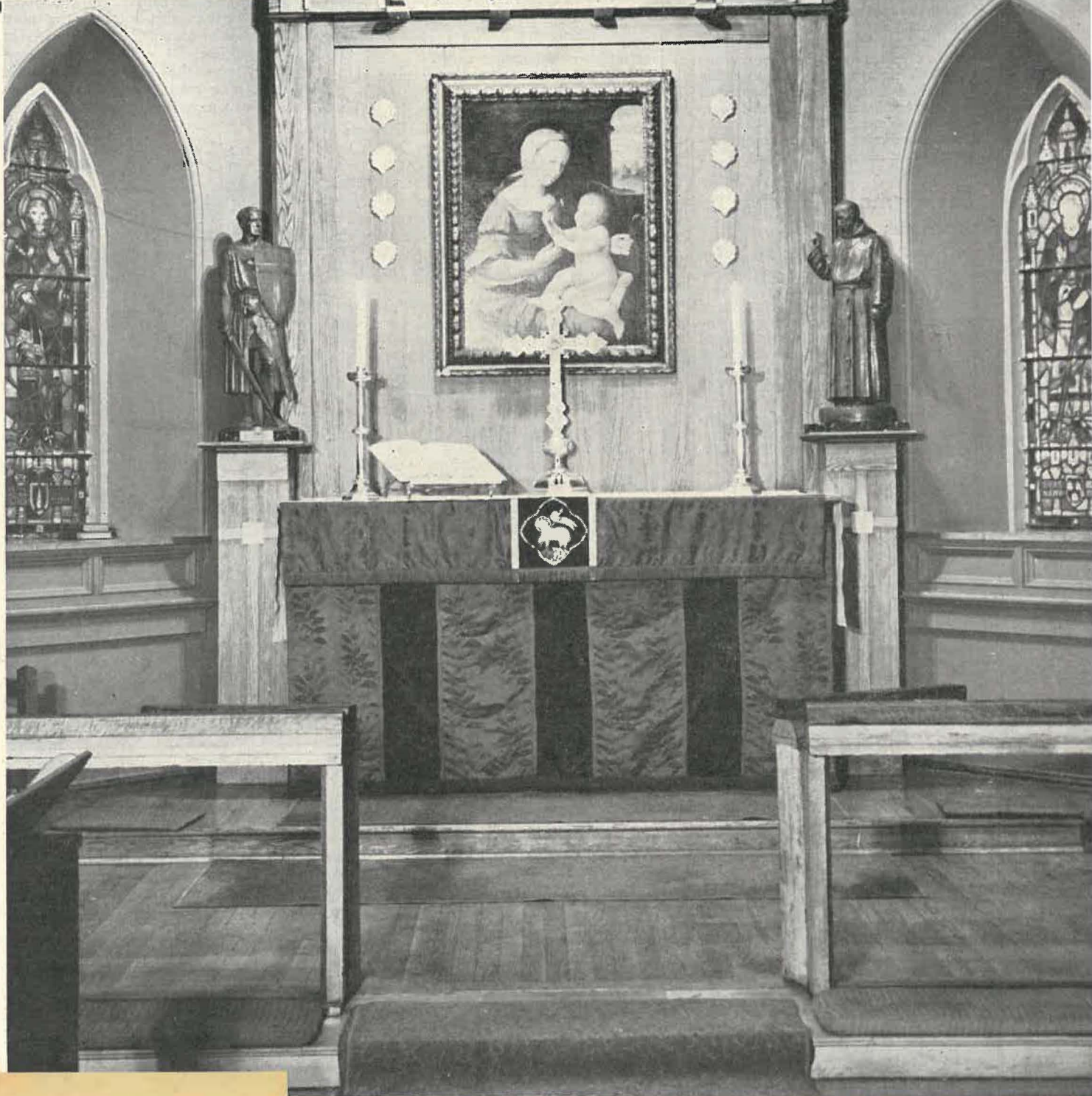


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I WOULD greatly appreciate publication of these facts:

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2. A number of our clergy have sufficient knowledge of English to correspond with people in the States and answer questions about their particular work.

3. Addresses of the clergy may be located as follows: a. Look for names in the Brazil section of *THE LIVING CHURCH ANNUAL*, page 140; b. Trace the same in the alphabetical listing (pages 389 ff.) of *THE LIVING CHURCH ANNUAL*.

4. Present Brazilian laws are very strict in regard to imports and exports. Parcel post packages are now being returned to the country of origin on the grounds that they are all probably black market purchases. So, please do not try to send packages.

5. Church School classes, parishes, or individuals who desire to make some gift to the Brazilian Episcopal Church, should send their donation to the Department of Finance of Church Missions House, marked "Special-Brazil for \_\_\_\_\_." A letter sent at the same time to the Executive Secretary in regard to the purpose of the gift, will enable him either to purchase same or send the offering directly to the person for whom it is intended with the proper explanation, after the receipt of funds from the States.

6. All mail for the Executive Secretary should be sent to the Post Office Box rather than to the office, in order to insure prompt delivery. Mailing Address: Caixa Postal 549, Rio de Janeiro, DF, Brazil, S. A. Cable address: PECUSAM, Rio de Janeiro.

(Rev.) CUSTIS FLETCHER, JR.

Rio de Janeiro.

### Need for Learning Not Revision

THE Standing Liturgical Commission has been issuing many proposals for changes in our Prayer Book. The Commission has asked for criticism of these proposals, but all too little has been given. These proposals are serious business; they determine the Faith and practice of the Church. They must be subjected to the closest scrutiny and criticism, or else (simply by default) in a hurried General Convention of ten days they will be adopted, with the cry being raised "they have been offered to the Church, but no objections have been raised."

As a parish priest I wish to speak my mind on the subject of their latest report: the proposal that this Church legalize the practice of intinction in administering the Holy Communion. The Liturgical Commission admits that our Anglican bishops at the Lambeth Conference in 1948 stated "that administration from a common chalice . . . should continue to be the normal method" of administering the Sacrament, but that Intinction might be approved "where conditions require it." Let us hon-

estly face the fact: this precludes the setting up of intinction as a method of equal dignity and value with that now prescribed in the Prayer Book. Certainly by "where conditions require it" our bishops had in mind some unusual, serious reason for departing from "the normal method." Widespread contagious disease might make Intinction desirable, the bishops might be implying. But it is most improper (and against the spirit of the Anglican Communion) to make this method the norm in thousands of parishes in healthy American communities.

But, says the Liturgical Commission, "the strong conviction and scruple which many of our people have against the use



of the common cup should be accepted forthrightly and sympathetically." This argument leaves me unmoved. (For one thing, I dislike labeling the chalice of salvation as a "common cup.") People with scruples about partaking of the chalice should simply (in obedience to the dictates of conscience) quietly refuse the chalice, and make their Communion in one kind. The doctrine of Concomitance (that Christ is received whole and entire under either kind) is good justification for this procedure. Our people should also be taught that they can make a spiritual Communion: that one can (by repentance, and faith in the Crucified Christ) "eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." (Prayer Book, page 323.)

And, as to respecting people's scruples, let us respect the scruples of those who wish to receive the Sacrament as our Church has always administered it. General Convention of 1949 resolved "that the chalice shall in no case be withheld from any communicant of this Church who desires to receive in the manner now provided by the Prayer Book." This is not good enough. For one thing, it is a divisive rule. It sets up a quicker method of communicating our people (on the surface attractive in large parishes), and it would

## LETTERS

inevitably lead to the creation of an uncomfortable feeling in communicants who would prefer "the normal method." They would feel as if they were "slowing up things" in such parishes, and (since the rector used that method) they would also feel as if they were not accepting his leadership in this respect.

From what I have been able to observe this move for intinction originates not in those parishes where the Holy Communion is celebrated daily. Nor does it originate in those parishes where the Lord's own service is the principal service every Sunday. This scheme of intinction originates in the parishes where the Holy Communion is used the least: that is, in the so-called Morning Prayer parishes where "St. Primus" reigns and only on the first Sunday in the month is God's Food given to his people at the largest services.

If instead of fussing about "scruples" the Church would settle down to our Lord's command to "take and eat this" and "drink ye all of this" our Church would be greatly strengthened and blessed.

None of the dioceses reporting to General Convention's Liturgical Commission

persons desiring to receive Communion by the Prayer Book method have been made conspicuous by it: those desiring to receive by Intinction have been put first, with those wishing to follow the Prayer Book method being told they should receive last. Intinction has divided the people into two classes, where there once was but one class.

Thousands of communicants, including those who fear infection, will refuse to "intinct" by dipping the Host into a chalice into whose contents unsanitary fingers have plunged. These and many others will feel compelled to resort to Communion in one kind; they will realize no other choice, if such a method is adopted officially. They will resent being obliged to give previous notice that they wish to receive as the Prayer Book directs.

Where a priest must communicate large numbers, as at Easter, why could he not say the words of administration once for each railful, and then communicate the people without repeating the words to each individually? At least, then, each communicant would hear all the words and appropriate them to himself.

As it is now, to each communicant (at least in some places) is spoken only a few words, the priest passing from one person to the next, often leaving the last communicant at the altar rail with but part of the sentence said.

H. J. MAINWARING.

Wollaston, Mass.

### Blessing in the Far East

THE Church seems blessed in the Far East by unusually fine commanders and loyal chaplains who bear witness to the faith not only to our military personnel but to the Japanese people and their neighbors. Having known most of those officers personally, I could not be more happy in finding them so appropriately assigned. Moreover, the same heartening condition of command leadership and warm support of a superior chaplain service seemed obvious in Alaska, where I visited on my outbound trip, as well as in Korea and the Pacific Isles, touched en route back home.

Our Brotherhood's leader in Japan, Dr. Paul Rusch, has done a truly wonderful missionary work. He is respected and indeed loved by all the Japanese clergy including their House of Bishops, each member of which seems to be his devoted personal friend. His most recent venture in faith, St. Andrew's House in Tokyo, has won the apparent approval not only of the Brotherhood in Japan but of the bishops who have held sessions in St. Andrew's House.

We spent a most delightful week-end up in the Japanese Alps where Brother Paul and his loyal friends, mostly Brothers of St. Andrew, have built the truly remarkable religious training center at Camp Seisen Ryo. Having had some experience in permanent construction myself, I was deeply impressed with the amount of work completed to pry out, drain, and improve that extensive property. The buildings are wisely designed to meet future as well as present needs and have been sturdily constructed. I cannot recall having seen a better built religious training center in any



have asked for Prayer Book revision. They are all against it. Let us stop this piecemeal revision of the Prayer Book. Our Church does not need to revise the Prayer Book: it needs to learn what it teaches and to live by it.

(Rev.) G. R. TIEBEL,  
Rector, St. Elisabeth's Church,  
Floral Park, N. Y.

### Intinction Divides

THE desire to universalize intinction in the Church and, in effect, to displace the Prayer Book method of administration of the Communion, seems to be based chiefly on two factors: fear of infection, and expediency. In my opinion it has been illegally authorized in this diocese, where



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## LETTERS

USA diocese or district. Those of us who have contributed to this project can be truly thankful over our opportunity and the results so far.

Our two largest Church Schools in Japan, St. Paul's University for young men with its lower forms for boys, and St. Margaret's School for girls were both fully enrolled. Indeed both schools not only have long waiting lists but are actually overcrowded in a worthy effort to help as many eager young Japanese as possible. Both schools are self supporting but need more funds, for expansion. This contribution to Christian culture is significant and far reaching, thus meriting our continued generous support.

Also worthy of our support is the new interdenominational University called the International Christian University of Japan. It is planned as a post graduate school eventually and all of its teachers must be Christians. Last fall 95% of the funds then subscribed had been pledged by Japanese patriots who were not themselves Christians! When Dr. Rusch took me to visit the site where active construction was in progress, we were told by the University president and members of his staff that the Japanese contributors realize the basic need for our Christian faith to synthesize the education of their young people. I believe it correct and timely to assure our American contributors that this International Christian University is not a rival or a competitor of either our St. Paul's or St. Margaret's.

It was inspiring to see how Japanese Christians have rebuilt and are filling their Churches. Their wide-spread reconstruction activity and recovery struck me as comparing favorably with similar courageous energetic devotion in England and in Italy.

Our beautiful St. Luke's Hospital in Tokyo has been a real Godsend to the United Nations wounded from Korea. It was carrying nearly a 300% overload, thanks to its spacious halls accommodating double rows of hospital beds. Meanwhile the regular St. Luke's staff of doctors and nurses is carrying on faithfully in nearby temporary quarters.

