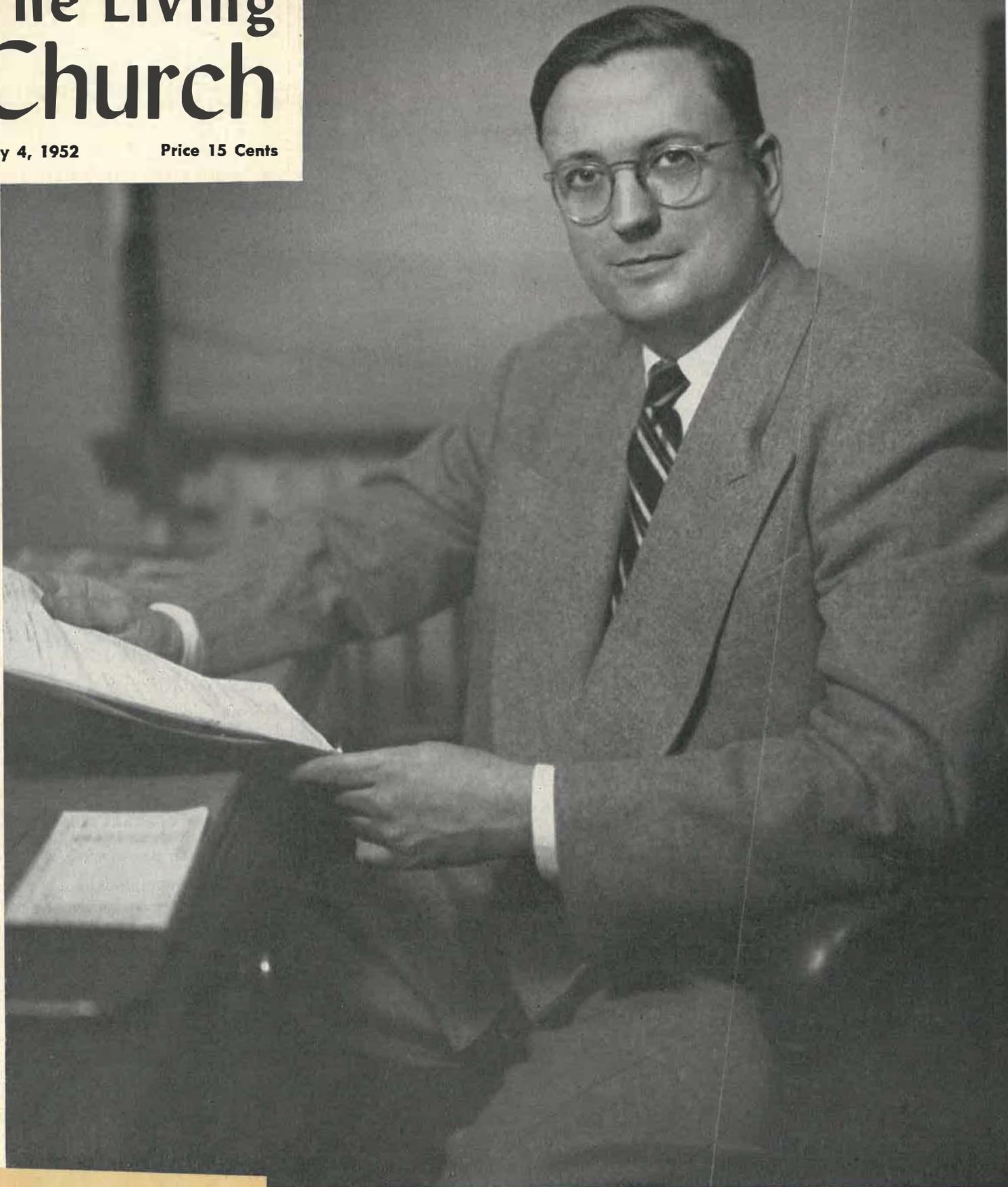


# The Living Church

May 4, 1952

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**CLIFFORD P. MOREHOUSE:** His creative leadership makes not only magazines but men [see page 14].

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## LETTERS

### Leave It to the Children

CHURCH papers at times comment on Low Sunday slump in attendance in contrast to Easter crowds.

It may interest you to know that St. Timothy's attendance at 11 A.M. Low Sunday was larger than our Easter Sunday service this year. And this is by no means unusual—for a number of years Low Sunday attendance has equalled or surpassed Easter attendance in this church. Usually it is a larger attendance at the 11 A.M. service.

This year we advertised in the newspaper both Palm Sunday and Easter services. We did not advertise Low Sunday but left it to the children to get the people out. They worked at it and the attendance was larger than on Easter.

(Rev.) C. B. LUCAS,  
Rector, St. Timothy's Church.  
Atlanta, Ga.

### Forgetful of Self

THERE is here in Heidelberg an Old Catholic parish under the pastoral care of Fr. Brinkhues. They are trying to care for a number of displaced persons when their own existence is often a taxing problem.

Since there may be readers who would like to help, let it be known that I will gladly transmit any serviceable used items of clothing sent to me for this parish.

My address is 130th Station Hospital, Office of the Chaplain, APO 403, c/o PM, New York. (Rev.) NEIL I. GRAY,  
Chaplain

Heidelberg, Germany

### Editor's Comment:

We are glad to publish Chaplain Gray's appeal. It should be noted, however, that gifts of clothing should be sent to him at the address given above, and not to THE LIVING CHURCH RELIEF FUND, which does not have the facilities nor the cash resources to handle packages.

### Out With the Lincolns

REFERRING to your editorial [L. C., April 6th] on the segregation issue, why do you think St. Paul knew anything about segregation? St. Paul was not and is not God or Christ any way. He spoke to a small number of people when you quote him as saying "In Christ there is neither Jew nor Greek," etc. The Church was far from universal (I do not use the word catholic because I don't like it as it is presently understood in the United States) in St. Paul's time and could hardly therefore attempt to speak for the whole world except perhaps in a spiritual way.

Bishop Sterrett and Mrs. Wyker do know something about segregation and they are living in 1952 where there is something approaching a universal Christian Church.

Assuming segregation reform is necessary, though the people of Australia, South Africa, and many other parts of the world don't seem to think so, it strikes me it is far better to take the necessary time and

## LETTERS

education to bring it about than to try to jam it down people's throats. It was just such kind of intemperate action that brought on our civil war. Let's keep the John Browns, Lovjoys, and Abe Lincolns out of this matter. Also it might be well for those people in our Northern states who are constantly agitating this question to do a little practicing themselves. I am a native of New England myself and my mother who was the daughter of a Republican Congressman from the North used to tell me and my brothers and sisters about how the thinking people of the North regretted the agitators of a hundred years ago—agitators of the same type who are long on telling other people what they have to do.

PORTER A. WHALEY,  
General Manager,  
Texas State Aviation Association.  
San Antonio, Texas.

### The Act Not the Form

I HAVE read your editorial on intinction [L. C., April 13th] with a great deal of interest, but I cannot agree with all you write.

The real purpose of our Holy Communion—the Lord's Supper—is that we receive the Body and Blood of Christ, not how we receive the elements. So why quibble over the form (man made)? There is all together too much quibbling in our Church over form, with the result that many times Christ is wholly forgotten.

No doubt exists that if our Lord had served a large number of people, instead of just the Twelve, he would not have requested all to drink from the same chalice. For a large number of people to drink from the same chalice in these days is very unsanitary.

Our Lord did not place the Bread to the lips of the Disciples, so why should a priest place the wafer to the lips of the communicant? More form.

Albany, N. Y.  
A. C. TAYLOR.

### THE LIVING CHURCH RELIEF FUND

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

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# The Living Church

Established 1878

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

EDITOR: Peter Day  
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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

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## Things to Come

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

#### May

- 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.
- Budget Committee, NCC, New York City.
- 4th Sunday after Easter. Board of Managers, United Church Women, NCC, Green Lake, Wis., to 16th.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
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# SORTS AND CONDITIONS

**NEWLY ELECTED** Bishop of Erie is the Ven. William Crittenden, archdeacon of Cincinnati. The election took place on the third ballot at a special convention on April 26th. Archdeacon Crittenden will succeed Bishop Sawyer who retired last November.

**BISHOP WYATT-BROWN** died at a hospital in Sewanee, Tenn., April 24th. Consecrated bishop of Harrisburg in 1931, he retired on account of ill health in 1943. May he rest in peace, and may light perpetual shine upon him.

**AT A JOINT SESSION** of the 30th annual convention of Upper South Carolina and the Woman's Auxiliary of the diocese, meeting in the Church of the Advent, Spartanburg, S. C., April 22d-23d Bishop Gravatt, the diocesan, said he intended to continue as diocesan until the canons require his retirement—some 18 months from now—in order to help in the development, without delay, of several important phases of diocesan work. At the same time he declined to consider episcopal or other assistance.

**NEW DIRECTOR** of the National Council's Department of Christian Education, succeeding the Rev. Dr. John Heuss, is the Rev. David R. Hunter. Mr. Hunter is the executive of the religious education department of the diocese of Massachusetts. A graduate of Westminster College, Pa., and the Union Theological Seminary, he



The Rev. David R. Hunter.

served in the Congregational ministry for several years before his ordination to the diaconate and priesthood in 1940 by Bishop Sherrill.

**IN ADDITION** to his noteworthy work in religious education in the diocese of Massachusetts, Mr. Hunter serves as lecturer in pastoral theology at the Episcopal Theological School, Cambridge, Mass.

**NEWS** of this important appointment comes from our associate editor, Miss

Elizabeth McCracken in her brief telegraphed summary of the National Council meeting held at Seabury House last week. The Council adopted a budget for presentation to General Convention of \$5,805,659.86 for missionary work during the years 1953, 1954, and 1955. This is about \$170,000 larger than the budget for the current three years, which the Church has never quite been able to meet.

**SUCCEEDING** the Rev. John W. Irwin as executive secretary of the Council's Division of Public Relations will be Douglas Bushy, and the Rev. Dr. James W. Kennedy was appointed acting executive secretary of the new Radio and Television Division. It was also announced that the bookstore at Church Missions House would be taken over by Seabury Press and will henceforth be known as the Seabury Press Book Store.

**OTHER ACTION** taken by the National Council, with more details on the above, will be reported next week.

**A STUDY** of the growth of American Churches by the Rev. Dr. Walter H. Stowe, just published by the Church Historical Society, brings out some interesting facts and draws some interesting conclusions. Over the past 60 years, Dr. Stowe says, the Churches have increased in membership twice as fast as the population. In the past 25 years, Roman Catholics have gained in membership some 53.9%, and 14 non-Roman Churches with membership of more than a million each have gained 59.7%. Unfortunately, the Episcopal Church lags behind in the same period with an increase of only 36.7%.

**MOST STARTLING** statement made in the study is that "Protestant Churches are getting a better response in the South, the Southwest, and on the Pacific Coast than they are in the North and East." Of Churches geographically organized, the Southern ones record larger gains. The Episcopal Church follows a similar trend, with the provinces of the Southwest, the Pacific, and Sewanee all gaining more than 50%.

**GENERAL CONVENTION** was asked by the convocation of Arizona to include among its "regulations respecting holy matrimony" one forbidding "confirmed members of this Church" from making pre-marital agreements, orally or in writing, "for any unborn child of such marriage to be reared in another religious body."

**A NINTH PROVINCE** will be added to the eight into which the dioceses of the Episcopal Church are already divided if a resolution presented at Oregon's 64th annual convention (April 21st-22d) bears fruit. The convention resolved that General Convention be petitioned to establish a ninth province consisting of the dioceses of Oregon, Olympia, and Montana, together with the missionary districts of Eastern Oregon, Spokane, Idaho, and Alaska.

**TWO ITEMS** of interest from Canada are reported by RNS this week. Arch-bishop Carrington of Quebec proposed that Canada adopt St. John the Baptist as its patron saint — or should we say that St. John the Baptist adopt Canada? — pointing out that the explorer John Cabot landed in Quebec on St. John the Baptist's Day (June 24th), 1497. The other item records the removal of a Hamilton, Ont., Presbyterian minister's name from the presbytery roll on the ground that he broke his ordination vows by "receiving confirmation at the hands of the Anglican Bishop of Niagara diocese." The minister is the Rev. Crawford Scott, RNS says, pastor of one of the largest Presbyterian churches in the city.

**TWICE** the Rev. George P. Hetenyi has been found guilty of killing his wife, and twice his conviction has been reversed on appeal. Now a third trial has been ordered. Fr. Hetenyi, a former Roman Catholic priest, entered the Episcopal Church in the diocese of Dallas and was serving as a supply priest under license in the diocese of Western New York when the mysterious death of his wife in April, 1949, began the long process of accusation and trial which now seems to be about to go through another round.

