

The Living Church

February 8, 1953

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JESU, REDEMPTOR: New crucifix and reredos, Retreat House of the Redeemer, New York [see page 19].

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

P. 12: **Why Monks and Nuns?**

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BY JOHN S. HIGGINS

Bishop Coadjutor of Rhode Island

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LETTERS

Thanks from Scotland

YOUR letter and the enclosed check [from THE LIVING CHURCH RELIEF FUND] arrived today. . . . I must acknowledge it myself, and express for myself, as well as for the diocese and the province, our very real gratitude to your readers for this generous help toward Bishop's House. That, as I have said, is a perennial problem for a small and poor diocese, which cannot carry the burden of what is not strictly a diocesan institution; though we are proud that in our diocese we have this place on the island of Iona with its hallowed and historic associations.

Please convey our warm thanks to your kind readers.

✠ THOMAS ARGYLL OF THE ISLES,
Primus of the Scottish Episcopal Church.
Onich, Iverness-Shire

Starting with the Wood Pile

I AM a candidate knocking at the Church's back door, a suppliant for what Fr. Simms [L. C., January 25th] calls the Church's "fatuous charity."

What Fr. Simms seeks is a rigidly defined set of academic standards which will screen the fit from the unfit. I contend that there is no evidence that we have a well-validated screening device in any imaginable set of standards which justifies us in taking from the bishops and examining chaplains the right and duty of judging applicants according to broad and flexible standards.

Fr. Simms speaks of the provision that a candidate over 32 may be dispensed from examinations in certain subjects if he has demonstrated "such proficiency in business and professional life as gives promise of usefulness in the ministry." This he describes as "the ultimate of fatuity."

I submit that this provision is, rather, a very wise and far-sighted one. It permits the bishops and examining chaplains to consider the applicant, not merely on the basis of the evidence in the files of a college registrar's office, but on the evidence of years of work and education—his complete education.

I came to the ministry from 17 years in the profession of editorship. Some of my work was at a very low-brow level—*Esquire*, fan magazines, trade journals. But by chance I was also, from time to time, the author of historical texts, the reporting agency for elaborate social science research projects administered by Ph.D.'s, and the editor in chief of a chain of magazines that included one substantial professional educational journal. In those years, it did not seem to disturb my employers, some of them men of high academic attainment, that I had only a high school education.

I do not contend that this background qualified me for the ministry. I still have some profound misgivings about the state of my soul and the nature of my personality in relation to my suitability for admission to the clergy. But it has not occurred to me to worry deeply about my lack of Latin, Greek, and some impressive number of college credits.

I am not arguing that the back door of

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"Him? Oh, his wife is president of Woman's Auxiliary."



THE HAT RULE

"Whatddaya mean, no hat? If you knew how much I paid for this!"



WATCHDOG OF THE BUDGET

"When I was your age we vestrymen dug the Church basement ourselves."

the Church should be wide open, and that all well-intentioned folk who wish to be priests should be admitted. Certainly the bishops should "lay hands suddenly on no man" and the examining chaplains should demand of all candidates proof that they have studied before they are ordained.

But I am arguing that the back door should not be nailed shut, which is Fr. Simms's proposal. I believe that the treatment I received when I knocked on the back door provides an excellent method for deciding on an applicant's fitness.

The bishop who is gambling on me demanded, at the outset, a substantial amount of evidence from reliable witnesses as to my personal, religious, business and professional background. Having that at hand, he did not open the door to me, but pointed at the wood pile standing in the yard behind the back door of the Church, suggesting that if I wanted to seek orders, here is where I start. My particular wood pile (it has become a place of joyous labor) is a mission church which had been without a minister for ten years when I arrived as lay vicar, which is 53 miles from the residence of the nearest clergyman.

In addition, he gave the examining chaplains of the diocese the job of trying to direct my studies so that I might, in a year or two or three stand a chance of passing my canonical examinations.

It is the heart of my argument that when the day comes that the examining chaplains examine me for orders they will have at least as much evidence from which to judge me as they do in the case of the young seminary graduate. For in addition to what they can learn about me in examinations, they will have known me and watched me work as a lay minister of the Church for a year or more—not just as a student doing a few months field work in the summer under close supervision, but as the officiating minister of a mission which I hope to continue to serve after ordination.

Fr. Simms would grant men like me the status of perpetual deacons. I wonder if he realizes the cost in time, money, and effort involved in setting up an exchange between me and a priest to bring my people the Communion as infrequently as monthly. The average combined travel involved in such an exchange here is 300 miles. And this would hold just as true if I were a deacon as it does while I am a lay vicar. In this particular area, the need is not for deacons but priests.

Fr. Simms speaks of the lowered prestige of the clergy, implying that it results from a lowering of academic standards. But as a layman in a prosperous suburban church in the Chicago area, and as a worker for the Church in the very different conditions of a small coal and cow town on the Great Plains, I have not noticed any great tendency among my fellow laymen to judge priests on their scholarship. The evaluations of priests that pass freely among the laity, both in and out of the Church, seem to me far more related to the men's spiritual and personality makeup, their hearts and their intelligence, than to their claims to formal scholarly attainment.

Men like myself are, I grant, properly

She might be yours...



... with all the good things to make her life a full and happy one . . .

Or, she might belong to a family impoverished by the tragedy of war, born in the rubble of its aftermath. She might lack even the most essential clothing and food for this formative first year.

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LETTERS

suspect. We ought to be judged in an atmosphere of alert skepticism by the examining chaplains and bishops. But I do not believe that the Church would gain by any flat and rigid rejection based on the number of college credits we do not have.

As I plod my way through the tough assigned reading given me by my examining chaplains, I seem to note that a good many of the Fathers of the Church could not have been ordained if Fr. Simms's proposals had been in effect in their day.

E. W. ANDREWS,
Candidate,

Lay Vicar, Calvary Church.
Roundup, Mont.

Convention Journal

WHILE the Journal of the General Convention defies "review," it is not out of place to say that the compilation and arrangement of it is a masterpiece. The work that has gone into it and the completion of it in such a short time after the Convention amaze me. I know there are hundreds of others in the Church, like myself, who are deeply grateful to the Rev. Dr. C. Rankin Barnes for making the Journal a usable tool on our desks.

(Rt. Rev.) GOODRICH R. FENNER,
Bishop of Kansas.

Topeka, Kans.

Lament on the Annual Report

IF a sound of lamentation and great mourning was heard throughout the Church about the end of December it may have had nothing to do with Holy Innocents Day. More likely it was the cry of parish treasurers confronted for the first time by the new official form for their annual report. It will be echoed in January by the diocesan secretaries (a long-suffering brotherhood to which I belong) when the returns begin to come in from the country.

Not to put too fine an edge on it, this new report form is a whooping monstrosity. There are 45 numbered headings for receipts and expenditures, compared with 34 in the old form; but there are also 11 lettered subheads, and numerous blank lines for breaking down other items into details. The whole occupies three pages of fairly close print. Yet the canon speaks of a "summary" report!

This increase in length is more important than may appear. In the past we have been able to tell treasurers using the official parish cash book that the annual report could be prepared easily by entering totals already at hand. (This wasn't entirely true, but near enough.) Now the cash book will be virtually useless for this purpose, nor is it easy to see how a practicable new one could be devised to fill the need. The result will be confusion and dismay. Have the authors of this form any idea at all of the sort of people who keep the books in our smaller parishes and missions? I doubt it.

The minor infelicities of this instrument may be indicated by example. How many of our churches operate cemeteries with salaried caretakers? Two items deal with these important institutions, but there is

no mention of parochial day schools. There are separate salary items for "Church School workers" and the "religious education director" (who is evidently something else) but the increasingly important item of Church School supplies is lumped in with postage and office stationery.

Well, we are stuck with it for three years. "Revised by the General Convention of 1952," it says at the top. Did we do *that*? Fortunately what's done can sometimes be undone. Any who may feel as I do about it are urged to keep the issue alive until 1955.

(Rev.) ERNEST J. MASON,
Rector, Holy Trinity Church.
Spokane, Wash.

Marriage

PERHAPS those of us who belong to ministerial associations could make an urgent plea for some sense of unity in the whole matter of Christian marriage. To be sure, we of the Church consider Holy Matrimony a minor sacrament, but nevertheless a Sacrament. However, all the non-Roman Communions (including ourselves) could certainly find some few Christian basic points of agreement as to who shall be married by a Christian minister and who shall not. Many a young couple, who scorn the Church and who have little or no use for religion, can always find a willing pastor of some denomination to marry them for a consideration.

One of the things the Christian Church could do together is to make a serious attempt to stop wholesale divorce and try with earnestness to restore with dignity the Christian home.

A few fundamental Christian requirements, insisted upon by every Christian minister, certainly would elevate the view of the whole Christian Church on matrimony, in the eyes of our people. . .

It would be but one step whereby people would witness Church unity in action. . .

Perhaps, if we were to pause long enough to ponder on some of these things outside the sanctuary, the Holy Spirit might lead us one day in an orderly procession to the Sanctuary.

(Rev.) THOMAS A. WITHEY,
In charge of St. Andrew's Church.
Kenosha, Wis.

Copies Wanted

FIRSTLY, I want to thank you for this wonderful magazine of yours, chiefly because you keep living our desire of expanding the true Catholic faith and heritage of our beloved Anglican Communion.

I ask you to publish the following in the next issue of *THE LIVING CHURCH*: "If any L.C. reader is not interested in keeping his copies after reading them, please remit them to me at Caixa postal 4435—S. Paulo—Brazil."

I would like very much to receive regularly some American Church publications, mostly those concerning the Catholic movement.

D. G. VERGARA DOS SANTOS,
Organist and choirmaster,
Holy Trinity Parish.
S. Paulo, Brazil

The Living Church

Established 1878

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Departments

BOOKS	17	EDITORIAL	14
CHANGES	22	EDUCATIONAL	20
DEATHS	21	INTERNATIONAL	11
DIOCESAN	18	LETTERS	2
		U. S. A.	6

Things to Come

FEBRUARY 1953						
S	M	T	W	T	F	S
	1	2	3	4	5	6
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

MARCH 1953						
S	M	T	W	T	F	S
	1	2	3	4	5	6
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

February

8. Sexagesima Sunday. Southwestern Brazil convocation. Honolulu convocation.
9. Puerto Rico convocation, to 11th.
10. National Council annual meeting, Seabury House, to 12th. First annual convention, new diocese of New Mexico and Southwest Texas.
18. Arizona convocation, to 14th. Central Brazil convocation.
15. Quinquagesima Sunday.
18. Ash Wednesday.
20. World Day of Prayer.
22. 1st Sunday in Lent.
22. Brotherhood Week, to 28th.
23. Washington's birthday.
24. St. Matthias Day.
25. Ember Day.
27. Ember Day.
28. Ember Day.

March

1. 2d Sunday in Lent.
8. 3d Sunday in Lent.
15. 4th Sunday in Lent.
22. 5th (Passion) Sunday in Lent.
25. Annunciation (fast).
29. Palm Sunday.
30. Monday before Easter.
31. Tuesday before Easter.

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.

Member of the Associated Church Press.

February 8, 1953

SORTS AND CONDITIONS

YOUR COLUMNIST was talking with a rector of a large parish in a large city the other day about the fact that there is more than one kind of problem for a city church. There is a ministry to the well-heeled as well as to the underprivileged.

IN THE AREA of this particular parish, the rector commented, there was a problem of esoteric forms of vice and perversion as well as neurosis, psychosis, dipsomania, and just plain emptiness of life — all among people who had fairly good incomes. Another problem was the scarcity of children.

WHICH reminded us of the fairly obvious fact that one of the main jobs of children is to keep their parents on the straight and narrow path. Your columnist, in the long ago days before he became a parent, used to be able to say "damn" and "hell" with practiced ease. In recent years, even when greatly moved, he has been at a loss for words until the Pogo Possum comic strip came along with such fine improvements on old-fashioned profanity as "blacktaggering." But Pogo himself doesn't use such words.

CHILDREN have a great many other contributions to make to the health and welfare of the adult world. With proper management they can be trained to do the dishes, shovel snow, get firewood, hold a pinochle hand, and even kiss you when you come in the door. Their toys offer many hours of amusement to an unspoiled parent, especially if the parent is careful to buy some toys too complicated for the child to play with alone.

ALL the useful attributes of children combine in the field of religion. Whether in helping the parent to read the Bible and really find out what it means; or in getting the lazy parent off to church; or in opening the bored parent's eyes to the divine glory; or in teaching the parent how to pray or pushing him into praying hard — there is nothing like a child, or a batch of children, to make the adult do things he would never get around to doing on his own.

WITH great seriousness, your columnist believes that one of the main things wrong with modern American civilization is that we have placed the child upon a pedestal. We run around getting experts to tell us how to do this and that for our children and how to build the home around their dear little unfolding personalities; and now that the experts are becoming really expert, they tell us what we should have known all the time: that the child does not belong in a hothouse atmosphere, but rather needs to be just one of the family whose rights, obligations, interests, duties, frustrations, and aspirations have to fit in with everybody else's.

THIS IS the 75th anniversary year of THE LIVING CHURCH. Seventy-five years seems like a long time, but we still have some readers who have been with us from the beginning. One who was 15 years old when the magazine began has sent a sad letter explaining that advancing blindness is ending her readership. She says:

"It is with 'tears and lamentations' that I am writing this letter — I have been associated with THE LIVING CHURCH from my childhood, for my father had it always, from its editorship under Dr. Leffingwell, and my husband always subscribed to it, and since his death I have always taken it. "I shall miss it beyond words, for it has been almost a vade mecum, but alas, I can no longer read except with the greatest difficulty. My sight is practically gone.