Special mention should be made of the devotedly managed orphanage in the home of two splendid Christians, Mr. and Mrs. Renzo Sawada, at Oiso near Yokohama. There we saw 94 fatherless American-Japanese babes up to five years old. The Sawadas are giving their home, their time, and their substance in memory of their own soldier son who gave his life in active service to his country. Their most recent Christmas card told of their having then one hundred six little orphans.

One finds it difficult to be brief in writing of Japan today and of our Christian opportunity open there and in adjacent Far Eastern lands.

But I would be less than faithful if I did not mention and thank God for the consecrated work of these missionaries as well as those visited, however briefly, in Okinawa, the Philippines, on Guam, Kwajalein and in Honolulu.

(Lt. Gen.) JOHN C. H. LEE,  
U. S. Army, Retired.

York, Pa.

# The Living Church

Established 1878

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

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### April

- 2d Sunday after Easter. Salina convention, to 28th.
- South Carolina convention, to 30th. South Florida convention.

### May

- St. Philip and St. James.
- Washington, D. C., Pilgrimage for American Church Men (to 4th).
- 3d Sunday after Easter.
- Albany convention, to 7th. Pennsylvania convention. United Movement of Church's Youth, Corporate Communion. Church Periodical Club Sunday.
- Atlanta convention, to 7th. Central New York convention, to 7th. Chicago convention. Easton convention. Harrisburg convention, to 7th. Missouri convention. New Jersey convention, to 7th. Quincy convention. Washington convention. Wyoming convocation, to 8th.
- Episcopal Service for Youth, Board of Directors, Seabury House.
- East Carolina convention, to 8th. Massachusetts convention. Nebraska convention, to 8th. New Hampshire convention. Western North Carolina, to 8th.
- 4th Sunday after Easter.
- North Dakota convocation, to 13th. Rochester convention.
- West Missouri convention, to 13th.

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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Talks  
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The Rev. VICTOR HOAG, D.D., Editor



## Christian Family Life

**T**EACHERS in the Sunday Church School must feel utterly helpless in their teaching because the homes of their pupils give so little help.

It would indeed be nice if every child came each Sunday full of interest, with many words about things done at home, with assignments complete, and evidence that he had said his prayers faithfully. But the home does not exist for the purpose of making it nice for the Church school teacher. We are at long last awakening to the ancient truth: the prime duty, and principal purpose, of the Christian home is to create a Christian family life in which all its members may grow in the Christian life. One of the aids which the home can use is the Church school. The home has its school children 54 waking hours each week, and the Church (at present) only one hour.

But in the present condition of most homes it is manifestly one of the urgent duties of the Church teacher to help the home. The whole parish is the society through which must flow the new currents that are to invigorate its homes. For that the rector and all parish authorities are responsible. Yet the teachers, singly or together, can help a little. They



can stir the parish leaders by frequent talking about it. And in their own sphere, they can start many things.

At the suggestion of the National Council of the Churches of Christ in the U.S.A. the 10th annual national Family Week will be observed among the member churches May 4th to 11th. In part it is the re-claiming of the energy formerly spent on the modern sentimental Mother's Day, by proposing some constructive ways of improving family life. Special events aimed at demonstrat-

ing what families can do are suggested.

The parish can do this:

Essays and posters in the school. Not contests, but activity by many to get the idea started in many homes, and to advertise the events of the week. An exhibit of the posters at one of the meetings will help attendance.

Family corporate communion and breakfast on the opening Sunday, May 4th.

Family night on a week-day evening: Pot-luck supper. All ages attending. Festival of songs, hymns. Talent contest. Simple dramatization or stunt, e.g., youth group raises a family situation, or some fathers give simulated radio or television program leading to a short panel discussion. Children, in another room, have story and activity period. Everything over by 8:00 o'clock.

For the above, *avoid* these: A big-name, or any single speaker. A movie, even though a religious one, because it shuts out the we-feeling, audience participation which is our aim, and because children cannot understand most of the present films now offered. The purpose of family night is to give a happy experience of just being Christian families, united in Church life, and in suggesting a few things that all may do.

If the parish is too large, neighborhood family meetings may be held.

On the closing Sunday (formerly Mother's Day) omit Church school and have a giant family service at 11:00, with families sitting together. Simple award to every family that is present 100% (a booklet of family prayers or a picture).

Church teachers (if the parish leaders fail to develop such events as the foregoing) may still do something: A parent's tea, for those connected with the class. A courteous check-list of family customs: Grace? Bible reading? Prayers together? Family Council? Budget participation? Anniversaries? Own a Bible? Prayer Book? Communion preparation? What prayers are taught?

Family Week may be the start of awakening a parish to the urgency and the possibilities of being real Christian families — together. But something must be done, now and all through the year, or we shall go on losing three-fourths of our young people.

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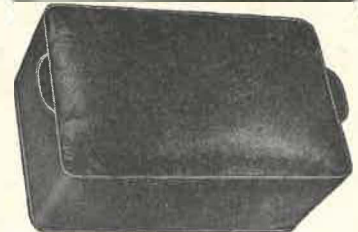
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# SORTS AND CONDITIONS

**A NEW COLLEGE** in Mississippi is being planned by a group of Church-people, according to an announcement by the Rev. Douglas R. McLaury, former president of Canterbury College, Danville, Ind. To be known as **Keble College**, it will occupy the site of the former U. S. Merchant Cadet School, known to the pre-World-War-II generation as the popular Inn by the Sea near Pass Christian, Miss.

**ASSOCIATED** with Fr. McLaury in the enterprise are the Rev. Dr. Hewitt B. Vinnedge, former Nashotah professor and L.C. literary editor, who is now a professor at Mississippi Southern College; Mrs. Ruth Whinfield of Sheboygan, Wis., a former member of the national Executive Board of the Woman's Auxiliary; Irving W. Baldwin of Washington, D. C., and Professor Matthew Evans of Palo Alto, Calif., a former faculty member of Canterbury.

**FR. McLAURY** is chairman of the board of the new "non-profit religious and educational institution." Bishop Gray of Mississippi is quoted as saying, "The school is purely a private undertaking. It is sponsored by Episcopalians but not by the Church." Plans include a four-year liberal arts course and, if demand warrants, a high school department.

**BURNING DOWN** churches is a hobby with some people (have you checked your insurance coverage lately?). One such hobbyist in Charlotte, N. C., started two fires in St. Martin's Church on Wednesday and Thursday nights last week, causing heavy damage. Fire Chief Donald Charles said the two fires, and a third one at a local Presbyterian church, were definitely of incendiary origin. Children who are reported to have seen the arsonist said that the man "laughed."

**EFFORTS** to reopen friendly contact between Constantinople and Rome are reported of the Ecumenical Patriarch by Religious News Service in a dispatch from Athens. Some time ago, the Patriarch made a personal call upon the Roman Apostolic Delegate (papal representative to the local hierarchy) in Istanbul, breaking all precedents. More recently the Patriarch was represented by a delegation of three high dignitaries at ceremonies in Istanbul marking the 13th anniversary of the coronation of the Pope. RNS comments: "These courtesy gestures and others on the part of the Patriarch are said to justify the impression that he is striving to bring about some sort of understanding between these two ancient Churches."

**NEW YORK** will remain the headquarters of the National Council of Churches for at least ten years if the report of the NCC's headquarters committee is accepted by the General Assembly this December. The committee holds out some consolation for mid-westerners who were seeking a change of place by proposing that a midwest office be established which "might serve as a bridge toward a strong Protestant center in the heart of the nation." Sentiment as to the choice of

such a city seemed to favor either St. Louis or Chicago.

**CATHOLIC-MINDED** members of the Episcopal Church sometimes wonder whether the NCC ever does anything worth the irritation involved in such rhetorical misstatements as "strong Protestant center," quoted above from a newspaper account of the committee's action. Perhaps the following paragraphs will throw some light on the positive values of interchurch cooperation.

**FIVE YEARS** are left before Communism comes to power in India, unless something happens to reverse the trend — that is the sober prediction of missionary observers of the Indian scene as reported to the India Committee of the National Council of Churches. The Committee has just issued a report asking and answering these three significant questions:

"**DO WE** take a serious view of what is happening in India? If so, what do mission boards propose to do about it? How are we going to apply the lessons learned from China to India?"

**DEVELOPING** a self-sustaining program for Churches in India, with Indian leadership, local ownership of mission property, and increased volunteer lay work, is emphasized as the first need. Included in this group of recommendations is a program for teaching Christian responsibility in the home and family, in economic life, and in political affairs, with special attention to the development of literature exposing the fallacies of Communism and advocating other ways of economic reform.

**EDUCATING** American public opinion on the problems of India, so that the United States can give Point Four aid wisely and on a larger scale and ties of sympathy and understanding between the two countries can be strengthened, is another point emphasized, with practical suggestions for enlisting writers, speakers, magazines, government agencies, and official channels of the Churches and interchurch agencies.

**SAYS** the Committee frankly: "If resources of men and money are not available the implication is that we must either (1) find new resources or (2) close something less essential and use those resources for what is more essential." On "choice of missionaries," the committee quotes another report: "In the future, candidates should be screened to avoid sending to underdeveloped areas candidates who because of upbringing, temperament, or tastes, will have difficulty in being contented in relatively humble and perhaps primitive surroundings, and to discover candidates who may reasonably be expected to accomplish the desired identification with nationals."

**MINNESOTA'S** Bishop-Coadjutor-elect, the Very Rev. Hamilton H. Kellogg, has announced his acceptance of the election. He is the dean of Christ Church Cathedral, Houston, Tex.

**TWO DEANS** died suddenly on April 16th — the Very Rev. William T. Reeves of St. Mark's Cathedral, Grand Rapids, Mich.; and the Very Rev. Charles E. McAllister of the Cathedral of St. John the Evangelist, Spokane, Wash.

**SPEAKING** of the parallel between the situation in China five years ago and in India today, it is significant to record that "at least 40" non-Roman missionaries are being held against their will in various parts of Red China. Recently this column noted that Secretary of the Treasury John W. Snyder announced that two for whom "ransom" money had been sent had not been released. Many of the missionaries have been "used as the central characters in public trials," according to the Rev. Wallace C. Merwin, executive secretary of the NCC's China Committee.

**UP TO NOW**, missionary agencies in the USA have tried to avoid making revelations about the treatment of missionaries in China on the ground that it might result in reprisals, Mr. Merwin said. Decision to reverse the policy of silence was made on the advice of some of the missionaries released from China who believe that publicizing the plight of those still held "might help to speed their return."

**FLOOD NEWS** so far received from the dioceses of Missouri, West Missouri, and Salina is scanty — partly because of the lack of communications resulting from the telephone and telegraph strikes — but apparently there has been no Church damage in these areas. The diocese of Kansas is outside the flood zone. Iowa, however, may be a different matter, for there are some churches on low ground in severely flooded areas.

**MAYBE** it isn't confusing to anybody but us, but we have received information from the National Council that Mr. and Mrs. Wentworth E. Miller emplaned for Liberia on April 10th to serve on the missionary staff there. The release said, "The National Council's Finance Department has been giving him intensive training in the work of mission treasurer, which he will carry on for the present in the Bishop's office in Monrovia" — all this just after we had reported that Oliver Johnson was going to Liberia for six months to serve temporarily as mission treasurer. A query to the National Council doesn't explain too much, except that both appointments are correct, and Mr. Miller will both work in the Bishop's office and do some teaching. (Hitherto, Bishop Harris has served as his own treasurer, but he will be away for several months in connection with his trip to America for General Convention.) Everything clear?

**AFTER ALL THIS**, we'd better assure the Millers on behalf of The Living Church Family of our very best wishes and prayers as they take up their thrilling vocation of missionary work. Mr. Miller is a 1950 graduate of Oberlin College and has the M.A. degree.  
Peter Day.

SECOND SUNDAY AFTER EASTER<sup>1</sup>

## GENERAL

## NATIONAL COUNCIL

## The Switch to Spring

Church Missions House, the National Council headquarters in New York, has a new telephone number. SPring 7-9100, now replaces the familiar Gramercy 5-3012. February 16, 1917, was the day when "Gramercy 3012" was first connected. The "5" was added in recent years. Increasing work at Church headquarters has made a larger switchboard essential, and the former eight lines are increased to 11. Heavy traffic on the telephone company's Gramercy exchange made the switch to Spring necessary.

## SOCIAL RELATIONS

## Strong in Spirit and Fact

"Whatever the perspective of history may see and say about the details of the American scene in 1951," says National Council's Department of Christian Social Relations in its annual report, "it most certainly will note that we became increasingly conscious of the interdependence of free nations and the importance of making our own national life strong in spirit and in fact."