**THE CHURCH OF GREECE** is turning over four-fifths of its cultivated, and two-thirds of its pasture, lands to the government for the benefit of destitute farmers. RNS reports that an agreement was arrived at between representatives of Church and State providing for reimbursement of the Church with other lands and a cash indemnity to be paid in installments. Certain lands, including those belonging to the Ecumenical Patriarch, were exempted from the transaction. It seems that in Europe over-endowment is as much of a problem as under-endowment is in America.

**YOUR COLUMNIST** pulled a boner some time ago when he said that "prevent" was no longer used in its old meaning of "go before" in the American Prayer Book. He was right about the particular passage under discussion — the prayer that now begins "Direct us, O Lord, in all our doings," — but wrong about some other prayers, including the Easter-tide collect. A number of readers who also went to church on Easter Day have called the mistake to his attention.

**A WEEK** of prayer for Church Unity is requested by the World Council of Churches for Whitsunday and the week following. The suggested prayer is: "Eternal and merciful God, who art the God of peace and not of discord: Have mercy upon thy Church, divided in thy service; and grant that we, seeking unity in Christ, and in the truth of thy holy Word, with one mind and one mouth may glorify thee, the Father of our Lord Jesus Christ." The World Council now has 158 member Churches in 43 countries.

Peter Day.

THIRD SUNDAY AFTER EASTER

## GENERAL

## CONVENTION

## Many New Deputies

One hundred and thirty deputies to General Convention or 20% of the possible total of 648, had been certified to the secretary of the House of Deputies by April 1st. Of this 130, according to the secretary, the Rev. Dr. C. Rankin Barnes, 47% of the clerical deputies and 46% of the lay deputies are new, or at least did not serve in the General Convention of 1949. "This is a fair sampling," Dr. Barnes adds, "as they come from all parts of the country."

## EPISCOPATE

## The Mark of the Difference

In modern times the multiplication of a bishop's administrative duties has tended to obscure and even to displace the true function of a bishop as the Prayer Book thus defines it. Bishop Sherman, suffragan of Long Island, notes in the April issue of *Tidings*, Long Island's diocesan magazine, that this is a frequent observation.

"The more remarkable, then," Bishop Sherman says, "is the fact that in a diocese the size of Long Island the accents in Bishop DeWolfe's episcopate have been precisely those concerns which the Church from the earliest times has regarded as essential to the Apostolate."

Bishop Sherman wrote on the 10th anniversary of Bishop DeWolfe's consecration to the episcopate. "Basic in Bishop DeWolfe's ministry," he says, "has been his conviction as to the nature of the episcopal office. He has said, 'We of the Episcopal Church believe in bishops, not because the order has proven itself expedient in the working policy of the Church, but because the essential ministry of the Church . . . has been preserved to the Church for the world.'"

Bishop Sherman says further:

"How earnestly the Bishop has given himself to the disciplines of prayer and meditation and the study of the Holy Scriptures, those who have worked closely with him know full well. The reading of the daily offices of Morning and Evening

Prayer and the daily celebration of the Holy Eucharist<sup>†</sup> have been the constant priorities in his personal routine. Standing before the altar each morning . . . he has remembered by name the clergy of the diocese whose anniversaries . . . were being observed on that day; his intercessions have embraced . . . all the special needs made known to him . . . ; every pressing diocesan or parochial problem has there been linked with the offering of the . . . immortal Sacrifice. Herein lies the key to the bishop's spiritual influence—an influence that has marked the difference that Jesus Christ makes in the world today. . . . How inevitable his forthright exposition and defense of the Faith of the One, Holy, Catholic, and Apostolic Church! How logical his unfolding of the wholeness



BISHOP DEWOLFE: *The hour does not decide the importance of the service.*

and the richness of the Church's heritage in the means of grace!

"Happily interwoven with the austerities of his episcopal office have been the bishop's hobbies and avocations. . . . Whether as a fisherman or as a cook, the bishop has few peers in these parts. And his rare gift for hospitality, in which Mrs. DeWolfe has so graciously shared, is known and appreciated by all."

The remainder of the April issue of *Tidings*, devoted in whole to the bishop's anniversary, describes accomplishments of his episcopate. Among them: 26,675 confirmed.

Instruction in the Faith given to thousands of men through the Bishop's Men organized in 1944.

Six diocesan Lenten missions<sup>†</sup> preached, reaching thousands every year.

Two missions for Spanish-speaking people established.

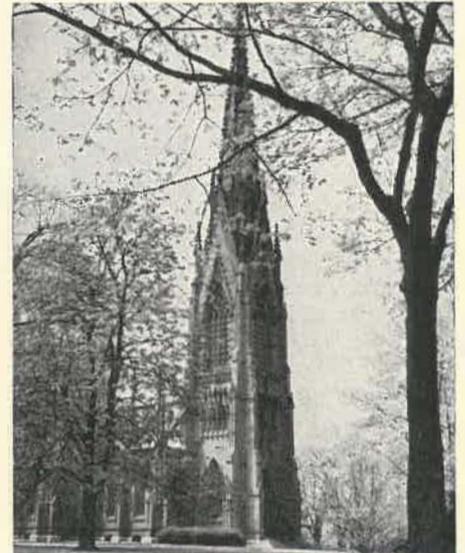
Seven interracial congregations formed and provided with churches.

\$2,334,093 raised for missionary purposes.

\$283,594.63 mortgages amortized and loans paid on mission properties.

\$810,131.07 spent on improvement and repairs to mission churches.

Nine new mission churches, two new mission parish houses; 21 mission rec-



CATHEDRAL of the Incarnation: *Some left early.*

tories built or bought; four parish churches, nine parish houses, four rectories.

## HOLY COMMUNION

## Well Fed Sheep

"The control of the worship and the spiritual jurisdiction of the Parish are vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop." So Canon 45 of

TUNING IN: <sup>†</sup>Daily Eucharist is at least allowed, perhaps urged, by the Prayer Book Rubric (p. 90); "The Collect, Epistle, and Gospel for the Sunday, shall serve all the week after, where it is not in this book otherwise ordered." Collect is read

at Morning and Evening Prayer, but Epistle and Gospel only at Eucharist. <sup>†</sup>Missions here are preaching missions, designed to win lapsed and unchurched. In next sentence, the word means congregations aided by the diocese.

the laws of the Episcopal Church declares, in an effort to remove spiritual matters from the realm of debate, counting noses, and organizing support, and to place them under the authority of a responsible and fully trained expert.

Nevertheless, changes in church services introduced by duly constituted authority seldom go unchallenged by lay members of the Church, and when the Cathedral of the Incarnation, Garden



BISHOP SHERMAN: *The true function was not obscured.*

City, L. I., went on a schedule of weekly Holy Communion at 11 o'clock on Sunday morning, replacing the former practice of a late celebration of the Holy Communion once a month and Morning Prayer on the other Sundays, objection to the change was organized and formulated in a letter signed by 246 people among the cathedral's 4497 baptized members. The letter was published in the daily press and in the *Churchman*.

REASONS FOR CHANGE

A statement by the dean and the cathedral clergy has now been made public, giving the reasons for the change in schedule and expressing regret that "so much misunderstanding has entered into the minds of some of the communicants regarding the place of Holy Communion in the services of the Church." Bishop DeWolfe of Long Island, to whom the letter of protest was originally addressed, also dealt with the subject in a sermon at the cathedral on April 20th [see box].

The letter of objection, which was sent to Bishop DeWolfe by John R. Hammet of Garden City, L. I., said:

"In view of the unprecedented departure from the 11 o'clock service—before its conclusion—which has occurred on the last several Sundays, and noting much of the discussion which has taken place outside the cathedral, it seems to us desirable that we talk over with you, in open meeting, all the major and minor situations which have become so controversial. No

doubt we are deficient in our conception of some of the changes instituted by you, and certainly all of us would be more than willing to try to achieve a tolerant attitude. . . .

DEEPLY HURT

"Our hope is that you will arrange to meet with us at the earliest possible date in order to show us why, in your opinion, we should be expected to accede, without question, to your dictates. Please understand that we are not questioning your authority in any of these instances. We are only deeply hurt by your seeming lack of concern for the comfort of what may prove to be the largest part of the cathedral congregation. . . .

"We are confident that these differences can be resolved if the differing parties are willing to make proper concessions."

Bishop DeWolfe replied to the letter with the suggestion that it would be proper to register objections with the dean of a cathedral first. The dean, the Very Rev. Hubert S. Wood, and his staff\* subsequently issued their statement on the centrality of the Eucharist, and on April 20th the Bishop preached his sermon—on "The Function of the Cathedral." In the sermon he pointed out that, though the Holy Eucharist is the chief service in the Episcopal Church no matter at what hour it is celebrated, many people suppose that the 11 o'clock service on Sunday is the chief service. Therefore, he said, "the Episcopal Church fails to bring the full impact of her Catholic and Apostolic heritage upon them if some substitute for the Holy Eucharist is supplied at that hour."†

"May God in his mercy and power and goodness," he said, "give good increase to the bishop, the Cathedral Foundation, and the cathedral congregation as they make every effort to insure that Christ's sheep in this diocese increasingly may demonstrate the benefits of being well fed!"

In their statement the cathedral dean and staff said:

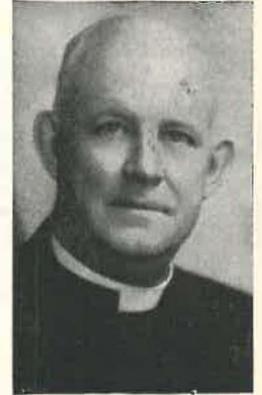
"In view of the unfortunate publicity which the schedule of services in the cathedral has received in the public press, the members of the cathedral staff feel that they should set forth to the entire congregation their position in this matter. It is with a feeling of regret that so much misunderstanding has entered into the minds of some of the communicants regarding the place of Holy Communion in the services of the Church.

AT RISK OF LIFE

"The Prayer Book teaches that Holy Baptism and Holy Communion are 'gen-

\*The Rev. Messrs. Ernest Sinfield, Milton W. Good, and William C. Godfrey.

erally necessary to salvation.' The Holy Communion is our Lord's own service and it is the one service which He instituted and made the reception of it a condition for salvation. It was in the 'breaking of bread' that the Master was made known to His early Disciples. The early Christians regarded this service as of such importance that they willingly risked their lives in order that they should partake of this Sacrament. The early Fathers down to the English Reformists all bear witness



DEAN WOOD: *Public worship meant the Eucharist.*

to the primary importance of the Eucharist and to them and to Christians throughout the ages public worship meant the Eucharist.

"At the time of the Reformation, every effort was made to preserve the essentials of historic Christianity. In this reform, four essential points were safeguarded, the Creeds, the Apostolic Ministry, the Bible, and the Sacraments. The Holy Communion then, as it always had and still does, remained the central act of worship. In the rubric at the beginning of the Prayer Book 'concerning the Service of the Church,' the Holy Communion is the first service that is mentioned although it is not the first service in the book. The Church has always taught that special grace is given in this Sacrament for our Lord is truly present in a very special way. True, He is always present everywhere but He is especially present in this great Sacrament. The Prayer Book states that the benefits received in this Sacrament are the 'strengthening and refreshing of our souls' and should be a constant source to which we turn.

"In the Holy Eucharist, we see unfolded before us the whole story of our Lord's life and sacrifice. We see the pattern of our whole Christian life; the family, where we meet with our Father God at His Holy Table. In no other way is the divine drama of redemption portrayed as in the Eucharist where God as the center of our worship sets forth the means for remaking the world. Therefore, the principal service of worship is, and must be the Holy Eucharist.

"A cathedral occupies a unique position for not only does it minister to a congre-

TUNING IN: ¶ Throughout the entire Christian world, for the first 15 centuries, the Eucharist was regarded as the one service a Christian was expected every Sunday to attend—even though he might attend other services as "extras."

Though Anglican practice has often lagged behind Anglican ideals, it is still a fact that the Eucharist is the only service of the Church at which the Prayer Book requires (1) the giving out of notices, (2) a sermon, and (3) a money collection.

# The Cathedral, the Bishop, and the People

By the Rt. Rev. James Pernette DeWolfe, Bishop of Long Island

*From a sermon to the congregation of the Cathedral of the Incarnation, Garden City, L. I.*

OUR Lord's injunction to St. Peter, "Feed my sheep," has ever been understood by the Church to constitute not only a personal assignment by the Lord to St. Peter, but a commission entrusted by Jesus to all the Apostles and their successors.