"I am within a week of 90 years old, and have much to be thankful for in having sight for such a long life. THE LIVING CHURCH is to me a most satisfying paper, and without it I shall be wholly uneducated and ignorant. I love your column, 'Sorts and Conditions.'

"Most sincerely yours . . ."

WE ARE certainly keeping this treasured reader on the list, hoping that someone will be able to take a little time to read to her every now and then. THE LIVING CHURCH cannot get along without the readers who have shaped the magazine over three-quarters of a century, teaching one editor after another the path in which his pen should go.

THE OPENING WORDS of THE LIVING CHURCH when it first saw the light of day 75 years ago — the issue of November 2, 1878 — were these: "The Eastern Question, which was to have been settled by the treaty of Berlin, seems to be as much a question as ever." Thus, with its first breath, the magazine began its manful effort to crowd the whole world into its living room, on the theory that everything important happening to people must have a religious significance.

IF THE TASK of a Church magazine is defined as reporting what the Church is doing, the job is relatively simple; but if in addition the assignment is to report what God is doing, the words, "the Eastern Question," or "Iranian oil," or even, "the precession of the equinoxes," will do perfectly well for a starting point. The Bible is full of politics, economics, and other "secular" subjects. Like the Bible, a Church magazine is not interested in these subjects for their own sake but for what they have to tell us about the wisdom, power, and love of God and about His dealings with men.

ALL GROUND is holy ground to those whose sense of wonder and awe has not been destroyed by the accumulation of little bits of knowledge, tempting us to the sin of our first parents, "Ye shall be as gods, knowing good and evil." There are two kinds of scientists — those who think that their job is to turn creation into a tamed and classified zoo, from which all mystery has been removed; and those who joyfully blaze trails in the mystery of creation so that others may catch up with them and glory in the unending vistas of wonder and mystery that lie ahead. It seems too bad that the school textbooks are usually written by the first kind.

Peter Day.

NEWS FRONTS

Atlanta and Alabama

Bishop Claiborne, suffragan of Alabama, has accepted his election as bishop of Atlanta, subject to consents of standing committees. Alabama is making plans to elect a suffragan to succeed him [see page 19].

Election and Deadlock

Two episcopal elections were held last week. A special convention in Newark elected the Rev. Leland Stark as bishop coadjutor for that diocese. Another convention, in Western Michigan, deadlocked after five ballots and voted to adjourn until a later date. [See page eight.]

President Baptized

President Eisenhower was baptized in the National Presbyterian Church, Washington, D. C., last Sunday, and Mrs. Eisenhower confirmed her baptismal vows, Associated Press reports. The story said:

"The Rev. L. R. Elson, minister of the church, said the Eisenhowers were examined and confirmation of their Christian faith was made. The President was received into membership upon Christian baptism and confession of faith and Mrs. Eisenhower upon confirmation of baptismal vows. The Eisenhowers then became full members of the church when they received Holy Communion at the nine o'clock service, he said."

Accompanying the Eisenhowers at the service was the President's brother, Milton, who is listed in *Who's Who* as a member of the Episcopal Church.

Church Influences State

An amendment urged[‡] by the recent convention of the diocese of Arkansas to tighten the marriage laws in the state of Arkansas has been passed by the state legislature, Religious News Service reports. The amendment [see page 18] withdraws the provision for waiving the three-day waiting period between issuance of a marriage license and the marriage ceremony. Another of the diocesan convention's recommendations, which would set up a 30-day waiting period between filing of a divorce petition and

court action, was recommended for passage by the legislature's judiciary committee.

Planned Parenthood

Anglicanism's opinion on planned parenthood was brought out by the Very Rev. James A. Pike in a recent sermon [see page 15]. Occasion of the sermon was Roman Catholic opposition to a planned parenthood group in New York City.

Dean Declines Resignation Request

A "bombshell," according to Portland, Me., newspapers, was thrown into the parish meeting of the Cathedral Church of St. Luke, January 20th, when Bishop Loring of Maine announced that he had asked the Very Rev. W. Dudley F. Hughes, dean, for his resignation and that the dean had declined.

"I have declared the office of Dean vacant and so notified the vestry and asked their approval," the bishop added. "They have not given such approval at this time."

REASON FOR ACTION

The bishop's reason for the action, which requires the concurrence of either the vestry or the cathedral chapter was not made public. A vestryman told the *Portland Press Herald* that the dean's personal and administrative conduct were not involved, and that the bishop had filed no charges. He revealed that the vestry had refused to concur in the dismissal at a meeting in January.

Crash Landing

Bishop Pardue's latest report on his visit to Korea:

"This story begins with a request from our National Church offices that I look up Chaplain Emmett Jones who is up in the front lines with the Eighth Army.

"[Back from] a helicopter trip. We remained in helicopter headquarters and heard over the field loudspeaker that preparations were being made for a crash landing of a C-119 (flying boxcar). Forty boys from the front lines were in it who were returning from [a short rest period] to go back into combat. We ran out onto the field, but the base chaplain was way ahead of us, running like mad as we saw this big aircraft coming in for a belly landing.

"There we stood, transfixed, as this huge machine slid into the runway with a grinding scream and crashed. The entire tail piece which can be removed to allow a jeep to enter came tumbling off. Of course, the first thing I wondered was how many men were inside of the part that was left a quarter of a mile behind.

APPALLING SIGHT

"The plane came to a stop and out ran these combat men. It was an appalling sight to witness. We ran over to see if we could help the injured but, to our amazement, not a single soul was hurt. However, I have never seen men so white with fright. In the middle of them walking out with a calm composure which made him master of every situation was an Army chaplain who was in the plane with the men. I saw his cross and watched him as he calmly kidded with the boys. I walked over to him and he recognized me immediately, calling me by name and introducing himself as Episcopal Chaplain Emmett Jones."

RACE RELATIONS

General Convention and Houston

Bishop Quin of Texas is asking the city of Houston for assurance that it would welcome such an event as General Convention "where Christians of any race would be accorded Christian hospitality."

In announcing this request to his annual diocesan council meeting on January 25th, the bishop repeated the promise he made in Boston last fall when he invited General Convention to meet in Houston in 1955: that if for any reason Houston could not afford members of the Convention Christian hospitality—hospitality without discrimination—the invitation would be withdrawn.

Even though there are no segregation laws in Houston that would stand in the way of holding the next General Convention there (the one—on transportation—that exists will be overcome by a volunteer motor corps), Bishop Quin pointed out to council that "there is custom and usage which we must face." The Church, said the bishop, is prepared to build facilities for non-segregated housing if necessary.

Bishop Quin said that the Presiding Bishop has said, by letter, "Houston invited the Convention; the Convention accepted your invitation, and unless you

TUNING IN (Background information for new L.C. readers):
†Sexagesima was defined in last week's issue. Sunday was set aside by the Church as the day when Christians met to rejoice together over Christ's resurrection on a Sunday. Ancient Jew-

ish Sabbath originally had no relation to Sunday observance.
‡Separation of Church and State has never been interpreted by Americans as preventing Church from giving advice to State and urging it to uphold sound morals.

say you cannot take care of it, it will come."

Speaking to Texas' recent diocesan convention [p. 19] on the subject, Bishop Quin said:

"We invited [General Convention¹], and after a little backstage maneuvering on the part of some of our clerical brethren in the East, plus some more effective maneuvering on the part of your Texas delegation in Boston, our invitation was accepted.

"To get the picture in part—the front-stage part—the opening session of the Woman's Auxiliary presented and passed a resolution, without debate, that the Convention would not meet anywhere in the United States, unless it assured the delegates that no segregation laws regarding the races—Negro and White—would be in effect, and the further implication that such laws necessarily would involve, discrimination.

"Upon invitation to address the House of Deputies on the subject, I made a statement to the effect that, inasmuch as we had made real progress in the matter of race relations, I felt it would be a genuine boost to the Church, not only here in Texas, but everywhere else, if the Convention would trust us to have the Convention, and further that, if in our judgment there were segregation laws in the way, or if there was any overt evidence of discrimination towards our fellow Church people because of race, we would withdraw our invitation. So the invitation was accepted on such terms.

"We have an excellent committee of our Churchpeople who found out, for one thing, that the only law, State-wide or here locally, concerning segregation, has to do with local transportation. This we can take care of by our provision for a volunteer motor corps, available to all delegates.

"We can set up our own facilities for eating—the noon meal at the meeting places, and the question will not enter in at the evening dinners at the various parish houses.

"We are making progress in the matter of housing facilities. We, of course, are conscious of the fact that even though there are no segregation laws in our way, there is *custom* and *usage* which we must face.

"The matter is not any less serious by reason of the fact that not more than 50, and probably less, Negroes would be present as official delegates. The Episcopal Church has missionaries and delegates from Japan, South and Central America, Brazil, Cuba, Panama, Colombia, and Liberia, so we have many races to consider besides those who are in the United States, including Hawaii.

"We have said we would accord all delegates Christian hospitality. So we are still in the process of working our way through this matter. If any of you have any helpful suggestions, we will welcome them.

"Let me add one or two factors which should be considered. First, this Convention would bring to Houston and to Texas ten to fifteen thousand people. It would bring a lot of people here who have never seen our wonderful country and our even more wonderful people and the Church at work building a better world.

"Incidentally, it would release considerable money in our community, which merchants, tradespeople, and transportation lines should welcome, and to that end, we would also welcome any ideas from business as to how best we can carry out our part of the bargain.

"The second thought is that, if the General Convention of the Episcopal Church says it will not come to Houston and to Texas, then the General Church is on the spot and not we, in discriminating against Texas and the 24½ other dioceses in the United States, because we have not arrived at our all-out maturity of disregarding the usage of a hundred years all at once.

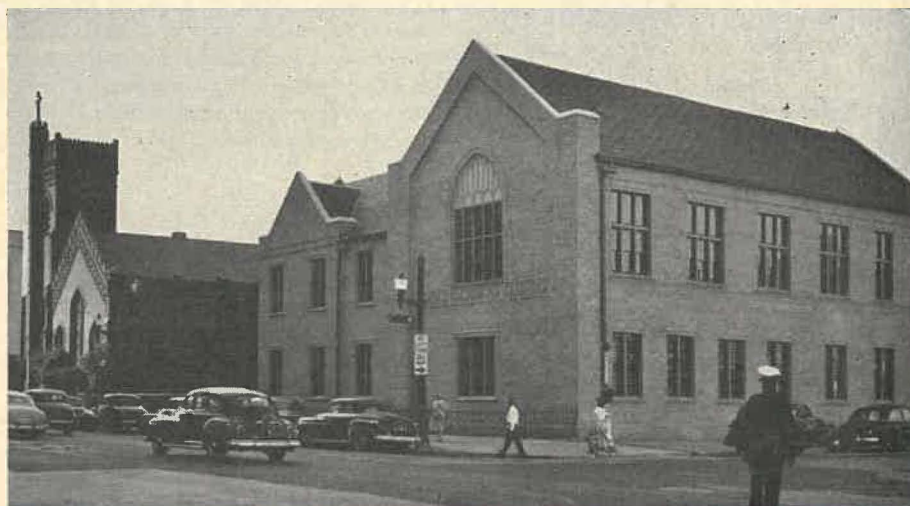
"My point is that we have made immense progress, and our own Negro communicants agree with me in this fact, and we must say to the Church, after we have done all we can, we really think you ought

remind you that it is really the city of Houston which is to be host to this General Convention. Having lived in and loved this city for 36 years, I think I have a right to call on the city and its elected officials and the church people of all kinds to tell me whether or not you would welcome such a Convention, where Christians of any race would be accorded Christian hospitality.

CHRISTIAN HOSPITALITY

"I am keenly aware of our customs and habits through the years, but I am a Christian, and I am not ashamed to say to the world that, surely in the Christian Family, I do not believe there should be any discrimination as to race, or color, or creed, when it comes to inviting fellow Christians into our community and offering to share with them what I mentioned above and call 'Christian hospitality.'

"The Episcopal Church is prepared to build facilities to house whatever part of this Convention desires non-segregated accommodation and which it cannot secure otherwise, but I would welcome some assurance from this community that all of our guests would be genuinely welcome.



1955 GENERAL CONVENTION SCENE*
Unless there is "overt evidence of discrimination."

to give us a chance to demonstrate that we here in Texas can care for a General Convention with no more discrimination than might be found in many other cities, east and north, even though we cannot do everything which the Woman's Auxiliary resolution may imply.

"So we have given the Presiding Bishop the assurance that we are working our way through this matter; but if there should develop such barriers as might prevent us from giving all-out Christian hospitality to the Convention, we will so notify him. The Presiding Bishop has, by letter said, 'Houston invited the Convention; the Convention accepted your invitation, and unless you say you cannot take care of it, it will come.'

"Now, having said all of this, may I

"This invitation to Houston and to Texas was issued after several boards of men and women and our delegates in Boston considered the matter, and so I said to the Convention meeting there, that we wanted to extend this invitation to Houston; that we wanted them to come, but if we could not, for any reason, accord them Christian hospitality, I would so advise them and withdraw the invitation.

"We have the feel that we ought to have this Convention, and we also have the feel that we can put it on in a grand way, but we are submitting this sort of a referendum to the city at large, asking for your coöperation."

*Christ Church Cathedral Parish House, Houston, Texas.

TUNING IN: ¶General Convention is the supreme legislative body of the General Church, a name used by American Churchmen for their own branch of Anglicanism in its totality. Just as the General Church has a General Convention, meeting

every three years, so does each diocese have a diocesan convention, which normally meets every year. Missionary districts hold an annual meeting, but it is usually called a convocation. Meetings of provinces (groups of dioceses) are synods.

EPISCOPATE

Rev. Leland Stark Elected

At a special convention¹ meeting in Trinity Cathedral, Newark, N. J., on Tuesday, January 27th, the diocese of Newark elected as bishop coadjutor of the diocese the Rev. Leland W. F. Stark, rector of the Church of the Epiphany, Washington, D. C., on the third ballot.