The report goes on, "The Christian Church reflected these insights and at many points led the way in creating public opinion and in developing programs related to our new position in the world. In God's providence, the first Assembly of the World Council of Churches coincided with the first meetings of the United Nations, and the Churches, like the nations, caught a vision of the necessity of working together. Security, justice, and freedom are sought by men throughout the world and a danger is that they will forego the latter two for the sake of the first. The essence of the conflict is in the moral and spiritual areas of human relationships at home, abroad, and throughout the world."

"These facts affected the program of the Department of Christian Social Relations in a variety of ways. We in the National Council sensed the necessity of greater effort to help Churchmen under-

stand the nature of social problems and to do more about them in the local, national, and international communities. Sensitivity to the urgency of the situation fortunately was not limited to the national office and in parishes and dioceses throughout the country there has been more activity in the field of Christian Social Relations than ever before. Requests for our assistance and leadership have multiplied.

"Diocesan departments of Christian social relations and parish groups have sought program and study materials together with detailed information on a wide range of human and social problems. Social agencies of the Church and their diocesan authorities have wanted to know how to improve their service to people, where to get qualified and experienced staffs, and the ways to more effective cooperation with other Church and community agencies. Special interest groups such as urban clergy and those in industrial areas have asked to be brought together in conferences and training institutes for exchange of experience and discussion with experts. The widespread desire to help less fortunate people overseas was met by opportunities to contribute food, clothing, and money, and to resettle Displaced Persons.

"The 280 organized social services of the Episcopal Church represent one of its major extra-parochial activities. These agencies serve hundreds of thousands of people in hospitals, homes for the aged, child care and family services, seamen's



agencies, settlements, city mission and chaplaincy services. Thousands of doctors, nurses, social workers, matrons, and other employees find their Christian vocations in these agencies. In capital investment and operating expense they represent tens of millions of dollars of annual expenditure.

"There can be nothing static about the operation of a social agency. The social and economic situation changes. The network of public and private agencies changes its pattern of cooperation and interrelations. New insights into the needs of people are developing along with new methods of dealing with the problems of individuals

and families. Outworn attitudes and methods are neither spiritually, morally, nor financially defensible. Agencies of the Church surely must use the best of modern methods while retaining their friendly and spiritual values. The agencies of the Church must cooperate with each other and with the other community services. What the agencies know about human problems and their treatment must be transmitted to the people of the Church. The Church on the other hand must know about its agencies and give them moral, spiritual, and financial support.

"That the Church and the agencies are being alerted to these needs is indicated by the increasing number of inquiries made of the Division about personnel needs and the improvement of services.

## ACTIVITIES

"In addition to the constant flow of correspondence and the many National, State, and local meetings in which the Department participates to keep informed on community social welfare trends, these are among the activities of the Department in 1951:

- (1) Diocese of Los Angeles: the survey of the social agencies and City Mission in Los Angeles and San Diego was completed.
- (2) Diocese of Pennsylvania: a study of diocesan services to aged men and women was outlined for local completion.
- (3) Diocese of New Jersey: a survey of a diocesan service to the aged was planned.
- (4) Continued consultation with St. Francis Boys' Homes, Salina, Kansas, followed the survey conducted jointly in 1951 by the Child Welfare League of America and the Division of Health and Welfare Services.
- (5) Scholarship aid was given to a member of the Episcopal Church to enable her to secure graduate training in a school of social work.
- (6) Financial assistance was extended to agency personnel attending training institutes.
- (7) Consultative visits were made to Church-related children's agencies relative to their administrative planning.
- (8) A survey of Church-related hospitals and convalescent care centers was completed.
- (9) A pilot study by a committee member was made in the dioceses of Rhode Island and Colorado relative

**TUNING IN** (Background information for new L. C. readers): ¶ The Second Sunday After Easter is often called "Good Shepherd Sunday" because of the Epistle and Gospel for the day. At Morning Prayer, Psalm 23 ("The Lord is my Shep-

herd") brings out the same theme. In the Bible, the figure of a shepherd commonly suggests the idea of kingship, partly because David, the greatest King of Israel, was a shepherd in his youth. Pictures of Christ as Shepherd-King are common.

to the needs of retired and chronically ill clergy and their wives. It will be continued in 1952.

- (10) A preliminary survey was made on existing adoption services within Church child care agencies.

"Looking toward better coordinated national Church services, the Department, at the request of the National Council, has been exploring with the Episcopal Service for Youth ways in which ESY might become an affiliated or associated agency. We have cooperated with the Episcopal Hospital Assembly and the Church Association for Seamen's Work in their programs—the Department providing staff service for the latter agency.

"Some of these services have seemed piece-meal and temporizing. The Department has long felt the need for an overall study of all the social agencies of the Church through which a simultaneous and Churchwide interest in its social service could be developed among the boards and staffs of the agencies, the bishop, the departments of Christian social relations and Churchmen generally. In the fall of 1951 the National Council, at the request of the Department, authorized such a study to be made with the cooperation of the agencies and the diocesan departments. . . . It is hoped that the widespread participation in the study will arouse a sense of corporate responsibility and interest in the Church which will be permanent. The results of this important mid-century activity will be a major item in 1952.

POLICY AND METHODS

"New and concentrated emphasis was given during the year to policy and methods in social study and community action. A statement of policy was proposed to the National Council at its February meeting and was adopted.

"Efforts were continued to secure coverage in old age and survivors' insurance for all lay employees of dioceses, parishes, and Church agencies and institutions, the Social Security Act, having been amended to permit such coverage beginning January 1st. Publicity in the Church press, reminder letters to bishops and departments, and reports of parishes accepting coverage were all used. Although no exact statistics are available, it is certain that a large percentage of the Church's eligible lay employees are now included.

"Under one interpretation by a state Social Security Board, clergy in non-parochial positions were eligible for inclusion. A later decision by the National Social Security Board declared all clergy ineligible if exercising their ministry. The desire to have the Act further amended to include the clergy on a voluntary basis is showing itself in many quarters and is currently being studied by the National Council of Churches.

"The National Council passed three resolutions on specific social issues. At its February meeting it urged Congress to pass legislation providing ways in which

food could be sent to India to prevent additional famine and starvation. This action followed similar action by the National Council of Churches and the Executive Board of the Woman's Auxiliary.

"At its April meeting the Council supported a statement by the National Council of Churches outlining the task of the Church in this period of world crisis. A summary of the statement was sent to all department chairmen.

"At its December meeting the Council took action opposing efforts to appoint a

United States ambassador to the Vatican.

"One of the major findings of the April conference was that the Church and its social relations leadership have little concrete knowledge of policy or effective programs in social action. This is true not only of the Episcopal Church but of all Churches. No attempt has been made to find out how successful the Church and Churchpeople are in bringing about a more Christian society. Until accurate facts are obtained regarding this whole field, all social study and community action programs will be limited in efficiency and effectiveness.

"For this reason, when Mr. Weston joined the staff in October, a national study of social study and community action was begun. Called *Redeeming The Times*, it will cover the period from 1901-1951 and will consist (1) of an historical review; (2) of an analysis of current activities on the national, diocesan, and parish levels; (3) an analysis of typical social attitudes and community-related activities.

"Continuing its interest dating back to 1937, the Department, in cooperation with diocesan departments and interested parish clergy, has centered attention upon the responsibilities and opportunities facing the Church in the urbanized and industrialized areas of the country. Here, where over 40 per cent of the people belong to no church and believe the church to be indifferent about them, there is need for new attitudes, new methods, and new strategy. The Church's attention must be directed to people, strangers to the Church, whose social, economic, racial, and cultural backgrounds must be understood if the Church is to minister to them. For too long we have cherished the memory of outstanding pioneers in this work, but today the situation is general in every city of any size. The opportunities in suburban areas and new communities must not dissuade us from the challenge of the old city and the masses of urban population.

"At San Francisco, in 1949, the House of Bishops requested, for their next meeting, presentations from the National Council on the specific population groups. The Department assumed responsibility for the presentation on the Church's mission to urban industrial groups. The House of Bishops met at El Paso in January [1951]. A whole afternoon session was devoted to the subject. The basic document prepared was *The Church's Mission in Urban Industrial Areas*. It was based upon the thought and experience of over sixty persons, clergy and laity, who had participated in the Department's conferences or institutes. It includes a description of urban areas and the differing types of parishes serving them, an analysis of the problems, recommendations, and case summaries.

WORLD RELIEF

"The need for world relief, which began as a temporary emergency measure nearly fifteen years ago, remains more



TUNING IN: Resolutions giving advice to the government make up an important part of the agenda of meetings of most Protestant Churches and of interdenominational agencies. Episcopal Church passes fewer resolutions of this character,

usually only when there is an overwhelming Church consensus about an issue with important moral or theological implications, or when the Church has a tangible stake in the question (as on the matter of social security).



steady than any of us wish. But as long as there is misery in the world and prostrate churches to be strengthened, Churchmen will want to help. Our present program, backed by an annual budget item of \$450,000, shows itself in three major ways: resettlement of displaced persons, theological scholarships for overseas students, and the distribution of funds for relief and inter-church aid.

"As of December 31, 1951, over 3,500 individual Displaced Persons in more than 1,500 family units had been resettled or were being resettled by the Episcopal Church in the United States. About 400 units still remain to be sponsored. About 350 units assigned earlier had been rejected for immigration because of health or political reasons. Thus, about 2,250 Displaced Persons family units had been handled by the Episcopal Church in cooperation with Church World Service. These figures compare with a total of about 17,000 DP units resettled by Church World Service by December 31st, through all participating Churches.

"In addition to the 400 Displaced Persons units still to be sponsored and resettled during 1952, there will be about 250 Volksdeutsche units (already assigned to the Episcopal Church).

"From Anglican, Eastern Orthodox, and other Churches overseas come requests for assistance to theological, medical, educational, and other students who after study in this country will return to work for the Church in their homelands. A committee of Bishop Bentley, chairman; the Very Rev. Lawrence Rose, the Rev. Professor Edward R. Hardy, and the director of the Department supervise all grants, and monthly payments are made through the Department office.

"In 1951 over \$22,000 was granted to 33 students from Japan, China, Formosa, Korea, Russia, Yugoslavia, India, Africa, Greece, and Bulgaria. Reports from previous students show that many of them have taken positions of leadership in the Church and home community.

"Bishop Sherrill chairs the committee which considers appeals from churches for their relief and emergency needs. In 1951 two such emergency appeals from near home were answered by the committee: hurricane relief for the Diocese of Jamaica, and a contribution to St. James Church, Manhattan, Kansas, toward rebuilding its church destroyed by the flood of the Missouri River."

## UNITED NATIONS

### Euthanasia

A petition signed by 2000 Americans and 400 Britons, including the dean of St. Paul's Cathedral, London (Dr. Matthews), and his predecessor (Dr. W. R. Inge), urging "the right of incurable sufferers to euthanasia" in the Declaration of Human Rights, was sent to

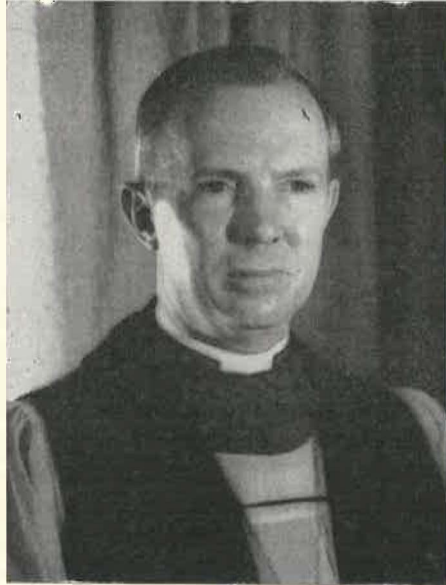
**TUNING IN:** ¶Euthanasia (killing of people who, in their own opinion or that of some respectable group, would be better off dead than alive) is regarded by most theologians as a violation of the 6th Commandment. ¶The five Carolina dioceses are North

United Nations March 25th, according to the London *Church Times* of March 28th.

## CONFERENCES

### 18 Courses

Eighteen courses will be offered at the Kanuga Adult-Clergy-College Conference, which will be held June 28th to July 11th at the Episcopal conference center near Hendersonville, N. C., according to a recent announcement by



BISHOP CARRUTHERS: Conference Director.

Bishop Carruthers of South Carolina who is director of the conference.