In the course of almost two thousand years the Church has penetrated the farthest corners of the earth. Wherever the Church became established, certain action inevitably took place. The Gospel of Jesus Christ was taught and preached by word and deed. Converts were baptized. Altars were erected whereat the Church might do with the Bread and the Cup what our Lord has taught and commanded the Church to do. The Church, when the Bride of Christ proved herself to be most truly the Church, was first and foremost a praying-community: a community of faithful people: people full of faith in God's love for mankind, in the power of Christ's redeeming Passion and Death and Resurrection, in the reality and efficacy of divine grace poured forth upon them by God.

As the Church spread, necessity arose to safeguard the content of Catholic and Apostolic Truth from addition, subtraction, or misinterpretation; and to insure that Catholic and Apostolic Practice was maintained so that the Church prayed and functioned anywhere and everywhere as One, Holy Church. That was and is the objective of the Apostolic Succession in Holy Orders for which the Anglican Communion devoutly thanks God, but which is so widely scorned by divided and divisive Protestantism. The feeding of Christ's sheep with the Food which Christ supplies is the obligation a bishop accepts.

From the very beginning, the program adopted by the cathedral [of the Incarnation in Garden City, L. I.] gave proof to the statement made many years later by that great architect, Ralph Adams Cram: "The cathedral is not only the church of the bishop, but of every soul within his jurisdiction. It is the center of light, education, and evangelical energy; it is the heart and brain of the ecclesiastical organism."

Since the cathedral for more than 50 years was the only non-Roman Catholic church in Garden City, its

hospitality was extended to all who cared to avail themselves of it. Large numbers looked upon the cathedral as a community church; they presented themselves at the altar rail to receive Holy Communion. But at least five non-Roman Catholic, non-Episcopalian groups have now established themselves in Garden City, and there is every reason why the cathedral should again operate fully and without apology as itself; an Episcopal cathedral church for the diocese of Long Island: the mother church of all Episcopal churches in the diocese.

The chief channel of personal experience of the abiding presence of Jesus Christ with his Church has been throughout the ages the Holy Eucharist, the Blessed Sacrament of his love. Therein and thereby the Church has been enabled to offer to God, to the great and endless comfort of her people, the full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world which is altogether acceptable to God. In and by the Holy Eucharist the Church is fed with the Bread of Life, whereof a man may eat and not die.

The Holy Eucharist is the chief service in any Episcopal Church at whatever hour it may be celebrated. But since so many well-meaning but uninformed people suppose that the service which is held at 11 o'clock of a Sunday morning in an Episcopal church is the Church's chief service, the Episcopal Church fails to bring the full impact of her Catholic and Apostolic heritage upon them if some substitute for the Holy Eucharist is supplied at that hour. This is especially true of the cathedral where the usual Sunday morning congregation is by no means limited to Episcopalians resident in Garden City. What the cathedral stands for, or glosses over, has wide-spread effect upon the life and achievement of all other congregations in the diocese. The cathedral, just because it is the cathedral, must set the standard for the whole diocese in all respects. Certainly the cathedral staff, and I believe the cathedral congregation for the most part understand and approve and accept that proposition.

But to return to the bishop's obligation to feed Christ's sheep. He is aware that he is the bishop not by self-appointment but by virtue of his free

acceptance of his free election to office by diocesan convention duly and freely and canonically convened; by virtue of his consecration and commissioning by acknowledged and representative chief pastors in and of and for the Church; and, he must believe, by virtue of God's holy will for him. He has certain convictions regarding the need of redemption and salvation by every man and woman who lives upon God's green earth; certain convictions regarding the mighty acts God himself has taken to place redemption and salvation within their reach; certain convictions regarding Divine Grace; certain convictions regarding the availability of such grace in and through the Sacraments instituted by God himself; certain convictions regarding the holy will of God for the Church as she operates on earth as the machinery of the Kingdom of Heaven. Moreover, the necessity he is under to give account: to watch in behalf of the souls of the Lord's people whom He purchased with his own blood, as he who shall give account, not to them, but to that same Lord: this necessity is the Bishop's responsibility which weighs most heavily upon him. And as against that Day of Accounting, what should the bishop do regarding his convictions? Should he water down the Catholic and Apostolic Faith? Should he accommodate Catholic and Apostolic practice to the least common denominator of uninformed or misinformed liturgics? Should he evade issues by hiding his convictions under a bushel? His answer is, "No" — as you would confidently expect it to be.

May God, in his mercy and power and goodness, give good increase to the bishop, the Cathedral Foundation, and the cathedral congregation as they make every effort to insure that Christ's sheep in this diocese increasingly may demonstrate the benefits of being well fed! In this enterprise, the cathedral congregation enjoys distinct privileges, because it participates in the life of the whole diocese as that life is focussed in the operation and activity of the cathedral itself. The cathedral congregation has the privilege of sparking the attainment of the Church's objectives throughout the length and breadth of this Dominion which Christ has established in the Sea.

gation in the community where it is located but it is the diocesan church and as such must realize its responsibility and leadership in emphasizing properly the worship of the Church. This must be in accordance with the teaching in Holy Scripture, historic tradition, and the Book of Common Prayer. In each instance, we find that the one service of public worship which must essentially take precedence is the Holy Eucharist. The Offices of Morning and Evening Prayer have their place in the worship of the Church as demonstrated by the fact that such offices are read daily in the cathedral, but they have always been considered secondary to and preparatory<sup>¶</sup> for the Holy Eucharist. We, therefore, of the Cathedral staff have no hesitancy whatsoever in stating as we have, publicly in class and in pulpit, the centrality of the Holy Eucharist. From this service all spiritual life flows throughout the cathedral congregation, the diocese, and the general Church.

"It is, therefore, our earnest prayer that we approach our responsibility and leadership as members of the Cathedral congregation without contention or debate but rather in unity of spirit whereby indeed the Church might be in fact 'one body under one Head, Jesus Christ.'

"Assuring you of our continued effort to maintain and uphold the tradition of the Church and its worship . . ."

## NATIONAL AFFAIRS

### Legalized Prayer

President Truman has signed into law a joint Congressional resolution calling for an annual national Day of Prayer. The resolution requires the President to set aside and proclaim a "suitable day other than a Sunday" as an occasion when the people of the United States may "turn to God in prayer and meditation in churches, in groups, and as individuals." [RNS]

### Sentiment on the Vatican

Whatever President Truman's final decision about appointment of an Ambassador to the State of Vatican City, it is evident, observes Larston Farrar in his *Washington Religious Review*, that Congressional sentiment strongly favors having it made in the usual way and financed through the usual channels.

The House of Representatives, by an overwhelmingly one-sided vote (159-82), retained in the State Department appropriations bill the amendment by Representative Prince H. Preston, Jr., (Dem., Ga.), which states that no part of the appropriation "shall be used to pay the salaries or other expenses of

maintaining any foreign service post or mission, exclusive of consular posts, in any state or country prior to confirmation by the Senate of the appointment of the first chief of mission or other diplomatic representative to that state or country."

## ARMED FORCES

### Chaplains Cited

Two chaplains of the Episcopal Church have recently been cited for work they have done among the armed forces in Korea. They are the Rev. Messrs. William H. Weitzel from the diocese of Harrisburg and George F. LeMoine, now back home as rector of Trinity Church, Martinsburg, W. Va. Chaplain Weitzel, who is an Army



U.S. Army.

CITED for service in Korea, Chaplain W. H. Weitzel (back row, second from left) at a pre-Lenten retreat with other Anglican chaplains\* serving with the United States Eighth Army in Korea.

chaplain, received commendation from Marine headquarters for his long "repeated trips . . . often over rough roads in foul weather" to conduct services for Marine Corps Churchmen.

The citation for Chaplain LeMoine read, "He visited the most remote signal detachments spread throughout the corps area . . . maintained liaison with neighboring units who were without a chaplain, making himself available to them."

## UNITED NATIONS

### Killing, For Mercy's Sake

Signers of the petition urging the United Nations to include euthanasia in the Declaration of Human Rights [L.C., April 27th] include a number of American as well as British Churchpeople.

The 2,503 signers say that the Declaration of Human Rights is incomplete without "the right of incurable sufferers to euthanasia, or merciful death." They believe, in other words, that man has the right to kill people, when such killing is "merciful."

"We hope," said Mrs. F. Robertson Jones, president of the Euthanasia Society of America, through whom the petition was forwarded, "that the Commission on Human Rights will hold hearings at which the supporters as well as the opponents of our program may be heard."

Their petition points out that the Declaration's articles condemning torture, and calling for freedom from fear, recognition of human dignity, the right to life and liberty, are all abrogated in the case of an incurable sufferer. He is tortured,

say the signers, must be in fear, cannot have any dignity and is condemned to live rather than have the liberty to die.

Among the signers of the petition are these Churchpeople: Dr. Henry D. Chadwick, former president, National Tuberculosis Association; Bishop Barnwell of Georgia; the Rev. Henry Dartington, retired rector, Church of Heavenly Rest, New York; Bishop Kemerer, retired Suffragan of Minnesota; the Rev. Guy Emery Shipler, editor of the *Churchman*; the Very Rev. W. R. Inge, former dean of St. Paul's Cathedral, London, and his successor, Dr. Mat-

\*At extreme left, Lt. Col. Frederick E. Morse, deputy Eighth Army chaplain. Back row, from left: Captains A. S. Bullen, Weitzel, Frank W. Marshall, Jr., and Robert M. Crane. Front row from left, Capt. Delbert W. Tildesley, the Rev. Harry Fawcett, assistant to the new assistant bishop of the Church of England in Korea; Capt. Harry G. Campbell, Jr.; and Capt. James W. Rice.

**TUNING IN:** ¶ Preparatory character of Morning Prayer is indicated in the lectionary (table of "lessons" or readings from Scripture) by the provision, for Sundays, of Old Testament passages "particularly appropriate for use when Morning

Prayer with one lesson precedes Holy Communion." These have an asterisk (\*) placed before them (see Prayer Book, pp. x-xl). This, in effect, restores to the Eucharist its Old Testament lesson—a regular feature of primitive times.

thews; the Rev. Canon J. S. Bezzant, chancellor of Liverpool Cathedral; the Rev. Canon L. W. Grensted, British Psychological Society and Nolloth Professor of the Philosophy of the Christian Religion, Oxford University; the Rev. H. D. A. Major, editor of *The Modern Churchman*;† and Canon Francis R. Payne, chancellor,‡ Leicester Cathedral.

## SOCIAL RELATIONS

### Church Joins National Agency

National Council's Department of Christian Social Relations has affiliated with the National Social Welfare Assembly. Mrs. Douglas Horton, president of the Assembly, made the announcement at its annual spring meeting.

The Assembly includes the interests of more than 50 national voluntary and 14 governmental agencies.

## PRESS

### More Than Afternoon Tea

By ALICE WELKE

Religion is front page news. That had been the belief all along of a group of about 100 editors that got together in Washington, D. C., recently, but it was encouraging for them to hear it from the religious news editor of the *New York Times*.

The editors, representing 111 religious publications (including *THE LIVING CHURCH*), met in Washington, D. C., from April 16th to 18th, for the annual convention of the Associated Church Press.\*

George Dugan, who has been editor of religious news for the *Times* for the past six years, told ACP members that the Saturday Church page, with its grist of announcements of forthcoming services, teas, and other Church activities, was on its way out. Religious news, he said, shouldn't be compartmentalized. "Religion is in all fields and it is getting on the front page more and more."

Examples he mentioned were the World Council meetings in Amsterdam and the Melish case. He pointed out that the *Times*, which probably does a more thorough job of reporting religious news than any other secular newspaper in the nation, covers all national Church meetings, almost without exception.

There was a tense period of discussion

after Mr. Dugan's address. He listened thoughtfully to questions on the sore point of doling out space in the daily press to Roman Catholics on the one hand (the ACP has no Roman members) and the rest of the Christian Churches on the other.

To the question, "Does Presiding Bishop Sherrill get more space than Cardinal Spellman, and if not, why not," Mr. Dugan, who is the son of a Presbyterian minister, gave the logical explanation that Cardinal Spellman is better known than Bishop Sherrill, and that though there now are probably few people in the United States who have never heard of the Cardinal, Bishop Sherrill is steadily becoming more and more familiar to the American public. He noted that an objective news story almost always looks slanted to some of its readers.

Indication of ACP's respect for Mr. Dugan's work came in its award of merit to him for "distinguished service in religious journalism."