MR. STARK¹
Bishop-Elect

The convention fixed the new coadjutor's salary at \$12,000 with \$1250 travel allowance, and house.

Bishop Washburn's salary was increased to \$15,000 with \$1250 travel allowance and his house.

Retirement allowance for Bishop Ludlow, suffragan, will be equalized at \$5,000.

First Ballot

There were only three nominees on the first ballot: Mr. Stark; the Rev. Dr. John Vernon Butler of Trinity, Princeton, N. J.; and the Rev. Donald MacAdie of St. John's, Passaic, N. J.

Clerical votes: 137, necessary to elect: 69.
Lay votes: 90 parishes, 33 missions: 106½, necessary to elect: 53½.

	Clerical	Lay
Leland Stark	59	54½
John Butler	41	18½
Donald MacAdie	35	32½
Warren Traub (write-in) ..	2	
Blank (lacking a male deputy)	1	

Second Ballot

The Rev. Warren E. Traub of St. Paul's, New Haven, Conn., was placed in nomination.

Clerical votes: 134, necessary to elect: 68.
Lay votes: 89 parishes, 33 missions: 105½, necessary to elect: 53.

	Clerical	Lay
Leland Stark	65	59½
John Butler	41	17½
Donald MacAdie	26	25½
Warren Traub	2	2
James Pike (write-in)	1	

In pre-convention meetings, Dean Pike of the Cathedral of St. John the Divine, New York City, had been one of the leading candidates until he asked to have his name withdrawn, because of the short time he had been at the Cathedral.

TUNING IN: ¶Episcopal Church takes very seriously the teaching that the Holy Spirit presides over Church conventions, with special emphasis on conventions in which a bishop is elected. However, process of election is not completed until

At the close of this ballot Mr. MacAdie asked the privilege of withdrawing his name, which was granted by the Chair.

Third Ballot

Clerical votes: 136, necessary to elect: 69.
Lay votes: 90 parishes, 33 missions: 106½, necessary to elect: 53½.

	Clerical	Lay
Leland Stark	86	90½
John Butler	45	16
Warren Traub	5	

On motion, the convention made Dr. Stark's election unanimous, and Bishop Washburn of Newark appointed a committee of three priests and three laymen to notify him of his election.

Mr. Stark has been rector of the Church of the Epiphany, Washington, D. C., since 1948, [see cover and page 8, L. C., February 1st, for Epiphany Church's part in inauguration], and before that served churches in Minnesota, and was dean of Calvary Cathedral, Sioux Falls, S. D., from 1940 to 1948. He has been chairman of the department of promotion and member of the executive council of the 6th province; in the district of South Dakota, chairman of the department of promotion, member of executive council and examining chaplains¹; in the diocese of Washington, member of the board of All Saints' School, and member of the National Cathedral Foundation.

Mr. Stark was a speaker at the recent annual meeting of the Protestants and Other Americans United on church and state.

Deadlock

Western Michigan's convention deadlocked over Bishop Hubbard, suffragan of Michigan, and the Rev. Harold S. Olafson, rector of St. Paul's Church, Flatbush, N. Y., after 29 men had been nominated and five ballots taken.

From the first ballot on, none of the nominees besides Bishop Hubbard and Dr. Olafson received more than seven votes in either clerical or lay order. The Rev. William C. Warner, rector of Grace Church, Holland, Mich., received seven lay votes (but only one clerical) on each of the last two ballots.* No other nominee received any more than four votes in either order on any ballot.

Tabulation for the two leading nominees:

*Other nominees who received votes were Bishop Barton of Eastern Oregon and the Rev. Messrs. W. A. Simms, C. B. Persell, Joseph Wittkofski, C. R. Haden, George Selway, Howard Harper, D. K. Montgomery, F. J. Fcley.

the Bishop-elect has accepted and the bishops and standing committees of a majority of the dioceses have approved. ¶The picture comes from last week's cover view of Epiphany's belfry. ¶Examining chaplains pass on candidates for the ministry.

Ballot	Bishop Hubbard		Dr. Olafson	
	cl.	lay	cl.	lay
1	7	42	20	31
2	12	51	20	31
3	14	55	19	27
4	16	56	17	22
5	15	59	17	21
Votes cast				
Necessary to elect				

Convention voted to adjourn until a special election is called in about 30 days —probably March 10th.

BSA

Spearhead

The significance of KEEP — the Kiyosato Educational Experiment Project located in the heart of rural Japan — as a spearhead for the development of Christian democracy in the island empire was emphasized by Paul Rusch in his report to the American Committee for the Japanese Brotherhood of St. Andrew at its annual meeting in Chicago, January 24th.

During 1952, American help to the Japanese Brotherhood and the Kiyosato project amounted to more than \$64,000 in cash plus 13 head of cattle valued at \$3,250, electro-cardiograph equipment valued at \$2,000, and 75 bales, boxes, and packages of supplies and equipment of which the value was not determined.

Assistance given by the general budget of the American Church to the Japanese Church in 1952 amounted to about \$115,000, beside which the total of roughly \$70,000 of Brotherhood of St. Andrew aid stands up as an impressive figure for a voluntary Church organization.

Both the national Church and the Brotherhood, emphasizing the importance of this strategic moment in the life of Japan and the significance of a Christian Japan for the peace and welfare of Asia and the world, have set up substantially increased goals for assistance in 1953. The Church figure is \$330,683; the Brotherhood Committee's figure is \$139,300. The attainment of each depends on the contributions of Churchpeople through their parish pledges to missions and through their contributions to the American Committee for the Brotherhood of St. Andrew in Japan.

The Kiyosato project, Mr. Rusch reported, "is gaining widespread attention as a model counteraction to spreading Communism on the village and county level. KEEP's experimental farm, today producing seven kinds of hard grain and 19 vegetables, with a demonstration

dairy and beef herd and an expanding chicken ranch, has captured the imagination of rural Japan in a bold and dramatic way. . . . The cows you sent last year have been photographed so many times, appeared in so many newspapers, that they are almost in the movie star class."

St. Andrew's Church, Kiyosato, is entirely complete and self-supporting, Mr. Rusch reported, and bids fair to being the largest parish of the diocese within three years of its dedication. St. John's rural library is complete. The outpatient unit of St. Luke's rural health clinic served some 7,000 people in 1952. Seven farm buildings are up and in use.

Beginnings have been made toward the establishment of a similar rural center in Hokkaido, the northernmost of the four large Japanese islands, at the village of Niikappu. And it is hoped to open one in the future to the south in Kyushu.

Japanese Church and civic leaders are working actively to build up an endowment for KEEP, with the aim of making it self-supporting by 1959.

New members added to the Committee, which consists of almost 100 bishops, priests, laymen, and women, were Bishop Kennedy of Honolulu; Hugh McLaughlin of Toledo, Ohio; S. M. Matsunaga, and Tom Major, of Honolulu; Peter Day of Milwaukee, Wis.; and Charles French of Cleveland, Ohio.

PUBLIC AFFAIRS

Fight New York Evil

Bishop Donegan of New York has invited religious leaders in New York City to join in a fight against the city's evil and to stimulate citizens to help in the fight.

He spoke at the 66th annual dinner of the Church Club of New York [Episcopal]. The bishop also called upon members of the Episcopal Church in the area to "give serious attention and study to the crisis we are in, and to work individually and through representative civic bodies to affect a change in our wretched situation." He urged all Churchpeople to be more active in civic groups, such as the recently formed City Affairs Committee, which he said is receiving "fine leadership" from its chairman, Bishop Gilbert.

Religious leaders in the city have already responded favorably to Bishop Donegan's call, and a meeting has been planned for February 13th.

At the Church Club meeting he said:

"As the Episcopal bishop of New York,

I invite the responsible leaders of all religious groups in the city, Christian and Jewish, to join me in forming a group for consultation, discussion, and communication, so that the spiritual leadership of the city may more fully assert itself; that we may stand side by side in the proclamation of the ideals of civic righteousness and the condemnation of evil and neglect whether on the part of our respective members or of others, and inspire our people to take their part in working a change in our city's affairs."

The bishop praised President Eisenhower for seeing the need for "moral and spiritual foundations." He predicted a national "cleansing of corruption and bureaucracy," but said this would require "cleansing the corruption in every local situation."

Bishop Donegan cited, among New York's difficulties: housing violations, lack of adequate police protection, fail-



BISHOP DONEGAN
Enlists city's spiritual leaders.

ure to continue experienced leaders in the city's schools, waterfront racket.

Six hundred people attended the Church Club dinner. Clifford P. Morehouse, president, announced that the Club had decided to raise an endowment with an annual income of \$500 to help theological students from the diocese. A check for the first year's proceeds was given to Bishop Donegan by the chairman of the Club's scholarship committee.

Inheritance Fraud

Postal authorities are stepping up fight against a racket concerning a multi-billion-dollar piece of land, owned by Trinity Church in downtown Manhattan, N. Y., the New York Times reports. The racket, the Times says, is one

of the oldest in "inheritance" frauds in the country.

The 77-acre tract of land, on which some of Manhattan's tallest buildings stand, was originally owned by a Thomas Hall or "Hael" and then inherited by the Edwards family. Trinity Church has owned the land since 1705.

Basically, says the Times, the fraud is conducted this way:

"Persons, through mail, newspaper, and radio advertising, are solicited to join in legal action to establish ownership in the 'Edwards Estate'. Persons named Hall or Edwards or those with relatives by that name receive assurance that they likely are among the descendants."

Work of the postal authorities, says the Times, is made more difficult by the legality of certain phases of the scheme.

Trinity Church acquired most of the land (known as King or Trinity Farm) under authority of the Church of England in 1705, and, says the Times, "its validity was reaffirmed in 1784 when the New York Legislature established the Trinity Church Corporation." The tract includes a number of churches and schools, but not Trinity Church.

INTERCHURCH

A Fragile Bark

A highlight of the recent meeting (January 20th to 21st) of the Joint Commission on Ecumenical Relations, held at the College of Preachers, Washington, D. C., was the report of its newly elected chairman, Bishop Dun of Washington, on the Central Committee meeting at Lucknow, India.

His dominant impression was that "whole peoples are on the move"—in China, India, and Africa, and there are rough times ahead. He reported on the struggle in Asia for food, water, nationhood, and the concern over the color issue which was, as he expressed it, "a great tidal wave of feeling." He said the Christian group is a very small minority in this situation, varying from 1% to 3% of the population, and is usually identified with the West, and therefore, involved in certain resentments and tensions. He also said that the missionary enterprise is a fragile bark on this great tide of suffering humanity. But he feels that even more important than the missionary enterprise is the attitude of the Western world and what the Western world does with reference to Asian problems.

The bishop said there was a wide gulf between the rich Indians and the poverty-stricken masses, but that Nehru's

TUNING: IN ¶From Christian viewpoint a crisis is a situation reflecting God's judgment upon society or upon individuals. This accords with original meaning of word, which is simply Greek for judgment. For example, in St. John 12: 31-32 ("Now

is the crisis of this world . . . and I, if I be lifted up from the earth, will draw all men unto me"), substitution of "judgment" for "crisis" gives exact King James version, but doesn't seem to change the meaning much. . . .

government was trying, although there seemed to be very little hope of ultimate success — at least not more than a 50-50 chance. The question is, he said, will the people wait for an orderly solution to their problems or will Communism win.

Christianity has made very few conversions among the upper class and among the Moslems. Conversions have been mostly among the lower class, but there are a few impressive examples of leading Indians in high office who are also Christians, he said. There is a desperate cry for unity, but it is an often immature approach without the full awareness of all the implications and difficulties of such unity.

Bishop Dun felt that one of the reasons for this was the geographical apportionment according to Churches. Certain areas have been given over to the Methodist Church, the Episcopal Church, the Presbyterian Church, and the like. The problem arises when a person who is born or converted in a Methodist zone, moves into an Episcopal zone, and how effectively the Christian Church can minister to him. Since India is, on the move, he feels this is part of the urgency of the problem.

In India the bishop gained a living impression of the vitality of the ecumenical movement. Bishop Dun believes that even though a great many of these Church groups in Asia and Africa are not members of the World Council, visits from representatives of the World Council helped to bridge denominational barriers in those areas and give a glimpse of the possible world Christian community, plus a sense of the deepening relationships between Christian groups.

Bishop Dun reported on interchurch aid as a vital instrument for dealing with Christian "fragments" throughout the world. He declared that this work had won the confidence of governments and that it has opened access to the United Nations, which has placed a major responsibility for refugee work upon this Commission, mainly because it has the know-how and holds the confidence of the people as well as of the government. Bishop Dun warned that what is done for Arab refugees is very important for the future of the world. He declared that the Church is providing educational and medical assistance, as well as tents for housing, and that these things are more important for the future of these people than even evangelism.¹ Bishop Dun declared that the gospel will get a hearing only as the way is paved for it. He said he learned that the Arabs live in constant fear of Israel's expansion.

Among reports was that of the Rev.



BISHOP DUN
The cry is desperate but immature.

Dr. Floyd W. Tomkins on the Church of England Council on Ecumenical Cooperation and the newly created Joint Commission on Ecumenical Affairs of the Church of England in Canada. In presenting a budget estimate he suggested that the total expenditures of the Commission for World Council and National Council of Churches meetings would amount to \$10,000 for the first year of the triennium.

Bishop Sterrett of Bethlehem in reporting on the National Council of Churches suggested that the Episcopal Church appoint alternates to their representatives on the General Board so that the Church will always have its full voting strength. This suggestion was carried through.

Dr. Tomkins spoke of the new study booklet on Lund, "He that Gathereth,"



GFS ON 9TH FLOOR
All peace and goodwill.

and urged members of the Commission to get copies and to spread the news as widely as possible.

