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March 16, 1952

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THE ALTAR WAS BARE. New church in Albany, N. Y. [see page 18].

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LETTERS

A Human Picture

I THANK you sincerely as one of your Canadian subscribers, for the very fine cover picture [L. C., February 17th] giving us such a human picture of our late beloved King and our new Sovereign, her husband, and the heir to the throne. I shall certainly place the picture on the Church door here, for all to see.

(Rev.) P. H. STREETER,
Rector, Clarksburg Parish,
Clarksburg, Ontario.

"Tuning In"

MAY I express to you my thanks for "Tuning In."

Besides being a new reader of the magazine, which I find exceedingly helpful and stimulating, I have only recently been confirmed.

Coming from another Church, in which my family had been members for several generations, I find in the literature and phraseology of the Episcopal Church much that is unfamiliar.

"Tuning In" with its clear, concise statements has opened up the beauty and facts of these unaccustomed phrases, and is like a friend to whom I turn whenever perplexed.

(Miss) FLORENCE NIXON.
Providence, R. I.

The Queen's Title

IT IS stated [L. C., February 17th], "Upon his (King George's) death, his older daughter, Elizabeth, succeeded him as queen of Great Britain, Ireland, and all the British dominions beyond the seas." This statement does not appear to be in order especially in respect to Ireland. At St. James's Palace, London, England, on February 8th, Princess Elizabeth was proclaimed Queen Elizabeth the second by the grace of God, Queen of this Realm and of her other Realms and territories, head of the Commonwealth, Defender of the Faith.

EDGAR H. LONG.
Hamden, Conn.

Symptom of Deeper Evils

KNOWING intimately the true facts behind the mythical "incident of the luncheon" at the diocesan council in the St. James Parish House, Greenville, Miss., [L. C., February 24th edition, and March 2d], and also knowing that you had full access to these facts, makes it difficult for me to understand how you could be guilty of so carelessly handling them.

You piously printed parts of the true account, but at the same time carefully included the damaging falsehood. Certainly you cannot have consciously wished to hurt the cause of racial amity, but that is what you have done. It is possible that you have set the work of racial coöperation in the churches back many years, and I pray that God will make all things, including this hurt, work together for good, for there are many here who love Him and seek to do His will.

Being a transplanted Yankee, it has taken many years for me to appreciate what I now believe to be the true significance of the "racial problem" in the deep

LETTERS

South. Let me try to make this clear. Racial discrimination is a symptom of deeper evils . . . evils inherent in worldly cultures all over the earth. Exploitation of the humble by the powerful, discrimination against and revulsion toward the "different" person, fear of change—these are not sins indulged in only by the white people of the deep south.

Here, we are not comfortably separated from the consequences of our attitudes, as are the Easterners, for instance, who are protected by distance, money caste, and heterogeneity of population with all its subtle modulations of prejudice and abuse. Rather, the effect of these evils here is so much more obvious because seen for the most part in black and white. The apparent monopoly of the evil of racial discrimination in the "Black Belt" so much discussed and abhorred by our brethren outside the South and by countless numbers within, is the result of chronic astigmatism on the part of the observer, brought about possibly by the predominance of black in the color scheme.

Though this condition tends to obscure the real issues by emphasizing one aspect of it, it may have the virtue of making the problem visible to all. Thanks to the relatively uncomplicated social and economic structure in Mississippi, the facts of life are inescapably real. We sin; there is suffering. We see at first hand the results. We may hide our heads, look doggedly away, or raise a protective barrier called segregation, but we must constantly stumble over our own errors. We are none the less sinners, but we increasingly *know* that we are sinners.

One excellent reason that we know about our sinning is the patient, prayerful witness of the enlightened Churchpeople in Mississippi. Bishop Braton was recognized in his time as the patron saint of better race relations in the state. Clear-thinking Churchmen of both races have been leaders in this work ever since the unfortunate days of reconstruction.

Our present Bishop Gray, kindly, sincere, and often blunt, has to a large degree the pioneer virtue of penetrating direct to the heart of a matter. To him, our sins are many, our opportunities unlimited; we must face ourselves, repent, and get busy with God. Since our violated pride makes it difficult for us to go so far with him at all times, his struggle has been continuous and often with cruel opposition, but God has a way of justifying him.

So now we are beginning to see that our troubles stem from the sins of pride, greed, and fear. As our inward vision becomes more clear, there is better opportunity for repentance and new life. The spirit of Christ is free to function more fully in and through us and whatever change for the better that ensues in the social order will be firmly based on the mind of Christ.

The interracial fellowship supper which took place in the parish house of St. James Church in Greenville, Miss., was possible because of the action of Christ in the awakened consciences of the men and women of both races in the Church. It happened in spite of the heavy pressure of local mores, and with the realization that

it would cause difficulty and misunderstanding even in the churches.

A candle has flickered on the hill. It would be tragic to have it extinguished through mistaken efforts of otherwise godly people to push the situation farther than it can effectively go. Growth is painful and slow, but it must come from within to be real. Jesus, who would not break the bruised reed nor quench the smoking flax "shall bring forth judgment unto truth."

MARY LOUISE BAIRD, JR.
(Mrs. James C.)

Baird, Miss.

Editor's Comment:

We published both sides of the story, believing that this was a responsibility we owed to our readers. Our correspondent apparently underestimates the extent to which the version which she and we believe to be a misinterpretation had gained currency, as well as the value of giving a hearing to those whom we believe to be in the wrong. We welcome, however, her wise and cogent comments on the general question of relations between races in the South.

That Men of Differing Views . . .

YOUR recent obituary which honors Fr. Charles L. Gomph had of necessity to be factual. It could say very little about the spirit of the man. For that reason, I am writing this short tribute to him.

Even for an Evangelical Churchman like myself, it was quite natural to call him "Father," for his was a distinctly pastoral ministry and this title emphasizes that type of ministry. His was a gentle, kindly spirit which moved men to follow our Lord because it revealed our Master's attitude.

I shall never forget the procession of fine young men from his parish whom I interviewed when each was ready to seek Holy Orders during the years when I was a member of the Standing Committee of the diocese of Newark. His influence upon them brought them to seek the clerical profession, and his influence through them will continue to affect the Church's life for many years to come.

Nor shall I forget the beauty of the services I have attended which were conducted by Fr. Gomph at Grace Church, Newark. The Evangelical seldom finds elaborate ceremonial to his liking. So often it seems to him as if it were ceremony done for the sake of ceremony. At services conducted by Fr. Gomph, one never felt that way. Whatever ceremonial he used, seemed to be done to glorify God rather than to catch the eyes of men.

Although he was a decided partisan, yet, because of his kindness and friendliness toward men with differing points of view, Fr. Gomph symbolizes for me what our beloved Church has always taught—namely, that men of differing points of view can get along amicably together.

We would do well to catch his spirit.
(Rev.) L. HAROLD HINRICHS,
Rector, St. Luke's Parish.
Church Hill, Md.

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The Living Church

Established 1878

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

EDITOR: Clifford P. Morehouse, LL.D.
EXECUTIVE EDITOR: Peter Day
MANAGING AND LITERARY EDITOR: Rev. Francis C. Lightbourn
NEWS EDITOR: Alice J. Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Ruseh, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus

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30						

March

16. Third Sunday in Lent.
17. World Council, USA Conference of Member Churches, Buck Hill Falls, Pa. (to 18th).
21. NCC General Board meeting, New York City.
23. Fourth Sunday in Lent.
25. Annunciation.
27. Anglican Seminary Conference, Virginia Theological Seminary (to 29th).
30. Fifth Sunday in Lent.
Utah convocation (to 31st).

April

6. Palm Sunday.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Maundy Thursday.
11. Good Friday.
12. Easter Even.
13. Easter.
14. Easter Monday.
15. Easter Tuesday.
16. Associated Church Press, Washington, D. C., (to 18th).

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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THE LIVING CHURCH



Talks
With *Teachers*
The Rev. VICTOR HOAG, D.D., Editor



How Do You Like Your Course?

WHEN a teacher is heard to report, "I don't like this course," an investigation is in order. Why not? What's wrong with it? A poor workman finds fault with his tools, you know.

A poor teacher indeed, is revealed by not being able to teach a good course. He ought to, we say. Something is wrong with this teacher. But there is more here than meets the eye. Let's look beneath the surface of this very commonly heard reaction, "I don't like the course."

There are two causes hidden behind this situation. First, he may be a poor teacher because he was *started* wrongly. That is, he was probably urged to take a class without any advance study, and on rather short notice. He was given the text, and told to teach it. Gradually he struggled into a working routine, kept the class together. But it has never been a very thrilling or successful avocation.

The easiest thing is to blame the printed course, which is all he has. Why should we not blame the parish authority (and everybody knows the fellow I am talking about) for starting this teacher the wrong way? Here he is, practically spoiled forever by his first year of teaching.

A second cause lies deeper. It is a toxic condition quite prevalent throughout the Church. It lies in the assumption, which amounts to a working obsession, that the curriculum is a series of printed books. One conception is that these are *source-books of information* — official, handy, brief, and quite clear. The House of Bishops revealed that they held this view when they resolved that "a corpus of instruction" should be produced. But bishops are only ex-parish priests, who have, in their time, had to "choose courses for next year." To them, "the Faith" meant a certain bulk of necessary *content*. Curriculum should be conveniently packaged in official printed "courses."

Another view is the narrower expectation that the text are teachers' guides, complete with rubrics, procedures, suggestions of what to do and say and assign — one neat section (not over four

pages, please) to fit each Sunday morning.

If somebody would only produce the right courses, edit the right textbooks, *then* we can teach. Then all our troubles will be over. "But it will cost!" Money is no object! Here: Take the money. Hire the best people. Give us a curriculum of texts. O yes, with colored pictures, good bindings. Let's do a good job at last.

But the people we have hired find that they cannot honestly serve this naïve command. There are already some ten printed courses labelled "Episcopal." Why produce another, only slightly more ingenious?

But still, we know that we must have textbooks, of some sort — textbooks that will *help us* accomplish what only we, the teachers, can do. Right now, we are at the stage where we should know what kind of textbooks are truly helpful to our teachers. Even if teachers too readily blame their books, we should be asking why. How can we improve the books? What is good about them? So, we ask, How do you like your course? No matter what published course has been given you, will you give your evaluation of it, by answering thoughtfully these three questions?

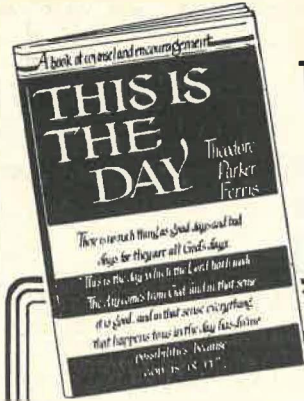
(1) *Pupil Interest*: Does it fit the age of pupils in your class? Is it over their heads, or too childish? Does it seem to touch *their* interests, problems, physical ability, vocabulary, and experience? Does it secure their response?

(2) *Religious value*: Does it help you teach them religion — reverence, habits, beliefs, attitudes, relations with parents and companions, devotional life?

(3) *Helps for teacher*: Are there enough teaching procedures given to hold the interest of pupils, give variety, secure response? Has the book helped you form your class into a vital *group*, learning together? Do you feel sympathetic toward the writer of the book — feel able and willing to follow his emphasis, and scheme? Do you *like* this text?

Score: After each of the above three groups score 0 to 10 as your marking for your course — 0 if poor, up to 10 for perfect. Add scores. Highest possible score 30.

Using this rating, How do you like your course?