Also cited for distinguished service to religious journalism, on his 35th anniversary in the field, was the Rev. Dr. Guy Emery Sipler, editor of the *Churchman*.

In over-all recognition of the service being done to religion by mass communication media the ACP adopted a resolution noting "with encouragement the growing awareness of the importance of religion as reflected in the press and other media of public information."

The ACP passed characteristic resolutions "viewing with alarm the constant renewing of attempts to secure tax funds for parochial purposes" (with one dissenting vote), and reaffirming its opposition to the appointment of an ambassador to the Vatican (with a smattering of no's).

It affirmed again its opposition to compulsory military training. Earlier in the convention, in a session at the Pentagon, Anna M. Rosenberg, Assistant Secretary of Defense, apparently unaware of the long-standing opposition of most members of the ACP to universal military training, decried the fact that it had not become law. She said, "If, God forbid, an emergency comes, this country must face the fact that there is no one to call back except those who have served."

Mrs. Rosenberg—a small dark-haired woman, vital and well-groomed—is in charge of manpower and personnel in the Defense Department. She said one of her deepest hurts was the lack of respect shown by the American people to men in uniform. She urged the editors not to

forget "that men who come into the armed forces are no better than you people in the community make them. You have them 18 years. We, but two."

The armed forces have a character guidance program, but as explained at the Pentagon by Chaplain Edwin L. Kirtley, USA, it has only gotten underway within the past few months and touches but shyly on religion.

The Pentagon's case for preparing for peace through military might is not a favorite of most Associated Church Press members.

More compatible with their convictions was an address on the last day of the convention by freshman Congressman O. K. Armstrong, a Missouri Baptist. He took issue with the Pentagon's policy and advocated a course of psychology, goodwill public information, and technical assistance. He said that people the world over, especially those behind the iron curtain, must be convinced of the fact that the United States, and also the United Nations, has the truth, and that it is the object of the U.S. and the U.N. to build, without war, a free world. He conceded, however, that it would not be practical now to throw away all armaments.

ACP's executive secretary, Dr. William B. Lippard, who will retire next fall as editor of *Missions*, monthly of the American Baptist Convention, said he observed a marked improvement in the organization over its earliest meetings in the 1920's. Those early meetings, he said, were attended by about 20 editors and were marked by the passage of "feeble resolutions." Copies of resolutions are now often sent to Congressmen.

ACP's executive committee continues to aim at putting the organization "on a sound and influential basis so that in years to come it may have a name throughout the country."

However, the voice of the ACP is not as strong as it may become. At this convention when a resolution (later adopted) was read expressing "confidence in the voluntary methods of religion in inspiring ethically motivated conduct," one of the editor's asked what happens to most resolutions adopted by the ACP. Another editor in the back of the room, muttered, "We're talking to ourselves."

One job suggested to ACP members was forcing senators and congressmen to take a stand on controversial issues. The suggestion came from Larston D. Farrar, editor and publisher of the *Washington Religious Review*. He said the unrecorded voice vote is becoming more and more prevalent in Congress, making it increas-

\*Five new members, including the *Anglican Outlook*, independent monthly of the Church of England in Canada, were admitted in 1952.

**TUNING IN:** † *The Modern Churchman*, published in England, maintains a theologically liberal position. ‡ Chancellor of a cathedral: not to be confused with the chancellor of a diocese (though presumably the same office might be held by the same

individual). Chancellor of a diocese is the legal advisor to the bishop. Chancellor of a cathedral (in Church of England) is a member of a cathedral chapter who keeps records and performs official acts on behalf of the chapter.

ingly difficult for Americans to know their elected representatives' decisions.

The ACP heard an off-the-record discussion by Dr. John A. Mackay, president of Princeton Theological Seminary, on Protestant Strategy and the Vatican; held an off-the-record discussion of the session at the Pentagon; and heard an off-the-record commentary on "the moral issue in the world today," by a speaker whose name was also off the record.

The convention wound up with a courtesy call on President Truman, the luncheon at the Congressional Hotel, and, finally, tea at Congressman Armstrong's house.

## THE LIVING CHURCH

### Reorganization

Under revised Articles of Incorporation and by-laws adopted at a meeting in Milwaukee, April 25th,<sup>¶</sup> the Church Literature Foundation became the publisher of THE LIVING CHURCH as of the first issue in May, 1952.

Organized in 1928 for the purpose of amassing an endowment fund for the benefit of THE LIVING CHURCH, the Foundation has over the years built up its resources in cash and securities to approximately \$20,000 from gifts and bequests of readers. Assets taken over from the Morehouse-Gorham Company in the transaction amounted to another \$40,000, and the only important liability transferred was the liability to fulfill subscriptions.

Editor of THE LIVING CHURCH, as

previously announced, is Peter Day, who came to the magazine in October, 1935, as an editorial assistant, became managing editor in November of that year, acting editor in January, 1943, when the editor, Clifford P. Morehouse, went into service in the U.S. Marine Corps, and became executive editor in November, 1945, on Mr. Morehouse's return. Mr. Day will also serve as general manager of the Church Literature Foundation.

Revision of duties of the editorial staff under the new arrangement includes the change of the Rev. Francis C. Lightbourn from managing editor to assistant editor and of Miss Alice Welke from news editor to managing editor.

Fr. Lightbourn's duties will continue to include the conduct of the book review section, and he will also have responsibilities in the field of editorial writing, planning and accepting articles, writing the popular feature, "Tuning In," and developing the new series of "Letterfold Leaflets" — reprints of LIVING CHURCH articles in form suitable for mailing and the parish tract case.

As managing editor, Miss Welke will be responsible for the makeup and production of the magazine, for appointing correspondents and obtaining news and pictures, and for assuring complete coverage of Church activities.

Edgar O. Dodge continues as advertising manager, Mary Mueller as credit manager, and Warren J. Debus as circulation manager.

Also serving with THE LIVING CHURCH are two staff members well

known to THE LIVING CHURCH FAMILY during the war years — Jean Drysdale, former managing editor, and Marie V. Pfeifer, former business manager. Both retired in earlier years because of family responsibilities, but both are now serving as regular members of the staff.

Continuing as associate editors are Miss Elizabeth McCracken, Paul B. Anderson, and Paul Rusch.

The staff further includes the assistant to the advertising manager, Mrs. Earl Swenson (the former Edna Monacelli); assistant circulation manager, Leon A. Saenger; circulation department members Ardis M. Selbo, Joan Kolbow, and Roman Bahr; and Marguerite G. Cleary of the stenographic department.

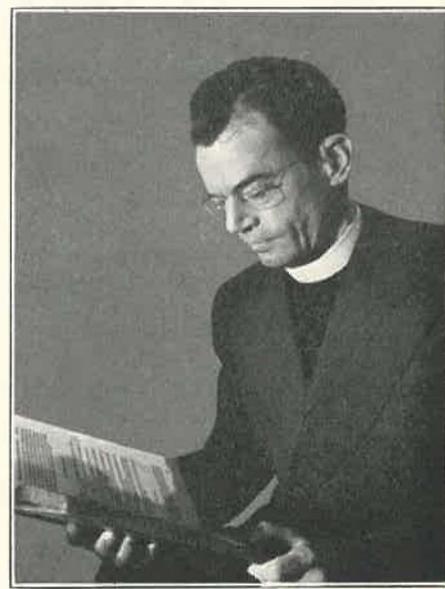
The Church Literature Foundation, under its revised articles will have five board members instead of nine in order to allow more frequent meetings. The Board of Directors will consist of Bishop Ivins of Milwaukee, President; Bishop Conkling of Chicago; the Rev. Dr. John Heuss, rector of Trinity parish, New York; Jackson M. Bruce, Milwaukee attorney, secretary; and Joseph R. Carson, Milwaukee investment banker, treasurer. The other members of the Foundation are Bishop Boynton, Suffragan of New York, vice-president; the Rev. Dr. John S. Higgins, rector of St. Martin's Church, Providence, R. I.; Richardson Wright, retired editor of *House and Garden*; and Clifford P. Morehouse, who will continue to serve as vice-president of the Morehouse-Gorham Company.



MISS WELKE: *Managing Editor*



MR. DAY: *Editor.*



FR. LIGHTBOURN: *Assistant Editor.*

TUNING IN: ¶ The Living Church takes its name from the words of our Lord, as reported by St. John, "Because I live, ye shall live also" (14:19 — found in the Gospel for Whitsunday). First issue of "The Living Church" is dated No-

vember 2 (All Souls' Day), 1878. ¶ April 25th is the feast of St. Mark the Evangelist. ¶ The book held by the Assistant Editor is a copy, printed in 1549, of the 1549 Book of Common Prayer. (He is not, however, the owner or custodian of it!)



Fools for Christ's sake.\*

## JAPAN

### Into the Shadow

Four young men were ready on April 1st to enter the ministry of the Holy Catholic Church in Japan.¶ They made up the 38th graduating class of the Central Theological College, Tokyo, and the diplomas which they received that day certified their satisfactory completion of a three year period of post-college training for the ministry.

In the commencement sermon the Rt. Rev. Jiro Sasaki, Bishop of Kyoto, urged the graduates and other members of the congregation to be fools for Christ's sake,¶ living not according to the wisdom of men but in the power of God,¶ by walking in the shadow of the life of Christ.

After commencement, prepared to walk into the shadow, each was going back to his own diocese to begin to minister: Luke N. Sonoda, to South Tokyo; Joseph H. Koya and Joseph A. Tanaka both to Kyoto, in central Japan; and John M. Watanabe to Hokkaido, the island in the north of Japan which is only three and a half miles away from the nearest Russian troops.

## ENGLAND

### Death of Sir Stafford Cripps

Sir Stafford Cripps, director of Britain's postwar austerity, died in Zurich, Switzerland, on April 21st.

A devout Anglican, he had often preached at Church services.

In 1944, addressing the Congregational Union Assembly in London, while he was minister of aircraft pro-

RUINS of the Cathedral of St. Mary and St. John, Philippine Islands, wrecked in World War II.



Robert Milo.

duction, he said that Churches must display more unity and must get back into the life of the people if they are to exercise any influence on national and international policies. "That is not to say that religious leaders should go into politics," he explained, "but they should be prepared quite fearlessly to lay down Christian principles,¶ leaving it to the laymen and women to interpret those principles in terms of political action."

Said the April 28th issue of *Newsweek*:

"While Sir Stafford was wartime ambassador to Moscow, Joseph Stalin

\*From left: Joseph A. Tanaka, Joseph H. Koya, and Luke N. Sonoda. Seated is John M. Watanabe.

... reputedly complained that 'he insists on arguing Communism with me all the time.' After he joined the war Cabinet, Winston Churchill muttered: 'There, but for the grace of God, goes God!'

"... As Chancellor of the Exchequer and Minister for Economic Affairs in the Labor Government . . . Mr. Churchill acclaimed him as 'the ablest brain in the administration.' As economic czar, he made Britain live by such slogans as 'Work or want' and 'Grin and bear it.' . . . Sir Stafford was forced by failing health to resign in October, 1950.

"This January, Sir Stafford entered a Zurich clinic suffering from a spinal

infection. . . . Gradually he weakened. . . . He died—three days before his 63rd birthday."

### War Claims to be Paid

President Truman has signed Public Law 303 providing compensation for religious groups which suffer damage and losses due to war in the Philippine Islands. The War Claims Commission will be authorized to pay claims of religious organizations functioning in the Philippines which are affiliated with religious bodies in the United States and which gave relief to American armed forces during World War II.

[RNS]

TUNING IN: ¶ Fools for Christ's sake and the contrasting of the wisdom of men with the power of God are reminiscences of I Corinthians 4:10 and 2:5, respectively. ¶ The duty to minister to suffering humanity (Parable of Good Samaritan)

is a Christian principle for all time. But whether wounds should be treated with "oil and wine" (as in the Parable) or with penicillin is a matter of interpretation, which may and does change from age to age.

*Educators assault religion and democracy: What Churchpeople can do about it.*

## Democracy: the Right

*to be Different*

By the Very Rev. James A. Pike<sup>†</sup>

Dean, Cathedral of St. John the Divine, New York, N. Y.



AT a gathering of organizations devoted to the great fundamental principles that America and Britain have in common, it is important that we reexamine the relationship of religion and democracy—especially since in the last two weeks both democracy and religion have been threatened by positions taken by highly-placed educational administrators. I refer to two events in the current news: the barrage of bitter attacks on private and Church preparatory schools at the meeting of 5000 educators in Boston in Holy Week, and the attack on religion in higher education at the meeting of the National Conference on Higher Education in Chicago this week-end. On both occasions the assault was made in the name of democracy; yet in fact what these people stand for is one of the greatest threats to democracy imaginable.