The first-hour course required of all members of the conference will be given by the Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, and co-author of *The Faith of the Church*—the third volume in the Church's Teaching Series sponsored by National Council's Department of Christian Education. Dr. Pike's subject will be "The Faith of the Church."

The Rev. B. Duvall Chambers, of Columbia, is serving as dean of the Clergy School and the Rev. L. Bartine Sherman, of Chapel Hill, as dean of the College Conference.

Among the faculty and courses are these: Dr. Thelma James, professor of English and World Literature, Wayne University, Detroit — "Knowing the Bible"; Rev. Moultrie Guerry, rector of Old St. Paul's, Norfolk, Va.—"The Life of Christ"; Dr. Edward McCrady, acting Vice-Chancellor of the University of the South, Sewanee — "Science and

Carolina, East Carolina, and Western North Carolina; South Carolina, and Upper South Carolina. ¶Secularism is the belief that the values of this world are more important than eternal values.

Religion"; Mrs. Samuel Shoemaker, of Pittsburgh, Pa., chairman for devotional life for the second province of the church — "Prayer and the Devotional Life"; Bishop Gribbin, retired, of Western North Carolina—"History and Use of the Prayer Book"; Rev. George Alexander, rector of Trinity Church, Columbia, S. C. — "Heroes and Crises of Church History"; Dr. George Taylor of Tryon, N. C.—"Psychology of Christian Personality"; Miss Frances Young, director of Religious Education, Church of the Redeemer, Baltimore—"Teaching in the Church School"; Mrs. M. E. Nellums, president of the Woman's Auxiliary, Diocese of Tennessee, and Mrs. E. G. Peoples, president of the Woman's Auxiliary for the Fourth Province—"The Work of the Woman's Auxiliary"; William G. Robertson of Wilmington, N. C. — "Music in the Church"; Miss Helen Griffith of Washington, D. C.—"Altar Work."

The Kanuga Conference Center is owned by the five Episcopal Dioceses in the states of North and South Carolina. Bishop Henry of Western North Carolina is president of the board of trustees.

Full information about the conference together with application blank can be secured from Willard P. Verduin, Business Manager, Kanuga Conferences, Hendersonville, N. C.

## EDUCATION

### A Warning and a Rebuke

Archbishop Richard J. Cushing of Boston issued a sharp rebuke to Dr. James B. Conant, president of Harvard University, for contending that the growth of private schools was developing a dual system of education harmful to American democracy.

Dr. Conant recently made this charge in Boston during an address to a regional convention of the American Association of School Administrators, a department of the National Education Association.

"Dr. Conant's words will bring great comfort and increased boldness in pressing the campaign of secularism against independent schools, above all religious schools," Archbishop Cushing said.

He urged that the educator's words "be a warning of the direction of the battle and of the accelerated speed with which it is being waged."

Archbishop Cushing said that Dr. Conant

"does not say, as some others have said, that he merely objects to tax help for chil-

dren who attend independent schools—even parochial schools.

"He does not even suggest that his objection is to the standards maintained in such schools. He puts aside all such rhetoric and for that, I think, we should be sincerely grateful to him. But he announces without qualification that his objection is to the parochial and private schools as such—he wants to close them all."

The archbishop asked if President Conant proposed that Harvard and other private universities be turned over to the State "to become 'citizens' colleges, to be operated in accordance with this newly-found American principle of a single public school system for all youth?" [RNS]

### Long After the Scandals

The nation's public schools have always been "concerned with teaching moral and spiritual values" and are "friendly to religion and all religious denominations," educational leaders said in Boston at the Eastern regional convention of the American Association of School Administrators.

William G. Carr, Washington, D. C., executive secretary of the National Education Association, said that the public schools taught "these vital values when the public at large was indifferent or unconcerned."

"They will still be teaching moral and spiritual values," he added, "long after the headlines and investigations (of basketball scandals and government corruption) have been forgotten."

Finding it "an amazing fact" that some people say the schools neglect character education, Mr. Carr said that "if one scratches the surface of this criticism, one will often discover that what these critics really mean is that the public schools are not teaching religion." [RNS]

## MINISTRY

### Holy Trinity, Brooklyn Wants Rev. W. H. Melish

At the annual meeting and election of the Church of the Holy Trinity, Brooklyn, held Easter Monday, April 14th, the congregation unanimously adopted a formal resolution that it "hereby approves and endorses the action of the vestry in nominating for the vacant rectorship of this parish the Rev. William Howard Melish" — according to a news release from the parish, of April 15th.

Dr. Phillips Brooks, a member of the

vestry and one of a committee of four that had waited upon Bishop DeWolfe of Long Island last November, when the original nomination of Mr. Melish's name was submitted and the Bishop had indicated his disapproval,<sup>1</sup> stated that the vestry wished to be absolutely certain that the congregation had not changed its mind.

## CANADA

### Blind Pigs

"This parish contains centers of immorality of the worst kind, and the heavy underground peddling of drugs," the Rev. Wilberforce Cooper told his vestry at their annual meeting.

Fr. Cooper told the vestry also that in the parish there are 40 beer parlors, three liquor stores, and innumerable "blind pigs,"\* and bootlegging joints. Fr. Cooper blamed the method of distributing liquor and said that appreciable progress could not be made until the liquor laws were changed.

"Such a parish," he said, "can never be other than a continual challenge to a church and priests in the midst of it." Canon Cooper, who is 71, knew what he was talking about. He was to retire at Easter after 31 years as rector of St. James Church, Vancouver, B. C.

## FILMS

### First of New Series

The first of a series of television and Church films based on modern life situations in relation to Scriptural inci-



dents, has just been completed by Cathedral Films.

In the past, Cathedral has concentrated on producing stories in their Biblical settings. The move into the new field was prompted by requests from churches and film distributors, according to the Rev. James K. Friedrich, company president.

The newly-completed picture is called "The Test." [RNS]

\*U: S. equivalent of blind pig is blind tiger, meaning a place that sells intoxicants illegally.

## BUILDING

### Steel Shipments Stopped

Delivery of all steel to church construction projects has been halted by the National Production Authority. The ban does not affect steel enroute to construction sites. The ban will remain in effect until labor disputes in the steel industry have been settled, and until such time afterward as civilian steel supplies return to normal. [RNS]

## BAPTISTS

### Church and State

A study of the allotment of federal tax funds to church purposes will be undertaken by the Baptist Joint Committee on Public Affairs in Washington.

C. E. Bryant, head of the department of public relations at Baylor University, Waco, Tex., will take a leave of absence from that post to direct the study, the committee announced.

The study will cover possible violations of the Church-State separation principle by both Protestant and Roman Catholic groups, Dr. Joseph M. Dawson, executive director of the committee, said.

"In addition," he said, "it will inquire into minor infringements, admittedly in the twilight zone, but frequently alleged to give evidence of the interlocking of Church and State."

He said the Baptist group believes that the number and force of the alleged violations of the First Amendment to the Constitution warrants a comprehensive study of the question to ascertain the extent to which the federal government directly or indirectly aids America's churches.

Mr. Bryant was formerly director of public relations for the Southern Baptist Convention, Nashville, Tenn. [RNS]

## VISITORS

### Here, Gone, and Back Again

Bishop C. K. Jacob of the diocese of Central Travancore, Church of South India, arrived in New York on April 6th, from England, and left at once to visit churches in Canada. He will return to the United States on June 1st, and keep speaking engagements in Washington, D. C., the middle-west, New England, and New York. He sails from New York en route to London on July 31st.

**TUNING IN:** ¶Religion begins (but it is not true to say that character education ends) the moment belief in a personal God is introduced. Indeed, the Christian conviction is that such belief is the only adequate basis for the moral life. ¶The vestry

of a parish call the rector, but the bishop may veto the vestry's choice if he is persuaded that the man chosen is not a "duly qualified Minister." Interpretations of this phrase, however, vary.

## JAPAN

### They Want to be Novices

In 1950, after 15 months of preliminary training, two religious novices<sup>¶</sup> were clothed at the Hannah Sanatorium on Mount Haruna in Japan. The service marked the beginning of the Community of Divine Charity.

The community, for Japanese women, now has two novices and five postulants.<sup>¶</sup> Its purpose: prayer and corporal and spiritual works of mercy.

The man responsible for the founding of the new community is a Japanese

small wing of cells. There was money to build no more.

Yet to be built are chapel, common room, and guest rooms. Perhaps most important: there is a waiting list of several young women who want to test their vocation to the religious life. Until there is more money, they must wait.

## ITALY

### For Mind-Warming Truths

In an unprecedented audience, according to Religious News Service, Pope Pius XII, told a group of biblical schol-

## GREECE

### Ecumenical Commission

Archbishop Spyridon of Athens, head of the Orthodox Church of Greece,<sup>¶</sup> has named six members to a permanent commission which will deal with matters relating to the World Council of Churches, according to recent announcement at headquarters of the World Council, Geneva, Switzerland.

The six will form the Church's delegation to the Third World Conference of Faith and Order to be held at Lund, Sweden, in August of this year under the auspices of the World Council [see page 16 of this issue]. They are Metropolitan Panteleimon of Salonica, Ambrosios of Phthiotis and Agathanikos of Kavrita and three laymen, Professors Basil Ioannides of Salonica and John Karairis and Hamilcar Alivisatos of Athens.

Creation of the permanent commission was authorized by the Holy Synod of the Church at a meeting in Athens.

(Officials of the World Council in New York said it was likely that the commission would be enlarged later.)

[RNS]



ON MOUNT HARUNA: *A visit from a princess.*

Cowley Father, the Rev. H. Kimura, SSJE.

He is also the founder of 12-year-old Hannah Sanatorium. Co-founders were some of his friends whom he had converted to Christianity.

The sanatorium is an object of interest for people all over Japan, including the imperial family. Princess Higashikuni, an aunt of the emperor, spent an afternoon at the sanatorium recently, visiting with the sisters and their patients.

Until last winter the sisters had no house of their own. They spent their off-duty hours in one of the rooms of the sanatorium.

Last fall the Rev. Oliver B. Dale, provincial superior of the Society of St. John the Evangelist, arrived in Japan. On St. Luke's day he went to Haruna and, close by the sanatorium, he broke ground for a small convent. On New Year's Day, the sisters moved into a first

ars—most of them members of the Church of England—that there was a constant need to study the Scriptures so that "eternal truths may shine forth to enlighten and warm the minds and hearts of men."

The group, including a few Roman Catholics, was a delegation from the British Society for Old Testament Study. They had spent a week studying at the Pontifical Biblical Institute in the Vatican. This is believed to be the first time that there has been such collaboration between Roman Catholics and non-Roman Catholics.

"The spiritual advantages in reading the Scripture," the Pope said, "will be genuine and solid in proportion to one's certain and accurate knowledge of what the sacred author has said. Hence, there is an ever present need of devoted scholars who in their tireless research will unfold the exact meaning of the Divine Word . . ."

## HUNGARY

### Palm Sunday and Easter

Traditional Easter Eve processions were held in 60 Roman Catholic churches in Budapest, with over 100,000 of the faithful participating. Similar processions were reported in all the Cathedral cities of Hungary.

The greatest crowds thronged St. Stephen's Basilica in Budapest and the Franciscan churches. After the processions, many thousands attended Holy Saturday midnight Mass, which was introduced experimentally in Hungary last year.

The Communist government relegated Palm Sunday this year to a working day because it occurred close to April 4th, a State holiday commemorating the expulsion of the Germany Army from Hungarian soil in 1945. The regime ordered Saturday, April 5th, to be regarded as a Sunday, thus creating a double holiday which was said to help industrial efficiency.

This change did not prevent Roman Catholic and Protestant churches from opening Holy Week with Palm Sunday services. Attendance at such services remained unchanged.

[RNS]

**TUNING IN:** ¶Novices are new monks or nuns, serving on probation for a period. ¶Postulants are at an earlier stage of considering entry into the religious life. A religious order cannot be started until there are two members under vows. ¶The

Orthodox Church of Greece is headed by an archbishop instead of a patriarch because its patriarchal city of Constantinople is now a part of Turkey. Present Ecumenical Patriarch, Athenagoras I, served for many years in the United States.



# Three Legged Stool

By Christine Fleming Heffner

A THREE-LEGGED stool is a sturdy and firm foundation on which to rest secure, so long as we are careful to sit on all three legs. Just as soon as we shift our weight onto any two of the legs, down we fall. The person who perches precariously on only one leg is usually a show-off, and he, too, is soon dumped ingloriously on the ground.

It is upon a three-legged stool that the religious life of any churchman must rest. There are three legs that support a sound and satisfying faith, and we neglect any of the legs at the risk of falling off the stool.