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SORTS AND CONDITIONS

AS THIS OFFICE finds itself making preparations for the Church School number of **The Living Church** [that of April 20th], report comes of a new Episcopal Church School for boys. Diocese of Nebraska will operate the **Talbot School** as a part of **Brownell Hall**, the diocese-owned school for girls, with the same trustees, administration, and staff. Classes will be co-educational through the sixth grade.

NEW PRIMUS OF THE SCOTTISH CHURCH (elected March 4th) is the Rt. Rev. (now "Most Rev.") **Thomas Hannay C.R.**, Bishop of Argyll and the Isles since 1942—the first member of a religious order to be elected to a bishopric in the Scottish Episcopal Church since the Reformation.

BISHOP HANNAY succeeds, as Primus, the Most Rev. **John C. H. How, D.D.**, who was elected to the office in 1946, having been consecrated Bishop of Glasgow and Galloway in 1938. Dr. How's resignation from the see of Glasgow and Galloway will take place April 15th. It could not, according to direct report from Scotland, take place before his resignation as primus—as we had understood earlier [L.C. December 30, 1951]—since Scottish Canon Law requires the Primus to be elected by the active bishops from among their own number. Dr. How, who visited America for the Prayer Book anniversary of 1949, will become priest-in-charge of Blackford and Compton Pauncefoot, Somerset, England.

DONATION OF BLOOD as a form of Lenten self-denial is a new one to this editor, but of course is a denial of something that is a real part of oneself. Anyway, this is what Bishop Jones of West Texas has suggested for the 61 churches of his diocese. Every one of the 12,000 or so communicants who can possibly do so has been asked to donate a pint of blood "as a practical form of Lenten service," Religious News Service reports.

PAUL RUSCH, associate editor of **The Living Church**, who is on an extended tour of this country in the interests of the work of the Church in Japan (**Nippon Sei Ko Kwai**), has just completed a visit to the diocese of Michigan. Bishop Emrich, who toured Japan last September [L.C., November 11th] gathered 60 leading Detroiters to meet Mr. Rusch, after the latter had appeared five times on major radio and TV broadcasts.

EXCHANGES between American and British clergy are today the fashion, and are a wholesome means not only of cementing relationships between the two countries involved, but, so far as Anglicans are concerned, between the two national varieties of Anglicanism thus represented.

THREE OF NINE United States clergymen who will fill preaching appointments in the British Isles this year under sponsorship of the British Council of Churches are priests of the Episcopal Church. They are the Rev. **Shelton H. Bishop**, rector of St. Philip's Church, New York; the Rev.

George Paull T. Sargent, rector emeritus, and the Rev. **Anson Phelps Stokes, Jr.**, rector, of St. Bartholomew's Church, New York City.

"**THE CHURCH** must get at people where they work and where they play," said the Ven. **O. H. Gibbs-Smith**, Archdeacon of London, at a meeting of the **Urban Missionary Priests** in the parish house of the Church of the Holy Apostles, New York, March 4th. Archdeacon Gibbs-Smith of London is filling Lenten preaching engagements in New York, Boston, Providence, Columbus, and Pittsburgh, as one of the group of 14 distinguished British clergymen who will preach in the United States during 1952 as part of the regular exchange of preachers between the two countries. Another of the 14 will be the Rev. **C. B. Mortlock**, rector of the Church of St. Vedašt, London, and **Living Church** correspondent.

ANOTHER REFRESHING EVIDENCE of growth in interracial relationships comes from Norfolk, Va., where the Rev. **Beverly Tucker White**, president of the Norfolk Ministers' Association and rector of St. Andrew's Episcopal Church, has announced that the Association decided without a dissenting vote that the 1953 **Norfolk Preaching Mission** shall be interracial. The Association's report said, "The Negro ministers of this city will be asked to cooperate in the sponsoring of, and the planning of, the 1953 Norfolk United Preaching Mission."

PUERTO RICAN CHILDREN attending Church schools will be entitled, under the new Puerto Rican "home rule" constitution, to dental and medical treatment and other social welfare activities available to public school pupils, Religious News Service Reports. The new chapter, does, however, specify complete separation of Church and State and stipulates that no public property or public funds shall be used for the support of Church schools. New Constitution was approved recently by a vote of 373,418 to 82,473.

CHURCHMEN IN THE NEWS include **James C. Dunn**, recently appointed **Ambassador to France**, and **Mrs. Dunn**. **Ambassador David K. E. Bruce** (also a Churchman) whom **Ambassador Dunn** replaces was accorded, with **Mrs. Bruce**, a farewell service in the **American Pro-Cathedral of the Holy Trinity, Paris**, on March 2d. Prayers and Thanksgiving were read for Mr. Bruce's service as ambassador to France as well as intercessions for him as he takes up his new duties as **Under Secretary of State**.

ON UMT this magazine has come out pro editorially and has published letters to the editor con [see issues of February 3d, March 2d and 9th]. Seems as though the cons have it—for the rest of this year, at least—since the recent House vote of 236 to 162 to send the bill back to committee appears to wipe out chances of the measure's being passed in 1952.

CIVILIAN CLERGYMEN between 34 and 39 years of age may now make application to be commissioned as a chaplain in the United States Naval Reserve, with a rank of Lieutenant, senior grade, the Navy has announced. Since the end of World War II the age limit for original appointment as a Naval Reserve chaplain has been 34, but the increased need has resulted in the age limit being raised.

AT LAST the United Nations Headquarters has a **prayer room**. However, because some of the people who stop there do not pray the room is marked by a small sign that bears the all-inclusive title, "meditation room." On February 29th, when it was officially opened, about a thousand men and women—Christians, Jews, Moslems, and a few Hindus, and some with no religious affiliation—entered the simply decorated room and prayed for (or meditated on) peace and the success of the United Nations.

THE RT. REV. GEOFFREY FRANCIS ALLEN, Bishop in Egypt, has accepted an invitation to become principal of **Ripon Hall**, theological school at Oxford, Religious News Service announces. He will leave for England at the end of July. Bishop Allen said he had been offered the post last summer, but had delayed his decision while conditions in Egypt were so unsettled.

SEVEN THOUSAND Orthodox churches throughout Greece observed a **Day of Gratitude** when special prayers were offered for all countries, organizations, and individuals who have helped Greece and its people since 1940. After the service Archbishop Spyridon presented American Ambassador **John Peurifoy** with a diploma and a medal commemorating the arrival of the Apostle Paul in Greece. The presentation was in recognition of American aid to Greece.

AMERICAN CHURCH BUILDING FUND COMMISSION, purpose of which is to aid the building program of the Church, reports that on February 29, 1952, its Permanent Fund has grown to \$1,047,897.55, of which \$1,016,256 (97%), was invested in loans to churches for building and improvement purposes. Outstanding loan commitments amount to \$101,229, in addition to which there are conditionally approved applications amounting to \$59,500.

"**THE EPISCOPAL CHURCH COMPLETELY DISAPPEARED.**" These five words formed the whole story of the fate of the little 60-year-old stone Church of St. Mary Magdalene in the account of the recent **Fayetteville, Tenn.**, tornado published in the morning Nashville paper. It was almost literally true, for the entire upper half of the building was shorn off as with a giant scythe. Only the low porch retained any semblance of its former shape. Five other churches in the little city of 6000 people were destroyed or badly damaged.

Francis C. Lightbourn.

THIRD SUNDAY IN LENT¹

GENERAL

SOCIAL RELATIONS

The Narcotics Problem

By FREDERICK H. SONTAG

The sale of narcotics and the passage of adequate Church-supported legislation to cope with the problem continue to be serious nationwide problems.

Because the Bishop of New York's special committee* on narcotic drug addiction is scheduled to report to Bishop Donegan in March, and since the successful passage of legislation in New York marks the first effective state wide effort in the nation to provide hospital and legal facilities for the drug victims, this reporter has just completed a 10 state survey of the problem.

Drugs, or "stuff," continue to be sold openly in New York. Recently a photographer hid behind a booth in a restaurant on Broadway and took a picture of a 20-year-old girl as she got her regular pack of "stuff" from a man she had just solicited [see cut]. The girl is 20 years old, intelligent, and good looking. She used to go to church regularly but dropped out because there were no recreational facilities available. Then she got mixed up with occasional dope parties on Broadway.

Only two weeks ago the body of 16-year-old Joanne Barbara Scott, of Milwaukee, Wis., was found in a trunk after she died in a Harlem apartment used for narcotic parties.

Again this reporter has bought narcotic specimens in New York City at the same places as previously reported [L. C., July 1, 1951], near the Cathedral of St. John the Divine¹ and Christ Church, Broadway at 70th St. Neither church has acknowledged a drug prob-

*The Rev. Canon Charles T. Bridgeman, Chairman (Board of Religious Education), Joseph N. Gamble (Board of Religious Education), the Rev. Leland B. Henry (Commission on Christian Social Relations), Andrew Oliver (Youth Consultation Service), Mrs. Dorothy K. Truman; the Rev. Rushton Bell (N. Y. Episcopal City Mission Society), the Rev. Armen D. Jorjorian (N. Y. Episcopal City Mission Society), the Rev. Shelton Hale Bishop (rector, St. Philip's Church, Manhattan), the Rev. Wendell C. Roberts (rector Trinity Church, Morrisania, Bronx), William H. Loguen (vestryman, St. Martin's Church, Manhattan), Herman Robinson (St. Philip's Church, Manhattan), Harold W. Lovell, M.D., (psychiatrist), Mrs. Richard Wilson (Christ Church).

TUNING IN: ¶The lengthening of the days at this time of year is a perennial reminder that the word Lent is in origin connected with "length" and "long." ¶St. John the Divine—so called to distinguish him from St. John the Baptist, and

lem in its neighborhood in the official New York diocesan questionnaire. Drugs are sold openly in Washington, Chicago, Detroit, Boston, Baltimore, Los Angeles, San Francisco, New Orleans, and Miami. Conversation with Church leaders in all places indicates that they are not aware of the facts that drugs can still be purchased and are being sold to teenage victims.

Although the problem is nation-wide, the social relations department of the National Council of Churches has failed to have representatives at major New York drug problem meetings. An official of NCC said that he "wasn't aware of the importance of the New York meet-

its chairman, the Rev. Charles T. Bridgeman, of Trinity, frankly admits that "we knew nothing of the problem and had to start from zero." Fr. Bridgeman said in an interview, "the narcotics problem is not localized, being found throughout the United States, in smaller as well as larger cities. The drugs are readily available and openly hawked in some places. Especially alarming is the spreading of this threat to youth." Reports and deliberations of the committee make it quite clear that the major task of combatting the evil must rest with the governmental authorities of the nation, state, and city. The Church, together with other agencies, educational and so-



"STUFF" for a 20-year-old who used to go to church.

ings," which he thought were regional, and that "NCC isn't organized yet to effectively study such things," although he admitted that some of their 600-plus employees might be able to move on it, if they were properly authorized.

The social relations officers of the National Council of the Episcopal Church[¶] also have been conspicuous by their absence, although it is a well-known fact that several dioceses are actively interested in the problem.

The "study, work and act on the dope problem" dioceses are New York and Long Island.

The New York committee, through

cial, has an important role to play," he said.

This view is disputed by many New York clergy, who claim they have no drug problem, figures notwithstanding.

Fr. Bridgeman said, "The first duty of the Church is to unite with all other community forces to secure action by the government at various levels. In New York, we have conferred with Attorney General Nat Goldstein, and have supported his legislation," which has been passed by the Republican majorities in the House and Senate, and signed by Governor Dewey.