Democracy depends in the long run upon the spiritual and moral quality of its citizens; and, while at no time in the history of either Britain or America have all the citizens displayed spiritual devotion and moral integrity, yet there has always been a significant leaven of those whose norms and hopes were grounded beyond the State, beyond the current mores. The others have been capable of democratic behavior because of family patterns or through contagion from the spiritual forces in the community.

More specifically, the maintenance of a democracy depends in the long run on

such theological convictions as these: First, each individual man has a meaning and destiny which is eternal, and hence he is more important than the State. Man and God last forever; nations come and go. Second, there is a moral law, backed up by a living God: when every man has a policeman in his own heart, you don't need a policeman on every block. Third, through its profound understanding of the ambiguous nature of man, the Judaeo-Christian tradition knows that "power corrupts and absolute power corrupts absolutely"; hence, "checks and balances" in government and the recognition of the danger of centralization of any of the essential functions of man's existence in the State.

### STEMMING THE TIDE

The communications of these basic convictions, which are the roots of democracy, must rest heavily on the educational process, which is the really authentic experience of the young person. If the drift and import of what is communicated during his "working hours" is that this world is all there is, and that national loyalty is the highest loyalty, then 45 minutes a week of Sunday School or even the views of his parents may represent a picture something like King Canute with his broom trying to sweep back the ocean.

When religion is left out of education then secularism by default, if not by intent, is the resulting frame of reference. This is not what the majority

of our public school teachers want, but it is precisely what the secularists want. Note the strategy: the secularists are doing all they can to keep the Judaeo-Christian tradition out of the public education (maintaining that the communication of the religion of secularism to the pupils is "neutral"); then at the same time, they want to prevent any challenge to this system they have made secularist, as they oppose the maintenance of schools by those who wish the education of their children to be oriented from the point of view of transcendent reality.

Thus, the president of a private university (anomalously enough) takes the position that education under the control of private agencies is divisive and destructive of democracy. He refers to some supposed "American principle of a single public school system for all youth." And the executive of the National Council of Chief School Officers maintains that education based on "fundamental beliefs" is more damaging to democracy even than racial segregation. Singing the same refrain, a professor of "citizenship" at a New York university maintained recently in Chicago that education should be based on a set of moral values detached

<sup>†</sup>TUNING IN: Dr. Pike (styled "the Very Rev." because he is a dean) is co-author (with the Rev. W. Norman Pittenger) of "The Faith of the Church," latest volume in National Council's "The Church's Teaching" series. Before appointment to

his present position Dean Pike was Chaplain, and Chairman of the Department of Religion, Columbia University. At present he is Associate in Religion and Law at Columbia and Chairman of the diocesan Committee on Parish Day Schools.

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from their spiritual roots, and a local philosophy professor challenged the integral connection between Christianity and democracy.

#### PRIVILEGE OF NON-CONFORMITY

This attempt to impose a monolithic educational philosophy on all the youth of the land is not democracy at all, it is totalitarianism. The first thing that totalitarian regimes try to do is to destroy any competitive educational systems which would provide the students an outlook transcending the State and the aims of the leaders. Democracy is not some state-controlled common philosophy and ethics, which avoids "divisiveness"; democracy is the freedom to have one's own fundamental beliefs and to communicate them to one's children in the most effective way possible. Democracy is the freedom to be divided by fundamental beliefs and the privilege to seek to persuade others of their truth.

Democracy is not conformity; it is the privilege of non-conformity. The independent schools pre-date the state-controlled schools both here and in England, and their existence and health preserves the essential pluralism<sup>1</sup> of our culture. Their existence is as much a part of American life and history as the more recently developed state system.

Entirely apart from the religious issue, democracy also includes the freedom to provide private schooling for one's children where the aim is simply to afford better education than that available at the public schools of a given community. It also includes the freedom to maintain schools on a particular religious base that some of us may feel is

not as adequate as our own religious base.

These educators must of course concede the right to independent schools, so they take the task of doing the next thing to denying the right: they use the smear tactic of shouting "unAmerican." It is strange that they should do this, having so properly resented this very smear tactic directed against them in recent days by reactionary groups in various communities.

The educators in Boston were told that "the greater the proportion of our youth who attended independent schools, the greater threat to our democratic unity." This statement was made by a scientist, and hence we well might ask, where is the empirical proof for such an assertion? Charity begins at home; if private schools have such an effect, why has this man sent his own children to them?

And if those turned out by private preparatory schools are so inimical to democracy, why is it that admission to the university of which this man is the president is rendered so much easier for graduates of these "undemocratic" institutions, and much more difficult for the "democratic" youth turned out of the public schools?

Those who make the State the ultimate loyalty, and some supposed lowest common denominator the ultimate norm, are really the enemies of democracy; and it is very alarming to find that, judging from the newspaper accounts, at a meeting of 5000 educators not one dissenting voice was heard against the totalitarian philosophy which dominated the leadership of the meeting.

Now that the secularist faith has been made the established religion of our land by our Supreme Court (by the decision in the case of *McCollum v. Champaign School District*), the more that the educational leadership of the country makes it abundantly clear that they hold totalitarian views toward education and wish for state control of the sources of thought, the more we will be tempted to reverse President Conant's statement and say, "The greater the proportion of our youth who attend public schools, the greater the threat to our democracy."

Let's give every encouragement to those groups who are making the sacrifices necessary to maintain schools which do rest on "fundamental beliefs" that will sustain democracy and a transcendent spiritual life for those being educated. Of course, public education should be sustained so that learning will be available to all citizens. But meanwhile, to avoid the threat of a mono-

lithic state-controlled education, we must at the same time encourage education supported by voluntary groups so that the freedom of the parent to provide either a secularistically grounded or a religiously grounded education is unimpaired, as of old.

Those grounded in the naturalistic philosophies of such as Professors Dewey and Meikeljohn have by and large gained control of our public educational systems, and our Supreme Court has barred any challenge to this philosophy within the classroom by Church-and-parent-supported religious education. Until this situation is changed, all the more must we provide extensive opportunities in every community for a free type of education for those who wish it.

Those of us for whom the State is not the ultimate loyalty actually believe that in this way the State will best be sustained. Unity of thought and attitude is not the best democracy, nor can democracy be taught simply by talking about "democracy" or "citizenship." Democracy is the finest ethical flower of deeply-grounded religious conviction in a culture.

Thus those citizens who share these convictions have several immediate tasks:

(1) To campaign relentlessly for the right of religious orientations toward life and reality to be represented equally in the schools along with secularist orientations. We have a right to insist on this in the public schools and universities because we as well as the secularists pay taxes for them.

(2) To make sacrifices adequate to the support of schools which provide a transcendent level that can deeply challenge all statism, all thought-control, all totalitarianism, all earth-bound conceptions of man's destiny.

(3) To increase the availability of such education to families of all income-levels.

(4) To bring to bear our influence on private preparatory schools, that they may more thoroughly communicate this view of life than some of them now do, and to see to it that private universities allow the Judaeo-Christian tradition a hearing from those who stand within it, on an equal footing with the hearing given secularists. This is an end required by true academic freedom.

(5) To make increasingly evident the relationship of religion and democracy and to oppose all humanist "Americanism" with Christian conviction, for Christian conviction is both the support of American ideals and a healthy critique on nationalist and totalitarian perversions of these.

\*From a sermon preached in the Cathedral of St. John the Divine, Sunday, April 20th, 1952, at the service for the British-American Patriotic Societies, commonly known as the St. George Day Service.

**TUNING IN:** <sup>1</sup>Pluralism, as here used, means the richness of our culture, derived from the fact that each individual is different and has his own contribution to make. This is a conception congenial to Christianity, which has always emphasized

the supreme worth of the individual, even while stressing the corporate nature of the divine society. Uncongenial to Christian thinking is the philosophical pluralism which holds that there are two or more kinds of ultimate reality.

## The Past and the Future

**W**ITH this issue, *THE LIVING CHURCH* leaves the protecting wing of the Morehouse-Gorham Company and launches on a course not unfamiliar to other Church periodicals—publication as an independent non-profit enterprise in the interests of the Episcopal Church and of its readers. This is a change of considerable moment in the life of the magazine; in a certain sense, it is a coming-of-age.

Since 1900, when *THE LIVING CHURCH* was purchased by the Morehouse-Gorham Company from Dr. Charles W. Leffingwell, the magazine has been published as a Church service by a private corporation. For many years, it incurred an annual deficit, which was cheerfully paid by the publishers. Sometimes the deficit was \$5,000, sometimes \$10,000. Altogether, over the years, the accumulated deficit might amount to as much as a quarter of a million dollars—a large sum for one Church family to pay!

In the past half-century, the pattern of American business has changed, and the Morehouse-Gorham Company has changed with it. The company has grown so greatly that it is now the principal publishing and supply firm of the Episcopal Church. In the meantime, however, profit margins have declined, corporate income taxes have come into being, and Church enterprises are more and more supported by a large number of smaller givers instead of a small number of large givers.

At the time that Clifford P. Morehouse became editor of *THE LIVING CHURCH*, succeeding his father, Frederic Cook Morehouse, the magazine was circulating about 6500 copies a week. Under the elder Morehouse, it had become a great periodical in the older tradition of personal journalism. It led in that movement for deepened Church loyalty and higher estimation of God's sacramental grace which is known as the Catholic movement. It advocated programs and espoused causes which later became the normal and accepted thing in the life of the Church—the summer conference movement, the retreat movement, the Every Member Canvass. It had a part in the 1928 revision of the Prayer Book which resulted in the restoration of explicit prayers for the dead ("our beloved alive," to quote the title of an article in this issue). It helped to bring back the forgotten sacrament of Holy Unction, and to foster the movement of Christian healing which is now becoming an important part of the life of many parishes.

All these things, Frederic Cook Morehouse championed in Church councils and in the pages of

*THE LIVING CHURCH* as long as he continued to direct its policies.

Under the editorship of his son, Clifford P. Morehouse, *THE LIVING CHURCH* continued something of the same note of personal journalism, but became even more a newsmagazine reporting the work and the thought of the whole Church. It had a hand in the development of the Forward Movement program of Bible-reading and personal discipleship. It helped to plan and to carry out the growth of the Presiding Bishopric from a part-time activity of a busy diocesan bishop into a full-fledged lifelong position of comprehensive Church leadership. It took an active part in the ecumenical movement, resulting in the establishment of the World Council of Churches. With the rest of the Church, it struggled and suffered through the ill-fated negotiations for unity with the Presbyterians. But, more than ever before, it became the line of communication whereby Churchpeople of varied interests and all schools of thought could find out what the rest of the Church was thinking and doing. It gave hospitality to many more subjects in which the editor was not personally concerned. It established an unchallenged reputation for promptness, accuracy, and completeness in reporting the news, the work, and the thought of the Church.

The result of Clifford Morehouse's concept of the role of *THE LIVING CHURCH* soon became evident in the circulation of the magazine. Beginning in the late 1930's the magazine began to grow in circulation until today it goes to almost three times as many people as in the past. The circulation of the last issue published by the Morehouse-Gorham Company was 17,201.

In advertising, also, *THE LIVING CHURCH* became the recognized medium for approaching those in positions of leadership in the Church—the clergy and active laymen who make the decisions whether to buy or not to buy. As a result, beginning in the 1940's, *THE LIVING CHURCH* began to surprise everybody by failing to be reliable in its annual deficit. Sometimes it lost money, sometimes it didn't. In a business sense, it began to show signs of the "coming-of-age" to which we have referred above.

A corporation organized for profit can hardly



*The Living Church*

accept contributions to pay off deficits in one year and collect profits in the next. And yet, both now and in the foreseeable future, contributions from interested readers will make the difference between a growing, effective, serviceable magazine, and an anemic, declining one.

**T**ODAY, THE LIVING CHURCH is too big to be an unprofitable sideline of a medium-sized corporation, and yet too small to finance itself entirely on its own revenues. It has only one course before it—to grow, in circulation, in size, and in usefulness to the Church. It will look to THE LIVING CHURCH FAMILY in the future, as it has in the past, to help it define and realize these objectives.

What THE LIVING CHURCH will be in the future grows out of what it has been in the past. The new editor is conscious of his debt to his predecessor and chief in so many ways, and with a rush of so many memories, that it is difficult to sort out the more significant ones. If his service is in any way acceptable to THE LIVING CHURCH FAMILY, the credit is due in very large measure to Clifford Morehouse.