The three legs of this stool are the three phases of our religious life: the religion of the heart, the religion of the mind, and the religion of the will. Devotion, understanding, and action — these three are included in our Lord's summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (St. Mark 12:30).

The leg we call devotion is the religion of the heart. It has a lot of names and a lot of aspects. It is the leg whose nature is often misunderstood, and whose importance is most often neg-

lected. Worship is a part of this leg — corporate worship in the Church and private worship in the closet,<sup>1</sup> formal worship and informal.

Resting firmly on this leg means giving time and effort to loving God, receiving His sacraments,<sup>2</sup> expressing our love in the services of the Church, in our informal group activities of the Church, and in our private lives. We know that when we love deeply, we cannot keep from expressing that love; and we know that, conversely, when we express love, that love is deepened by the expression. Devotion to our God is a part of our faith, a function of our Church, and a duty of our lives that cannot be overlooked nor taken lightly.

Somehow, this is the leg of the stool that Church organizations most often neglect. They lean back, precariously, on learning and on works, and — all too often — fall down in the process. They fall off the stool altogether and land in the puddle of ineffectiveness or else in the quicksand of secularism. It's no wonder that they do, for the religion of the mind is broken by the sin of pride, when too much weight is put upon it, especially the weight that ought to be put on the leg of devotion.

When we fail to rest on the leg of de-

votion, we begin by learning in order to know more of our faith and of the Church, and wind up by learning in order to be more learned. Good works, too, seem to fall short of the mark when we forget devotion to God. They fritter out in much-doing (to small result), or else they bog down in committees and planning and detail; they run afoul of petty problems and personal idiosyncracies.

Resting surely on all three legs of the stool, a Church organization or a Churchman finds that the knowledge of the Church tends toward the growth of devotion, and the good works run more smoothly and accomplish more for the effort expended.

The second leg of the stool is the religion of the mind: knowledge, understanding, learning. This is a leg that has long been left short, making the whole structure to wobble. Yet it is a dangerous leg to neglect, for devotion without understanding falls sickeningly into the mire of superstition and cheap sentimentality. And good works without information either get nowhere at all or else put accomplishments into wrong places at wrong times.

This is the leg that is concerned with loving God with all our minds. It in-

<sup>1</sup>TUNING IN: ¶Worship "in the closet" is an allusion to a saying of Christ about praying in a private room. This editor's children were relieved to find that Christ didn't mean they had to go into a closet to pray. ¶The two Sacraments defined by the

Prayer Book as "generally necessary to Salvation" are Baptism and Holy Communion. Five "commonly called sacraments" — confirmation, ordination, marriage, penance, and unction of the sick — are often included as "sacraments."

cludes the acquiring of sound doctrine,<sup>¶</sup> the development of a well-rounded, broad vision of the Church, a conception of the fulness of the whole of the faith. It means never leaving off the attempt to understand God, it means being willing to be taught ever more about our faith, it means being willing to do serious mental work, to stretch our minds (and that may be painful), and to keep them exercised and in good working order.

Thanks to the Church's new accomplishments in the field of Christian education it is getting easier to sit firmly on this leg.

The third leg is good works, the religion of the will. This is the leg that has been overworked during the last two decades, and yet, because of the neglect of the other two, has not held up very well. Perching on one leg, we have taken away the stability of that leg and weakened it. For this, like the others, is an important leg, when used in conjunction with them.

The Bible tells us that faith without works is dead. And experience has shown us that devotion without action is an ingrowing devotion, doomed to die. Knowledge without action is knowledge wasted. We find here the same sort of mutual dependence as with the other legs. Good works are the inevitable result of sound knowledge and real devotion, and — reciprocally — action increases the devotion and aids the learning.

This is the leg that includes such dynamically effective actions as the militant evangelism that spreads the Kingdom of God, the warfare for social justice, the caring for the poor and afflicted, the giving of ourselves, of time and effort and wealth, to God through His Church. Neither the Church nor we can rest secure without this leg, but we cannot be secure on it alone.

And so it goes. A sure foundation for us in this day of insecurity and anxiety, of tension and unrest, demands that we rest our faith firmly on all three legs of the stool, lest we fall off altogether. If we do so rest, we shall not be shaken, though the earth quake and the heavens fall.

When the faith of a Church rests on all three, the gates of hell cannot prevail against her. When an organization of the Church includes all three parts in its program, it is sure to be effective and worthwhile, sure to prosper. When an individual Christian rests firmly on all three legs, he is sure to find thereon security, growth, peace, and, above all, salvation.

Let us, then, take Kipling's advice and "never be tempted by one-legged stools."

**TUNING IN:** ¶Religious knowledge is like medical knowledge in that it consists of a body of information everybody ought to have, plus a huge body of technical knowledge which the experts need to have, plus an inexhaustible field for discovery of

# Choirs

## and Their Ills

By John Lilley Bratton

**T**HE EPISCOPAL choir is the most unique and interesting choir in the world. Not only does it draw its music from the vast treasures of a very old and beautiful liturgy, but it has at its call, regulated by not insurmountable Church canons, the music of all lands and creeds. Its classic vestments make it an impressive spectacle; and so its adult members enjoy considerable distinction, and are surrounded by not a little glamour. The same aura extends to the boy choir; and happy and proud are parents viewing their own little chap in

most successful. To explain this, suffice it to say that there are too many quirks in the phenomena of church choirs to permit a fine musical body to be the most praiseworthy in all circumstances. Nevertheless, no choir has even a fair chance of being completely successful unless it is rather well-trained and able to do a good job with its music. The most successful choir, irrespective of its individual character, is that which not only fills the need of its congregation, but which through its work advances the best interests of its parish in all respects.

There are several types of choirs in the American churches. That of boys and men, called the boy choir; and the Church's original kind, women, boys, and men, a mixed combination usually ordinary from the musical standpoint; women and men, the most effective choir when good; girls, boys, women, and men, a very useful combination, especially when divided into Junior and Senior choirs; the mixed single or double quartet of soloists, not favored generally by Episcopalians; and, as an offspring of the war because of the scarcity of tenors and basses, the choir of women's voices of two, three, and four parts. In some churches, because of its popularity, this latter choir is likely to be a fixture. Its drawback is the scarcity of published liturgical music for it, particularly as regards the Mass or Office of Holy Communion.

### THE BOY CHOIR

The boy choir is the favorite of well-to-do parishes which delight in all of the Anglican traditions. Other churches maintain it because they, too, believe it the most Episcopalian of all choirs. In the light of experience only reasonably



the procession wearing the familiar cassock<sup>¶</sup> and cotta.<sup>¶</sup> It is easily understandable, therefore, why the choir occupies such an important position in the Episcopal parish, and why the very fortunes of a congregation may be vitally affected by the character, routine, and conduct of its choir.

Contrary to the popular impression, the best singing choir is not always the

new information. ¶A cassock is an ankle-length black (or red or purple) vestment. ¶A cotta is a short ("cut") surplice — a white vestment ending somewhere between the waist and the ankles, with a wide neck and flaring sleeves.

good boy choirs are worth having. And to create and maintain a first-class boy choir is a costly proposition. The choir-master must be well-paid because he has to be exceptionally competent: in his knowledge of the boy's voice and its training and development. This requirement demands familiarity with what is virtually an exact science, and, frankly, it is not supplied any too abundantly by American choirmasters. A boy choir with a good tone is decidedly the exception rather than the rule. Also beside his musicianship and voice-training ability, the successful boy choir leader must be a man of a remarkably varied character.

Practically all of the boy choir's everyday ills spring from too little money with which to operate adequately. A good choirmaster may not be possible, and there may be insufficient funds to bring the boys to the three or four rehearsals necessary each week. Weakness in both these factors makes for a poor choir musically. Such regular disturbances as bickering among members, complaints of touchy parents, and the pranks which frequently damage church property are trivia to be handled by the choir-master in his own special fashion.

A grave ill of boy choirs which is neglected concerns their tenors and basses. This ill occurs principally in the "swanky" city choirs. The men of the big city choirs usually are well paid, and therefore the pick of the crop. Thus the cultured musical listener is surprised to witness how often the tenors and basses spoil the general effect of boy choirs supposed to be excellent. The trouble of these choristers is too much tone. And it is not always good tone—particularly among those basses who rasp their lower notes, and those tenors who have never acquired a good head tone. These singers usually are not soloists, and therefore when they sing too loudly their lack of training in proper singing diction is painfully apparent. Basically, the fault is the choir-master's. It is this worthy's duty to train his men properly and to adopt such measures as will preclude any chance of their making inexcusable choral errors.

#### THE ADULT MIXED VOICE CHOIR

Under this heading we may group practically all of the remaining kinds of choirs. Here again the choir-master plays an important role; but sometimes he is a secondary actor, and not the autocrat he is in the boy choir. This is so in the case of an organized choir. The organized choir idea, well-established in other communions, is somewhat new in the Episcopal Church. It means, simply, that the choir-members elect their own officers and committees, and run the affairs of the choir in their own way. Occasionally

the plan is set up as a choir association and its membership is not restricted to the singers only. Of course, in the Episcopal Church there must be a benign arrangement among the rector, the vestry, and the choir for the idea to work properly and to conform to canons, but such an arrangement is easily contrived.

A strong urge has been felt in the Church for a long time that something ought to be done to guarantee the better administration of choirs. Too long rectors<sup>1</sup> have had to bear the burden, for music committees are the originators of that trenchant phrase, "Let George do it." Behind the whole thought is the realization in many parishes that, when a choir-master is the sole ruler, the organization under him never rises above his level. Now, distasteful as it is to suggest such a thing, many choirmasters are mediocrities, no matter how likeable they are or how well-intentioned their motives. Is it fair to any church to have its progress entangled in the harness of a powerfully established choir-master of limited ability and outlook? The organized choir corrects the implication that the inevitable answer to the foregoing question brings up, because it strengthens all of the weaknesses caused by one-man rule. Choirmasters are among the boosters of the organized choir. Their proper functions are not usurped, and they are relieved of many vexing side-lights. They are also able to focus their entire attention on the music. The rehearsal committee of the organized choir cures that terribly destructive force among volunteer choirs—non-attendance at rehearsals. A small fine for non-attendance has proven a good remedy; and when offense becomes flagrant, a rule forbidding the offender to don robes is invoked. This latter punishment is not as drastic as it reads, because in the normal course of events the committee sees to it by conciliatory means that matters do not proceed to that unpleasant stage.

#### THE CHOIRMASTER

The man best qualified to be a choir-master is both an organist and a leader. There are many fine combinations of a good leader and an excellent organist successfully conducting superior choirs; but in the long run the best results come of the single leadership. Selecting a choir-master in some instances contains traces of humor. Candidates may have to work with very poor material, or may find it necessary to build entirely anew. Yet, almost invariably, music committees judge the suitability of applicants by their respective skill at the organ. A man may be a great executive and a master of singing and choral-directing, but if some chap, who knows little of these things,

comes along and is able to play a perfectly incongruous Bach fugue better than the first fellow, he gets the job. This writer knows men who can render Bach with the best of organists yet find it difficult to accompany a chanted Venite in a churchly style. Actually, there is comparatively little music used in the Episcopal Church which taxes the full capability of a fair organist. It is a choir ill when a choir-master is appointed on the strength of his organ-playing rather than on his knowledge of the voice and directing.

#### REALIZING LIMITATIONS

An important choir ill, one that is difficult to discuss, and even more difficult to counteract, relates to the inability of some choirmasters to realize their limitations. A whole volume might be written on this special topic. Operations of men of this classification—and the majority of these men are splendid gentlemen—may be observed on all sides. They constantly attempt music which is beyond their own interpretative power and the resources of their choirs; they create difficult musical situations connected with services which only musicians of the highest calibre should confront; and they are chronically prone to rate their choirs too high. The whole picture is quite clear to the well-posted bystander and the truly good musician; and while this form of inflation of the merit of choirs may create a sort of artificial stimulation in some sections where it occurs, eventually it will prove harmful.

#### BURIED IN MEDIOCRITY

On the other hand there is the kind of choir-master who keeps himself and his choir everlastingly buried in mediocrity. He may be a pretty good organist with a passable instrument at his disposal, and he may be lucky enough to have some good voices; yet he leans toward obvious, poor music, repeatedly sings the same Communion Service,<sup>2</sup> and his congregation seldom hears a new *Te Deum* or *Benedictus es*. This man is a choir ill in himself, and unfortunate is the church in which he is planted.