The nominations to the Second Assembly of the World of Churches to be held in Evanston, Ill., August 14th to 31st, 1954, were considered.

A report on the Faith and Order meeting at Lund was given by Bishop Dun. He declared there was no marked progress in formulated results but there had come new light and new commitments. He felt that the Churches must get to the point where they stop at the brink of the chasm between them and get down on their knees and say they cannot solve their problems and ask for God's help.

In analyzing the membership of the new Commission, it was found that six new members had been named, and that one clergyman, the Rev. John S. Higgins, had been elected bishop coadjutor of Rhode Island, and someone must be appointed to fill his place.

These new officers were elected: chairman, Bishop Dun; vice chairman, the Very Rev. Lawrence Rose; secretary, the Rev. James W. Kennedy.

SAFETY

"Thou Shalt Not Kill"

Part of a highway safety program in Vermont was the delivering of sermons by 500 clergymen of all Faiths¹ stressing the commandment "Thou shalt not kill." Bishop Van Dyck of Vermont joined Roman Catholic, Jewish, Congregational, and interchurch leaders in the state to approve the plan — originated by a former barber — whereby January 18th was proclaimed Highway Safety Day by Vermont's governor. Theme for the day, on which the sermons were given, was "Slaughter on the highways is an offense against the law of God which says 'Thou Shalt Not Kill.'"

GFS

New Offices

The Girls Friendly Society of the Church plans to move its headquarters this spring to the ninth floor of the glass-fronted Carnegie International Center which is now under construction across from the United Nations in New York. The new building will be occupied only by organizations concerned with building international goodwill and peace. Present rent laws make it impossible for the GFS to remain in its present offices at 386 Fourth Avenue, which it has occupied for 24 years, the

¹N: ¶Evangelism in modern Church usage means the members of the Church. Basically it means the Gospel, or evangel, respectively the Anglo-Saxon "good news." A whole Gospel, however,

meets men's physical and social needs as well as their spiritual needs (St. Luke 4:18). ¶All Faiths, in U. S. parlance, usually means two—Christian and Jewish; some incorrectly count three—Catholic, Protestant, and Jewish.

GFS Highlights reports. The new quarters will be much smaller, *Highlights* says.

BEQUESTS

Three Churches Receive Gifts

The owner of an island on which part of Captain Kidd's treasure was buried has bequeathed a total of \$65,000 to three Episcopal Churches, the *New York Times* reports. St. James Church, New York City, and St. Luke's Church, East Hampton, Long Island, each received \$25,000 from in the will of Miss Sarah Diodati Gardiner who died January 12th at the age of 90. The Cathedral of St. John the Divine, New York City, received \$15,000. Gardiner's Island, in Long Island Sound, has been in the family since Lord Gardiner bought it from the Indians in 1639. The island is still in the family. Miss Gardiner left it to a niece and a nephew.

VISITORS

Queen's Chaplain in U. S.

The Rev. Canon Victor Joseph Pike, C.B.E., Britain's chaplain-general to the armed forces, honorary canon of Canterbury, and honorary chaplain to the queen, will fill a number of preaching and public speaking engagements during his six-week visit to the United States. Canon Pike is 45 years old—a tall, blunt-featured Irishman, with a faint Tipperary brogue. This is his first visit to the United States but his war service brought him into close contact with American troops. Since the war he has served in the Middle East, and has made special trips to the Korean front and Malaya. He has been married for 15 years and has one son and two daughters. His stops in the United States include points in New York, Pennsylvania, Washington, Ohio, Kentucky, Louisiana, Florida, and Texas.

ARMED FORCES

Preaching Missions

Dr. Jesse M. Bader, director of the 1953 Armed Forces Preaching Mission, has announced that 140 civilian ministers of various Churches will participate in a series of 80 five-day evangelism projects to be held from January 17th through February at virtually every Army and Navy camp in the United States. He estimated that the mission will reach some half-million service personnel.

TUNING IN: ¶*Standard Book of Common Prayer* is the master copy to which all copies published "as of authority in this Church" must conform, not only as to accuracy of text but as regards matters of page numbering as well. ¶*Social relations*

PRAYER BOOK

Four Authorized Publishers

There are now four authorized publishers of the Prayer Book, a release from Oxford University Press points out. The four are: Oxford, Harper, Nelson, and Seabury, the latter being the newest.

The Oxford release and another from Thomas Nelson & Sons both call attention to the fact that the Prayer Books which they publish will continue to be "word for word, page for page reproductions of the Standard Prayer Book."¶

SOCIAL RELATIONS

Seminar on Alcoholism

Sparked by General Convention's appointment of a committee to study the problems of alcoholism and their relation to the Church and society, over 100 interested people gathered in Charleston, S. C., on January 16th to consider the question of alcoholism.

In the group were Episcopal priests, Roman Catholic priests, welfare officials, doctors, nurses, teachers, members of Alcoholics Anonymous, and of the South Carolina Department of Christian Social Relations,¶ which sponsored the seminar.

Notable was the contribution made by the recovered members of Alcoholics Anonymous during the panel discussions. Hugh S. Thompson, one of the speakers, in commenting on the effectiveness of such contributions stated: "Let's continue to hear the 'doctor,' the psychiatrist, and other scientific students. Let's hear the informed clergymen. But let's listen to the 'patient' as well."

The Rev. Edward B. Guerry is chairman of the department of Christian Social Relations of the diocese.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$ 47.39
Woman's Auxiliary, St. Luke's Church, Smethport, Pa.	105.75
	<u>\$153.14</u>

For Korea

Previously acknowledged	\$422.00
William Danner	10.00
	<u>\$432.00</u>

**Boarding School for Cathedral Boys,
Lebombo**

Previously acknowledged	\$1,712.21
Anonymous	1.00
	<u>\$1,713.21</u>

INTERNATIONAL

CANADA

Cathedral Completion Planned

An appeal has been launched for funds with which to complete Christ Church Cathedral, Victoria, and the Archbishop of British Columbia, the Most Rev. H. E. Sexton, said that his recent radio broadcast is eliciting an encouraging response. The nave was completed in 1929.

PANAMA

Visitor in Ancon

The Rt. Rev. Robert Burton Gooden, S.T.D., retired suffragan bishop of Los Angeles, has been visiting his son, Bishop Gooden of Panama, at the Bishop's House, Ancon, C. Z. He was given



BISHOP GOODEN
Visits Bishop Gooden.

a special reception in the garden of the Cathedral of St. Luke, Ancon, January 15th, which was attended by crowds of people from all walks of life.

Religious Education Manual

The clergy of the missionary district of the Panama Canal Zone continue to work hard preparing a Manual on Religious Education with courses appropriate for the Church schools scattered all the way from Colombia to Nicaragua. A course combining the Church year and the life and teaching of Christ based on the Gospel, with accent on teaching the Creed and Catechism to teen agers soon will be in print.

are properly the concern of the Church as one of the two "great commandments" sets forth the duty of loving one's neighbor as oneself. This includes all of humanity, as man in the totality of his being, as a creature of God.

Four Spiritual Needs

of Today

THERE are certain fundamental needs in the world and in the Church today which require special emphasis, and it is for these that we turn to the religious orders¹. We depend upon the members of religious orders to hold before us these ideals and by their lives to demonstrate the importance and the value of them.

The first is prayer: the cultivation of the work and the life of prayer. The Episcopal Church is not really a praying Church. I am often tempted, when I install a new rector in a parish, to throw away the key, so that the church would have to be left unlocked and open. Far too many of our churches are locked up tightly every day of the week except Sunday. We need the corporate use of the Church for prayer, and we need prayer in our individual lives.

It comes as a shock to many of us to realize how little time most Church-people put into prayer, how really ignorant they are about it. When I first became the chief pastor of my diocese, I organized little groups or cells in the various parishes, and drew up a simple rule of life for the members. One of the items on this rule was for a half hour of prayer daily. This half hour might include attendance at the Holy Eucharist, or the recitation of some Office, or some vocal prayers, but at least ten minutes of the time was to be dedicated to mental prayer. It didn't seem to me that out of all the hours of the whole day it was too much to ask that a half hour be dedicated to God.

Yet of all the items on that rule the only one of which people complained and to which they objected, which they claimed was too difficult, which was really "heroic," was the requirement of a half an hour of prayer. "Heroic" to pray, to talk with God for just half an hour!

When I spoke about this to my director of religious education he was not surprised. "Start them off with ten minutes a day instead of half an hour," he said. "That will be ten minutes more than they're spending now!"

THE REAL DUTY

The connection here is obvious. The great work of our monasteries and convents is the dedication to the work of prayer. This is their fundamental purpose, and this is the reason for which they

exist, and if they are not living the life of prayer they are failing in their vocation, no matter how excellent their active endeavors may seem to be. They are there, in the religious life, first and foremost for the work of prayer, and if they are not doing this, it is a perversion of their vocation. All too often they become involved and weighed down with the duties and cares of parish life, so that they do not have sufficient time for their real duty of the work and life of prayer.

When we try to draw them away from this main duty we are doing them great harm and disservice, we are helping to thwart the primary purpose of their lives. Of course, you may not see dear Father So-and-so as much as you did before, but if he is spending the time in prayer, in intercession in which he will be remembering you among others before God, it will do you and them far more good than seeing him around and chatting with him at parish affairs.

I often think that, when our religious go hither and yon to give a week's mission in various parishes, it would probably do the parish a great deal more good if, instead of preaching and talking that week, the religious would stay at home and spend the whole week praying for the parish. I think we should see far greater things accomplished.

I remember a good many years ago when Fr. Huntington² came to me to ask my advice. He said that Fr. Whittemore had been "bothering" him about his desire to spend his whole time in contemplation. It came to me as a shock, and at that time it seemed to me too bad that anyone who had such gifts as a preacher, and such influence on people through his sermons and his missions, should withdraw from the active life and give that all up, but I feel quite differently about it now.

The religious orders must resist firmly the pressure of the Church for active monastics. That is not their vocation and to give in to that pressure is to fail in the ultimate purpose of their vocation. That is why so many of our monasteries have so few in them. Their life of pray-

er should be an example and a witness to the entire Church; it should uphold us and sustain us, and give us inspiration. Their life of prayer is the great reservoir from which those of us in the active life can draw. We are all members one of another and the active life must draw upon the life of prayer for the furtherance and the fruitfulness of its works.

POWER OF SILENCE

The second great need in the world today is a sense of the power of silence. The conception of hell today is quite different from what it used to be years ago. Hell used to be pictured as a place of everlasting fire and brimstone, but today I think hell could best be represented as a place of unending noise. In our modern world we live in the midst of constant turmoil and noise, the roar of traffic, of airplanes overhead, the blaring of radios, the endless chatter and confusion. Even in our churches we have become so accustomed to some kind of noise going on that, if there happens to be a moment's pause during the Service, we expect that the organ is going to fill in with a few chords or soft music. If for any reason it doesn't, and there actually is a moment or two of silence, people look at each other and wonder if something has gone wrong.

We have forgotten that silence is a power, that it brings healing and strength. It is in silence that God speaks to the soul. The Lord was not in the whirlwind. It is here that the religious orders supply their witness to "the treasure of silence" by their practice. They have a most important function here, to hold before us the ideal of the value and the power of silence, and to teach us its great lesson.

It is essential for religious to remem-

¹From an address to a group of associates of religious orders.

By the Rt. Rev. Wallace E. C

We need the religious orders to help us



religious order is a group of men or of the rules of poverty, chastity, and obedience, which they dedicate their lives to prayer. "Active" works (nursing, parish work), which religious

orders undertake, are looked upon as by-products of this primary purpose, which provides the soil in which the works can grow. ²The late Fr. Huntington was founder of a religious order for men (Order of the Holy Cross).



one's back on material things. That is only the negative side of the vow. The vow of poverty is really a positive thing. What it actually amounts to is an act of faith in God, of faith in God's providence, in God's loving care. It is an act of self-abandonment, giving one's self over to God in complete and utter trustfulness.

That is something that we need more than ever to have emphasized today, and we look to the religious orders to do this: to keep their vow of poverty with fidelity, not only in the negative but in the positive sense. We need to be shown that this loving self-abandonment, which is the positive side of the vow of poverty, is the true path, the only path, to real security, to the only security: God Himself. It is only in loving abandonment to His will, in utter trust in His infinite love, that we find that ultimate security for which the world so futilely seeks in material possessions.

"CALLED TO BE SAINTS"

And, finally, the monastic life holds before us the ideal of the life in grace which is holiness. We have to admit quite frankly that holiness is not the generally accepted goal of the Episcopal Church of our day.

When I visit the children in our parish churches, I frequently ask them what they are going to be when they grow up. No one ever suggests being a saint! Then I stand them up in a row and say: "Now you are St. Mary, and you are St. John," and so on, using their own names, and they laugh and giggle and look uncomfortable because it seems so preposterous to them. We constantly hear people in our Churches say, "Of course I'm no saint," or "It just isn't possible for me to be a saint," and yet that is just what, with the grace of God, we are all supposed to become. As St. Paul tells us, we are "called to be saints."

This lack of interest in the goal of holiness has come about through the neglect of the saints in our religious practices, as real, and as related to us through the communion of saints.¹ We forget that the saints were real human beings, with faults like our own, who through the grace of God triumphed over them.

It is this life of ever-deepening companionship with God, of fellowship with the saints, of growing into the likeness of God, for which we all should strive. Our spiritual life should be a constantly growing and developing one, not a static thing carried over from our childhood.

I remember hearing it said once how sweet it was that someone going down a hotel corridor late one night heard the voice of old Bishop Tuttle² booming out through a closed door, "Now I lay me

down to sleep." Well, perhaps it was a sweet thing to hear the old bishop using that prayer from his childhood, if he didn't stop there, and went on to more advanced prayer. But it isn't so, if we stop at the prayers we learned in childhood and don't grow and develop in our life of intimacy with God: it is simply a case of arrested spiritual development.