Mr. Morehouse's standards of journalistic competence and integrity, his vision of THE LIVING CHURCH as a distillation of everything interesting, important, significant, and valuable to the life of the Episcopal Church, his concept of religion as embracing every aspect of human activity, his championship of a vital Catholicism inspired by the Evangelical sense of personal contact with God and subjected to the criticism of the Liberal outlook—all these things have been evident to THE LIVING CHURCH FAMILY in the pages of the magazine.

Not equally evident, perhaps, but implicit in the growth and improvement of the magazine have been his characteristics of leadership and his personal concern for the professional and spiritual growth of his staff members. We have put Mr. Morehouse's picture on this week's cover, not as a gesture, but because we carry it indelibly in our hearts and because THE LIVING CHURCH of the future will strive to be the ideal Church magazine which he framed in his mind and taught us to desire.

Mr. Morehouse's decision to set THE LIVING CHURCH upon an independent course and devote his full time to the publication program of the Morehouse-Gorham Company was, in a sense, a characteristic decision: Having trained his staff to do a job, set the standards for the job, and provided for its execution, he has never hesitated to place that large confidence in his subordinates which makes them do their best—and then to see to it that they receive full credit for their contribution. This large-heartedness and large-mindedness is the kind of creative leadership that makes not only magazines but men. May God bless him and guide him to even greater achievements in the years that lie ahead.

### "I Don't Want To"

**A** STRANGE spirit of unrest seems to be abroad in the country today, turning up in all kinds of places. The strikes, actual and expected, in many important segments of the economy, are examples of it. So are the prison riots and the refusal of Air Force pilots to fly. It might be called the "I don't want to" spirit.

Perhaps the tension of the international situation has something to do with it—especially the emotional strain of the protracted truce negotiations in Korea. Perhaps it is just a national case of spring fever. More likely, however, it is a danger signal of the over-straining of the American economy.

Fundamentally, the only way in which large economic betterment can come to the American people is by the production of more consumer goods. The endless round of wage and price increases contributes little or nothing, the program of economic controls is comparatively irrelevant.

Either there must be a changed balance between defense and civilian production or there must be a greater recognition that the economic situation of the individual cannot improve much during the next few years. If these two powerful contrary pressures continue indefinitely, the country is heading for a real crisis.

Is there a religious significance to the "I don't want to" spirit? There certainly is, in the broad sense that anything men do is related to their religious outlook. The Christian individual can help the situation by trying, in his daily work, to give full value; he can help also in understanding the interdependence of mankind and the importance of America's fulfilling its international responsibilities wisely and temperately. He can also help by that calm realism of outlook which stems from wholehearted faith in God.

### Bishop DeWolfe

**A**N IMPRESSIVE tribute of affection and loyalty to Bishop DeWolfe of Long Island is given in the current issue of *Tidings*, the diocesan magazine, on the occasion of his 10th anniversary as Bishop. Some of the features of the past 10 years, in which the communicant strength of the diocese has increased by more than 10%, are summarized in a news item in this week's issue.

At the same time, a controversy about services in the Long Island Cathedral has been given extensive publicity. Controversies do not take away from the greatness of a great bishop; indeed, a vigorous leader can hardly avoid them—and in saying this we do not impugn the sincerity or Christianity of those who disagree with the Bishop. We are glad, however, to be able to record the constructive side of the picture at the same time as the controversial side, and to extend to Bishop DeWolfe our best wishes.

# Our Beloved Alive

By the Rev. John Clarence Petrie

Holy Trinity Church, Pahokee, Fla.

**F**REQUENTLY a pastor tells his people that henceforth there are to be no more card parties, bazaars, chicken dinners, fashion shows, minstrels, or the like, to raise money for the Church. Hereafter, so he announces, all funds will be collected through the Every Member Canvass and the plate offering. Again and again Churches are criticized for having bingo games, lotteries, and games of chance as a means of revenue.

This in a small way illustrates the attitude at the time of the Reformation toward prayers for the departed. Large sums of money were collected through Mass stipends and legacies and endowments for perpetual Masses for the deceased. To do away with so much trafficking in spiritual things the Reformers, in rejecting prayers for the dead, threw out the baby with the bath water. They denied what had been the practice not only of the Christian Church but even of the Jewish religion from which Christianity took root.

There were other reasons for this rejection, but surely the one that weighed most heavily was the buying and selling of the Mass. Perhaps that is stating the abuse too bluntly, possibly even unjustly, but times of rebellion are not times of reason. The result was an attitude toward the departed that belied the Reformation principle of restoring all things as in the time of Christ.

Evidence that the Jews prayed for their dead is found in 2 Maccabees (12:43-45), where Judas Maccabaeus took up a collection for a sin offering for the departed:

"And when he had made a collection man by man to the sum of two thousand drachmas of silver, he sent unto Jerusalem to offer a sacrifice for sin, doing therein right well and honorably, in that he took thought for a resurrection.

"For if he were not expecting that they

that had fallen would rise again, it were superfluous and idle to pray for the dead (*hyper nekron euchesthai*).

"(And if he did it looking unto an honorable memorial of gratitude laid up for them that die in godliness, holy and godly was the thought.) Wherefore he made the propitiation for them that had died, that they might be released from their sin" (Revised Version).

And today prayers for the departed are said at the end of the synagogue service on the eve of the Sabbath.

There is not the slightest evidence anywhere in the Gospels that our Lord disbelieved in this practice. He was critical to the point of harshness of many abuses among His fellow Jews; but never were they blamed for believ-



ing it a good and wholesome custom to pray for those who had passed beyond the veil.

## NO SUPERSTITION

On the contrary He implied, in speaking of the *unforgivable* character of sin against the Holy Ghost, that some kinds of sin might be forgiven even beyond the grave: "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither

in the world to come" (St. Matthew 12:32).

St. Paul, too, says: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Corinthians 3:15). And in I Peter we are told that Christ, after His death on the cross, went into the lower regions to preach "unto the spirits in prison" (I Peter 3:18-20).

None of this coincides with the popular Protestant doctrine that when a man dies he goes straight to heaven or straight to hell, and that it is a superstition to pray for him. Neither does it agree with the continuous practice of the Church right up to the 16th century. Nor does it coincide with our sense of justice and the fitness of things. Which of us leaves this life in such a state of moral perfection and spiritual holiness as to be ready to stand before God? Millions of souls are constantly passing over who have really believed in God, tried to do their duty, and asked God to overlook the weaknesses of their human nature. They tried, but surely not hard enough to be saints. They failed but surely not so frightfully as to merit eternal damnation.

It is here that the evolutionary thinking set loose in Darwin's time is more congenial to ancient Christian belief and practice than to the strict heaven-or-hell of the 16th century. We see everything in a state of transition, of growth or decay. Even when a man is suddenly changed, as was St. Paul, or as a present day alcoholic under Alcoholics Anonymous, we see that there was a long preparation going on in the subconscious so that only the final decision was sudden.

This is the viewpoint of the Episcopal Church. There is no trafficking in Masses among us. We do not look to such small alms as come occasionally at the

(Continued on page 22)

**TUNING IN:** ¶If you cannot locate 2 Maccabees 12:43, it is because your Bible, like most printed today, lacks the Apocrypha (bound, in those copies containing it, between the old and new testaments). Almost certainly the lectern Bible in your parish

Church has it. Judas' action may have been in atonement for the guilt of the nation, regarded as defiled by these slain law-breakers (v. 40); but the writer (ca. 130 B. C.) interprets it as involving prayer for the dead.

## Revise or Rewrite?

**S**HOULD archaisms be removed from the Book of Common Prayer and words that have changed their meaning be replaced by others less likely to be misinterpreted? In theory, yes—at least if Anglican aversion to services “in a tongue not understood of the people” is to be maintained literally.

And yet to “tinker” with liturgical forms—to substitute a word here, to

with a foreword by Dr. George A. Buttrick, of Madison Avenue Presbyterian Church (Oxford University Press. Pp. xix, 154. \$2.75).

For obvious reasons, a book of this sort is of limited value to Anglicans, whose treasury is already rich in such material. But this particular compilation of “original prayers, devised for use in private and public worship” is of rather more than ordinary interest, for it shows how a writer, unfettered by a particular liturgical tradition, can compose prayers in true Collect form<sup>†</sup> (even to the precision of the correct trinitarian conclusion) that are surprisingly modern in their vocabulary (see box).



alter a phrase there—is a perilous undertaking. Editing of a passage can do strange things to the context—as this editor knows full well.

The substitution, for example, in the Collect for the 17th Sunday after Trinity of “direct” for the present “prevent,” in its older meaning of “come before,” would spoil the contrast of this with “follow,” two words beyond.

Possibly it would be better, in revising such forms, to rewrite entirely. Illustrative in this respect is *Prayers of the Christian Life*, by John U. Stephens—

### Of Interest

**T**WO recent publications by Westminster Press are *Religious Beliefs of American Scientists*, by Edward Leroy Long, Jr. (Pp. 168. \$3), and *Scientism, Man and Religion*, by D. R. G. Owen (Pp. 208. \$3.50).

Dr. Owen, author of the latter work, is Associate Professor of Ethics and Philosophy at Trinity College, and Lecturer in Philosophy of Religion at Wycliffe College, Toronto. He is a priest of the Church and a son of the late Archbishop Owen of Toronto, who was Primate of All Canada.

Both of these books have been sent to a reviewer whose knowledge of science is more extensive and intensive than this editor's.

Jean Guitton is a French Roman

Catholic, a layman and married. He begins his *The Virgin Mary* with the observation: “What disfigures, in my view, so many books on the Blessed Virgin, is the tendency they have to exceed all bounds.”

M. Guitton's own book, which carries the imprimatur of the Archbishop of Birmingham, is divided into four parts: The Virgin of History, The Development of Thought Concerning the Virgin, The Mystery of Mary, The Blessed Virgin and the Present Age.

The thirty or more chapters cover such topics as: Childhood, The Marriage of the Virgin, The Independence of the Son, The Last Years; The Immaculate Conception, Mariophanies of the Present Age; The Virgin's Mediation, The Virgin and Protestant Thought; The Virgin and Human Love, The Virgin and the Reunion of Christendom (Kenedy. Pp. x, 190. \$2.75).

*A School of Bishops*, by Nellie W. Jones, is a “history of the first 75 years of the Church of St. Michael and All Angels,” Baltimore — a parish which numbers among its past rectors the late Bishop Wyatt-Brown of Harrisburg, and the late Bishops Murray of Baltimore (onetime Presiding Bishop), Fiske of Central New York, and Cook of Delaware.

This handsomely produced volume, containing several full-page plates, traces the story of the well-known parish from its founding in 1877 to its present regime under Dr. Fenn, who, before his final acceptance of the rectorship in 1931, had warned that he was “a Catholic priest and not a Protestant minister” (available from Church of St. Michael and All Angels, Baltimore. Pp. ix, 150. \$2.95).

How to improve reading habits—for speed, comprehension, and enjoyment—is fast becoming a science in itself, with its own rapidly expanding library. One of the latest of such entrants into the field is *The Art of Book Reading*, by Stella S. Center, on which this editor hopes to report further when he can get around to doing the book justice\* (Scribners. Pp. xiii, 298. \$3.50).

\*Contains chapters on: The Hallmarks of Critical Reading; A Program of Action; How to Read Paragraphs; How to Read Sentences; The Necessity of an Expanding Reading Vocabulary; How to Read the Literature of Knowledge; How to Read Literature—The Short Story; How to Read Literature—The Novel; How to Read Essays, Letters, Biography; How to Read Drama, Poetry; Rate of Reading; The Foundation of Critical Reading.

### PRAYER FOR LIGHT

**A**Lmighty God, who commandest light to shine out of darkness: Shine in our hearts, and give us the light of the knowledge of Thy glory in the face of Jesus Christ: that we, being no more children of night, may tremble not before any evil power; but, as children of the day, may work, with boldness and with love, Thy will, who has called us out of darkness, into Thy marvellous light; through the same Jesus Christ our Lord. Amen.

—From *Prayers of the Christian Life*.

**TUNING IN:** † A prayer in true Collect form consists of five parts: (1) an address (normally to God the Father—“Almighty God . . .”), (2) a statement of some truth about God or of something God has done, (3) a petition, (4) an aspiration

(“that we may” do thus and so), and (5) a conclusion (“through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end”). The Collect in the box illustrates most of these.