The bill requires compulsory treat-

because of the theological bent of the writings traditionally ascribed to him in the New Testament. ¶Director of the National Council's Department of Christian Social Relations is the Rev. Almon R. Pepper, D.D.

ment of boy and girl addicts under 21 at Riverside Hospital on North Brother Island in the East River. This is the first time in this country that the attempt is being made to give young addicts the treatment, medical and psychiatric, they must have to return to society with a chance of leading useful lives.

The inter-diocesan New York state social relations committee encouraged letters and telegrams to Mr. Goldstein urging passage of this bill, with Fr. Bridgeman's committee writing a special letter to all New York clergy on the matter. However, as the Albany survey shows, Church mail was negligible to legislators.

FIVE-POINT PROGRAM

Although the New York diocesan committee must first report to Bishop Donegan on its findings before these are released, reliable sources among the consultants to the committee, which declined to issue a public statement at this time, said that it would come forth with a five point program, along these lines:

(1) After the Church has rallied its voting power to secure proper legislation, it must remember that its task is distinctive and cannot be surrendered to secular agencies as in the past.

(2) The most urgent need is for well qualified chaplains, who have to be especially trained, and an Episcopal priest at the new Riverside Hospital will be most strongly urged.

(3) Follow-up care of ex-patients is equally important, and Bishop Donegan is expected to keep the special committee at work for at least another year to show that this move of his was no flash in the pan and to impress his diocese with his seriousness in this matter.

(4) Preventive work is another and long term task of the Church, and the committee has hardly had the time to study this, although it is becoming increasingly aware of it.

(5) A diocesan information program on the problem of narcotics[¶] is urgently needed, as less than one-third of the New York clergy replied to the Bishop's committee, raising serious problems of courtesy, and the clergy's lack of awareness in this matter.

The diocese of Long Island has been represented in action on this problem by its Suffragan, Bishop Sherman, and the Department of Christian Social Relations, through its chairman, the Rev. Gregory Mabry.

Fr. Mabry agreed in an interview that legislation introduced and passed by the Republican leaders in Albany was "good and I support it wholeheartedly as the

first step. However, I do not accept many of the figures given to me, and I want to know more about how widely spread and where the drug addict problem is." Fr. Mabry, known for his forthright views on social issues, added quickly, "I think many of these cases are caused by broken homes, and we had better think about that too."

The Rev. Armen D. Jorjorian, Episcopal chaplain at the City Penitentiary, Riker's Island, New York, who is very familiar with this problem, said "although the committee has learned many of the facts, I am puzzled as to how constructive suggestions on this work may come out, and not just from the committee itself." He is supporting the New York State legislation, as a good start, but thinks that "too heavy reliance on after care by voluntary agencies, such as the Church, is utterly impractical as they don't have the means, skill, or awareness. Just the same goes for the absence of effort at present for addicts over 21, for penal institutions are not hospitals, and that is what these people need."

Fr. Jorjorian has written an article on drug addiction and the pastor which was published in the February issue of *Pastoral Psychology*.

The New York diocesan clergy survey results have been privately circulated in New York and they say in part, "Only one-third made replies. Practically none was received from areas such as Harlem and the Bronx where the prevalence of the problem in the community and in some of the parishes has already been reported. Possibly 10 parishes should have reported the problem as occurring at their communities but failed to do so. . . . In general one would conclude that the clergy are not too keenly aware of the problem, even where it is known to exist; as may be judged from the large percentage of failure to reply."

In spite of this progress on the part of dioceses acting where national organizations are not having observers, many tensions came to light in the extensive New York survey.

One New York priest has raised the point that the "narcotics problem is being used as a political football" in an election year. Political leaders in Albany and New York spoke frankly and off the record on this charge. "The Republican majority has piloted through this drug legislation with little help from your Churches," one high state official said. "This has been hard legislation to get through at points, and all the clergy did was to issue pious statements in some

sermons, and send some messages to Goldstein. The individual legislators didn't get Church mail on this matter, and mister, that's what helps pass bills!"

Another Albany legislative leader said, "If the Bishop of New York is really interested in this problem, why didn't he come up to the hill, and testify, or meet at lunch with some influential legislators? All we see is committees, and if you Episcopalians are sincere in helping us with this thankless and unspectacular job, why don't your five New York state bishops come down as a group, and help us jointly? It would not only make a good picture for the papers, it would be very effective in arousing the citizens on the need for constructive narcotics work in this state. That's what you people want, isn't it?"

YELLOW JOURNALISM

Another point raised by a priest active in Episcopal narcotics work was "that there's surely been a lot of yellow journalism on the subject." Strong replies by newsmen and impartial observers on this point cannot be printed. The facts show though that the *World Telegram and Sun* of New York, with staff writer Edward J. Mowery, and the *New York Journal American* have led the procession on making the public aware of this problem. A New York Church-going editor said, "You search the files for records of the Churches acting on this matter before the papers ran their series on them. The Churches were dead asleep at the switch. And now the nerve of some clergy to call us 'yellow journalists!' You ask Goldstein where his greatest support came from in waking up the people and forcing the legislators to act. It came from the New York papers. You people didn't even have your committees and commissions till one year after the New York papers began running major articles on this."

Another source of disappointment is at New York police headquarters. Faced with policing the nation's biggest city, a church-going high police official said, "Police Commissioner George P. Monaghan has not been consulted by your narcotics committee. Matter of fact he and his chief aides have never had the opportunity of sitting down with your bishops and discussing mutual problems, such as this narcotics case."

These conclusions may be drawn from the New York aspect of the narcotics story: (1) A good beginning has been made by the committee, but much work remains to be done. (2) The average communicant may wonder why large national staff agencies do not tackle this

TUNING IN: ¶ The Church's concern over the narcotic problem is but one aspect of its mission to the whole of life, and is based ultimately upon the Incarnation itself—the coming in the flesh of the eternal Son of God. Because Christ came

to redeem men's bodies as well as their souls, the Church—as the continuing agent of Christ—must concern itself with evils that operate upon the body (and so affect the spirit) or be untrue to the teaching of its Lord and Master.

problem. (3) The narcotics problem is a most serious one, and will continue to be so. (4) The New York State Republican leaders carried the ball with little help from civic groups. (5) The establishment of the New York special dope committee raised many questions in many places as to when police and legislative leaders would be asked to meet with the bishops, and whether the Church would fully use its God-given gift of the episcopate as an effective force in national life.

PUBLIC AFFAIRS

Negroes and Communism

A statement from a priest of the Episcopal Church describing the Negro's attitude toward Communism has received wide publicity through the daily press and radio, and was read into the record of Detroit hearings of the House Un-American Activities Committee.

The Rev. Malcolm Gray Dade, D.D., rector of St. Cyprian's Church, Detroit, said, in his statement, that Communists expected Negroes, particularly Negroes who were members of Churches, to be taken in because of Communism's supposed disregard of racial lines. "But," said Dr. Dade, "the Negro Church looked far down the road, to perceive that the means used concealed devious ends, a godless society. Neither the Negro Church nor its members were fooled or won over. For deep in the very marrow of the Negroes' bones and roots, is a sincere love for God and a tested loyalty to his country."

Apparently Dr. Dade was aroused by the testimony of a Negro minister of another communion, the Rev. Charles A. Hill, of a Detroit Baptist Church. In



IN INDUSTRY: Improve the dignity of all employees.

his appearance before the Un-American Activities Committee, Mr. Hill had refused to answer questions put to him by the Committee and seemed to try to turn questions into indictments of "democratic" treatment of Negroes by whites.

Dr. Dade named prominent Negro citizens of the past and present, and went on to say, "He (the Negro) will always work for his civil rights within the framework of the Constitution and with final appeals to the highest courts.

He pointed out that the Episcopal Church, through the 1948 Lambeth Conference,¹ had made a clear declaration of the conflict with Communism.

He concluded by saying, "the Negro Church has openly been the one meeting place for rousing and vigorous protest, political and social, toward achieving full integration in the American life as a Christian virtue and political privilege in our country. For these positive reasons, the Negro disapproves any feeling for Communism. He is looking forward to the realization of the American goal and dream, the family of strong brothers, friendly neighbors working together for a real democracy under God."

INTERCHURCH

Christian Work

There has been an over-emphasis on the horrors of being a routine worker, decided a group of industrial managers recently, but it is a responsibility of Christian management to improve the dignity of all workers, especially those on routine jobs. At the same time the industrial managers were meeting, a group of scientists were deciding that it was their obligation to use discoveries for the welfare of mankind and to seek to minimize harmful use of discoveries. Another group, of Christian labor leaders, were affirming their opposition to racial discrimination. Insurance agents were agreeing that their role is that of rendering human service.

In all there were 16 occupational groups talking over their responsibilities and problems as Christians in their daily work. A number of Anglicans participated.

The discussions took place during the North American Conference on the Christian and His Daily Work held in Buffalo, N. Y. The conference was sponsored by the National Council of Churches of Christ in the U.S.A. and the Canadian Council of Churches.

Each occupational group drew up a report to stimulate similar discussions by fellow-Christians throughout North America. The reports were not formally

adopted by the conference, but the findings of each group were reported to the conference.

One of the best reports was that of the housewives [L. C., March 9th], led by a member of the Episcopal Church, Mrs. Austin L. Dimball, of Buffalo, former president of the National Board of the YWCA. Chairmen of two other groups were Episcopal Church members. They were Dr. Stringfellow Barr, professor of Political Science at the University of Virginia and C. A. Capron, attorney. What their groups had to say, as well as excerpts from the other reports are given here:

Scientists and Technicians, chairman, Fred K. Kirchner, (of the Federation of Churches of Christ in Albany and Vicinity) Stevens-Winthrop Laboratory, Rensselaer, N. Y.:

"In this generation the general public has acclaimed the achievements of scientists and tends to regard the scientist as an authority in all things . . . Scientists have obligation to recognize and make clear to others the limitations of science. All scientific work must from its nature be relative, using working hypotheses. Scientists should make clear that science can never become a substitute for faith nor fulfill the functions of religion. . . .

"We regard faith, not as credulity about the many things of small consequence but as firm convictions about those few things which really matter, upon which man may base the tenor of their living."

Higher Education, chairman, Dr. Barr (Episcopal Church), former president, St. Johns College, Annapolis, Md.:

"Between 25 and 30 persons — mostly college presidents, administrators and teachers participated. . . . This report . . . does not necessarily represent the consensus on any particular issue. . . .

"Concern was expressed over the proper relation of Christian principles to democratic processes, particularly in reference to college administration and teacher appointments. . . .

"Questions were raised as to whether or not there is an essential core of knowledge which it is the responsibility of Christian educators to convey to the students . . . the problem of the place of Bible study in the curriculum. . . .

"In view of the fact that many college courses are . . . presented in such manner as to favor such current isms as scientism and secularism,² is it not the duty of the Christian teacher to present his course material in a manner that will reinforce rather than dissipate basic Christianity? The general opinion of the group seems to be that Christian teachers ought not to be 'neutral' in . . . this situation. . . .

"The college as well as the Church has the task of regenerating society. . . .

"The Christian teacher ought to attempt

¹TUNING IN: [Lambeth Conferences are deliberative gatherings of all the bishops of the entire Anglican Communion, held every ten years theoretically—actually in 1867, 1878, 1888, 1897, 1908, 1920, 1930, and 1948. Decisions are not binding,

but of course carry considerable moral weight. [Secularism (Latin, "saeculum," "age") is the philosophy that sees everything from the standpoint of this present age (opposed to Christianity, which takes into account the age to come).

to resolve the conflicts between science and religion when these appear in . . . his course material. Religion and science ought not to be isolated the one from the other. It is not a question of presenting either scientific knowledge or Christian faith, but of presenting both in meaningful integration. . . .