One of the great dangers of our Church is that we are the Church of respectability. We are known as the Church of the "nice" people. There are very few of our people in prison. Once, when I was trying to raise some money for prison chaplains, some people said "But there aren't any of our people there"! I suggested that the chaplains could work with some of the others and convert them. Most of the Episcopalians in prison are converts.

We may be the respectable people, but there is a vast difference between respectability and holiness, between mere passable goodness and sanctity. So we need the religious orders, companies of men and women who hold the ideal of holiness before us, who devote their whole lives to this goal. It is with this end in mind that they turn from the pursuit of worldly gain, that they seek solely the treasure of intimate friendship with God through prayer, in silence, in poverty, in sacrifice.

In a world that is given over to pleasure and the pursuit of luxury and comfort and ease, we need holy lives in religious orders, to remind us that the way to holiness is the way our Lord went before us, the Way of the Cross. Prayer and sacrifice must go together. As one of the saints has said, they are "the two wings which lift the soul to God."

That is why we have our religious orders, to set before us the ideal of the life of holiness, to carry on the work of prayer, and to make their work into prayer, their whole life an offering and a sacrifice to God in reparation for those of us in the world who are so wanting in fervor, so careless and forgetful. We need their assistance and we need their example.

Once, when I was in Switzerland, I visited near the Hospice of St. Bernard, high in the Alps, on one of the Passes, from which the monks go out with their dogs to rescue travelers who have lost their way in the snow.

It seems to me that that is a symbol of just what our religious orders do, through their dedication to lives of prayer, of silence, of poverty, of holiness, — going out through their intercessions, through their sacrifices, through the example of holy lives, to rescue travelers in a world which is lost and straying and lead them back to God.

ber this and to keep their rule of silence, with the utmost fidelity. When they meet, in passing, "Fr. Smith" does not refrain from speaking to his Brother because he is mad at him, but because he does not want to disturb this fundamentally necessary atmosphere of silence, so at variance with the turmoil and clamor of our modern world, and so essential to the soul who desires to listen to the still, small voice of God.

Thirdly, there is the vow of Poverty. Of course most of us are poor these days anyway, so poverty in itself, just being poor, has no special merit. It is the *vow* of Poverty which the Religious takes which is important, because it amounts to a protest against the false search for security in material things. We hear a great deal about security of one sort or another these days — social security, security for old age, security against aggressors in war, and this security is in terms of money and possessions, of arms and armaments and power. In a world which is most insecure and fearful, there is a feverish search going on for whatever will provide security or peace. Only we are looking in the wrong direction. All these frantic searches are in the wrong sphere; they are purely material, and there is no ultimate security there.

That is where we need the witness of the religious orders. It is a bold thing in the world today to take the vow of poverty. It always was, I suppose, but today when the emphasis is so overwhelmingly on possessions and material things, it seems even more daring and courageous. For the vow of poverty is not simply a giving up of one's possessions, a turning



t things first

TUNING IN: ¶Communion of saints is English for *communio sanctorum*, which may mean "fellowship of holy persons" (if *sanctorum* be taken as masculine) or "partnership in holy things" (if one regards *sanctorum*, as neuter). Actually, both

ideas are implied: Christians are a "fellowship of holy persons," and they do "share in holy things" — Bishop of Montana, Idaho, and Utah (1886-1923), and Pre-

Christian Sociology

WHAT HAS happened to Christian sociology? Not many years ago, the field of study of economic and social affairs from the Christian point of view was one of the liveliest and most vital intellectual pursuits among Churchpeople. Nowadays, although there are still prophets of a Christian social order among us, interest in the whole subject seems to have undergone a great decline.

At General Conventions before World War II, the burning issue of the Convention seemed to be not what would happen on the floor of the House of Bishops or the House of Deputies, but whether the Church League for Industrial Democracy would or would not be allowed to have its "sideshows" listed on the official program. A Church of England Conference at Malvern, in 1941, with the help of the editors of *Time* magazine, became something no up-to-date Churchman could afford not to know about. Such conferences continue today, but only as the special interest of those who take part in them.

The Episcopal League for Social Action continues to function as the successor of the Church League for Industrial Democracy. We have not presumed to ask its sponsors, "How are you doing?" but can guess that the answer would be—"Not too well." This organization has historically had a left-wing tendency which may have left it somewhat isolated in the general movement of American thought toward the right. ELSA itself is probably a little more conservative than it was ten years ago. But a movement toward conservatism ought not necessarily to mean a movement away from intelligent Christian study and criticism of social affairs.

Other examples of dwindling interest could be cited. The Episcopal Church's official Commission on Social Reconstruction no longer commands the attention of the Church public as much as it did in the early days when it was a Commission to Keep the Church Informed on the Latest Utterances of the Archbishop of York* — we may not be quoting the original name precisely, but that was the gist of it. The Commission's first book, published in the 1946-1949 triennium, with the title, *Christianity Takes a Stand*, had a sale of about 60,000 copies. Its second book, issued in 1949, with the title, *The Christian*...

...Justice, was a flop. The Commission Convention: "The sale of... appointing though it was... st. . . . The experience... mission decided that

of Canterbury.

books of this type were apparently not desired by the Church."

Almost the only ray of light on the scene is the conferences in Catholic Sociology currently being conducted by the American Church Union. Although they do not issue findings that solve all the world's problems, they seem to go forward steadily from year to year helping the clergy and interested laymen to work out the implications of their faith in the social order.

Christian sociology has, perhaps, been in the past more of a movement than an intellectual discipline. It has had more to say about what ought to be different than about what exists. It has been motivated by a pressure for change rather than a pressure for sheer scientific and theological knowledge. As such, it has been subject to the tidal forces of economic and social affairs; and in this period when employment is high and relief rolls are down, there does not seem to be much need for a Christian sociology to get things changed.

PROPERLY speaking, however, Christian sociology should be a science first and a movement afterward. It should be an effort not to control history but to understand it. Then, on the basis of a really sound grasp of the play of historical forces, the Christian sociologist will have something worth while to say about what individuals and groups should do to fulfil their historic role.

We doubt whether this kind of Christian social thinking has really suffered much of a letdown in the past decade. Thinkers are continuing to think, scholars are continuing to study, and learned books continue to be published. There is still a serious gap between the thinking in the realm of economics, sociology, political science, etc., that dominates in American colleges and universities and the thinking that begins on the premise that God exists and rules the world. But the gap is probably not as wide today as it was a generation ago. More economists, sociologists, and other specialists in the social sciences are Christians today, and it is really from such men that a social science that is scientific as well as Christian must be expected to grow.

However, the Christian economist (for example) may be both a sincere Christian in his personal outlook and a practical materialist in his chosen field. There is a need for men who know not merely economics and not merely theology but both. This is the point at which such organizations as ELSA and the

ACU have a vital contribution to make, by drawing together those who approach the subject of a Christian view of society from different fields of competence.

Of course, the entire burden of developing a Christian knowledge of human affairs does not rest upon the Episcopal Church. Roman Catholic and Protestant studies are going forward under many different auspices. In particular, the National Council of Churches, through its Division of Christian Life and Work, is probably conducting the largest continuing program of study, conferences, and publications on this subject that has ever been undertaken under Christian auspices.

However, a special aptitude for Christian social study does exist in the Episcopal Church, in which the scholar is allowed to approach his subject matter with a minimum of demand that he conform to a pre-determined pattern. Even though knowledge has replaced action as the immediate concern of Christian social thought, we hope that at all levels in Church life encouragement and assistance will be

given to those who are studying the nature and will of God for mankind as revealed in social and economic relationships. We hope, especially, that in the midst of the "Cold War" with godless Communism, Churchpeople will not mistake scholarly objectivity for aid and comfort to the enemy; and that, at the same time, the scholars themselves will recognize that a basic and irreconcilable conflict with Communism exists in the intellectual realm just as much as it does in the practical realm.

The social sciences cannot be treated, as the natural sciences largely can, as mere systematic collections of facts only distantly related to questions of general world-view. But neither can they be dealt with on the basis of *a priori* assumptions alone. God, sin, the Incarnation, and the mission of the Church are part of the data of any science that deals with man, for they are part of the data of human life itself. Perhaps at the end of its retirement into scholarly retreats, Christian social science will emerge with a much sounder message than it had when it lost the public's attention.

Planned Parenthood in New York

By the Very Rev. James A. Pike

All over the country, the participation of Planned Parenthood groups in community planning and fund-raising agencies is blocked by pressure from Roman Catholic sources. Dean Pike, who is chairman of the clergymen's advisory committee of the Planned Parenthood Committee of Mothers' Health Centers in New York, in his sermon at the New York Cathedral on January 25th challenged the right of a minority group to impose its ethical standards on the majority. The dean reminded his hearers that Anglicanism does not give unqualified approval to birth control but recognizes that freedom of access to birth control information should be maintained because "there are situations in which it would be sinful to have a child."

ONE way a minority can overwhelm a majority is revealed to us in the Book of Judges. There Gideon instructed a few score men — vastly outnumbered — to carry a pitcher, a lamp, and a trumpet, as they approached the camp of the Midianites; and at a given signal they broke the pitchers, blew the trumpets, and held up the lamps, shouting: "The sword of

the Lord and of Gideon," and the enemy fled.

Minority pressure groups have operated on this principle ever since. Unable to win by fair deliberation and open vote, the members of the minority group act simultaneously at a given signal and thus create much greater pressure than if each acted independently as do the members of the majority. One group that regularly so acts — and with increasing force — in American political and social life is the Roman Catholic Church.

I have no desire to attack any Church or its teaching. But this community is now confronted with an instance of the Gideon pitcher-trumpet-lamp-shout approach, which is such a violation of the democratic process and the possibilities of cooperative community approach to social work, that those of us representing the rest of the community, and more particularly the other Churches, can hardly remain silent.

I refer to the dispute about the admission of the Planned Parenthood Committee of Mothers' Health Centers to the Health and Welfare Council of the City of New York. This organization

was a member in good standing of the Health Council, but when the Health and Welfare Councils were undergoing merger, it was agreed that all agencies not supported by the Greater New York Fund would reapply for admission to the new council. All who reapplied were admitted except this Planned Parenthood group.

Now if the majority of the Board members of the Health and Welfare Council had voted that they do not approve of the Planned Parenthood group, one might quarrel with that decision, but at least it would not be an undemocratic result. However, the majority *did* vote that they approved the plans and policies of the group and frankly stated in their resolution that they would be denied admittance, since a minority bloc (namely, the Roman Catholic Charities of the dioceses of New York and Brooklyn and their member agencies) opposed the admission of Planned Parenthood and threatened to resign if it were in fact admitted.

The Roman Catholic Church is free to take any position it wishes on contraception. No one can have objection to

(Continued on page 21)



THE DEEP SACRAMENTAL LIFE
Chaplain Elliott administering Communion behind front lines near Bunker Hill, Korea.

From time to time the Church's national headquarters, at 281 Fourth Avenue, New York, receives letters from chaplains in the field who believe that Churchpeople would be interested in what the chaplains are thinking. This article is adapted from such a letter and represents the thought of "one Episcopal chaplain in one branch of our far-flung military units."

EPISCOPALIANS in the military service are at once an insistent and a silent group.

There are some members of the Church who eagerly seek out the nearest Episcopal chaplain. They desire the ministrations of the Church. When provided with these, they receive them gladly and regularly. These are the "insistent" Churchmen.

The "silent" Episcopalians far outnumber this active group. They neither seek out a priest of the Church nor attend services when these are provided. The reason for this reticence seems to lie in the inadequate early training that they received.

It seems that the home training of this group in the belief and practice of the Church was indefinite and without conviction. Devout Churchpeople view with charity other forms of Christianity, but still believe the Episcopal Church, with its services and sacraments, to be the best and the truest and — for them at least — to be a necessity. Such a belief is apparently not held by the bulk of "silent" Episcopalians.

The silent group enjoys the Church's liturgy—if they happen to attend a service conducted by an Episcopal Church chaplain. But the whole thing is regarded by them as a luxury rather than

a necessity. The Church does not convey to them the deep sacramental life which it is its task to supply in this day of denominational splintering of Christendom.

One can talk, plead, and point out to this silent group the reasons for their seeking the services of the Church while on duty in the military branches. But they are not moved. Yet for some strange reason (it may be a divine one), they still insist on calling themselves Episcopalians.

One remedy might be more emphasis upon adequate training for our youth at home. We need not poison them against other Christian bodies, but we can infuse into them a living loyalty toward the depth and power of Christianity as our Church hath received the same. Not more dance halls, not a greater number of beautifully bound books, but the contagion of individual faith is what is needed.

If the Episcopal Church has anything to offer other than respectability (and its faithful members believe it has), then it is our obligation and privilege to indoctrinate our youth in this. The Church's young people must be won to

loyalty to Christ, to faithfulness, and to service of mankind, through the fellowship of the Church.

One has only to observe how the youth of America flock to the various "youth groups" and even to Communism. Hasn't the Church as burning a goal and as sacrificial demands?

We need not fan our youth into a kind of Episcopal Church fanaticism, but we can at least — and should — portray to them vividly the wonder, the power, the grace, which our Church offers, and instill in them a vital loyalty that will carry over into the daily routine, whatever that may be. Perhaps it would be good for the Church first to rid itself of its own dead wood. . . .

It would be better to win from our young people strong adherents in fewer numbers than to boast of the biggest confirmation class — which may contain merely a larger proportion of neutral names. An active body of loyal Churchmen will carry into our national life the leaven that we believe and know to be the work of God Himself. We need, for our youth, consecration, not comfort; sacrifice, not sanctimony; and the Holy Spirit rather than a soporific standpipe.