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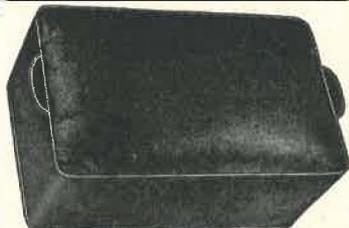
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**NORTH CAROLINA**—Police are holding a 13-year-old girl as the person who set fires at an Episcopal and a Presbyterian church in Charlotte, N. C., the Associated Press reports. Margie Davis, a junior high school student, has admitted, according to Charlotte police, that she was responsible for fires causing an estimated \$75,000 damage at St. Martin's Church and at Caldwell Memorial Presbyterian Church. She was placed in a juvenile detention home and was to be observed later by psychiatrists. Margie said, according to the AP story, that she had been denied use of the tennis table at St. Martin's and of the telephone at Caldwell Memorial. She said she wanted to "get even" for the rebuffs and had hit upon the idea of starting fires at the churches.

**GEORGIA** — Finding anything good to say about a hydrogen bomb plant is not easy. But the big new plant in South Carolina needs a lot of employees. And a large number of people have moved into South Carolina to work at the plant. So many of them are Churchpeople that there is a new mission congregation in Fleming, Ga., a new suburb of Augusta. A good tract of land has been given the Church in the fast-growing section and funds are being raised to erect a parish house which will be used for church services and as an educational building. At present 80 children of the Sunday school meet in a cafeteria and the number grows week by week. How much of the new population is transient is uncertain, but a large proportion will undoubtedly stay for years.

**LOUISIANA** — Historic St. John's, Thibodaux, La., looks again as it did when it was founded by "Fighting Bishop Polk," first bishop of Louisiana.

Built in 1841, the stately white colonial-type structure was repainted inside and out, and much of its woodwork has been repaired.

The number of members has increased from 41 in January, 1950, to 102 in January, 1952. The newly organized church school has an enrollment of 24 children.

Redecoration and repair also are planned for Christ Church, Napoleonville, which has been described as a "perfect example of 13th Century English Gothic."

**NEW JERSEY & NEWARK** — Joining forces, the dioceses of New Jersey and Newark are planning a new adult summer conference to be held on the campus of Drew University, at Madison, N. J., June 15th to 20th. Key-note speaker each morning will be the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New

York City, on the theme, "Communicating the Faith." Other classes offered will be the adult courses already published by the national Department of Christian Education. These are the three in the Church's Teaching Series, and the discussion units on Marriage, Stewardship, and the Prayer Book. This is probably the first summer conference to



DEAN PIKE: "Communicating the Faith."

be devoted completely to the materials of the New Curriculum. The Rev. Dr. Victor Hoag is dean.

**CUBA**—The necessity for self-support was stressed by Bishop Blankingship in his address to Cuba's convocation. A plan which he presented, toward that end, was accepted and the missions resolved to take the necessary steps toward partial self-support. Five of the larger parochial schools in the district are already financially independent.

A large wooden cross, to serve as a reredos at Holy Trinity Cathedral, was dedicated by Bishop Keeler of Minnesota, who was a guest of convocation. The cross is a memorial to Henry Benjamin Whipple, first bishop of Minnesota, who was instrumental in the planting of the Church in Cuba.

**ELECTIONS.** General Convention: The Rev. Manuel Chavez, Dr. J. M. Garcia.

**SAN JOAQUIN**—Nine new missions have been started during the nine years of Bishop Walters' episcopate in San Joaquin. Eight new church buildings have been built in the same period and six parish houses and 13 rectories have been bought or built. Churchpeople of the district reviewed this remarkable growth at their recent convocation.

Convocation voted to petition General

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**DIOCESAN**

Convention to increase salaries of missionary bishops and to appoint a bishop for the armed forces.

**ELECTIONS.** General Convention: Rev. V. M. Rivera, E. B. Leduc. Provincial synod: (clerical) Paul Langaap, Ralph Cox, James Malloch; (lay) E. B. Leduc, C. K. Fisher, Charles Wakefield. Executive council: (clerical) Arthur Beckwith, Joseph Doron; (lay) C. K. Fisher, R. V. Richardson. Council of advice: Rev. Charles Brandon.

**LONG ISLAND** — As a conclusion to Bishop DeWolfe's diocesan Lenten mission at St. Ann's, Brooklyn, 65 candidates were presented for confirmation and seven adults received from the Roman Church. At the mission service on Passion Sunday more than 2000 persons jammed historic St. Ann's and received Apostolic Blessing at the altar rail.

**WASHINGTON** — Two years ahead of schedule, the Church of St. Stephen and the Incarnation, Washington, D. C., has freed itself of a 23-year-old debt of \$135,000. The church, which completed its building in 1928, was hard hit by the depression. In 1945, when the Rev. Stuart F. Gast became rector, it was still struggling with money troubles. Fr. Gast outlined a seven-year program to eliminate the debt. Everybody pitched in. Progress was so fast that the goal for completing the campaign was moved back from 1953 to 1952 and then to 1951. The mortgage was burned on January 20, 1952, and on May 21st, the church will be consecrated.

**WESTERN NEW YORK** — In the fastest growing suburban area of Buffalo, Bishop Scaife of Western New York recently dedicated new Calvary



BISHOP SCAIFE: A dedication.

Church, Williamsville. Over 600 people crowded the church for the service. Building began about a year ago. Cost of the 13th century English Gothic structure exceeds \$185,000. The dedication came at the beginning of the Rev. Frank S. Patterson's 12th year as rector, and climaxed the development of the church, from mission to parish.

**✠ SHRINE MONT ✠**  
 High in the Alleghenies, 100 miles west of Washington, the Cathedral Shrine of the Transfiguration has clustered about it modern lodges, cottages, central halls and refectory for accommodation of vacation guests, both clerical and lay. Shrine Mont, operated on the American plan, is open from mid-May through mid-September with rates from \$30 to \$40 per week. Clergy Seminar July 21—Aug. 1.  
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Medal of Honor



IT WAS A BRIGHT EARLY DECEMBER DAY and Lieutenant Hudner was flying a Korean combat mission alongside another plane piloted by Ensign Jesse Brown. A burst of flak caught the ensign's plane and he went spinning down, aflame. Despite the presence of enemy ground troops, Lieutenant Hudner then deliberately crash landed near his flame-trapped shipmate. He radioed for help, after which he fought to keep the fire away from the fatally injured ensign until a rescue helicopter arrived. Today Lieutenant Hudner has something to say to you:

"Maybe if America had been strong enough to discourage aggression two years ago, Jesse Brown might be alive now. So might thousands more of our Korea dead.

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## COLLEGES

### The Fruit of Respectability

Fifteen years ago about 25 students took active part in the Church's program at Harvard University. Now, though there are about the same number of Episcopalians at the University, the number attending Church services and participating in other activities of the program has jumped to over 500, a gain of 2000%.

The increase is due to many factors, says the Rev. Frederic B. Kellogg, chaplain at Harvard. Among them is "the fact that religion seems to be far more intellectually respectable now."

Fr. Kellogg notes that 15 years ago there was an average of about one Harvard student a year going into the ministry of the Episcopal Church. Last year, 15 went to theological schools and the number is rapidly increasing.

The Church's work at Harvard is sponsored by the Bishop Rhinelander Foundation for College Work. Its budget, Fr. Kellogg reports, is now four times what it was in its early days.

Recently added to Church services conducted under the program is one of preparation on Tuesday nights before the Wednesday celebration of the Holy Communion. At these Fr. Kellogg speaks "on the Gospel for the week and the service is concluded with Compline. The students go home without any unnecessary conversation and it is rather like an overnight retreat."

### Churchpeople Sponsor Mississippi School

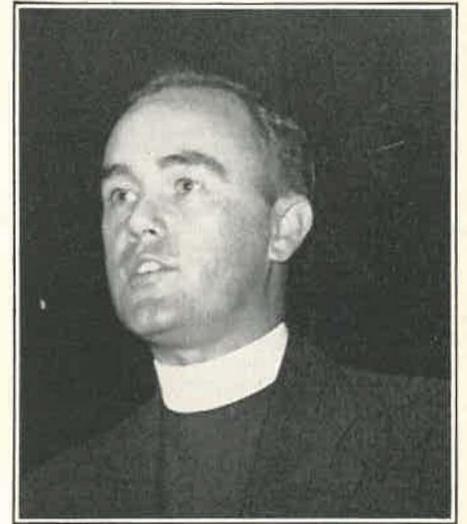
A 24-acre property valued at three million dollars has been secured for new Keble College, a private institution, which is being planned in Mississippi, for opening in September.

The Rev. Douglas R. MacLaury, who is chairman of the college board, says that the property is ideal for college purposes. It is the site of the former U.S. Merchant Marine Cadet School near Pass Christian. It is held by the college under a lease that requires the board to maintain the establishment. The property has two modern dormitories, a dining room that can handle 300, a modern gymnasium, an equipped classroom building, a small air-conditioned hospital, tennis courts, and other buildings. Before World War II the location was popular, especially among tourists from the North, as the beautiful Inn by the Sea.

Although sponsored by Churchpeople, no official relation has been arranged between the college and the diocese of Mississippi. However, Bishop

Gray, the diocesan, has consented to license a non-parochial extra-diocesan chapel on the campus, and will be the official episcopal visitor of the school.

The college, which is to be coeducational, has been chartered and incorporated under Mississippi law as a "non-profit religious and educational institution." The Rev. Hewitt B. Vinnedge, Ph.D., professor at Mississippi South-



FR. MACLAURY: One of the founders of new Keble College.

ern College and former LIVING CHURCH literary editor and Nashotah House professor, is one of the other incorporators with Fr. MacLaury.

Among trustees of the college are Ruth H. Whinfield of Sheboygan, Wis.; Irving W. Baldwin of Washington, D. C.; and Professor Matthew Evans of Palo Alto, Calif.

Keble College, which will be primarily a four-year liberal arts college, also includes plans for a high school division, according to Fr. MacLaury's announcement. If 75 pupils, as required by Mississippi law, will have applied and been accepted for high school training by June 1st, the board of trustees will apply to the state for a Class A license and the high school will be opened in September. Trustees also look forward to a day elementary school.

The program is planned to begin two years earlier than at most liberal arts colleges, permitting students to enter the freshman class after two years of high school instead of four. Students, including high school graduates, will be placed in the college program on the basis of examinations.

Fr. MacLaury said, "Its course of study consists of an integrated system of courses in the principal fields of knowledge rather than an assortment of courses chosen by the student himself."

Major emphasis: Christianity.

## DEATHS

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

### Charles E. McAllister, Priest

The Very Rev. Charles E. McAllister, dean of the Cathedral of St. John the Evangelist, Spokane, Wash., died on April 16th of a heart attack. He had become ill on Good Friday after conducting the Three Hours, and had been taken to the hospital early Easter morning.

Dean McAllister was born on October 10, 1893, at Providence, R. I. He was a graduate of St. Stephen's College and Columbia University, and had received honorary doctorates from St. John's College and the University of Maryland.

Ordained in 1917, Dr. McAllister first served as curate of St. Michael's, New York. Subsequent pastorates were at St. Matthew's, Hyattsville, Md., St. John's, Hampton, Va.; St. Michael and All Angels, Baltimore; and St. Luke's, Evanston, Ill. From 1926 to 1928 he was general secretary of the national Field Department. He became dean of the Spokane Cathedral in 1932.

Dean McAllister's pastorate at St. John the Evangelist's was one of spectacular achievement. The congregation grew from 1201 to 2516 communicants, to become one of the largest in the country. The debt on the first unit of the cathedral, an imposing Gothic structure on Spokane's South Hill, was paid off, and a successful million-dollar drive inaugurated the building of the choir, sanctuary, and central tower which are now nearing completion.

Meanwhile the dean assumed a prominent place in many civic activities. For the last 12 years he was a regent of Washington State College, and he had served as president of the Association of Governing Boards of State Universities. His book *Inside the Campus* resulted from a post-war survey of colleges and universities of the nation. He had also pioneered in the use of motion pictures for the study of the spiritual implications of public affairs. He was a deputy to six General Conventions.

Dr. McAllister was married in 1918 to Clutha Elizabeth Ralyea. He is survived by her and their daughter, Mrs. John Snoddy.

### William T. Reeves, Jr., Priest

The Very Rev. William T. Reeves, Jr., was apparently in his usual good health when he conducted the three-hour service on Good Friday and the Easter services at St. Mark's Cathedral, Grand Rapids, Mich. The Wednesday after Easter, however, he decided to take a day of rest. He died that day, the 16th of April, before his physician arrived.

Dean Reeves was 46 years old. He

became dean of St. Mark's Cathedral in 1950. Before that he had been rector of St. Paul's Church, Muskegon, Mich., for nine years. He had served earlier as missionary of the Madison County Missions in Montana and rector of St. James Parish, Bozeman, Mont. He had been ordained priest in 1932.