"How shall the Christian teacher adjust himself to the fact that he is currently a member of a minority group?"

"The Churches can improve the calibre of their religious representation in campus activities and in the general ministry to college students.

"The Churches can give much better support—both financial and otherwise—to the Church-related colleges.

"The Churches can practice closer inter-church coöperation and come to closer agreement among themselves as to what are the essentials of Christian faith and life."

The discussions of this higher education group revealed a deep-going un-sureness whether the Christian consensus on vital issues would differ significantly from a public-spirited paganism.

Public Schools, chairman, Mrs. Marechal-Neil E. Young (Presbyterian), junior high school principal from Philadelphia, Pa.:

"The question, 'how can a Christian teacher in the public schools bear witness to a faith and still be true to the American principle of separation of Church and State' brought out the conviction of the group that the Christian teacher could . . . give important religious instruction without violating this principle . . . that the Christian teacher can help, through instruction and example, all children to be more consecrated to the faith of their choice. . . .

"Some comments were: 'I can use the content of my subject . . . to teach spiritual values. . . . the teacher lives out his Christian principles in the classroom. . . . We say straight out what we have to say about religion. . . . The boys sense the important thing is to have some beliefs you stand by no matter what the faith.' . . .

"The group agreed a Christian teacher must be able to stand by what he has done in his efforts to help his pupils. He must test his actions in the light of Christian principles of respect for the human personality, brotherhood and truth. He must be humble in the presence of the complexity of human problems and recognize the limitations of even the most consecrated to meet every human need. . . ."

Mrs. Young's report received the loudest and longest applause of all.

Labor Leaders, chairman, Tilford E. Dudley (Congregationalist Christian), Washington, D. C., assistant director, C.I.O., Political Action Committee:

"One of the big dangers in this occupational field was felt to be the danger of complacency. . . . As a union accumulates funds and status its representatives may no longer feel the evangelical zeal, the self-sacrifice, and crusading spirit that so characterized their earlier endeavors. . . . The question was raised, 'When shorter hours and higher wages are realized for our members, do we raise new goals to keep us moving forward? . . . Are we alert to the needs of the still unorganized, the unemployed, the community problems . . . the need for more housing and high health standards?' Our group felt the vision . . . encompassed a growing concern for the problems of fellow workers in Europe and Asia and Africa. . . .

"This group of Christian labor leaders took positive and unqualified stand in opposition to any racial discrimination within and without the labor organization. . . .

"The problem of bureaucracy . . . [is an] ever present danger in unions as well as in government. Constant vigilance . . . would demand an abiding sense of responsibility to the rank and file union members, educational programs, the witness of individual instances of high personal integrity. . . .

"Group members were of favorable mind on such issues as increased productivity, use of technological advances, efficient plant operation, duty to keep contracts and agreements, responsibility to quickly settle and eliminate jurisdictional strikes, and the common Christian obligation we all have, to eliminate waste.

"Nothing was found to be inconsonant with Christian principle in the union shop, but the fact was observed that the successful union is only built on a membership that is persuaded . . . and convinced as to the importance of the union cause and their membership and interest in it. The weapon of the strike as a last resort was given critical consideration, especially in trying to define what we meant 'against the general welfare' and 'against public health and safety.'

"Similar to the strong declaration against race discrimination was the statement of purpose to continue to fight Communism. To do this in Christian fashion there must not be reliance upon force, suppression, or curtailment of freedom but a witnessing of our faith in freedom through participation on our democratic institutions, not the least of which is the labor union. . . ."

Attorneys, chairman, Attorney Capron (Episcopal Church), New York City, vice president, Laymen's Movement for a Christian World:

"The Christian lawyer, who looks upon his profession as one established for the pursuit of justice; to uphold the right and suppress the wrong; to preserve our freedom and liberties; to protect the weak and the poor from oppression and uphold their rights; to provide a peaceful means for

the settlement of disputes; to protect society by upholding civil rights and legal obligations, may properly regard his profession as a Christian vocation."

"It was suggested that we should accept the Code of Ethics of the American Bar Association as correct as far as it went, but that we should explore fields not covered by that Code. . . ."

"A lawyer is often faced (by) the desire of a client for a divorce. How far should a lawyer go in a careful search for the facts to learn the possibility of reconciliation? . . . If . . . the cause of dissension is due to lack of any spiritual basis for a happy marriage . . . may not a lawyer help to develop in his client an understanding of his real need? . . . The lawyer may wish to enlist the help of a clergyman if any possible church affiliation could be established. It was felt that the



latter could speak more effectively of Christian forgiveness which knows no limits. . . .

"Situations were presented when the legal rights were clear, but the consequences of enforcing such rights would seem to cause great hardship, that the showing of mercy, either by forgiveness of the debt or extension of time, seemed indicated. . . . In general . . . the view seemed to prevail that a lawyer should be willing to enforce legal rights, because the enforcement of such rights is one of the supports of a peaceful society . . . if mercy were requested on behalf of an unfortunate victim, the lawyer may hardly demand that the loss be suffered by his client without offering, to the extent of his ability, to share in such loss. . . ."

"Other responsibilities . . . the particular responsibility of the legal profession to ensure that no person is denied the opportunity to secure justice through lack of means."

Insurance, chairman, Russell H. Sides (Evangelical and Reformed), insurance agent, Winston-Salem, N. C.:

"The role of insurance agent is that of rendering human service. If he forgets this and thinks primarily of his commission, he is doing a disservice. He can render the highest service by using his opportunities to extend God's kingdom on earth. . . .

"Distinctive problems: Helping a man to plan for his needs so that he provides enough insurance, but not too much, and of the right type. The right kind of relationship with a bereaved family. The treatment of confidential information in relation to others who might help, such as

TUNING IN: ¶Any type of work not inherently unethical that the Christian, after prayer and consideration of practicalities, undertakes to perform is his vocation—is that which God, for the time being at least, calls him to do. It may range all the

way from brick-laying to brain-surgery. By looking upon it as a vocation, by offering it up to God in prayer, he receives power to undertake it—and to take up something else when God calls him to that.

minister or doctor or lawyer. Ought this information be passed along, or should the client himself be encouraged to go to . . . persons whom the agent might recommend as being able to help?

"It was suggested that the Church might help to increase the Christian effectiveness of this vocation by: sponsoring laymen's retreats . . . replicas of this conference . . . in particular areas across the continent."

Industrial Management (A), A group of management representatives of plants with over 1,000 employees, under the chairmanship of Methodist Wesley F. Rennie, New York City, executive director, Committee for Economic Development:

"An exchange of views as to the primary purpose of business enterprise. Both views recognize the making of profits as an essential requirement for the maintenance of a continuous and successful business enterprise, capable of paying adequate wages and meeting other obligations. Out of the profit margin comes the return to the stockholder, extension of the plant which leads in turn to new and better products and the creation of more jobs, allocation of funds to research and meeting extra tax obligations. . . .

"In personnel policy, it was agreed that the key principle was the Christian doctrine of the dignity and worth of the individual . . . management should seek to give the individual worker status as a person and not just as a number or cog. . . . Some — perhaps even a large proportion — of daily work[†] in modern mass production will necessarily be monotonous. Management should acquaint itself with the off-the-job environment and interests of employees and should offer to cooperate with them as fellow human beings and citizens in the development of recreational, social, and cultural facilities. Channels of two-way communication between management and employees . . . will permit prompt and effective handling of grievances and economic problems. . . .

"In relation to the employment of . . . persons of minority groups Christian managers . . . should consider 'people as people' and act accordingly . . . work hard at . . . improving interracial and cultural relationships within their body of workers . . . work hard to gain acceptance among their workers of the upgrading of men regardless of racial considerations. . . .

"A plant chaplain should be employed only after full understanding between (management) and unions or workers. Where there is a large non-Protestant constituency it was suggested that a Christian social worker could be more effective as a counsellor. . . .

"It was stated that managers would always be alert to opportunities for working cooperatively with Christian labor leaders in the realm of their mutual concerns for the community, the company, and its employees. Some members felt that

industrial chaplains and Christian social workers could help to bring Christian managers and labor leaders together and provide an avenue of communication between workers and managers. . . ."

Industrial Management (B), chairman, William F. Meyer (Baptist), New York City, executive director Industrial Relations Service Program, National Council of the YMCA:

"The 26 industrial managers in this occupational group hold the following kinds of responsibilities in industries up to 1,000 employees: industrial relations executives, general managers, production superintendents, and presidents and officers. . . .

"This group believes that there has been an over-emphasis . . . on the horrors of being a routine worker. . . . However, Christian management should always keep the ways open for employees of larger potential to advance . . . they should . . . subsidize opportunities for workers to improve themselves . . . and . . . place workers in the jobs for which they are best qualified. . . .

"To improve the dignity of all employees, especially those on routine jobs, Christian managers should make the meaning of the operation clear in relation to the end product — take the workers through the plant. . . .

"There was general acceptance of collective bargaining. Several members stated that positive values have followed from the agreements and practices developed through collective bargaining in such fields as grievance procedure, morale, efficiency, encouragement of productivity. . . .

"There was general recognition of a moral obligation to work for the economic and social well-being of society as a whole."

Vatican Ambassador

Preceding a huge rally, sponsored by the fundamentalist American Council of Christian Churches, in Washington, D. C., Dr. W. E. Breckbill, president of the Council, told reporters he had asked for an appointment with the President and had received a letter from Matthew J. Connelly, secretary to Mr. Truman, which said:

"Since the President has already made up his mind regarding the appointment of an ambassador to the Vatican, he has asked that I suggest to you that any representations which your group wishes to make in protest against the appointment should be made to the Department of State or to the Senate."

WORLD RELIEF

1952 Increase Expected

Contributions in cash and supplies totaling \$5,743,291 for overseas relief, rehabilitation, and reconstruction were dis-

tributed during 1951 by Church World Service and the programs of related agencies whose appeals to the churches were approved by CWS. This announcement was made by Harper Sibley, chairman of the Department of Church World Service, National Council of the Churches. This amount was in addition to sums for these purposes raised and disbursed by individual Churches.

Mr. Sibley said that expenditures in 1952 for relief and reconstruction, a large portion of which will be obtained through the nation-wide "One Great Hour of Sharing" united appeal on March 23d in Protestant churches, are expected to surpass those of 1951.

The Episcopal Church, of which Mr. Sibley is a communicant, contributes generously to the program of Church World Service, but does not participate officially in the "One Great Hour of Sharing" appeal. Instead, it raises funds for rehabilitation and relief along with those for missionary, educational, and social service aspects of the Church's Program, through the every member canvass each fall.

FINANCE

Some Pay More, Some Pay Less

A new system for figuring out the quotas for the various dioceses—that is, the share each is asked to pay toward the Church's program—will be presented by National Council to General Convention for adoption. The effect will be to reduce a former "weighting" of the quotas, so that dioceses with larger parishes will not have quotas quite as large, proportionately, as they used to have. Such dioceses will still, however, be asked to pay more than dioceses with smaller parishes.

New York's quota, for example, would be \$548,928 on the old basis, and \$477,657 on the new. For years New York has been unable to meet its quotas, which work out to a much larger sum per communicant than the average.

In all, 65 dioceses will pay less under the proposed plan, and 22 will pay more.

The table (see column —) shows how each diocese's quota for 1953 (assuming that the total to be raised is \$5,000,000) compares with what the quota would be if figured by the proposed method.