Silent Episcopalians

By Chaplain Calvin H. Elliott, USN

From Courtroom and Cemetery . . .

IT has often seemed to this editor that a great deal of time, energy, and money, as well as of bricks, mortar, wood, and nails, is expended in the Episcopal Church in erecting church buildings without due thought being given to the purpose they are to serve.

Obviously, of course, a church building exists for the worship of God. But it is not sufficiently realized that the type of worship which can go on with smoothness and dignity depends upon the architecture of the building in which it takes place—much more so than the average person assumes.

For example, if a Parish Eucharist (of truly parish proportions) is to be a frequent service, it is very important, if not essential, that the altar be so placed that it may be seen by the greatest number of worshipers, including children. If congregational singing is to be encouraged, this may affect the location of organ and choir. And if many persons—from bishop to boat boy—are to be “given things to do,” there must be room in the sanctuary for them to move around without trampling on one another’s feet.

One would like to hear of a building committee sitting down with the rector and vestry and asking itself this pertinent question: just what do we propose to do with this building when we get it? Those who would approach the subject historically, but without wading through ponderous technical treatises, will find many an eye-opener in a book published in recent years in England by Student Christian Movement Press but just made available in America—*The Origin and Development of Early Christian Church Architecture*, by J. G. Davies (Philosophical Library. Pp. xiii, 152. \$4.75).

Fr. Davies, who is a priest of the Church and Lecturer in Theology at the University of Birmingham, presents his material in six chapters. The first of these surveys the geographical and historical background. It is followed by two chapters on the two main types of Christian architecture that evolved during the first six centuries—the basilica and the central type (chs. II and III, respectively). The orientation and furniture of the church are discussed in Chapter IV. Chapter V treats of adjoining buildings, while Chapter VI is a detailed survey of the geographical distribution of the various types of architecture.

The heart of the book is found in Chapters II and III, where the origin and evolution of the basilica and the

central type are set forth. Fr. Davies, emphasizing the fact (contrary to common assumption) that church architecture was by no means unknown in the age of the persecutions (which were intermittent), finds the immediate prototype of the basilica church (“essentially an oblong building with interior colonnades”) in the civil basilica (the only building previously called by that name), which served for law courts and exchanges. (Some six or seven other theories he rejects.)

The Christian basilica, Fr. Davies thinks, came into being in the east and west independently at the same time. He distinguishes four types: Roman, Hellenistic, oriental, and transverse. The basilica continued in the west for over a thousand years, but gradually disappeared in the east after the fifth century, when it was replaced by churches of the central type.

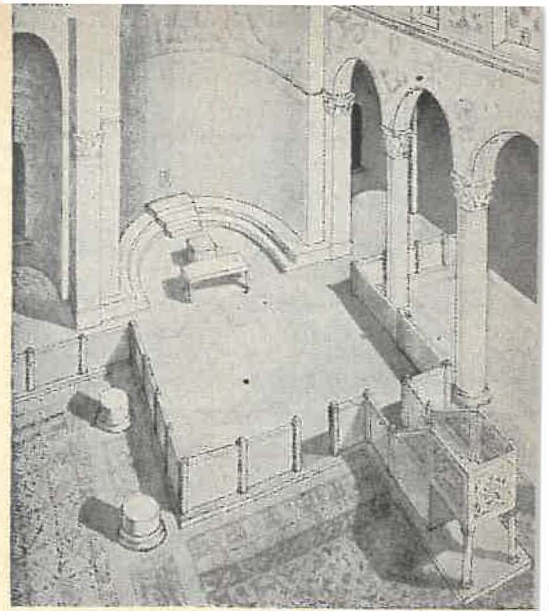
These churches, Fr. Davies says, are characterized by “the general principle of eurhythmic disposition around a central vertical axis” (p. 51). They include circular, octagonal, and square plans, frequently—but not always—surmounted by domes. Their development ran parallel with that of the basilica and had its origin in the circumstances surrounding the cult of the saints in the east. This is a good point at which to let Fr. Davies speak:

“When the translation of relics, in the latter half of the fifth century, allowed the cult of martyrs to leave the cemeteries, the practice arose of dedicating each and every church in honor of an individual saint whose name it adopted and whose remains it henceforth enshrined.

“The buildings erected under this influence naturally perpetuated the traditional form of a *martyrium extra muros*, with its centralized plan and its resemblance to a tomb, but as the edifice was also to be used for the regular celebration of the liturgy, which demanded not a vertical axis but a horizontal perspective, the architects were faced with the problem of modifying the primitive form in order to combine it with the basilica; hence arose the centralized churches as distinct from the centralized martyria, from which however they had originated” (pp. 51-52).

Thus it seems that Church architecture drew its pattern from the courtroom and the cemetery.

In the chapter on orientation and furnishings Fr. Davies maintains (contrary to others) that literal “orientation” (facing east) of churches is primitive, Constantine’s preference for “occi-



A PRIMITIVE BASILICA CHURCH*
“Oblong . . . with interior colonnades.”

dentation” (if this editor may call it that) being set down as due to some peculiar whim of his. Clergy who would like to celebrate from behind the altar facing the people, but who cannot or dare not, may find a measure of consolation in the fact that the position of altar against wall was not unknown, and that if the celebrant at one particular altar had attempted the “basilical position” (facing the people), he would have fallen through the opening in the floor that led to the chamber of relics beneath!

The chapter on adjoining buildings suggests, with its references to clergy house, hostelry (for putting up weary travellers), almonry, and baptistry, that something of the parish house atmosphere prevailed even in those times.

Described also in this chapter is the tripartite baptistry, consisting of three adjoining chambers: the pistikon (where candidates recited the creed just before baptism), the baptistry proper, with its font, and the consignatorium, containing a bishop’s throne† and used for confirmation, which in primitive times followed immediately upon baptism.

These are but a few of the choice morsels that await the reader of this fascinating but compactly written study, based upon an extensive bibliography, (including titles in French and German), illustrated by several halftones as well as a number of plans and diagrams, and containing an interesting glossary of terms (from “squinch” to “pastophoria”‡).

*From *The Origin and Development of Early Christian Church Architecture*, by J. G. Davies. Copyright Philosophical Library.

†One such throne was discovered with scalloped indentations in the arms to contain the oil used in the rite.

‡“Squinch” is defined in the glossary as a “series of superimposed arches flung across interior angles of polygon to provide support for dome”; “pastophoria” as “side chambers used for collection of bread and wine prior to Eucharist.”

ARKANSAS—Against a background of present-day world conditions and the new administration both in national and state governments, Bishop Mitchell of Arkansas pointed out to the recent diocesan convention that "Christian character in action is the answer now, as always" and as an illustration of the point, he expressed hope that "the state legislature would accept the challenge of one of its members to protect the sanctity of marriage and the stability of that basic unit of society, the home, and the good name of Arkansas by the clean-up of our present marriage laws."

The Convention passed these three solutions asking the General Assembly to adopt legislation designed to prevent hasty marriages and hasty divorces:

(1) That this Convention request the state legislature to vote for the elimination of that portion of the statute permitting the waiver of the three-day period between the application for a marriage license and the granting of said license.

(2) That this Convention favors the passage of a bill providing for a mandatory period of 30 days between the filing of the complaint and the granting of a divorce decree.

(3) That the General Assembly pass a law that the residential requirements for granting a divorce in a court in Arkansas be one year's continuous residence in Arkansas.

The bishop's address reported growth and progress both physically and spiritually, including: The largest number of Confirmations in the history of the diocese — 496; three new missions organized in 1952; one mission (St. James, Magnolia)—the first in 27 years—advanced to parish status; the largest amount of missionary giving, \$46,950.32 (an increase of \$7,000 over the previous high record of 1951); a 6% increase in communicant strength; a 10% increase in Church school membership; the organization of four new Church schools; a clergy staff of 24 — the largest in the history of the diocese; the erection of the cathedral house to house diocesan offices and the cathedral parish offices; three new Church buildings and three new parish houses with one parish house under construction and plans drawn for four additional Church buildings; the reduction of the mortgage on the conference center to \$2,500.

For the 12th consecutive year every congregation paid its assessment in full and on time and for the 10th consecutive year the same record applies to the missionary apportionment, or quota. Ten congregations went beyond their mini-

imum apportionments, the excess totaling over \$1,000.

Convention adopted a group insurance plan for clergy and full time lay workers; commended to the congregations the new \$75,000 parish house and student center to be erected in Fayetteville, seat of the University of Arkansas, where the rector of the parish is chaplain to over 100 Episcopal Church students; adopted the plan of rotating member-



BISHOP MITCHELL
Clean up marriage laws.

ship on the standing committee; and gave a rising vote of commendation and appreciation to the bishop on his leadership as chancellor in the affairs of the University of the South.

All officers were reelected for 1953.

GEORGIA — When the executive council of the diocese of Georgia met in Savannah, January 14th, it adopted the largest budget in the history of the diocese — \$71,000.00 Every parish and mission had accepted its full quota on the "red side;" more than a third of them had exceeded their quotas in the 1952 Every Member Canvass.

Seventeen years ago, when Bishop Barnwell was translated¹ to Georgia from Idaho, the mission's budget was about \$13,000. Ten years ago the budget was about \$35,000. For many years the diocese has paid its quota to the National Council and has accepted special increases in advance. That item has been prior to all others in adopting the diocesan budget.

For 1953 there will be an item of \$10,000 available to the bishop for ad-

vance work in strategic areas. In one of those, Fleming Heights, a suburb of Augusta, booming because of the H-bomb plant across the Savannah River in South Carolina, the building for St. Alban's is under construction.

For more than a year a congregation has been meeting in the cafeteria of a school. Last fall an experienced priest was assigned to full-time care of the growing mission, and provided with a rectory. The Rev. William C. Baxter plans to baptize more than 20 persons and present a class of a larger number for Confirmation when the new building is opened on Easter Day. Ten days later, when Diocesan Convention meets, St. Alban's will apply for admission as a parish, for a self-supporting budget has been subscribed for 1953.

The 73 families, given a quota for missions of \$250, pledged \$1,000.

LOUISIANA — Three major aspects of a celebration to mark the sesquicentennial of the Anglican witness in the Lower Mississippi Valley were envisaged by the 115th annual session of the Louisiana Diocesan Convention held in Baton Rouge's St. James' Church on January 21st and 22d. In 1955 the Church in Louisiana will mark the 150th anniversary of the establishment of Christ Church (now pro-Cathedral) in New Orleans, the first non-Roman Church to be organized after the purchase of the Louisiana territory by the United States in 1803.

First in the threefold program is the compiling of an adequate history of the diocese of Louisiana, to be a joint project of the Cathedral and the diocese, and which will provide the first such compilation in 65 years. Second, is the subscription of a sesquicentennial fund to be used for undergirding the whole financial structure of Louisiana's rapidly growing missionary program, which would be combined with the third aspect of the celebration, a vigorous evangelistic campaign which would carry the Anglican witness into every corner of the State of Louisiana. Resolution of the Convention doubled the figure suggested by Bishop Jones of \$250,000 to a half-million and directed that a committee be set up to study the combined subscription-evangelism plan for presentation at meetings of the Bishop and Council during this year and the 1954 session of the Convention for final approval and adoption.

Four new missions were admitted to union with the Convention and two mission churches were raised to parish

TUNING IN: ¹Translated: a word used ecclesiastically of bishops and relics. Thus, translation of St. Swithun, Bishop of Winchester (A.D. 852-862), was the removal of his remains into the cathedral church (July 15, 1003). Translation of a

living bishop is his transference from one diocese to another. In America, while missionary bishops and suffragans can be translated, diocesan bishops cannot; however, in England and in Roman and Orthodox practice, translation is common.

status. New missions: St. Francis', Denham Springs, and St. Peter's, Port Allen, both under the care of the Rev. A. Stratton Lawrence, Jr. of Baton Rouge; St. Augustine's, Baton Rouge, the Rev. Robert C. Witcher, deacon-in-charge; and St. Martin's, Franklinton, the Rev. Martin T. Lord, rector of St. Matthew's Church, Bogalusa, as priest-in-charge. Missions raised to parochial rank^d were Mt. Olivet Church, Pineville, the Rev. Stephen L. Sarkdon, rector, and St. Matthias' Church, Shreveport, the Rev. John L. Womack, rector.

Louisiana's new Suffragan Bishop, the Rt. Rev. Iveson B. Noland, shared the administrative responsibilities of the Convention for the first time this year and reported on his first three months of service in episcopal assistance.

Bishop Campbell, Coadjutor of West Virginia, was guest speaker at the Church Club dinner preceding the convention.

ELECTIONS. Deputies to Provincial Synod, clerical: S. S. Clayton, R. L. Crandall, A. S. Lawrence, Jr., P. P. Werlein, W. S. Turner, H. S. Giere. Lay: G. D. Hood, J. D. Henderson, W. C. O'Ferrall, Val Irion, J. H. Percy, Samuel Carleton.

Bishop and Council, clerical: P. P. Werlein, H. C. McKee, R. L. Crandall. Lay: S. C. Strauser, Dr. Elmer Puls, Arthur Robinson, Harold Lenard, Mrs. Richard Ordway.

Standing Committee, clerical: W. S. Turner, A. R. Stuart, S. S. Clayton. Lay: P. E. James, W. W. Pope, Val Irion.

NEW YORK — Contributed toward the quota of Trinity Church, New York City, was a total \$33,481.39 from the parish's congregations, that is, the congregations of the mother church and the chapels. This 1952 total exceeded the congregations' 1951 total by \$4200. [In L. C., January 18th the total amount given was reported to be \$4200.] Trinity's national Church quota was \$95,337, but it paid \$100,000. The difference between this \$100,000 and the amount given by the congregations was paid by Trinity Corporation.