In 1934 he married Margaret Glass Scott. They had two children.

Dean Reeves was born in Evanston, Ill. He had the M.A. degree from Northwestern University there, and also had the Ph.B. from the University of Wisconsin, and the S.T.B. from General Theological Seminary.

### L. M. A. Haughwout, Priest

The Rev. L. M. A. Haughwout of Brookmere Farm, Reedsville, Pa., died after a long illness on April 19th. He is survived by his wife, Virginia Bruce Braithwaite, two sons, two daughters, and five grandchildren.

Fr. Haughwout was at one time dean of St. Andrews Seminary in Mexico City, a school for Mexicans studying for the ministry. A fluent Spanish scholar, he had also had charge of the Spanish work under Bishop Colmore in Puerto Rico.

Fr. Haughwout was author of a number of books including *The Missionary and His Work*, *Cantos Sagrados*, and *Aspectos Fundamentals de la Religion Christiana*. He translated into Spanish the hymn book which is now used in Latin America.

His most widely known book is *The Ways and Teachings of the Church*, a course of instruction now in its seventh edition.

### Katherine Lynham Paynter

The mother of Richard K. Paynter, Jr., one of the trustees of the Church Pension Fund, died on March 29th. She was Katherine Lynham Paynter, widow of Richard K. Paynter, who died in 1940.

Mrs. Paynter died in Stamford Hall, a sanatorium in Stamford, Conn.

### Hawkins King Jenkins

Hawkins King Jenkins, M.D., a native of South Carolina and a graduate of Hobart College in 1915, died in Columbia, S. C. on March 15th.

He was the first doctor sent by the Church to Sagada in the Mountain Province of the Philippines, serving there from about 1930 to 1935. In recognition of his work Hobart College conferred on him in 1935 the honorary degree of LL.D.

Another son, William H. Paynter, and a daughter, Mrs. Lucile P. Ford, also survive.

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## Our Beloved Alive

(Continued from page 16)

time of funerals or a memorial service to support the Church or the clergy. We have no endowed chapels with the priest hired to say a daily Mass for the founder. Yet we do pray for our departed. And it is usually with the thought that their souls may grow in grace beyond the grave—that by effort, by prayer, and perhaps by suffering, they may rise, if only gradually, toward the infinite purity of the Most High.

Illustrative of this viewpoint is the prayer in the burial office:

"Remember thy servant, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom. . . ." *Book of Common Prayer* (p. 332).

The same theme governs the petition for the dead in the Holy Communion service, where the priest, in the Prayer for the whole state of Christ's Church, asks God, to grant to the faithful departed "continual growth in thy love and service."

In the special Collect, Epistle, and Gospel which may be used at a burial (Book of Common Prayer, p. 268) the celebrant prays that God will grant to the departed "an entrance into the land of light and joy." The implication is that the departed soul may not at the moment be in that land. In other words, there is a place or condition after death that is neither the pit of despair nor the abode of the saints.

The Roman Catholic name for this is Purgatory, a word that calls up visions of demons, fire and brimstone, and other tortures. Yet such a state exists by the clear tradition of the Church and her Bible. The medieval imagery is no necessary part of that tradition. And even Roman Catholics teach that to go to Purgatory is to be saved.

### MODERN SETTING

A modern playwright decided to use a setting of our own time in which to express the faith of the Church. The result was the drama, *Outward Bound*. The passengers on an ocean liner are really dead, although it is some time before they realize it. In a way that touches our hearts and appeals to our sense of justice, each of the characters finds, at the end of his journey, that to which the state of his soul entitles him.

The drunken Pryor has a chance to give up his drunkenness; the ardent parson finds there is still work for him to do; the hardboiled wife will be punished by having to live with the husband she cheated, and yet he will be ignorant of her true character; and the

grinding big business man who, in his rise to wealth, has ruthlessly disregarded human beings will suffer. Is there then no chance for him? the examiner is asked. "Suffering can do a lot" is the answer.

The Church teaches us not to consider the departed beyond our call. She bids us pray for them; and so to live that when our time comes we may join them in "the land of light and joy." She does not bind us to the figures of speech and imagery of two thousand years ago; but she does bind us to the truth those images report.

Christians on earth, are the Church Militant; those not yet in "the land of light and joy" are the Church Expectant (i.e., the Church in Waiting); those who have reached the beatific vision are the Church Triumphant. These three groups make up the Church in its fullness, the Communion of Saints, members of which have Communion one with another because they are one in Christ, into whose Mystical Body they are baptized.

Why pray for the dead? In reality we do not pray for the dead: we pray for our beloved alive, for God "is not a God of the dead, but of the living: for all live unto him."

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## CHANGES

### Appointments Accepted

The Rev. Lloyd Ballinger, formerly rector of the Church of the Holy Apostles, Brooklyn, is now serving the Church of the Messiah, Central Islip, L. I., N. Y. Address: 53 Carlton Ave.

The Rev. John Paul Carter, who has been serving St. James' Church, Kannapolis, N. C., is now chaplain to Episcopal students at the University of Texas. Address: 209 W. Twenty-Seventh St., Austin, Tex.

The Rev. Perry M. Gillilan, formerly rector of St. Mark's Church, Waterloo, Ia., is now chaplain of St. Barnabas' Hospital, Minneapolis, and Sheltering Arms Hospital for polio patients. Temporary address: 195 S. Chatsworth, St. Paul 5.

The Rev. Harry R. Heeney, formerly rector of St. John's Church, Parsons, Kans., is now in charge of a new mission, St. David's Church, 1635 Gage Blvd., Topeka, Kans., and should be addressed there.

The Rev. Harry William Henning, formerly rector of St. Paul's Church, Conneaut, Ohio, is now assistant of St. Stephen's Church, Frederick Ave., Sewickley, Pa.

The Rev. George F. LeMoine, recently an Army Reserve chaplain on active duty, is now rector of Trinity Church, Martinsburg, W. Va.

The Rev. Johnson H. Pace, Jr., formerly vicar of Christ Church, Dublin, Ga., is now serving the Church of St. Simon's-on-the-Sound, 542 E. Brooks St., Fort Walton, Fla.

The Rev. Ernest D. Richards, formerly a teacher at Central Theological College, Tokyo, is now on the staff of Shoin Junior College, Aotani machi, Kobe, Japan. [Shoin School was an English Society foundation.]

The Rev. Baker Jones Turner, formerly curate of St. Mark's Church, Shreveport, La., is now rector of Holy Trinity Church, Fayetteville, N. C. Address: 106 Magnolia Ave.

### Changes of Address

The Rev. George L. Gibbs, retired priest of the diocese of Pennsylvania, formerly addressed at 603 W. Walnut Lane, Philadelphia 28, may now be addressed at 430 W. Durham Rd., Mount Airy, Philadelphia 19.

### Ordinations

#### Priests

**California:** The Rev. Jerome Foute Politzer was ordained priest on April 5th by Bishop Block of California at St. George's Church, Alisal, Salinas, Calif. Presenter and preacher, the Rev. Richard Coombs. To be vicar of St. George's Mission, Alisal. Address: Box 165, Alisal Branch, Salinas, Calif.

**Florida:** The Rev. Elmer LaZone Allen was ordained priest on April 7th by Bishop Juhan of Florida at St. Mary's Church, Milton. Presenter, the Rev. R. R. Parks; preacher, the Bishop. To be in charge of the mission field of Milton, Crestview, and DeFuniak Springs, Fla. Address: Box 282, Milton, Fla.

#### Deacons

**Connecticut:** Robert Blackburn Wardrop was ordained deacon on March 9th by Bishop Gray of Connecticut at St. John's Church, Bridgeport, Conn. Presenter and preacher, the Rev. J. W.

**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; 7½ 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.

## CLASSIFIED

### POSITIONS OFFERED

**ASSISTANT PRIEST,** under 35, for large mid-western parish. Work in part with young people. Good salary, house, and other allowances. Reply Box L-726, The Living Church, Milwaukee 2, Wis.

**ORGANIST-CHOIRMASTER** for South Florida Parish who can qualify as teacher in parochial school, available September. Reply Box B-732, The Living Church, Milwaukee 2, Wis.

**PRIEST** supply July and August over Labor Day weekend. Use of rectory and \$75.00 a month. Forty minutes from New York. Reply: Rev. Harold G. Willis, St. Mark's Church, West Orange, N. J.

**WANTED**—A Supply Priest for a Baltimore, Maryland parish (Anglo-Catholic), June 24—August 19, 1952. Reply Box K-724, The Living Church, Milwaukee 2, Wis.

**ASSOCIATE PRIEST,** Catholic, unmarried preferably, to teach in a Los Angeles parochial school, high school grades. Possibly, directorship of parochial school system, 1st through 12th grade. Reply Box A-730, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**AUGUST SUPPLY**—Rector of Parish available for August in Connecticut, Massachusetts, Vermont, or New Hampshire. Use of Rectory only. Reply Box B-734, The Living Church, Milwaukee 2, Wis.

**PRIEST,** married, college and seminary graduate desires parish eager for progress. Salary \$3600. plus house. Reply Box H-725, The Living Church, Milwaukee 2, Wis.

**SUMMER ORGAN SUPPLY.** Canadian, Anglican, for accommodation and/or stipend. Reply Box K-735, The Living Church, Milwaukee 2, Wis.

**RICHMOND, WASHINGTON,** vicinity—Priest, August Supply. Honorarium and living quarters. Reply Box K-731, The Living Church, Milwaukee 2, Wis.

**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.

**EXPERIENCED, ORGANIST-CHOIRMASTER,** Episcopalian, age 36. Full-time position desired. Boy or Mixed Choir. Excellent recommendations. Reply Box V-733, The Living Church, Milwaukee 2, Wis.

**VESTRIES** seeking clergymen are invited to communicate with the undersigned, regarding chaplains now being released from the Armed Forces. Charles U. Harris, Chairman, Armed Forces Commission, Diocese of Chicago, Highland Park, Illinois.

**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.

### SUMMER CAMPS

**CHICKADEE, GROTON, N. H.,** 40 Girls 5-17; 40 Boys 5-14. All land and water sports. Private lake. Modern cabins with toilets and showers. 8 weeks \$270.00; 4 weeks \$145.00. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH

## CHANGES

Hutchens. Address: 122 Sigourney St., Hartford, Conn.

**Erie:** Clifford Andrew Mephram, M.D., was ordained deacon on April 16th by Bishop Scaife of Western New York, acting for the ecclesiastical authority of the diocese of Erie, at Trinity Memorial Church, Erie, Pa. Presenter, the Rev. R. W. Orvis; preacher, the Rev. N. L. Chownhill. The new deacon studied at the University of Pittsburgh and at Columbia University. He served as an intern at Hamot Hospital, entering General Theological Seminary in 1949.

**Mississippi:** Robert Lee Saul, a student at the School of Theology, University of the South, was ordained deacon on April 7th by Bishop Gray of Mississippi at the Church of the Resurrection, Starkville, Miss. Presenter, the Rev. A. E. Joffrion; preacher, the Rev. G. B. Myers.

**Newark:** The Rev. William James Dougherty,

formerly a Methodist minister, was ordained deacon on April 5th by Bishop Washburn of Newark at Zion Church, Belvidere, N. J. Presenter, the Rev. Revere Beasley; preacher, the Ven. G. T. Jones. To be assistant of the Western



counties mission in New Jersey. Address: 106 Mansfield St., Belvidere, N. J.

### Living Church Correspondents

**New Jersey:** The new correspondent for New Jersey is the Rev. Dr. Victor Hoag, executive secretary of the diocesan department of religious education. Home: 22 Liberty Lane, R. R. 1,

Yardville, N. J. Business office: 808 W. State St., Trenton, N. J.

**Seabury-Western Theological Seminary:** The new correspondent is Mr. Robert Center, Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill.

**South Africa:** The new correspondent is the Rt. Rev. W. Parker, Papenboom, Newlands, Cape of Good Hope, South Africa.

### Elucidation

In the issue of April 6th we told that the Rev. H. Paul Osborne, rector of St. Paul's Church, San Antonio, Tex., has been appointed a member of the board of the San Antonio Housing Authority. This should not be taken to mean that he has left parochial work. The office is a civic duty undertaken by the Rev. Mr. Osborne in addition to his work as rector at St. Paul's.



## 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.  
C Sat 4:30 & 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 posted

### EVANSTON, ILL.

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

### 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  
Verv 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. Grieb 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. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

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

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

### PARIS, FRANCE

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