The new system, incorporating recommendations of the Joint Committee to Study the Apportionment, will not take effect, however, until adopted by General Convention.

The proposed basis for apportionment uses the average current expenses of each

TUNING IN: † Christian significance of work is brought vividly to a focus in the Eucharistic Offeratory. Here bread and wine are seen as tokens of toil and industry. In offering these to God we offer to Him the labor of the farmer who grew the

wheat, of the factory worker who ground it into flour, of the packer and shipper, of the groceryman who retailed it, of the nun who made it into altar bread, of the postal service that brought it to your parish.

diocese's and district's parishes and missions for the most recent three-year period for which such expense figures are available. Under the plan now in use, a six-year period is used.

And, whereas the proposed "weights" are 8-9-10-11-12, the present method uses 3-4-5-6-7. Weights are used this way: The quota for each diocese and district is figured out, not arbitrarily, but by a mathematical formula. The quota is based on the total current expenses of a diocese's parishes and missions. But each diocese is not asked to pay the same percentage of these expenses. Rather the quota is based on a sliding scale which increases the rate of apportionment as the average volume of current expenses increases. "Weights" are a factor incorporated in the mathematical calculation to secure a uniform rate increase as the

average volume of current expenses increases.

National Council's new plan proposes some changes in the way a parish's current expenses are now figured out. For one, salaries paid to lay religious educational directors, social service workers, and Church school teachers would be included in current expenses. Also any part of a clergyman's salary paid by a diocese. The apportionment formula now in use provides for addition to total current expenses of missionary districts or aided dioceses of any "appropriation from the National Council for the support of its work, except that allowed for Negro, Indian, or institutions exclusively." Council now recommends that these appropriations be eliminated from current expenses for the time being.

The canons provide that the amount

to be apportioned to dioceses and districts is to be "the sum needed to execute the program." The Joint Committee on Program and Budget has interpreted this amount to be, not the total amount of the budget, but the budget minus estimated income from other sources, namely, trust funds, the United Trunk offering,¹ and miscellany. Provision, under the new plan, will continue to be made for unrealized quotas.*

In no year since the formation of the National Council has the full Program of the Church been realized. The years 1947 to 1951 inclusively show shortages of from \$245,779 to \$736,160.

National Council's plan also provides for a \$300,000 limit on the amount of trust-income money that may be set aside at the beginning of each year for use in the budget. Any further income from trust funds will be used to set up a reserve fund. This reserve fund will be used for "items of emergency and growth including the balancing of the annual budget."

The proposed plan for calculating quotas is a step toward solution of the problems of deficits, and therefore, toward the eventual financing of the Church's Program by gifts from living donors, through quotas, UTO, and other miscellaneous gifts, thereby reducing to a minimum dependence upon legacies and income from trust funds.

Gifts to Kenyon and Shattuck

Checking their ledgers, a Church college and a Church secondary school report considerable income from gifts.

Kenyon College has received \$127,000 in gifts since November 1, 1951. This amount, topping 1950's year-end receipts by over \$50,000, includes \$15,000 from the William Nelson Cromwell estate.

And during the first six months of the fiscal year gifts totaling \$50,783.75 have been received by Shattuck School, Faribault, Minn.

CANADA

25th Anniversary

Archbishop Sherman, who was Bishop of Calgary, before his election as Metropolitan of Rupert's Land, Canada, has been celebrating the 25th anniversary of his consecration.

*Part of this provision is "a small but helpful margin of safety" that comes from quotas assigned arbitrarily to overseas missionary districts. In 1951 these quotas totaled \$32,800. National Council proposes to continue this custom, "as no figure of current expenses can be determined for a foreign field."

How the New Quota System Would Affect the Dioceses

	Present Basis	Proposed Basis		Present Basis	Proposed Basis
First Province					
Connecticut	\$ 94,544	\$ 183,826	Chicago	\$ 167,307	\$ 154,516
Maine	23,997	27,111	Eau Claire	5,701	7,246
Massachusetts	281,875	258,759	Fond du Lac	16,534	18,003
New Hampshire	19,478	22,947	Indianapolis	27,638	29,951
Rhode Island	93,422	85,462	Michigan	174,190	167,409
Vermont	14,778	17,397	Milwaukee	42,723	44,352
Western Mass.	72,228	67,850	Northern Indiana	16,936	19,208
	\$ 700,322	\$ 663,352	Northern Michigan	7,278	8,541
			Ohio	134,778	126,767
			Quincy	7,141	8,881
			Southern Ohio	88,004	82,483
			Springfield	16,382	18,758
			Western Michigan	38,182	38,319
				\$ 742,794	\$ 724,434
Second Province					
Albany	\$ 79,705	\$ 85,523	Sixth Province		
Central New York	81,502	84,834	Colorado	\$ 36,559	\$ 38,799
Long Island	215,381	198,059	Iowa	25,656	29,545
Newark	184,453	169,393	Minnesota	63,298	70,293
New Jersey	97,895	101,248	Montana	8,557	10,566
New York	548,928	477,657	Nebraska	18,946	23,076
Rochester	46,711	45,651	North Dakota	4,991	6,620
Western N. Y.	74,281	72,596	South Dakota	8,410	11,121
	\$ 1,328,856	\$ 1,234,961	Wyoming	9,179	11,547
				\$ 175,596	\$ 201,567
Third Province					
Bethlehem	\$ 50,059	\$ 51,695	Seventh Province		
Delaware	39,320	38,800	Arkansas	\$ 14,017	\$ 17,081
Easton	9,848	12,017	Dallas	40,366	46,064
Erie	20,643	23,136	Kansas	23,821	26,964
Harrisburg	32,533	36,934	Missouri	46,545	46,027
Maryland	119,856	114,058	N. M. & S.W. Texas	12,998	17,309
Pennsylvania	303,440	286,752	North Texas	8,373	10,780
Pittsburgh	83,748	79,507	Oklahoma	20,516	24,108
Southern Virginia	35,493	41,190	Salina	2,966	4,052
Southwestern Va.	22,292	25,535	Texas	79,374	83,572
Virginia	69,767	82,132	West Missouri	24,281	23,931
Washington	103,373	98,909	West Texas	30,572	36,199
West Virginia	27,935	32,176		\$ 303,829	\$ 336,087
	\$ 918,307	\$ 922,861			
Fourth Province					
Alabama	\$ 42,677	\$ 50,396	Eighth Province		
Atlanta	39,286	38,605	Arizona	\$ 13,087	\$ 16,054
East Carolina	14,962	18,904	California	86,769	88,442
Florida	23,044	28,774	Eastern Oregon	6,703	8,792
Georgia	18,965	21,581	Idaho	4,717	6,101
Kentucky	31,741	30,994	Los Angeles	138,125	137,783
Lexington	16,591	17,636	Nevada	3,668	5,153
Louisiana	39,009	44,839	Olympia	36,942	41,234
Mississippi	21,524	26,052	Oregon	28,294	32,551
North Carolina	42,129	50,931	Sacramento	11,060	14,961
South Carolina	22,847	27,987	San Joaquin	13,696	15,704
South Florida	65,680	71,742	Spokane	13,102	16,335
Tennessee	57,332	60,531	Utah	8,317	8,973
Upper South Carolina	18,391	21,656		\$ 364,480	\$ 392,083
Western N. C.	11,638	14,027		\$ 5,000,000	\$ 5,000,000
	\$ 465,816	\$ 524,655			

TUNING IN: United Thank Offering consists of the dollars, dimes, nickels, pennies of the women of the Church, which from day to day they drop into a special "mite" box, in recognition of blessings both great and small (sometimes their hus-

bands contribute, too). Periodically this amount is presented at the parish church, later turned over to the diocesan UTO treasurer, and every three years presented as a grand total for the whole Church at General Convention.



I BELIEVE . . .

By the Rev. Robert Nelson Back
Vicar, St. Peter's Church, (Weldon), Glenside, Pa.

III. Christ and the Holy Spirit

THE Creed says about Jesus that He is "the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God. . . ."

These words were put in the Creed to assure us that Jesus is God, to correct our thinking about Christ. We would have no difficulty, presumably, in thinking of Jesus as a man. There is sufficient historical evidence that a man from Nazareth named Jesus walked the dusty roads of Palestine two thousand years ago for us to be confident that this is a fact.

We would have little trouble in thinking of Jesus as a man. But in Christianity we are taught to think of Jesus both as man and God, truly man and truly God. This is not an easy concept; it is not easy because it is outside our everyday experience. We know men who are good, even very good, but never would we think of them as actually being God. Yet this is what the Church wants us to think about Jesus. Here He is, a man and a God. It is incredible. Again we have to fall back on faith, for this is an axiom of Christianity, and all axioms are accepted on faith.

Jesus is man. Jesus is God. What are the implications of this belief? Why did such a Person[¶] have to live? We look at it from God's viewpoint. He is a God of creation. By His very nature He is always making, molding, and creating. He made the world; he made the animals to dwell in the world. And then he made man—the animal with a difference. He made man like Himself, in His own image, with freedom. Because of this freedom, man could either choose to love and worship[¶] God or else reject Him.

God loved his creation, especially man who was like Him. But man forsook God's love and chose to reject him. In his sin, in his blindness, using the freedom God gave him, man has actively

*A Series of Five Articles Based on the National Council's Book, "The Faith of the Church"**

sought to destroy himself, his world, and even his Maker. By rejecting God, man created a breach between himself and God. God wanted to close this breach because He loved man so desperately and wanted man to love Him. But how could God do it?

God became man and dwelt among us. This is the unbelievable truth of Christianity. And because God chose to become man, knowing that the world of men would respond only to one like themselves, He accepted the limitations that being human impose. God on earth was still God: "God of God, Light of Light, Very God of very God," but He was also man.

Because Jesus, the Son of God—God Himself—was also man He took to Himself man's limitations. Jesus suffered, He wept, He was hungry, He was lonely, He knew terrible pain, He was tempted in every way that we are. Jesus was man. Furthermore, His mind was limited by human thought. Jesus knew no more about the world in which he lived, scientifically speaking, than His contemporaries did. Jesus' mind was limited by His own time and environment. If it were not, then Jesus would not have been truly man.

At one time in the Church's history, a group of men, shocked to think that Jesus' mind was limited, believed that Jesus' body was human, but his mind was divine. The Church, in its wisdom, very quickly branded that heresy and would have nothing to do with it. In every way Jesus was just like us except in one way. Jesus and God were never separated; always He thought and acted like God. The union between Jesus and God was never broken; the trouble with us is that we are separated from God except as we find faith in God through Christ.

When God wanted to get man to love Him, to return His love—for after all we can love Him only because He first loved us—like any lover He set out to woo man. He could not send someone in his place; a lover has to do his own loving.

So God came to earth in the Person of Jesus; he sent his only begotten Son.

REST, PEACE, JOY

Those men who discovered the love of God in Jesus, who returned that love, found rest and peace and joy. They were so overwhelmed by their discovery that they became missionaries. The love they found had to be communicated, for a lover can never be silent, whether that lover be God or man.

But Jesus, bound by human limitations as He was, could not remain on the earthly scene forever. And He promised to all those who found God's love in Him and who returned that love, that when He left the world of men He would send a Comforter, a Strengthener, to watch over those who were committed to Him. And at Pentecost, when the Church was born, the Holy Ghost descended and was known to be that Comforter and Strengthener.

Each time we repeat the Nicene Creed we say the words, "And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified. . . ."