Never underestimate the harm that choir troubles can do to a church and its activities. As stated at the beginning of this article, the choir is a potent factor in the Episcopal Church. It is, so to speak, always in the limelight; and while its good works may be recognized and appreciated, its mistakes and maladjustments do not pass unnoticed. It is sensible and far-sighted to attack choir ills promptly with kindness, patience, and firmness so as to cast them out in the shortest possible time. It is immeasurably unwise to let them fester along.

<sup>1</sup>TUNING IN: ¶Ultimate responsibility for the music of the Church services rests upon the rector, who has full authority in Church law over the music and musicians and all other aspects of public worship ¶The Communion service was originally

sung by the whole congregation, and the variable music—the hymns—by the choir alone. Nowadays it is the other way around, although there is a growing movement to return the Communion music to the congregation as a whole.

# RELIGION IN ART

By DR. WALTER L. NATHAN

## MAY MORNING ON MAGDALEN TOWER, OXFORD\*

William Holman Hunt — (British, 1827-1910)

"To Thee, O God, the Father, Thee  
All worship, praise, and glory be!  
Thy hand bestows our daily bread,  
And that wherewith our souls are fed..."

THUS begins the hymn sung by the choristers of Magdalen College, Oxford, when they greet the first dawn of May from the height of the stately Bell Tower. Happy to be awake to the beauty and wonder of the sunrise, they walk around the lofty platform with its open-work parapet and tall pinnacles, and the morning wind carries the sound of their voices across the sleeping city below.

How glad we are that William Holman Hunt took us up to witness the joyous procession, even if some of the younger boys are a little distracted by our presence and cast inquisitive glances at us. The rising sun lays a rosy hue on their faces, on the surplices billowing in the fresh breeze, and the profusion of

flowers. Cirrus clouds move gaily through the sky, the birds that nest under the eaves of the old spires and roofs flutter excitedly around.

Down in their schoolrooms some of these youngsters may be the terror of their teachers, and it may indeed be disappointing to meet the older men in the daily routine of their lives. Up here, joining together in a service of worship, all are kind and gentle; here, their true selves shine undimmed by the masks we put on to hide our true vulnerability.

Any inspiring experience shared by a group transforms the individual by breaking down customary barriers between him and his fellow human beings. But while, in a shapeless crowd, our sense of personality is quickly lost, group experience heightens it. Each of these singers is fully himself, yet at the same time part of a greater entity as he shares with the others the glory of this

morning and the festive spirit of the old, traditional ceremony.

The paintings of the "Pre-Raphaelite Brotherhood," of which Hunt was a founder, are nowadays considered old-fashioned. But standards of esthetic judgment are constantly changing, and the same meticulous detail for which Hunt is being criticized may be hailed in works of contemporary painters of the "Surrealist" trend. "May Morning" deserves to be far better known in this country than it is. Fine characterization, beautiful light effects, and above all human warmth and sincerity make it altogether lovable, and it rings with the faith of the hymn's closing words:

"O Three in One! Who didst devise  
Such pathway back to Paradise:  
This mystery of love be sung  
In every age, by every tongue!"

\*Photo courtesy Lady Lever Art Gallery, Port Sunlight, England.



## Faith and Order

PLANS are nearing completion for the third World Conference on Faith and Order, to be held at Lund, Sweden, August 15-28, 1952, under auspices of the Faith and Order Commission of the World Council of Churches.\*

The Lund Conference will stand in direct succession to the World Conferences on Faith and Order held in Lausanne, Switzerland, in 1927, and in Edinburgh, Scotland, in 1937. Like its predecessors, its principal aim will be to provide a forum for the discussion of theological similarities and differences among the participating Churches, which include Protestant, Anglican, Old Catholic, and Eastern Orthodox communions on both sides of the Atlantic. The so-called "younger Churches" of the Orient will also be represented, though unfortunately the Iron Curtain will probably prevent delegations from China, as well as from Russia and the Communist lands.

The principal achievement of the Lausanne Conference in 1927 was the practical demonstration that representatives of widely differing Christian traditions could discuss matters of their essential faith and practice peacefully and with growing understanding and mutual respect. No attempt was made to conceal real differences of conviction, yet the measure of agreement reached in the adoption of the final message to the world was beyond all expectation. Ten years later, at Edinburgh, it was possible to move forward from the stating of the position held by each Church to an earnest endeavor to understand the positions of other Churches, and to profit by that understanding. As the Rev. Oliver S. Tomkins has written in the important introductory pamphlet to Lund, *The Church in the Purpose of God* (obtainable from the World Council office, 156 Fifth Ave., New York):

"Many of those who were present both at Lausanne and at Edinburgh described the progress made by saying that at Lausanne most of the delegates met as strangers and had to make their main aim the statement of their own convictions; at Edinburgh they met as friends who, though loyal to their divided Churches, trusted one another as brothers in Christ, could take for granted general familiarity with what they stood for, and could concentrate on trying to see whether deeper mutual understanding might not diminish the area of disagreement."

Nevertheless, Edinburgh brought into sharp relief the contrast between the differing views of the nature

of the Church itself, and of its ministry and sacraments, on the part of the various communions represented. Thus the preparatory studies for Lund have been devoted primarily to a consideration of this basic study. Three theological commissions have been hard at work, and have produced important studies on *The Church, Ways of Worship, and Intercommunion*. These three reports (also available from the World Council office) are monuments of constructive scholarship, profound without being obscure, and valuable to those who truly want to understand the factors involved, even though they may not be trained theologians. In addition, a study has been made of the non-theological factors that tend to prevent Christian unity, including such matters as race, nationality, and cultural patterns.

Members of the Episcopal Church should take a special interest in the Faith and Order movement, for it had its origin in a resolution introduced into our own General Convention by the late Bishop Manning, and its first president and most enthusiastic proponent was the late Bishop Brent. We may well be proud that our own Church set the ball rolling, and that it has continued its interest to the present day.

Now, however, there is grave danger, it seems to us, that the Faith and Order movement will succumb to self-satisfaction and complacency, or that it will wither away through indifference. We have attended several meetings in preparation for Lund, and we have found them strangely lacking in any real conviction that something significant will happen there next August. There has been much discussion of how the sessions are to be conducted, what form the organization shall take afterwards, and what relationship "Faith and Order" shall bear to the World Council of Churches. But there has been little apparent evidence that those planning the conference, or intending to serve as delegates, are waiting upon the Holy Spirit in the confident hope that He will take this occasion to lead the Church further into "all truth," as our Lord has promised.

BACK in 1937, when we were crossing the Atlantic to attend the Edinburgh Conference, we met a world-famous journalist and asked him what he thought about the approaching conference. We still recall the fervency of his answer. "If the Churches can come together now," he said, "while the whole world is falling apart, it may be the biggest thing that has happened in centuries. It may even prevent

\*Delegates from the Episcopal Church will be Bishops Dun of Washington and Bayne of Olympia, the Rev. Dr. Powel M. Dawley of the General Theological Seminary, New York, the Rev. Canon Theodore O. Wedel of the College of Preachers, Washington, D. C., and Clifford P. Morehouse of New York.



another world war; I see nothing else on the horizon that could do so."

If that was true of Edinburgh in 1937, how much more true it is of Lund in 1952. Edinburgh did not prevent a second World War; and Lund is unlikely to prevent a third one. Indeed the world will probably take little note of what is going on at that meeting of 200 representatives of Christian Churches in a remote corner of the world, while thunders of impending doom echo from East and West and nations rush to arm themselves with newer and more deadly weapons than ever before.

Yet God could use Lund to turn the world upside down, if He chose to do so, and if the delegates there would subordinate their conflicting interests to



a quiet waiting upon His leadership. The Commission on the Church shows some awareness of that possibility when it concludes that "our common pursuit of truth and unity is to be carried on neither by balancing mutual concessions nor by binding on ourselves neutral formulae, but in a common attention to 'hear what the Spirit says to the Churches' (Rev. 2:7). Times of crisis call for radical action, and we stand in such an hour today."

Will Lund have the courage to follow that conviction? And if it does, will the Churches — our own

included — catch the vision that may be given to their representatives at Lund, and move forward toward that unity in Christ to which our Blessed Lord gave Himself in one of His most moving prayers?

Or will Lund just be another meeting, to be counted indeed as an "ecumenical milestone," but with no appreciable progress toward the distant and, humanly speaking, unattainable goal of the unity of Christendom?

### *Hungary — Four Years Later*

THIS is a postscript to a series of editorials written in the summer of 1948, following a visit to Hungary. At that time the Communists had recently come into power there, and still ruled through a coalition government.

Last week an acquaintance whom we met in Budapest arrived on this side of the Atlantic, following his escape from that now thoroughly Communist country. He brought news of friends and acquaintances there. It was not good news. Here are some of the highlights of it—with names, of course, omitted:

A statesman who was a member of the coalition government, and who entertained us in 1948, is now an exile in Britain.

A former member of the Hungarian parliament, who acted as our guide, was arrested and has disappeared.

A gracious lady who entertained us in her home in the country is living in Budapest with her husband, an employe of the Party. But her two teen-age sons, who were devoted Catholics and who longed to visit America, have now deserted the Church and are thoroughly indoctrinated in Communism.

Another lady, former member of the nobility, who was earning a precarious livelihood in Budapest, has been deported to the country and is doing forced labor in the fields.

A gentleman over 70, member of one of the most noted pre-war families, is living in poverty in one room, in a house with no sanitary facilities.

A clergyman who boasted of his ability to get along with the new regime is threatened with prison because he protested the forced evacuations from Budapest.

This is a sober, factual report of what happens to the people in a so-called "People's Republic." How can anyone continue to believe that such a system can be reconciled with Christianity?

### *General Convention Archives*

RECENTLY we paid an enjoyable visit to the Philadelphia Divinity School, where we had the privilege of addressing the student body at Evensong in their lovely chapel. We were also shown about the buildings and grounds by our gracious host, Dean

Gifford, who told us something of the future plans for development and expansion.

Underneath the chapel, however, we met with an appalling sight. Here were the official archives of General Convention and of the National Council, together with valuable collections of books, periodicals, and papers of the Church Historical Society, so packed in that they filled every available cranny, including the wash room. Not only does this overcrowding present a fire hazard, but it makes priceless documents inaccessible and subject to deterioration and the risk of loss. Among them are books and papers belonging to Bishop Seabury, the first American bishop, and other relics of historic value.

General Convention should make adequate provision for the preservation, classification, and safe-keeping of these records. They should be in a fire-proof building, properly filed and catalogued. And the more important ones should be micro-filmed and safely stored, in case of damage to the originals.

At the 1949 General Convention, a resolution was offered to authorize the Church Historical Society to appeal to the Church for \$100,000, or whatever sum might prove necessary, to provide adequate quarters for these important archives and historic documents and records. The proposal was given no serious consideration, and the resolution was lost.

We think the National Council or the General Convention should give this matter immediate and serious consideration. Perhaps the Episcopal Church Foundation could appropriate a substantial share of the cost of erecting an adequate building for these archives, and the rest might be raised by private subscription. Or the General Convention might appropriate the necessary funds for the provision of adequate quarters, cataloguing, and micro-filming.

If the Church does not make proper provision for the preservation of its vital records, it is likely to find some day that they have been lost, through fire, flood, or other contingency. Then it would be too late to take action. The time to do so is right now.



IT WAS A DIFFICULT and rather sad day for this Editor when he spoke to the members of THE LIVING CHURCH OFFICE FAMILY, to tell them of his resignation after 26 years as managing editor and then editor of this periodical. After his rather halting farewell, Peter Day took the floor and spoke for the Family. They had, he said, intended to give the editor a gift on his 25th anniversary; but it had taken time to have just the right thing made, so it would be given now as a combined anniversary-and-farewell gift. Then he presented it—a silver-finished statuette of Livy the Office Cat. What could be a more appropriate memento?

LIVY THE OFFICE CAT is himself a venerable institution. He was first brought to the attention of readers in our issue

of August 29, 1936, and was introduced in this department, as follows:

“Curled up in the window seat when we came to throw open the Editor’s Window the other day was a black cat. Where he came from or what his name was, we know not. However, every editorial office should have an office cat and so we have adopted him forthwith. For want of a better name we shall call him Livy, which has a pleasant classical sound and, moreover, might serve as an abbreviation for THE LIVING CHURCH.”

