. Marçal de Oliveira, formerly rector of the Church of the Redeemer, Porto Alegre, is now dean of the Cathedral of the Mediator, Santa Maria, R.G.S. Address: Caixa 55, Santa Maria, R.G.S.

The Rev. William O. Homer, formerly priest in charge of Grace Mission, Cobleskill, N. Y., and St. Paul's, West Middleburg, is now rector of Christ Church, Troy, N. Y. Address: 2165 Fifth Ave.

The Rev. Harold King, formerly rector of the Church of St. Mary the Virgin, Ridgefield Park, N. J., is now rector of the Church of the Epiphany and the Church of the Messiah, Rensselaer, N. Y. Address: Epiphany Church.

The Rev. Gordon Lyall, who formerly served St. Matthias' Church, Trenton, N. J., is now at St. Luke's Church, Roselle, N. J. Address: 210 E. Fourth Ave.

The Ven. Virginio P. Neves, formerly dean of the Cathedral of the Mediator, Santa Maria, R.G.S., is now district archdeacon of Southwestern Brazil. Address: Caixa 55, Santa Maria, R.G.S.

The Rev. Henrique Todt, formerly chaplain of

CHANGES

Southern Cross School, Porto Alegre, R.G.S., is now general assistant to parishes in Porto Alegre. Address: Caixa 790, Porto Alegre, R.G.S.

The Rev. Joseph Turnbull, formerly rector of St. Ambrose Church, Chicago Heights, Ill., is now priest in charge of St. Augustine's Church, Kohala, and St. Paul's, Makapala, T. H. Address: St. Augustine's Church, Kohala, Island of Hawaii, T. H.

The Rev. Albino Winkler, formerly of Porto Alegre, Brazil, is now rector of the Church of the Divine Love, Santo Antonio, R.G.S., and Easter Church, Colonia Ramos, R.G.S., and assistant at the Church of the Redeemer, Pelotas, and chaplain of the orphanage. Address: Felix da Cunha, 425 Pelotas, R.G.S., Brazil.

The Very Rev. Dr. Garfield Williams, OBE, dean emeritus of Manchester Cathedral, England, is now canon to the ordinary of the diocese of Central New York. Canon Williams will take the leadership in special advance work in the diocese. His first assignment will be in Seneca Falls, N. Y.

Armed Forces

Chaplain (Lieut. j.g.) Edward M. Turner, USNR, formerly stationed at the Naval Training Station at Great Lakes, Ill., may now be addressed:

U.S. Fleet Activities, #3912, Box 1, c/o Fleet Post Office, San Francisco.

Changes of Address

The Rev. W. N. Colton, retired priest of the diocese of New York, formerly addressed at Fort Pierce, Fla., may now be addressed c/o W. M. Colton, Jr., Eclipse, Va.

Resignations

The Rev. William C. Marshall has resigned as rector of St. John's Church, Bedford, Va., and St. Thomas' Church, Bedford County, because of ill health (coronary thrombosis). He was rector for 21 years.

Ordinations

Idaho: Frank Burnett Troy was ordained deacon on March 3d by Bishop Pardue of Pittsburgh, acting for the Bishop of Idaho, at St. John's Church, Donora, Pa. Presenter, the Rev. L. W. Burnett; preacher, the Rev. Ward R. Smith. To be deacon in charge of Calvary Church, Jerome, Idaho.

Liberia: R. W. Harmon was ordained to the diaconate on January 21st by Bishop Harris of Liberia, who was also the preacher at the service at Suakono. Many persons braved the long jour-

ney from Monrovia to be present at this ordination, the third ordination to the diaconate by Bishop Harris in the past six years.

The Rev. Mr. Harmon had been looking forward to his ordination for many years, but had been unable to take up his studies until the reopening of Cuttington College and Divinity School in Suakoko about three years ago. The student body now numbers 29, including several pre-theological students.

Nevada: Jack David Livingston was ordained deacon on February 24th by Bishop Lewis of Nevada at Trinity Church, Reno, Nev. Presenter, the Ven. T. H. Kerstetter; preacher, the Rev. John T. Ledger. To be curate of Trinity Church, Reno, Nev. Address: 938 Schriver Blvd., Sparks.

Pittsburgh: Hobart Earle Daugherty was ordained deacon on March 3d by Bishop Pardue of Pittsburgh at St. John's Church, Donora, Pa. Presenter, the Rev. James Joseph; preacher, the Rev. W. R. Smith. The ordinand will graduate in June from Seabury-Western Theological Seminary.

Religious Orders

The Rev. Brother David Batten made his first vows on January 29th in the Chapel at the Conventual Mass, with the Benedictine Monks of St. Gregory's Priory at Three Rivers, Mich.



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6 Close to downtown hotels.

WASHINGTON, D. C.

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

MIAMI, (COCONUT GROVE), FLA.

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

CHICAGO, ILL.

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

DECATUR, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

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

DETROIT, MICH.

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

BROOKLYN, L. I., N. Y.

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

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.

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

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.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

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

NEW YORK CITY (Cont.)

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

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

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

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

NEWPORT, R. I.

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

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