The Holy Ghost, the Church teaches, is the third Person of the Trinity. He is God, even as the Father and Son are

(Continued on page 20)

*Published by Seabury Press, 28 Havemeyer Place, Greenwich, Conn. Paper, \$1.50; half cloth, \$2.

TUNING IN: ¶Although Christ is a true historic figure, and in that sense a human Person, His "Person," in a technical sense, is the Second Person of the Holy and Undivided Trinity. This became in Him the uniting link between two natures—the one

completely and perfectly divine, the other completely and perfectly human. ¶Worship is a contraction of "worth-ship." Worshiping God is rendering Him the worth that is rightly His due as "maker of heaven and earth."

The Church and Narcotics

IT has been about a year since the nation was aroused by the widespread reports of narcotic addiction among young people and the resulting increase in juvenile delinquency. Much has been written and said on this subject, and some things have been done. In an effort to separate the words from the deeds and to find out specifically what influence the Episcopal Church has exercised in solving this problem, THE LIVING CHURCH has asked its special correspondent, Frederick H. Sontag, to make a survey of the present situation.

What our correspondent has found is both encouraging and discouraging. It is encouraging in that it shows that the bishops and other Church leaders have been prompt to express their concern and to call for remedial action. The Bishops of New York and Long Island have both appointed committees to deal with the matter, and an interdiocesan conference of the five dioceses in New York State has been held.

The discouraging part of the findings is that so few of the clergy and lay Churchmen have responded to the leadership of their bishops and of the committees appointed by them. Less than one-third of the rectors and missionary priests in the diocese of New York responded to a questionnaire on this subject, and many of those in areas in which the problem was most acute failed to show any awareness of the existence of the problem in their midst.

Legislation has been passed in New York State to provide additional hospitalization and other treatment for teen-age dope addicts, but the pressure for this legislation is said to have come mostly from newspapers and other secular sources rather than from the Church. Somewhere along the line even the messages of the bishops have been short-circuited, so that they have not reached even those members of the legislature who are communicants of the Episcopal Church. This points to a failure in public relations that should be remedied if the Church is to be effective in getting its message across on such matters.

One reason for this is perhaps that both the dioceses of New York and Long Island have found themselves unable to maintain a full-time director of Christian social service, and thus the carrying out of programs set forth by their bishops has had to be done on a voluntary basis by active parish clergy in their spare time. This seems a short-sighted policy if the Church is to make an impression in the field of social relations.

And this is an important part of the work of the Church. Not only are some of the young people who are tempted by narcotics members of the Church or

children of Church families, but all of them are children of God who deserve the interest and protection of His Church. Indeed, the Church itself has a share in the sinfulness which is at the root of the problem and should be doing its part in manifestation of penitence and concern by helping to meet this problem.

THE Church might well have played a more prominent part in seeing that adequate legislation was enacted by the legislature to meet this problem. But legislation is not the whole answer to the problem, nor even the part of the answer in which the Church is particularly interested. This must come in the fields of prevention, cure, and rehabilitation — fields in which the Church can act in a way in which neither the state nor the private social agency is able to do.

Thus the New York diocesan committee rightly points to the need for well-qualified chaplains at the institutions to which juvenile dope addicts are committed, and the necessity for follow-up care of ex-patients.

Even more important is preventive work in the neighborhoods in which the problem has its origin. This is specifically the task of individual parishes, particularly in the crowded metropolitan areas in which the dope pusher plies his trade among school-boys and girls. The necessity for a program of education in this respect is pointed up by the apparent insensibility of so many of the clergy to the fact that the problem even exists in their communities, to say nothing of ways in which they can combat it.

Twenty-five years ago in a textbook for high school students in the Church school, entitled *Building the City of God*,† the Rev. Harold Holt wrote:

“The Church’s part in preventing delinquency is, in general, to bring about such conditions that the grace of God may have the opportunity of operating, and to bring the individual into an environment in which he can develop his

† *Building the City of God*, by Harold Holt. Morehouse-Gorham, 1928: now out of print.

IN CHAPEL

VASES filled with clustered blossoms white,
Candles tipped in golden flaming light,
Riddle curtains wide as angel wings . . .
A shadow bird outside the stained glass,
Sings.

LUCY A. K. ADEE.

EDITORIAL

spiritual or divine side. He must be safeguarded from all those forces of selfishness and of exploitation which tend to break down the spiritual side of his nature. Delinquency is sin. Penance must be done for it and restitution must be made to the community for harmful acts. But the penance should be constructive, broadening the basis of judgment and helping the individual to refrain from similar acts in the future" (p. 89).

How this is to be done effectively is the problem of the individual rector aided by his vestry or by a special committee appointed to deal with the subject. The important thing is that the Church must not be satisfied with ministering only to its own active communicants, or helping to pick up the pieces when a tragedy occurs. It must reach out into the neighborhood and the community to make its influence felt and to bring the power and love of God to bear upon the area in which it is situated. The parish should be a powerhouse for God in its community, not a society of the elect nor a first-aid station for those who come to it, often too late.

At the diocesan level the work of such committees as those mentioned is invaluable, but it must be supplemented by a genuine effort to bring the constructive influence of the Church to bear upon legislators, police officials, civic groups, and individuals. In this respect we might well take a leaf from the book of another Christian Church which stresses Communion breakfasts and other means of personal contact to make its teachings clear and its influence felt among those responsible for civic welfare. We, for our part, are likely to be so chary of being considered a pressure group that we do not exert the constructive influence that we should, and even our own members are often in the dark as to the stand taken by their Church in matters of social welfare.

The vital function of the Church in such matters is not only to see that justice is done, but to bring the power of Christian love to bear on society. Professor George F. Thomas writes in *The Vitality of the Christian Tradition*:†

"Christians have come more and more to see that the relative and imperfect justice of society should reflect more adequately the absolute and perfect harmony of love. In establishing the rights of individuals under law and in resolving conflicts of interest between classes and nations, justice is the most practical expression of love. For systems of law and relations between groups are not beyond the influence of love. Social justice, unlike love, is concerned primarily with the welfare of the group as a whole, defining rights by law and protecting them by force. But though love is concerned more directly than justice with the welfare of persons, there is no ultimate conflict between love and justice, since justice also seeks the welfare of persons indirectly as members of the group" (p. 355).

If the Church does not take the lead in seeing that justice is tempered with love in such practical matters as the narcotics problem, who or what can be expected to do so?

†*The Vitality of the Christian Tradition*, edited by George F. Thomas. Harpers, 1945, \$3.50.

BOOKS

By the Rt. Rev. Wallace E. Conkling
Bishop of Chicago

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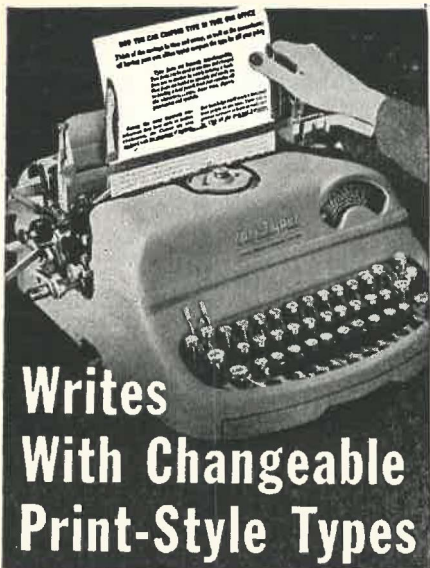
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AN oddity indeed is an Anglican vicar who, without severing his connection with Canterbury, acquires the episcopate at the hands of Rome and continues for some twenty years to minister as an Anglican!

Yet so seemingly wild a "fish story" as this appears to be not without historical basis in view of evidence presented by Henry R. T. Brandreth, OGS, in *Dr. Lee of Lambeth* (SPCK.* Pp. ix, 197. 21/-).

Frederick George Lee was born in 1832, educated at Oxford, and ordained deacon and priest in 1854 and 1856, respectively, by Bishop Samuel Wilberforce. Lee was an ardent Catholic and in the early years of his ministry, in London and Aberdeen, had his share in the ritual arguments and Protestant assaults of the period—including being pelted with orange peel as he preached.

In 1867 he was presented with All Saints', Lambeth, by Bishop Sumner of Winchester, in which diocese Lambeth was then included. Here he remained until an Act of Parliament transferred the Church property to the South Western Railway, and he found himself in 1899 literally "squeezed out."

Up to 1877 Lee was known as an ardent champion of the Catholic cause in the Church of England and as a staunch defender of Anglican orders. In that year, however, at the age of 45, he underwent a change of viewpoint and came to regard nothing less than corporate union with Rome as the desired goal for Catholic-minded Anglicans.

MYSTERIOUS TRIUMVIRATE

To further this end Lee and others of like mind resolved to found the so-called Order for Corporate Reunion (OCR). As an initial step Lee, T. W. Mossman, and John T. Seccombe, as the story goes, were, in the summer of 1877, consecrated bishops near Venice "by a mysterious triumvirate of prelates the identity of which has never been divulged, but who are popularly supposed to have been a Greek, a Copt, and either a Roman or an Old Catholic" (p. 124).

Fr. Brandreth weighs carefully the evidence for the historicity of this alleged action, and comes to these key conclusions:

"Certain facts are beyond dispute: namely, that a consecration did take place in the summer of 1877; that it took place in Italy; that the bishops consecrated were Lee and Mossman; that the consecrating prelates had orders accepted as

valid at Rome. It is probable that the prelates were in communion with Rome. The remainder of the story is open to question. Seccombe was almost certainly a bishop before 1877,† though he was probably given conditional re-consecration by Lee and Mossman on their return from Italy. . . ." (p. 124).

"It is . . . beyond question that the orders of the three bishops, and so, presumably, the orders they conferred, were accepted as valid at Rome, and a document to that effect, originating in the Vatican, was preserved by Lee and has been seen by many persons still living; a copy of it hung in his church . . ." (p. 127).

Fr. Brandreth admits that "the subsequent action of Rome with regard to these orders was somewhat confused," and cites the instance of Mrs. Lee (surprisingly, all three men were married!) who had been confirmed by Mossman but was received into the Roman Church without so much as conditional confirmation—while on the other hand a certain David Lloyd-Thomas, ordained by Lee, was given ordination *sub conditione* when he later submitted to Rome.

Fr. Brandreth thinks it likely that "the prime mover in the business, on the Roman side, was the Archbishop of Milan (Di Calabania) and that at least one of the consecrations was performed either by him or, more probably, by one of his suffragans" (p. 124). Brandreth thinks it even possible (*sic*) that the Pope was persuaded "to turn a pontifical 'blind eye' to the proceeding until it should be seen how the venture [i.e. the OCR] would fare" (p. 125).

Lee and his companions, at any rate, returned to England and took possession of their respective titular sees, Lee enthroning himself as Bishop of Dorchester by walking to the Abbey early one morning from Oxford!

UNDERGROUND MOVEMENT

The Order for Corporate Reunion is best described as a secret underground movement for revivifying the Anglican Communion with orders and sacraments that Rome would be bound to recognize.

Members included clergy, many of whom (though less than 100, according to Brandreth) had their orders "rectified" by one of the bishops, and laity, who,

†Seccombe is supposed to have received consecration from a dubious Eastern source in 1866, but apparently the "document . . . originating from the Vatican," to which reference is made on p. 127, is regarded as proof of his having had at least conditional consecration acceptable to Rome at some time or other—though where and when and by whom are shrouded in mystery. Otherwise Brandreth seems to involve himself in an inconsistency, in which more than one probability adds up to a grand certainty.

*Agents in America: Macmillan.

BOOKS

if there was any doubt about their confirmation, were confirmed conditionally.