From that time on, Livy had a way of insinuating his personality into the Editor’s Window; sometimes reporting on strange events in the animal kingdom, sometimes making pat observations in that superior and self-satisfied manner that cats adopt when looking down upon human beings. Here are some typical Livyisms:

LIVY, the Office Cat, says there is many a church mouse that never saw a human being on a week-day. (*October 17, 1936.*)

AGAIN: Livy, the Office Cat, says that many a pussy that boasts of being able to take his catnip or leave it invariably takes it. (*December 5, 1936.*) Livy found, indeed, that there’s nothing as stimulating as catnip, unless it’s a preacher who ends his sermon when he has made his point. (*March 2, 1938.*)

IT WAS LIVY who told the story of the man who made his own Christmas cards, and in the process absent-mindedly stuck a brush dipped in gold paint into his mouth. He has, Livy observed, been suffering ever since from a consciousness of inward guilt. (*February 2, 1938.*)

LIVY was banished from the Editor’s Window for several months in 1940, for “a prolonged absence without leave and other indiscretions,” but returned and remained on the job throughout the war. He pounced with glee on such sequences in service leaflet announcements as the following:

*Hymn:* O ’twas a joyful sound to hear

*Sermon:* The Bishop of Massachusetts.

or the announcement:

*Sermon:* The God Who Speaks—The Rector (*December 4, 1940.*)

ONCE Livy put a paw on a poster announcing a dinner with an address on the theme “The Layman Speaks” . . . \$4.50 per person. “I know what the layman will say, at that price,” said Livy. “What?” we asked. “Ouch!” said Livy. (*May 12, 1947.*)

BUT SOMETIMES Livy got things wrong. Overhearing a discussion of the New York convention in 1950, he asked: “Did you say they were going to give Bishop Gilbert a field mouse as a living memorial?” We had to correct him: Field-house, it was, not field-mouse; and Livy was greatly disappointed. (*June 4, 1950.*)

ALL IN ALL, the Editor and Livy have been through many a garboil in the years past. Now, as we close the Editor’s Window for the last time, we both depart—Livy, perhaps, to stalk field mice near the field house; the Editor to take a vacation motor trip before resuming his business in Manhattan. If the new editor wants an office cat, he’ll have to get a new one.

But the silver statuette of Livy, given by the Milwaukee Office Family, will remain the treasured possession of

*Clifford P. Marchessault*

who now becomes the former Editor of THE LIVING CHURCH.

## The Interpreter's Bible, Volume 8

LITERARY event of the week is the publication, April 21st, of the second volume, in order of appearance, of *The Interpreter's Bible* — namely, Volume 8, covering the Gospels of St. Luke and St. John (Abingdon-Cokesbury. Pp. ix, 811. \$8.75).

First installment of the projected 12-volume set was volume 7, containing general articles on the New Testament and material on St. Matthew's and St. Luke's Gospels [L. C., October 14 and December 2, 1951].

Volume 8 follows the same format as its predecessor: at top of the page, King James and Revised Standard texts in parallel columns; below that, across the page, the exegesis or meaning intended by the original writer; at the bottom, reverting to two columns, the exposition, or application to Christian living today.

In Volume 8 the introduction and Exegesis of St. Luke are by S. MacLean Gilmour, Professor of New Testament Literature and Criticism at Queen's Theological College. The exposition is divided between W. Russell Bowie (chs. 1-6), John Knox (chs. 7-12), George Arthur Buttrick (chs. 13-18), and Paul Scherer (chs. 19-24).

Introduction and Exegesis of St. John are by Wilbert F. Howard, Principal of Handsworth College, Birmingham, England, with exposition by Arthur John Gossip, Emeritus Professor of Christian Ethics and Practical Training, University of Glasgow. (Only Anglican among the contributors to Volume 8 is Dr. Bowie.)

The volume contains three maps, in addition to the colored maps of the end papers.

The Archbishop of Quebec, the Most Rev. Philip Carrington, who is a recognized New Testament specialist, has consented to review this volume in a later issue of *THE LIVING CHURCH*.

### Of Interest

FIRST published in 1904, and based mostly on the King James text, but in parts on the American Standard Version, *Hurlbut's Story of the Bible* aims "to avoid all doctrinal bias . . . that all denominations of Christians may feel at home in its pages."

Fourth edition of this book has recently appeared, in modernized format, with numerous illustrations, including "32 full color 3-dimensional reproductions by Domenico Mastroianni." The

book owes its origin to a father's habit of telling Bible stories to his children. An attractively produced volume (John C. Winston. Pp. xv, 655. \$4.95).

Priced at a pound and a guinea, respectively, two books just received from England are candidates for further review: *The Times, Life, and Thought of Patrick Forbes, Bishop of Aberdeen, 1618-1635*, by W. G. Sinclair Snow (SPCK.\* Pp. xi, 207. 20/-) and *Bishops and Societies*, subtitled "A Study of Anglican Colonial and Missionary Expansion, 1698-1850," by Hans Cnattin-gus (SPCK. Pp. viii, 248. 21/-).

R. H. Strachan's *The Fourth Gospel*, first published in 1917, saw a second edition in 1920 and a third in 1941. A review of this last in *THE LIVING CHURCH* of December 6, 1942, by Donald Fraser Forrester, then assistant professor of N.T. at General Theological

Seminary, described it as "a fine popular book" and characterized the exposition of the text as "wise, devout, and beautiful."

This third edition saw its fourth reprinting in 1951, and is now available in America from Macmillan (Pp. ix, 344. \$3.50).

*A History of Latin Literature*, by Moses Hadas, who is Associate Professor of Greek and Latin, Columbia University, surveys the field from its beginnings (Livius Andronicus, Naevius, Plautus, etc.) to fourth-, fifth-, and sixth-century Christian writers (Ambrose, Augustine, Boethius, Cassiodorus, etc.). Designed as a companion volume to the author's *History of Greek Literature*. "Written for the curious literate, and scholarly without being technical" (Columbia University Press. Pp. viii, 474. \$5).

All about the fate of Faust at the hands of authors, *The Fortunes of Faust*

\* Agents in America: Macmillan.

## The Questions Are Real

By the Rev. WINTHROP P. CLARKE, JR.

Rector of St. George's Church, Milwaukee, Wis.

A BOOK that should be read for the questions it raises, even though some of its answers will offend Churchmen, is *Christianity Past and Present*, by Basil Willey, of Cambridge University (Cambridge University Press. Pp. 250. \$2).

Professor Willey attempts to answer four pertinent queries: What does it now mean, in these latter days, to be a Christian? On what foundations is Christianity now supposed to rest? On what foundations has it been supposed to rest in former times? Have Christian apologetics changed significantly from age to age?

The author examines the scholastic position with refreshing sympathy and insight; he places the birth of humanism in Catholic thought rather than in the Protestant Reformation. The early Protestants were, he says, "anti-humanistic in spirit." Humanism has passed through three well-defined stages: the God-centered phase of men such as Erasmus; the man-centered phase of such men as Hume;

and the positivist stage of such men as Marx. In this latter stage, "man becomes God and humanity a religion." Humanism has become severed, in our time, from its religious roots; and as a consequence its path has been down hill. Left to itself, humanity, because of original sin, tends to self-destruction.

The author's statement with regard to the New Testament story of the Resurrection will offend many Churchmen: "this story (probably) is a vivid expression, in the imagery of those days, of a conviction that death could not be the end of what Christ had been — more likely to be this than to be a factual account of what happened."

However, in spite of such doctrinal deviations, this book should be read by every priest of the Church and by every informed layman. The questions which the author raises are real questions; they are questions the Church has got to answer in its modern apologetic.

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# BOOKS

by E. M. Butler, is a carefully documented, intriguingly and attractively produced work of interest mainly to students of literature and religion.†

The book, in the words of the author "is the third and concluding volume of a series which has attempted two perhaps incompatible things: to come rather closer to grips with the Faust-legend than has hitherto been done, and also to view it in a wider perspective." Extensive bibliography and index (Cambridge University Press. Pp. xvii. 365. \$6).

The Modern Library has added another title to its three hundred and more — *The Complete Poetry and Selected Prose of John Donne*, edited, with an introduction, by Charles M. Coffin, professor of English, Kenyon College. Print rather small, but a bargain for what it contains! (Random House. Pp. xliii, 594. \$1.25).

Harold Riley's *The Eucharistic Year*, published originally by SPCK (1951. Pp. 398.), is now available in the USA from Macmillan (\$3.75).

This book, which provides a running commentary on the Collects, Epistles, and Gospels, and on the other traditional propers, should be of great help to Churchpeople in following the yearly round of liturgical worship [L. C., see January 27th].

Aurelius Clemens Prudentius (A.D. 348-413) was a Spaniard and the author of Christian Latin verse, some of which appears in translation in *The Hymnal 1940* (Nos. 20, 48).

*The Poet Prudentius*, by Bernard M. Peebles, Ph.D., which is No. 2 of "Boston College Candlemas Lectures on Christian Literature," is a documented study of Prudentius by a former professor at St. John's College, Annapolis (now at Catholic University of America), with introduction by William J. Leonard, S.J.† (McMullen Books, 1951. Pp. 160. \$2.75).

Other titles in this week's pile include two Harper publications—*Marching off the Map and other sermons*, by Halford E. Luccock (Pp. 192. \$2.50), and *Possibilities Unlimited* (described as a scientist's approach to Christianity), by Daniel L. Mooris (Pp. 191. \$2.50); two Macmillan books — *Religion, Healing, and Health*, by James D. van Buskirk (Pp. x, 153. \$2.50), and *Keys to*

†Chapters on: Lutheran Fausts, English Fausts, Hybrid Fausts, Escaping Fausts, Storm-tossed Fausts, Forgotten Fausts, Poetical Fausts, A Medley of Fausts, Helena and Faust, Don Juan and Faust, The Apotheosis of Faust, 1832, Non-Goethean Fausts, Un-Goethean Fausts, Anti-Goethean Fausts, The First Faust Reborn, 1947.

†"Dr. Peebles, a Virginian, lectured to us on Prudentius, a Spaniard, and both of them were 'of that Rome whereof Christ was a Roman.'"

*Richer Living*, by Lewis L. Dunnington (Pp. 136. \$2); also *Prayer, According to the Catechisms of the Reformation*, by Karl Barth, translated by Sarah F. Terrien (Westminster. Pp. 78. \$1.50), *One Shepherd* (The Problem of Christian



Reunion), by Charles Boyer, S.J. (Kenedy. Pp. xvi, 142. \$2), and *Alterations in the Words of Jesus As Quoted in the Literature of the Second Century* (Harvard Historical Monographs, XXV), by Leon E. Wright (Harvard University Press. Pp. x, 153. \$3).

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**CONNECTICUT** — The 193 parishes of the diocese of Connecticut will unite by radio for the first time in their 244 year history during the Sunday morning services of April 27th for a message from Bishop Gray, the diocesan, opening their million dollar Episcopal Development Program.

Five stations of the Connecticut State Network, WNAB of Bridgeport, WTHT of Hartford, WNHC of New Haven, WATR of Waterbury, and WSTC of Stamford, supplemented by WTIC of Hartford and WNLK of Norwalk, will air the broadcast at 11:30 AM April 27th for broadcast during Sunday morning worship to the state's 107,000 Churchpeople.

Sixteen other Connecticut stations will transcribe the message for delayed broadcast.

Bishop Gray will speak from Glebe House in Woodbury, where Samuel Seabury in 1783 was elected America's first Bishop.

The current campaign is the first coordinated effort of the oldest American diocese to combine leadership with spiritual and material resources to combat the forces which undermine and threaten the existence of the Christian way of life, Bishop Gray said.

**NEW YORK** — A parish with 1300 communicants is the new cure of the Rev. Theodore J. Jones.

On Palm Sunday, Fr. Jones was instituted by Bishop Donegan of New

York as rector of St. Andrew's, one of the largest and most picturesque churches in Manhattan. The parish, more than a century and a quarter old, tripled its communicant strength in 1945 when it united with the Chapel of the Advent;

within the last 30 years it has become predominantly Negro. But Fr. Jones, one of the men who started the Anglican seminary conferences, is St. Andrew's first Negro rector.

**ARKANSAS** — Marked advance in evangelism and in the temporal affairs of the Church in Arkansas were indicated in Bishop Mitchell's address to convention. Advance included: increases in communicant strength from 4,500 in 1939 to 7,000; seven men now in seminary; marked increase in adult baptisms, as preparation for confirmation; confirmation candidates drawn from 12 Christian bodies, including 16 from the Roman Church. Two new missions were admitted into union with the Convention — St. Mark's, Little Rock, and All Saints', Paragould; two parish houses and one church building were completed in 1951 and plans were announced for the building of another church and parish house soon.

Effective January 1st, missionary clergy and teachers in the diocese's Negro School received an average of a 10% salary increase, with a sliding scale in the case of the clergy based on length of service in the diocese.