ALABAMA — Steps toward election of a new suffragan bishop in the event that Bishop Claiborne should accept his election as bishop of the diocese of Atlanta were taken by the diocese of Alabama at its recent convention.

The Rev. Charles W. Lowry, Ph.D., rector of All Saints' Church, Chevy Chase, Md., (author of *Communism and Christ*) speaking to the convention issued a warning that Christians must "mount a real counter-offensive" against communism or be overwhelmed by it. "The time is very short," he said. "In my judgment, we have not more than two or three years to reverse the communistic

trend. We are on the defensive and we are being pushed back."

Aroused by Dr. Lowry's address convention unanimously resolved that it:

"urges upon the Presiding Bishop and the National Council the necessity of giving the whole Church a strong lead in understanding the magnitude of the peril facing us and in developing a program of thought and action for all Churchmen, to the end that our Church may take her just and proper place in the revitalization of democracy, and in the spiritual as well as physical rearmament of the United States of America."

ELECTIONS. Standing Committee, clergy: John Turner, Thomas Thrasher, J. S. Bond; lay: H. J. Whitfield, P. T. Tate, Jr., Conrad Armbricht.

Executive Council (for two year term), clergy: J. D. C. Wilson, J. R. Horn, III, D. C. Wright, Lester McManis; lay: Stephen Quigley, Richard Cobbs, Oscar Kilby, J. M. White.

Provincial Synod, clergy: Francis Wakefield, J. S. Bond, Joseph Horn, J. C. Turner, Joseph Hollifield, John Bonner; lay: P. T. Tate, Sr., Lawrence Oakley, Moreland Smith, Allen Bartlett, J. M. White, F. D. Peebles, Jr.

The Rev. Marshall Seifert, rector of All Saints' Church, Homewood, and editor of the *Alabama Churchman* was honored at convention for "meritorious service" in church work.

MISSISSIPPI — A Negro was elected a member of the executive committee of the diocese of Mississippi for the first time January 21st, when the council, with an unusually large attendance, unanimously elected Rev. A. B. Keeling, of St. Mark's, Jackson, to that position. This marked a council of harmony and progress, at Holy Trinity, Vicksburg, in which almost all decisions were reached unanimously.

The standing committee, headed by Rev. E. L. Malone of Clarksdale, was reelected, with the exception of the substitution of Mr. J. I. Scutt for Mr. S. Wise.

Four Jackson rectors were elected to the executive committee, Rev. Messrs. Belford, Engle, Franks, and Keeling, along with the Rev. Albert Morris of Greenville; and Messrs. J. C. Baird Jr., Lester Dawley, Norman Carter, Zed Hawkins, and J. I. Scutt. Elected to provincial synod were the Rev. Charles G. Hamilton, Rev. Warwick Aiken Jr., Rev. H. E. Bush Jr., Rev. R. A. Park, Rev. W. L. Gould, Messrs. W. S. Lockyer, Harold Weston, F. C. Englesing, Zed Hawkins, J. C. Watts, J. D. Farrish.

TEXAS — It has been a busy year in Texas and if Bishop Quin's proposals as set forth in his message to the council of the diocese, meeting on January 25th in Trinity Church, Houston, are carried out, the next one will be a year of increased activity. [See page 6 for Bishop Quin's report on progress made in arranging for 1955 General Convention in Houston.]

There are two new parishes: St. Martin's and St. Michael's, Houston; four new missions: St. Stephen's Beaumont; St. Philip's, Houston; St. Mary's, West

Columbia; and St. John's, Hitchcock.

Other new diocesan developments include a diocesan office building on the Cathedral grounds; re-invigoration of the department of Christian Education; plans for completion of St. Luke's Hospital by December 1953; a campaign in which laymen will undertake to bring more people for confirmation than any other diocese during the next year.

Bishop Quin also rehearsed briefly the Church's marriage law, stating that no remarriages of divorced persons can be performed by a priest of the Church "until the clergyman makes such application with necessary information. These papers are referred to the chancellors, and they tell me whether or not I may grant permission . . . It is no light responsibility to place on a bishop, especially when you know that I received one such application every other week in 1952, nor do the chancellors have an easy time."

Commenting on the Prayer Vigil maintained throughout the diocese, the Bishop said: "For over two years we have maintained a constant vigil to stop this killing of people in Korea. When enough of us share in such a vigil, I confidently believe it will move us — all of us — to accept whatever God may require of us to bring a cessation to this particular Korean war, and help us head for a peace among nations."

Bishop Quin also recommended that St. Luke's Church, Houston, be remitted to the status of a mission.

NEW YORK — A new reredos and other altar appointments were recently blessed at the Retreat House of the Redeemer, New York City [see cover]. The design of the crucifix and the polychroming were done by Sister Mary Veronica, C.S.M. Her title for the crucifix is "Jesu, Redemptor."

PENNSYLVANIA — St. Stephen's Church, Philadelphia, where the Rev. Alfred W. Price, D. D., is rector, will celebrate the 130th anniversary of its consecration on February 17th at 8:00 PM with the dedication of a new three-manual organ of 59 stops.

MASSACHUSETTS — Miss Ethel Roberts who has been the source of Church news for newspaper men and women at the Diocesan House, Boston, for 32 years, has resigned. To express their gratitude for Miss Roberts' courtesy and coöperation through the years the religious editors and reporters of the Boston papers gave her a dinner at the Parker House recently.

TUNING IN: ¶Before a mission (congregation aided by diocese) can be raised to parochial rank, it must have achieved or undertake self-support. It must then elect its first rector. It is hardly conceivable that this would be anyone else than the

priest under whose leadership it had attained self-support. Elected rector, the priest acquires legal tenure, and may be removed against his wishes only by joint intervention of the bishop and standing committee of the diocese.

COLLEGES

New Dormitories for Kenyon

Two new dormitories are to be built at Kenyon College. Demolition of a number of the barracks which have occupied this area since the war is now far enough along so that work can begin at once. It is expected that the buildings

will be completed and ready for occupancy by September 1st. The twin dormitories, which will house 154 students, will be known as Norton Hall and the David Lewis Memorial Building. Norton Hall has been made possible through gifts of three Clevelanders, Laurence H. Norton, Robert C. Norton, and their sister, Mrs. Fred R. White. Lewis Hall will be named for the late David Lewis

of Elyria, Ohio, in whose honor the College received the bequest of the late Mrs. Florence E. Lewis Rauh.

Kenyon College is located in Gambier, Ohio, and is one of the oldest Church-related schools in the country. Incorporated in 1824, reorganized in 1891 and 1912, the college is now headed by Gordon K. Chalmers.

SECONDARY

New Lower School Master

St. Bernard's School, Gladstone, N. J., has announced the appointment of the Rev. William Nelson Penfield as chaplain and master of the Lower School.

The Rev. Mr. Penfield assumes his responsibilities immediately. He served three years in the Army anti-aircraft, spending two and one-half years in the Southwest Pacific. In 1949 he was grad-



MR. PENFIELD
At St. Bernard's School.

uated from Hobart College. His theological studies were completed at the General Theological Seminary in New York. While there, he worked with the Mission of Chelsea and at Grace Episcopal Church, Jersey City, with the clerical team interested in depressed area work.

Since June he has been a member of the clerical team at Christ Church in the Ironbound district of Newark.

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DEATHS

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

Lucius Aaron Edelblute, Priest

The Rev. Lucius Aaron Edelblute, rector emeritus of the Church of the Holy Apostles, New York City, died on January 13th, in Seattle, Wash., at the home of a sister, Mrs. William I. Batten, whom he was visiting. He was 76 years old.

Lucius Aaron Edelblute was born in North Vernon, Ind. He was graduated from Kenyon College in 1904, with the B.A. degree; and received the M.A. degree from Columbia University in 1908. He was graduated from the General Theological Seminary in 1907. In December of that year he was made deacon, and advanced to the priesthood in June of 1908. He served his diaconate at the Church of the Ascension, New York. After that he was assistant at St. Peter's Church, New York; rector of St. George's Church, Williamsbridge, N. Y.; and in 1918 became rector of the Church of the Holy Apostles, which rectorship he held until 1950, when he retired. His book, *One Hundred Years in Chelsea*, is a history of that parish.

He is survived by a brother and two sisters.

Mary Perkins Donnell

Mary Perkins Donnell, 79, for many years active in the work of the Church both in the East and the West, died in Phoenix, Ariz., January 2d. She had suffered a heart attack at her home at Goodyear, Ariz., on December 11th.

Mrs. Donnell had been active in the social service work of the church in Boston when she was a young woman. She worked in the mission at East Boston in 1922 and 1923. From 1924 to 1932 she was assistant to the headmistress at the Bishop's School, La Jolla, Calif.

She leaves two sons, Curtis P. and Francis W. Donnell; and two grandchildren.

Planned Parenthood

(Continued from page 15)

their disciplining their own people any way they wish in this matter, nor can anyone object to their seeking to persuade the rest of us to their views. But to use threats and boycotts to force majorities to take action other than that which they would otherwise have taken by proper deliberation and democratic vote, is damaging to the best interests of religion and cooperative social work.

The Roman Catholics defend themselves on this by maintaining that what Planned Parenthood stands for is against the ethical teaching of the Roman Catholic Church. This may be. As a matter

of fact the general line some supporters of Planned Parenthood take doesn't square up point for point with the ethical teachings of the Anglican Communion, since under the opinion of the Lambeth Conference a couple is not free to use contraception unless there is some legitimate reason they should not be having a child; or to put it positively, if a couple in line with prayerful and conscientious consideration believes that it is the will of God that they should have a child or further children, then they have the positive duty to take all possible steps to have them, including medical help if necessary. And in case of doubt the decision should be to have children. Nevertheless, there are situations in which it would be sinful to have a child. But the decision rests with the individual conscience under God; and therefore the freedom of access to contraceptive information is something that under Anglican principles should be maintained.

I am thus a supporter of Planned Parenthood and its work, since there is nothing in its policy which contradicts the proper limitations as to the use of contraception which our brand of ethics would dictate.

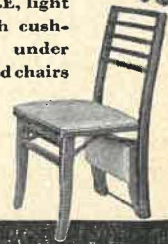
GLASS HOUSES

But whether or no, it is not up to one group of social agencies to explore the ethical and theological presuppositions of another group as a condition to admission to a community-supported agency. The Roman Catholic agencies live in a glass house if we are all going to start to throw stones on that basis. Some of us don't happen to agree with some of the ethical presuppositions of Roman Catholic social work, or those that underlie practices in their hospitals; (for example, most of us do not believe that the mother should die rather than the child where this is the choice facing the obstetrician — and this is as serious a matter of ethics with us as contraception is with us or them; nor would we necessarily agree with the presuppositions underlying the marriage counseling of Roman Catholic social agencies.) If the ethical views of each group has to pass muster with each other group, we might as well give up the hope of cooperative agencies and let each church and secular group go along its own way.

Now it was precisely the fear that this very thing might happen that led the majority of the Board of the Health and Welfare Council to take the action that it did. I have the greatest sympathy with them and the problem that confronted them, and it is not up to me to pass judgment upon the way that they weighed the matter out. I know that there are many ethical issues — especially those in the political and social sphere — that call for the choice of the lesser of two evils. And the majority of the Board obviously felt that the



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maintenance of a community approach to their problems was so important that it was necessary to sacrifice the other principle involved. It is important that we maintain a community council for this purpose, to avoid overlapping and to keep things in proportion. Whatever the outcome on this particular issue we must seek to preserve the values for which the majority stood.

However, it is also important that they and the community at large understand the dynamics of minority pressure (or, to change the figure, that they make a "vector analysis" of the part it plays in a community issue of this sort) so that we may better weigh the risks of action one way or the other. I do know that it is possible to overrate a threat of this sort. That a community does not necessarily have to put up with this sort of thing is indicated by a recent and reassuring example up at Poughkeepsie, New York. The Roman Catholic Church, right on the heels of a community-wide fund drive to expand St. Francis' Hospital—in which it was widely stressed that the Hospital was to serve the full community, and after it had received Federal funds—threatened to dismiss from its staff those who were connected with the local Planned Parenthood chapter.

The community was roused and stood up to the situation. All but three of the doctors stood firm; as a result the contracts of the doctors have been renewed—and the doctors have not resigned from the Planned Parenthood Association, and those who did (in the interests of their patients) have resumed their support. The community simply would not take that kind of operation on the part of a minority.

I think it is incumbent upon the Health and Welfare Council to have an open hearing on this subject and allow representatives of other interests in the community as well as the Roman Catholic bloc to express themselves on the issues at stake. Ten days ago I asked for such a hearing, in the name of the Protestant and Jewish clergy associated with the Clergymen's Advisory Committee of the Planned Parenthood Committee. I have received no reply. Earlier this week I telegraphed, repeating the request; still there has been no reply. But I realize that the Council has its problems at this point and may not have been able to attend to this matter. However, if such an opportunity for re-hearing is denied, then the Health and Welfare Council leadership should realize that the issue won't be dropped.

Let us not be dismayed by the well-coordinated commotion of the Roman Catholics. Let not the majority of the community be dismayed by the minority's carefully timed breaking of pitchers, blowing of trumpets, flashing of candlelight, and loud shouting.

CHANGES

Appointments Accepted

The Rev. Dennis J. Bennett, formerly vicar of St. Paul's Mission, Lancaster, Calif., is now rector of St. Mark's Parish, Van Nuys, Calif.

The Rev. Schuyler Clapp, formerly of South Dakota, is now curate of St. Matthias' Church, W. Grand Blvd. and Grand River, Detroit.

The Rev. Joseph A. Erickson, Jr., formerly curate of All Saints' Church, Pasadena, Calif., is now rector of St. Mark's Church, Upland, Calif.

The Rev. Wallace Essingham, formerly rector of Grace Church, Glendora, Calif., is now in charge of St. Clement's-by-the-Sea, San Clemente, Calif.