After six years the order collapsed and the majority of its members submitted to Rome. Lee died in 1902, having been received into the Roman Communion on his death bed.

Fr. Brandreth subtitles his book, "A Chapter in Parenthesis in the History of the Oxford Movement"; but not infrequently a thing said in parenthesis is more intriguing than its context. The general reader interested in ecclesiastical eccentricities will devour the book with relish, while the student and the scholar will wish to check its careful documentation against other possible sources.

Of Interest

VARIED uses, both within and without the Church, are being found for the first annual Bishop of New York Book, *Communism and Christ*, by the Rev Dr. Charles W. Lowry.

In Washington, Dr. "Billy" Graham concluded a spectacular series of evangelistic addresses with a ringing commendation of the book, and announced that he was sending copies to President Truman, Generals Eisenhower and MacArthur, Cabinet members, and every member of both Houses of Congress.

At an important conference on Psychological Strategy in the Cold War, the book was linked with Bishop Sheen's *Communism and the Conscience of the West* as two outstanding works on the Christian approach to Communism.

Communism and Christ has been highly commended by Marquis Childs in his syndicated column, and the author is increasingly in demand for addresses and interviews on radio and television.

A cookbook is not in itself a religious article, but with Irma Rhode's *Cookbook for Fridays and Lent* the situation is somewhat different (David McKay. Pp. xiii, 187. \$3). Over 250 recipes; Table of Movable Feasts.

The charming introduction by Robert I. Gannon, S.J., needs some adaptation in its use by Anglicans.

Bishop Conkling's booklet, *Health and Salvation* ("A Guide for the Practice of Spiritual Healing"), intended primarily but not exclusively for the clergy, and originally published in 1940, has been put out in a 1952 edition (Morehouse-Gorham. Pp. 46. Paper, 75 cents).

Benedict Labre—known as the beggar saint—was canonized December 8, 1883. His life (including a "sub-surface view") is told by Agnes de la Gorce, translated by Rosemary Sheed, in *St. Benedict Joseph Labre*. Frontispiece picture of Benedict. Imprimatur Archbishop Cushing (Sheed & Ward. Pp. 213. \$3).



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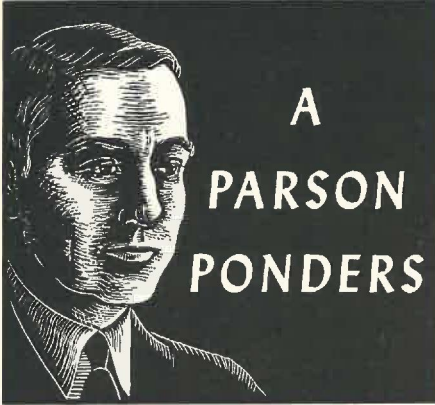
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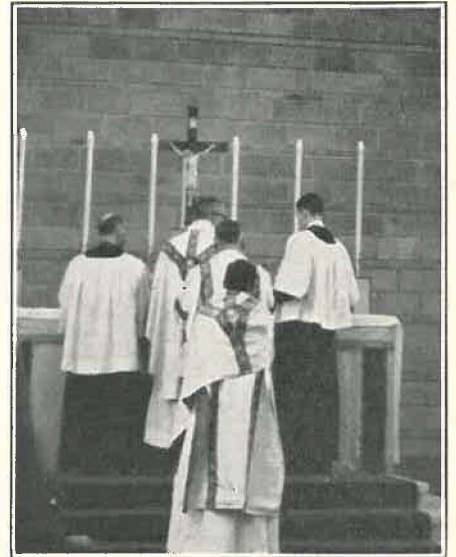
CONNECTICUT—The rector of one of the largest parishes in the Church has announced that he will resign on September 30th. The Rev. Albert J. M. Wilson will retire after exactly 20 years as rector of Christ Church, Greenwich, Conn.

All during his service there, the church has grown and improved, physically and spiritually. As the population of Connecticut grew, so did the population of Christ Church, until today it has 2454 communicants, more than there are in some entire missionary districts.

One of the most significant developments of Mr. Wilson's rectorate has been the intensification of religious education. Evening institutes in religious teaching have been conducted regularly and the whole religious education program strengthened. At present the Rev. Donald Crawford is lecturing to adults on Sunday mornings on aspects of religious education. Mr. Crawford is associate editor and executive assistant of National Council's Division of Curriculum Development. The lectures are part of a series that have extended over the past several years.

Mr. Wilson estimates that when he retires next fall, the new rector will find a balance in the budget of close to \$700,000, after major renovations to the building, now in progress, are paid for.

ALBANY—A memorial to the late rector of Grace Church, the new Grace and Holy Innocents Church, Albany, was dedicated with a Pontifical High Mass recently. The new church is a modernistic, Romanesque structure. The priest whom it memorializes is Paul Herbert Birdsall, who for many years was rector of Grace Church, Albany. That church merged with Holy Innocents last fall. As the congregation en-



VESTED in time for the Mass. Altar at Grace and Holy Innocents Church.

tered the church for the dedication, the altar was bare for the blessing. Later it was vested in time for the Mass, at which Bishop Barry of Albany was celebrant. Rector of the new church is the Rev. Loren N. Gavitt, who supervised its building.

WEST VIRGINIA—An Opening of the Doors service taken from a new Book of Offices and Evensong written by the Rev. John C. Henry, priest in charge, was used when the congregation of St. James' Church, Lewisburg, W. Va., used their new church for the first time.

The original building, dating back to 1881, was demolished long ago, and the work of the Church died out in the area. Only a few years ago the Rev. Griffin Callahan got busy in the community, which at first was somewhat hostile to the project, and revived the work. Mr.



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Henry and the Rev. Craig Eder helped. All three assisted Bishop Campbell, coadjutor of West Virginia, at the opening service. The new building, which is reminiscent of the liturgical simplicity of the Cistercian chapels of the Middle Ages, has only a small debt remaining, and the congregation of 70 communicants is well on its way to gaining parochial status.

MISSOURI—Making three generations of Peabodys having members in Holy Orders, the Rev. George Lee Peabody was ordained priest by his father, Bishop Peabody of Central New York recently. Bishop Peabody's father was Endicott Peabody, priest and long time headmaster of Groton School. The young Mr. Peabody was ordained in Grace Church, St. Louis, where he has been serving since his ordination to the diaconate last June and will continue as assistant minister.

HARRISBURG — The Canadian diocese of Nova Scotia presented a tablet to St. James' Church, Lancaster, Pa., recently, in honor of the memory of the late Charles Inglis (1734-1816). Bishop Inglis, was one time rector of St. James' Church, Lancaster, and later rector of Trinity Church, New York City. He was the first Bishop of Nova Scotia and its dependencies, and the first bishop appointed to a British colony.

NEW YORK—Two swinging bells were added to the carillon of 40 bells in St. Martin's Church, New York City, recently. These bells will be used for carillon playing and will also be swung with the other two ringing bells.

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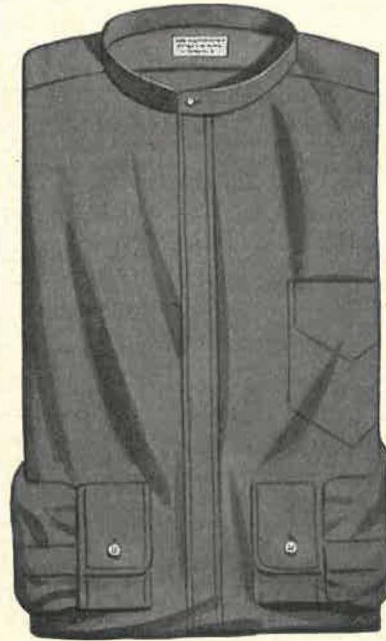


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I Believe

(Continued from page 13)

God. For God is one God yet three Persons.

The Holy Ghost is neglected in the thoughts of most Christian people. Theologians give Him a great deal of time, but ordinary people really do not know what to make or think of Him. Who is the Holy Ghost?

We know, first of all, that He is the Person Jesus promised would come to help men who were committed to God in Christ. He would strengthen and comfort His people. We know that He is God. We know that He was so evident to the Christians at Pentecost that they spoke in pictures to describe Him, a rushing wind and tongues of fire. These Christians were so excited that the most bizarre pictures were quite natural to portray the Holy Ghost.

REAL OR IMITATION?

And then we know that the Holy Ghost comes to people when they are in groups. The Church, the world-wide Christian Church, is the framework in which the Holy Ghost can be known. We have all felt the presence of the Holy Ghost in Church, in singing the hymns of the Church, in praying together, in receiving the Sacrament.

This Christian phenomenon, like many other peculiarly Christian experiences, has been appropriated by secularists. We speak of school spirit; we talk of fraternity spirit. It is the spirit generated when a group comes together with one mind. Spirit, after all, is simply another name for the Holy Ghost. School spirit, fraternity spirit, are similar experiences to that of the worshiper in Church.

For secularists have stolen the very words by which the Church describes its own phenomena. The experience of the Holy Ghost in Church is similar to the experience of the spirit in college fraternities. But there is one tremendous difference, and that is the difference between something real and its imitation.

The Holy Spirit, the Holy Ghost, is God in a group. God has set us in families, and man is irrevocably social. He cannot help himself. The life of a hermit is a denial of God and man and leads inevitably to insanity. We need one another; we cannot exist without one another.

Man feels at home only in groups, large or small depending on his individuality, but only in the final company of others. Man needs the love, the cooperation, the understanding of other people. That is why Socialism, or Communism, or Statism, has had power all through history. But all isms are imitations of the real thing; the power of the Holy Ghost working within the Church and in the hearts of Christian people.

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Nearly 100 Anglican seminarians from the United States and Canada will participate in the sixth annual Anglican Seminary Conference to be held at the Virginia Theological Seminary, Alexandria, Va., on March 27th, 28th, and 29th.

Because of the need for greater understanding and appreciation of the Church's pastoral ministry, the theme for this year's conference is "the Priest As Pastor." The speakers are all men noted for their contributions to this phase of the ministry.

These annual conferences were inaugurated in 1947 largely through the work of two men, the Rev. William A. Eddy, then a student at General Seminary, and the Rev. Henry F. Seaman, then a Virginia Seminary student.

Since 1948, the Canadian seminaries have been members of the conference, and this year, the new seminaries in Texas and Kentucky will be welcomed as participants. The Conference has also invited visitors from Windham House, New York, and St. Mary's House, Philadelphia, two of the training schools for woman workers in the Church which are merging [L. C., March 9th].

Graduate Theology School

The five-week Graduate School of Theology, the only school of its kind in the Church, will be held from July 30th through September 3d on the campus of the University of the South with the Rev. Dr. Massey H. Shepherd, Jr., professor of Church history in the Episcopal Theological School, as director. The Very Rev. F. Craighill Brown, head of Sewanee's seminary, will be dean.

COLLEGES

Dean Haselmayer on Leave

The Rev. Louis A. Haselmayer, who has been serving as dean of Daniel Baker College, is taking a leave of absence to study at Pusey House, Oxford, England.

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DEATHS

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

Allen Greene, Priest

The Rev. Allen Greene, retired priest of the diocese of Rhode Island, died suddenly on February 19th, at his home in Cranston, R. I. He was 71 years old. After he was ordained in 1905 he served churches in Providence, Manton, and Warwick Neck, R. I., Peabody, Mass., and Union City, N. J.

His longest cure was at Union City, where he was rector of St. John's Church, from 1918 to 1937.