Convention set October 5, 1953, the 15th anniversary of the bishop's consecration, as the date by which the diocese expects to raise the Permanent Episcopate Fund to \$100,000.

**ELECTIONS.** Standing Committee: (clerical) J. H. Alves, T. P. Devlin, Sheldon Davis, Roland Moncure; (lay) E. B. Garrett, T. C. Treadway, J. M. Williams, Jr.

Executive Council and Cathedral Chapter, (for 3 year term): (clerical) R. B. Hall, C. D. Lathrop; (lay) H. K. Hoyt, J. J. Monfort.

General Convention Deputies: (clerical) J. H. Alves, T. P. Devlin, J. R. McLean; C. P. Lewis; (lay) W. H. Daggett, P. F. Watzek, Wayne Upton, Rabie Rhodes.

**ALBANY**—Odds and ends, including old pews and old ornaments, were the material used by the Rev. Louis van Ess, D.D., rector of St. James' Church, Oneonta, N. Y., when he designed and constructed a new reredos for the church building.

The work was made necessary by the gift of two bronze sculptured saints, carved by Miss Eleanor Mellon, well known New York sculptress. Right hand figure is St. Francis with his hand upraised in blessing, and the one on the left is St. George with his loins girt to defend the Church.

The canopy, which also supplies illumination for the altar, was made out of wood from old pews from the extinct church in Portlandville. Shells are traditional symbols for St. James the Great.

The parish recently received an addition of \$8000 for endowment, completing a first goal on the way toward \$100,000.

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**Attack Continues**

The barrage by the Westchester County, N. Y., American Legion against Sarah Lawrence College, Bronxville, continues. A report from the chapter's Americanism Committee on April 9th called Joseph Barnes instructor in contemporary issues at the college, an "academic security risk," according to the New York *Herald Tribune*. The report demanded that the college "answer our specifications" against Mr. Barnes.

Recently the Rev. Harold F. Hohly, rector of Christ Church, Bronxville, issued a public criticism of the Legion for the methods of its actions against the college, and 175 of Bronxville's most prominent citizens, many of them Churchpeople, published a statement defending the college [L. C., April 6th].

At the Legion's April 9th meeting a resolution was approved asking the House Committee on Un-American Activities to investigate Sarah Lawrence. Another resolution requested the New York State Legislature to take action so that tax exempt private teaching institutions either rid themselves of teachers

who would be discharged from public schools under the Feinberg law or the Civil Service law or forfeit their tax exemption.

**Sewanee Professor**  
**At ICU Dedication**

The Rev. Howard A. Johnson, associate professor of theology at the School of Theology at Sewanee, was to fly to Japan April 25th to represent the Episcopal Church and the University of the South at the dedication of the International Christian University in Tokyo and to lecture at 14 Japanese universities and theological schools.

International Christian University is the culmination of a 40-year plan and is sponsored by 14 Christian bodies. It will be open to students of all lands, with no discrimination on grounds of race, color, or religious beliefs. Democracy through Christian living and teaching will be the core of its curriculum.

Although students will not be admitted until 1953, ICU will offer a program of research and service this year, and instruction in English language and communication.

DEATHS

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

**James V. Knapp, Priest**

The Rev. James V. Knapp, administrative assistant to Bishop Jones of West Texas, died in San Antonio, Tex., on April 14th.

Mr. Knapp was a native of Everett, Mass. and had been assistant at St. James Church, New York City, and rector of All Saints' Church, Harrison, N. Y., of St. George's Church, Port Arthur, Tex., and of St. Luke's Church, San Antonio, Tex.

Survivors include his wife, two sons, two daughters, and one brother.

**David North Kirkby, Priest**

The Rev. David North Kirkby, rector-emeritus of St. Peter's Church, Essex Fells, N. J., died at his home in Glen Ridge, N. J., April 8th, at the age of 90.

Mr. Kirkby was born at Ft. Simpson, Mackenzie River, Canada.

He served successively in Canada from 1884 to 1892; as rector of St. Paul's, Bloomsburg, Pa., 1895 to 1908; St. John's, Salisbury, Conn., 1908 to 1913; and St. Peter's, Essex Fells, N. J., 1913 to 1930. Survivors: two sons.

**John A. Furrer, Priest**

The Rev. John A. Furrer, rector since 1948 of St. Margaret's Church, Belfast,

Me., died in Belfast on February 27th after a brief illness.

Mr. Furrer was born in London, England, April 24, 1880. He came to Boston, Mass., with his mother, at the age of five years. After attending Boston public schools and graduating from Trinity College, Hartford, Conn., he studied for the priesthood at Seabury Seminary, Faribault, Minn.

After ordination and the serving of curacies, he became rector of St. Luke's Church, Fall River, Mass., in 1912, rector of Grace Church, Everett, Mass., in 1917, and rector of St. John's Church, Bangor, Me., in 1924, where he remained until coming to St. Margaret's, Belfast. He held the degree of M.A.

Mr. Furrer is survived by his widow, Gladys O. Furrer, Belfast; a daughter, Sister Constance, of the Teachers of the Children of God; and by several nieces and nephews.

**Gertrude R. Gardner**

Miss Gertrude Rebecca Gardner, 75, sister of Bishop Gardner of New Jersey, died March 29th, in a Philadelphia hospital, after a stroke.

Miss Gardner was a high school teacher for 50 years.

A sister, Miss Anna M. Gardner, also survives.

## NOTICES

### DIED

MRS. MARY HELEN SEYMOUR, nee Watt, beloved wife of the late Herbert Alden Seymour, 2321 Thayer Street, Evanston, Illinois, entered Eternal Life on April 2, 1952 at Evanston Hospital, Evanston, Illinois, a devoted Churchwoman. Services were held at St. Matthew's Church, Evanston, Illinois, Thursday, April 4, 1952. Mrs. Seymour, in her earlier life, was an accomplished musician, Church organist and choirmaster. She is survived by three brothers. "May light perpetual shine upon her."

### TO THE CLERGY

WILL ANYONE having contact with John Lockyer, age 32, weight 165, height about 5' 6", dark hair, heavy glasses, please contact the Rev. O. M. Bailey, 511 Chester, Bremerton, Wash.

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## CHANGES

### Appointments Accepted

The Rt. Rev. Dr. Wilburn C. Campbell, Bishop Coadjutor of West Virginia, has been elected a trustee of the Virginia Theological Seminary.

The Rev. DuBose Murphy, rector of Christ Church, Tuscaloosa, Ala., associate editor of the Historical Magazine, and author of several books, has accepted election as historiographer of the Fourth Province. He was chosen by the Provincial Council.

The Rev. Howard D. Perkins, formerly rector of the Church of St. Mary the Virgin, Chappaqua, N. Y., is now vicar of St. Paul's Church, Eastchester, and St. Mary of the Angels, the Bronx, New York. He will continue to live at 356 Quaker St., Chappaqua, N. Y.

The Rev. Joseph C. Phillips, former curate of the Church of the Redeemer, Sarasota, Fla., is now rector. He had served in the diocese of Delaware.

The Rev. Donald Raish, formerly assistant of St. Clement's Church, El Paso, Tex., will become rector of St. Peter's Church, Kerrville, Tex., on May 1st.

The Rev. Paul E. Whiteside, formerly rector of Grace Church, Vernon, Tex., is now in charge of St. James' Church, Hebronville, Tex., and Grace Church, Falfurrias.

### Resignations

The Rev. John Harvey Soper resigned recently as rector of the Church of the Redeemer, Sarasota, Fla. He had suffered a coronary thrombosis last August while in Denver, and not realizing the seriousness of his attack had driven back to Sewanee, Tenn. There his physician ordered him to bed. By December it was plain that his recovery was being retarded because of trying to run a parish almost a thousand miles away from his sick bed. Since his resignation as rector, he reports that his heart has completely healed and that his resumption of full-time work will be possible in summer. During the remainder of his rest, the Rev. Mr. Soper should be addressed in Sewanee.

### Changes of Address

The Rev. Thomas D. Brown, who is serving Osgood Memorial Church, Richmond, Va., formerly addressed at 212 S. Lombardy St., may now be addressed at 2711 Griffin Ave., Richmond 22.

The Rev. Harry E. Burris, curate of St. Paul's Church, Des Moines, Iowa, may be addressed for all purposes at Apt. 39-D, 4925 Franklin.

The Rev. William A. Saunders of St. Michael's Church, Lincoln Park, Mich., formerly addressed in Allen Park, Mich., may now be addressed at 2141 Old Goddard Rd., Lincoln Park 25.

### Ordinations

#### Priests

Spokane: The Rev. Andrew P. Daughters was ordained priest on March 26th by Bishop Cross of Spokane at the Church of Our Saviour, Pasco, Wash. The new priest will serve that church and St. Paul's Church, Kennewick. Presenter and preacher, the Rev. B. A. Warren. Address: 619 Albany Ave., Kennewick, Wash.

The Rev. Harold V. Pierce was ordained priest on March 25th by Bishop Cross of Spokane at Trinity Church, Sunnyside, Wash., where the new priest is vicar. Presenter, the Rev. D. E. Nyberg; preacher, the Rev. Robert L. Baxter. Address: Box 456, Sunnyside.

West Missouri: The Rev. Dr. Conley J. Scott was ordained priest on April 3d by Bishop Welles of West Missouri at All Saints' Church, Kansas City, Mo., where the new priest will be in charge. Presenter, Canon W. M. Hargis; preacher, Dean C. W. Sproule. Address: 1512 Ewing, Kansas City 3, Mo.

#### Deacons

Fond du Lac: Peter Culmer Rivett was ordained deacon on April 5th by Bishop Sturtevant of Fond du Lac at St. Paul's Cathedral, Fond du Lac. Presenter, the Rev. H. C. L. Cowan. To continue studies at Nashotah House.

Pennsylvania: James Gay Ludwig, III, an architect who has long been active as a layman in the diocese, was ordained deacon on April 5th by Bishop Hart of Pennsylvania at the Church of the Holy Trinity, West Chester, Pa. Presenter,

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PRIEST available July-August, East. Reply Box H-721, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN desires parish secretarial work in Fairfield County, Connecticut, Westchester County, New York. Reply Box P-728, The Living Church, Milwaukee 2, Wis.

RURAL RECTORY desired by City Priest in exchange for taking charge services August 1st to September 15th. Prefer vicinity Northeast seacoast. Honorarium unessential. Reply Box B-729, The Living Church, Milwaukee 2, Wis.

### SHRINE

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

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 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): 15 cts. a word, first 25 words; 7 1/2 cts. per additional word. (E) Church Services, 75 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.

## CHANGES

the Rev. J. A. Winterstein; preacher, Bishop Hart. The new deacon, who has had much experience in Church school and young people's work, both on parish and diocesan levels, is a member of the American Institute of Architects. He will continue his work as an architect, but will be subject to call by the Bishop. His work as a deacon will be without remuneration.

**Sacramento:** Richard N. Warren, lay reader of All Saints' Church, Redding, Calif., was ordained deacon on March 25th by Bishop Porter of Sacramento at All Saints' Church, where the new deacon will be vicar. Presenter, the Rev. T. B. Turnbull; preacher, the Ven. C. A. King. Address: 510 Jefferson St.

### Religious Orders

During the past year the Order of the Holy Cross was blessed with two life professions. On the feast of St. John Baptist, Father Taylor



offered his vows, and on November 25th, Father Stevens did also. Father Taylor set out soon after for the Liberian mission; Father Stevens is stationed at Mount Calvary in California.

The Rt. Rev. Dr. Robert E. Campbell, Retired

Missionary Bishop of Liberia and superior of the order, also writes:

"At Holy Cross we have no facilities for ladies to come for retreats. But the men do continue to knock at our door. Sometimes they come in groups, sometimes just as individuals seeking spiritual refreshment for a few days. Over 600 guests were received at this house last year. Their presence has brought a great happiness to both them and us. The blessing is not all theirs."

### Living Church Annual Corrections

The Rev. Francis C. Tatem, Jr. reports that he is vicar of St. Mark's Church, Medford, L. I., N. Y., as well as priest in charge of the Church of St. Michael and All Angels, Gordon Heights, L. I. (page 195). Correct mailing address: Box 73, Medford Station, N. Y. Home: South Haven Ave., Medford Station, N. Y. (page 467).



## CHURCH SERVICES GUIDE

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

### CHICAGO, ILL.

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

### 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

### 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 MP & 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 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

### NEW YORK CITY

**ST. THOMAS'** Rev. Raelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 & 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, 15 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. MacCall, 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