The Rev. J. Marshall Frye, rector of All Saints' Church, Grenada, Miss., has added the Church of the Nativity, Water Valley, to his work.

The Rev. Addison K. Groff, formerly curate of Trinity Church, New Castle, Pa., and vicar of St. Andrew's Chapel, New Castle, is now rector of St. Agnes' Church, East Orange, N. J. Address: 804 Central Ave.

The Rev. James B. Guinan, who formerly served Trinity Church, Belleville, Mich., is now vicar of Trinity Church, Farmington, Mich. Address: 33614 Gd. River, Farmington. The Farmington mission is no longer a parish mission of St. Martin's Church, Detroit, but is a diocesan mission.

The Rev. Francis Hoeffinger, who is serving St. Paul's Church, Romeo, Mich., has added St. Luke's Mission, Utica, Mich., to his work. St. Luke's was formerly a parochial mission of Grace Church, Mount Clemens.

The Rev. Don L. Irish, formerly in charge of St. Andrew's Mission, Elsinore, Calif., is now vicar of Christ Mission, 8441 Melrose Pl., Los Angeles.

The Rev. Richard Allison Isaac, formerly in charge of the Church of Christ the King, East Meadow, L. I., N. Y., is now rector of St. Stephen's Church, Woodlawn, N. Y. Address: 435 E. 238th St., New York 70.

The Rev. B. Wayne Jaquith, formerly lay assistant of All Saints' Church, Pasadena, Calif., is now curate.

The Rev. Robert E. Juergens, who formerly served the Mission of St. John the Evangelist, Needles, Calif., is now serving St. Paul's, Lancaster, Calif.

The Rev. Joseph E. Livingston, formerly vicar of Ascension Church, Tujunga, Calif., is now vicar of St. Mary's Mission, Lompoc, Calif.

The Rev. William B. Locke, formerly vicar of the Church of the Redeemer, Flandreau, S. Dak., and St. Mary's Chapel (Flandreau Indian Mission), is now vicar of St. Peter's Church, Lake Andes, S. Dak., and temporarily associate priest of the Yankton (Indian) Mission. Address: Box 477, Lake Andes.

The Rev. John Luther, formerly rector of St. Mark's Church, Upland, Calif., is now rector of Trinity Church, Hayward, Calif.

The Rev. Raymond DeW. Mallary, Jr., formerly non-parochial, is now vicar of Trinity Church, Fishkill, N. Y.; St. Andrew's, Beacon; and St. Mark's, Chelsea. Address: Fishkill.

The Rev. James W. Mitchell, formerly non-parochial priest of the diocese of Massachusetts, is now in charge of St. Peter's Mission, Richmond, Va. Address: 921 N. Twentieth St., Richmond 23.

The Rev. John F. Moore, formerly rector of St. Mark's Church, Springfield, Vt., and vicar of Gethsemane Church, Proctorsville, is now curate of Holy Trinity Church, West Palm Beach, Fla., in charge of building up a new congregation in the southwest section of the city. Address: Holy Trinity Parish House, Trinity Pl., West Palm Beach.

The Rev. Robert D. O'Hara, who formerly served St. Andrew's Church, Ashland, Wis., is now serving the Church of the Holy Spirit, Graham, Tex. Address: 1210 Third St., E.

The Rev. George L. Potter, formerly vicar of St. Mary's Mission, Lompoc, Calif., is now in charge of St. Andrew's Mission, Encinitas, Calif., and St. Michael's-by-the-Sea, Carlsbad.

The Rev. John L. Powell, formerly curate of St. Edmund's Church, San Marino, Calif., is now rector of St. Mary's-by-the-Sea, Pacific Grove, Calif.

The Rev. John R. Reeves, formerly deacon in charge of St. Mark's Church, Madras, Ore., is now priest in charge. Notice of his ordination to the

CHANGES

priesthood on July 9th by Bishop Barton of East-ern Oregon was inadvertently omitted from these columns.

The Rev. William P. Richardson, Jr., formerly vicar of Grace Church, Ludington, Mich., and St. James', Pentwater, will become rector of St. George's Church, New Orleans, on February 16th. Address: 4600 St. Charles Ave., New Orleans 15.

The Rev. Walter Holt Souder, formerly rector of Varina Church, Richmond, Va., is now associate rector of St. Paul's Church, Richmond, Va. Address: 815 E. Grace St., Richmond 19.

The Rev. Henri Stines, formerly of West Virginia, is now curate at Grace Church, Detroit. Address: 2457 W. Philadelphia, Detroit 6.

The Rev. Dr. Holly W. Wells, professor of All Saints' College, Vicksburg, Miss., will be in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina, until June. He is to be addressed at the college as before.

The Rev. Paul L. West, formerly assistant to the dean of Trinity Cathedral, Phoenix, Ariz., is now superintendent of the Good Shepherd Mission to the Navajos. Address: Fort Defiance, Ariz.

The Rev. Dr. Ernest McG. Winborne, formerly a non-parochial priest of the diocese of New York, is now vicar of the Chapel of the Redeemer, Yonkers, N. Y. Address: 1944 Madison Ave., New York.

The Rev. Cornelius A. Wood, Jr., formerly of Andover, Mass., and of the National Institute of Public Affairs in Washington, is now administrative assistant to Bishop Dun of Washington in connection with the diocesan survey authorized by the last diocesan convention.

Armed Forces

The Rev. Robert G. Donaldson, rector of Grace Church, Canton, Miss., in charge of St. Mary's Church, Lexington, will on March 26th become a chaplain in the Air Force.

Chaplain (Capt.) Albert H. Frost, formerly addressed at Camp Breckinridge, Ky., may now be addressed at 86th FA Group, APO 46, New York.

The Rev. Richard T. Middleton, a former chaplain and more recently priest in charge of St. Mary's Church, Vicksburg, Miss., is now a chaplain in the Army.

Changes of Address

The Rt. Rev. Frederick J. Warnecke, Bishop Coadjutor of Bethlehem, may now be addressed at 826 Delaware Ave., Bethlehem, Pa.

The Rev. Francis Bryant, priest of the diocese of Michigan, formerly addressed in Brighton, Mich., may now be addressed at 1104 Packard Ave., Ann Arbor, Mich.

The Rev. Gordon T. Charlton, who is serving St. Matthew's Church, Fairbanks, Alaska, formerly addressed at Box 401, 1025 First St., may now be addressed at 1035 First Ave., Fairbanks, Alaska.

The Rev. Charles J. Child, Jr., who is serving St. Bartholomew's Church, Ho-Ho-Kus, N. J., may be addressed there, at Sheridan Ave.

The Rev. Chester E. Falby, who is assistant of St. Paul's Church, Seattle, Wash., should be addressed at 108 Roy St., Apt. B 32, Seattle 9, Wash. The Rev. Mr. Falby writes that his name is incorrectly given as "Chester A." on a number of Church lists.

The Rev. John M. Gessell, who is serving Emmanuel Church, Franklin, Va., formerly addressed at 411 Clay St., should now be addressed at 500 Lee St.

Capt. Eric Kast, C.A., who is in charge of St. James' Chapel, Berkeley, Mich., may be addressed at 1907 Harvard Rd., Berkeley.

Ordinations

Priests

California: The Rev. Richard Harold Shackell was ordained priest on January 17th by Bishop Shires, Suffragan Bishop of California, at Christ Church, Alameda, Calif., where the new priest will continue as curate. Presenter and preacher, the Rev. Richard Millard.

Colorado: The Rev. Philip Scott Frantz, Jr. was ordained priest at Grace Church, Colorado Springs, on December 21st by Bishop Bowen of Colorado. Presenter, the Rev. J. L. Patton; preacher, the Very Rev. Dr. Paul Roberts. The new priest will be assistant of Grace Church, working particularly in the new east side residential areas of Colorado Springs, organizing

church school classes and conducting workshops for the training of church school teachers.

Iowa: The Rev. Charles Baker Bradshaw was ordained priest on December 20th by Bishop Smith of Iowa at Trinity Church, Carroll, where the new priest will continue as vicar. Presenter, the Rev. V. V. Deloria; preacher, the Rev. H. B. Robbins. To serve Sac City and Jefferson also.

Mississippi: The Rev. Robert L. Saul was ordained priest on November 5th by Bishop Gray of Mississippi at the Church of the Redeemer, Brookhaven, Miss. Presenter, the Rev. L. O'V. Thomas; preacher, the Bishop (substituting for Dean Albert Stuart, who was delayed by fog and smog in coming from New Orleans for the service). To be in charge of the Church of the Redeemer, Brookhaven; St. Stephen's, Hazlehurst; and the Church of the Holy Trinity, Crystal Springs. Address: Brookhaven.

Missouri: The Rev. William D. Chapman was ordained priest on December 14th by Bishop Lichtenberger of Missouri at Calvary Church, Columbia, Mo., where the new priest will continue as assistant. Presenter and preacher, the Rev. Harold Bassage.

The Rev. Arthur O. Steidemann was ordained priest by Bishop Scarlett, Retired Bishop of Missouri, at Emmanuel Church, Webster Groves, Mo., on December 14th. Presenter, the Rev. J. M. Lichliter; preacher, the Rev. Dr. A. G. Wehrli, professor at Eden Seminary (Evangelical Reformed). The new priest will continue to assist at Emmanuel Church.

Oklahoma: The Rev. Vern Edward Jones was ordained priest on December 17th by Bishop Powell, Bishop Coadjutor of Oklahoma, at St. John's Church, Durant, Okla. Presenter, the Rev. Gerhard Stutzer; preacher, the Rev. A. E. Persons. To continue as vicar of St. Mark's, Hugo; St. James', Antlers; and St. Luke's, Idabel. Address: Hugo, Okla.

Panama Canal Zone: The Rev. John Sherwood McDuffie was ordained priest on December 23th by Bishop Gooden of the Panama Canal Zone at the Cathedral of St. Luke, Ancon, C.Z. Presenter, the Ven. J. H. Townsend; preacher, the Very Rev. R. T. Ferris. To be in charge of St. Peter's, La Boca, and St. Simon's, Gamboa, C. Z. Address: Box R, Balboa, C. Z.

The Rev. Mr. McDuffie is a recent appointee of the National Council, having come to the district from the diocese of Western North Carolina. During World War II the ordinand served overseas with the First Cavalry Division in New Guinea and saw action in the Philippines.

Southern Ohio: The Rev. Gerald Gifford was ordained priest on January 18th by Bishop Hobson of Southern Ohio at St. Bartholomew's Church, New York, where the ordinand was assistant. Presenter, the Rev. Dr. A. P. Stokes; preacher, the Rev. Dr. R. W. Fay. Address: 110 E. End Ave., New York 28.

The Rev. Mr. Gifford served for three years with the Marines in the South Pacific and was confirmed in St. Andrew's Cathedral, Honolulu, while the Rev. Dr. Stokes was canon there.

Western New York: The Rev. Donald Monroe Nickson was ordained priest on December 14th by Bishop Scaife of Western New York in St. Chrysostom's Church, Chicago, where the ordinand is assistant. Presenter, the Rev. Cuthbert Pratt; preacher, the Ven. S. N. Baxter.

Deacons

Missouri: J. Maver Feehan was ordained deacon by Bishop Lichtenberger of Missouri at St. John's Church, St. Louis, Mo., on December 6th. Presenter, the Rev. Dr. W. H. Laird; preacher, the Rev. C. F. Rehkopf. To be in charge of St. John's Church, St. Louis.

Roy J. Schaffer was ordained deacon by Bishop Scarlett, Retired Bishop of Missouri, at Trinity Church, St. Charles, on December 6th. Presenter, the Rev. G. S. Price; preacher, the Rev. W. W. Hohenschild. To be in charge of Trinity Church.

Marriages

The Rev. Clifford Howard Buzard and Miss Mary Louis Dole were married recently in the Chapel of St. John the Divine at Seabury-Western Theological Seminary. He is serving St. Thomas' Church, Morris, Ill.

Lay Readers

The Rev. Joseph Nelson Pedrick, formerly of the Faith Evangelical and Reform Church in Baltimore, is now lay reader of St. Thomas' Parish, Croom, Md.

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUARY SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

LINENS: Fine Irish Linens, Nylon, Transfers, Patterns. Free Samples. Write Mary Fawcett Co., Box 325 L, Marblehead, Mass.

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AVAILABLE. Organist-Choirmaster. Ten years Cathedral. Family man. Middle aged. Comprehensive experience 30 years — all Choirs, Recitals, Massed Festivals, Broadcasts. Prominent references. Reply Box M-835, The Living Church, Milwaukee 2, Wis.

RETREATS

RETREAT HOUSE OF The Redeemer, 7 East 95th St., New York City 28: Retreat for Men: February 20-23, Fr. Hawkins, O.H.C., conductor. Apply Wardens.

SHRINE

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WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

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.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11, MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat & Ev, 8:30 & 5 (Choir ex Mon), HD 8:45 Cho HC; Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11; Thurs, and HD HC 12; Wed Healing Service 12

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

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roelf H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs; 12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8, Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5; Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30; Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily 7; Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast), 9 Sch of Religion and Nursery, 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

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, Mon, Wed & Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP 5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7 & 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, 9:15 & 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; Sat 7:30-8

LONDON, ENGLAND

ANNUNCIATION Brynston St., Marble Arch, W.1
Sun Mass 8 (Daily as anno, HD High 12:15), 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno). C Fri 12, Sat 12 & 7

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.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, rem
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & 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 McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

DENVER, COLO.

ST. ANDREW'S 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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7-8

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 Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30, 7:30-8:30 and by appt

LIBERTYVILLE, ILL.

ST. LAWRENCE'S Rev. Thomas K. Rogers
Sun 7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9, EP 7:15

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

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7; Wed & HD 10; C Sat 4-5, 7-8