Henry A. Willman, Priest

The senior priest of the diocese of Milwaukee, the Rev. Henry A. Willman, died in New York on February 14th. He was in his 82nd year. Fr. Willman was ordained to the priesthood in 1900 and served the congregations of Hartland, Pine Lake, and Pewaukee in the diocese of Milwaukee until 1902. After an absence of five years during which he served in New Jersey, he returned to the diocese as rector of Trinity Church, Janesville, Wis., where he remained until 1932. He was chaplain to the Sisters of the Holy Nativity in Fond du Lac from 1933 until 1935 and in charge of the associated missions in the diocese of Long Island for one year before his retirement in 1938. At the time of his death, Fr. Willman was assistant chaplain at St. John's Chapel at the Church's Charity Foundation in Brooklyn.

Karl J. W. Tullberg, Priest

The Rev. Karl Johan William Tullberg, aged 72, retired priest of the diocese of Long Island, died on November 20, 1951, in the Nassau County Hospital, at Mineola, L. I. He was the rector of the Church of the Nativity at Mineola from 1943 up to the time of his retirement in 1950.

Fr. Tullberg was born and educated in Sweden. He was ordained deacon in 1926 and priest in 1927. He was in charge of St. Ansgarius Swedish Mission, Chicago, from the time of his ordination until 1933, after which he served parishes in Copenhagen, Chapion, Evans Mills, and Antwerp, N. Y., before coming to Mineola.

No relatives survive.

Caroline Larrabee

Miss Caroline Larrabee, member of a pioneer Chicago family and sister of the late Rev. Edward Allen Larrabee, died February 28th in Passavant Hospital, Chicago. She had had a heart attack February 6th.

Miss Larrabee was born in Chicago in 1866. Originally a member of St.

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CAUTION

CAUTION is recommended in dealing with a man using the name of Robert B. Unwin, claiming to have been a resident of Honolulu and giving his address there as 32 Kailua Road. Claims to have been lay reader, warden, or acolyte of St. Elizabeth's Church, Honolulu. In his story to Trinity Cathedral House, Cleveland, Ohio, he said that he was a registered nurse, an anesthetist, of Queen's Hospital, Honolulu. Has asked for money to get back to Honolulu. The rector of St. Elizabeth's, the Rev. W. O. Shim, 1040 Pua Lane, has found no one in Honolulu knowing of such a man. There is no record of him in any of Honolulu's churches, and Fr. Shim says he does not recall him. Both Fr. Shim and Bishop Kennedy have been receiving letters from churches, mostly in Eastern states, asking about Mr. Unwin. Previous information about a man using this name [L. C., January 28th, 1951] included a description of him as being about 40 years old, 5 ft. 7 in., 140 pounds, rather florid complexion, grey-blue eyes, bushy eyebrows, square forehead, pleasant voice and smile, suave personality. Also, fact that he claimed wide acquaintance with clergy in San Francisco, New Haven, and New York. And [L. C., July 30, 1950] may use name of Hanson or Douglas.

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DEATHS

James' Church, she became active in the Church of the Ascension during the years her brother served as rector. From 1909 to 1921, when Fr. Larrabee was dean of Nashotah House, Miss Larrabee kept house for him there.

She was supply chairman of the diocesan Woman's Auxiliary for many years and served the diocesan Town and Country Council as secretary for 20 years. During World War II she corresponded regularly with more than 40 servicemen from the rural areas of the diocese. The Town and Country Council files contain many notes of appreciation from Miss Larrabee's "boys," few of whom realized their letters, birthday cards, Christmas greetings, and gifts were coming from a gentle little lady of nearly 80.

Miss Larrabee is survived by her sisters, Mrs. Charles A. Street and Miss Eleanor Larrabee, and her nephew, Bishop Street, Suffragan of Chicago.

CHANGES

Appointments Accepted

The Rev. William James Bradbury, formerly rector of St. Mary's Church, Beaver Falls, Pa., is now rector of Christ Church, North Hills, a suburban area on the north side of Pittsburgh. Address: Babcock Blvd., R.D. 1, Allison Park, Pa.

The Rev. Robert Childs, formerly curate of St. Luke's Church, Kalamazoo, Mich., is now serving St. John's Church, Washington at Maple St., Mount Pleasant, Mich.

The Rev. James Cedric A. Cole, formerly rector of St. Thomas' Church, Wellington, New Zealand, is now locum tenens of St. Barnabas' Church, Tarentum, Pa. Address: 1420 Pacific Ave., Apt. 105 C, Breckenridge, Pa.

The Rev. Sidney E. Heath, formerly rector of St. Paul's Church, Graniteville, in charge of St. John's Church, Clearwater, will become rector of St. Andrew's Church, Greenville, S. C., and the Church of the Good Shepherd, Greer, on April 16th. Address: St. Andrew's Church, Pendleton and Markley Sts., Greenville, S. C.

The Rev. Robert C. Joudry, formerly rector of Trinity Church, Gouverneur, N. Y., will become rector of Trinity Church, Whitehall, N. Y., on April 1st.

The Rev. Dr. E. Felix Kloman, rector of St. Alban's Church, Washington, will become dean of Virginia Theological Seminary in June.

The Rev. James Trimble Marshall, Jr., rector of Grace and St. John's Parish, Petersburg, Va., will exchange pulpits with the vicar of St. Paul's Parish, Tiverton, Devon, England. Address from April 1st through October 1st: The Vicarage, Tiverton, Devon, England.

The Rev. William J. Matthers, formerly in

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. **(B)** All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. **(C)** Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. **(D)** Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. **(E)** Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. **(F)** Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

CLASSIFIED

LINENS & VESTMENTS (Cont'd.)

ALTAR LINENS BY THE YARD: From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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GENERAL STAFF NURSES: 144 bed hospital located in Southern Colorado near mountain resorts. 44 hour duty, liberal personnel policies including social security. For information write Director of Nurses, Parkview Episcopal Hospital, Pueblo, Colorado.

ASSISTANT MINISTER wanted—25-35 years, for a Church of about 1400 communicants, located in a deep South city of about 125,000 inhabitants. Very liberal allowance. Low Churchmanship. Work in part to be among young people. Reply Box J-663, The Living Church, Milwaukee 2, Wis.

ASSISTANT, under 35 years of age, for large Midwestern Parish. Special interest in Church School and youth work. Good salary, house, car allowance and utilities. Reply Box L-700, The Living Church, Milwaukee 2, Wis.

SUPPLY for July and August, New York City, Apartment, Salary, Low Church. Reply Box M-702, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

CHAPLAIN, 37, single, college-seminary education, experienced schools and camps, wants association with sincere Church institution as Rector or Padre. Salary reflecting school's ability and interest. Reply Box L-710, The Living Church, Milwaukee 2, Wis.

PRIEST, age 45, 20 years in ministry, family, broad Churchman; good preacher, administrator, used to pastoral hard work. Seeking parish in college town, present salary \$4000. Excellent recommendations. Would be very happy as secretary-treasurer of a Diocese, with Sunday duty. Reply Box P-705, The Living Church, Milwaukee 2, Wis.

PRIEST, Catholic, competent; desires Catholic parish. Minimum \$3600 and house. Reply Box H-703, The Living Church, Milwaukee 2, Wis.

LIKE TO COME TO FLORIDA? Prayer Book Churchman seeks larger work. Would like to exchange with someone wanting smaller place. Married. Energetic and alert. Good preacher. Successful with young people. Excellent references. Would accept call without exchange. Reply Box B-696, The Living Church, Milwaukee 2, Wis.

LIVE PRIEST, desires change, age 38, War Service Experience. Invites correspondence from Live Bishops and Vestries. Reply Box B-704, The Living Church, Milwaukee 2, Wis.

EXPERIENCED ORGANIST AND CHOIR-MASTER available May 1st. Churchman. Single. Reply Box A-707, The Living Church, Milwaukee 2, Wis.

FOR NEXT FALL. Experienced Voice teacher and soloist desires position in church college, school, or community. University music school graduate, pupil of leading American teachers. Would assist as social director or chaperone. Reply Box J-708, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

SHRINE

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

CHANGES

charge of Christ Church, Stewart Manor, L. I., N. Y., is now assistant of the Church of the Redeemer, Houston, Tex. Address: 4615 Woodside.

The Rev. Harold Nickle, formerly rector of the Church of the Annunciation, Luling, Tex., will become rector of the Church of the Epiphany, Kingsville, Tex., on April 20th.

The Rev. Frederick Arthur Pope, formerly curate of Grace Church, Lawrence, Mass., is now rector of St. Andrew's Church, Hopkinton, N. H. Address: R.F.D. 2, Jewett Rd., Hopkinton.

Fr. Pope writes that there has been increasing confusion in the public mind between himself and the Rev. Frederick Alexander Pope, Jr. of Chester, Pa. The second Fr. Pope recently dispatched to Fr. Pope a batch of Christmas cards which he had received by mistake with the comment: "This isn't the first time that the Church has been confused by having more than one Pope."

The Rev. Charles M. Priebe, Jr., formerly rector of St. John's Church, Mount Morris, N. Y., is now curate of Trinity Church, Delaware Ave. and Adams St., Wilmington, Del.

The Rev. Lawton Riley, formerly in charge of Old St. Andrew's Church, St. Andrew's Parish, Charleston County, S. C., is now rector of Christ Church, Eagle Lake, Tex. Address: McCarty and State Sts.

The Rev. John deL. B. Sweigart, formerly chaplain of the University Chapel, Lincoln, Nebr., is now vicar of Christ Church, Kingman, and All Saints', Pratt, Kans. Address: Box 141, Kingman.

The Rev. Robert S. Trenbath, rector of Trinity Church, Washington, will on June 15th become rector of St. Alban's Church, Washington.

The Rev. Mervin L. Wanner, formerly in charge of the Church of the Epiphany, Valdez, Alaska, and St. George's Church, Cordova, will take

charge of St. Paul's Mission, Hartford, Conn., on April 14th. Address: 69 Grove St., Hartford 5.

The Rev. Paul D. Wilbur, formerly rector of Trinity Church, Covington, Ky., and dean of the diocese of Lexington, is now rector of St. James' Church, Danbury, Conn.

The Rev. J. Farrand Williams, formerly curate of St. Mark's Church, Louisville, will be associate minister of St. Andrew's Church, Louisville. Address: 1502 Cherokee Rd., Louisville 5.

The Rev. Leslie A. Wilson, formerly rector of St. Andrew's Church, Chariton, Iowa, is now rector of St. Andrew's Church, Youngstown, Ohio.

The Rev. John Worrell, formerly assistant of St. Luke's Church, San Antonio, Tex., will on June 1st take charge of St. Philip's Church, Beeville, Tex., and the Church of the Ascension, Refugio.



GO TO CHURCH DURING LENT

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



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, re
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue & Fri 7. MP 8:30 & Ev 5:30 Daily. Fri Sta & B 8. C Sat 5:30 & 7:30 & by appt

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, COLORADO

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N. E.
Sun Masses 7:30, 9:30, 11; B 8; Daily Mass Wed & Fri 7, 10:30; others 7:30; C Sat 4

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; 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

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

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, 11 MP, 1st Sun HC 11

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 Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 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., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

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

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev; Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

NEW YORK CITY

ST. THOMAS' Rev. Raelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 1 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

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. Bernard C. Newman, v
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 Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

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 St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

LANCELOT ANDREWES

An Historical Biography

By Florence Higham

Bishop Lancelot Andrewes (1555-1626) served three years as Chaplain to Queen Elizabeth, became Canon of St. Paul's as well as dean of Westminster Abbey. In 1605 he was consecrated Bishop of Chichester and later served the Diocese of Ely and Winchester.

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