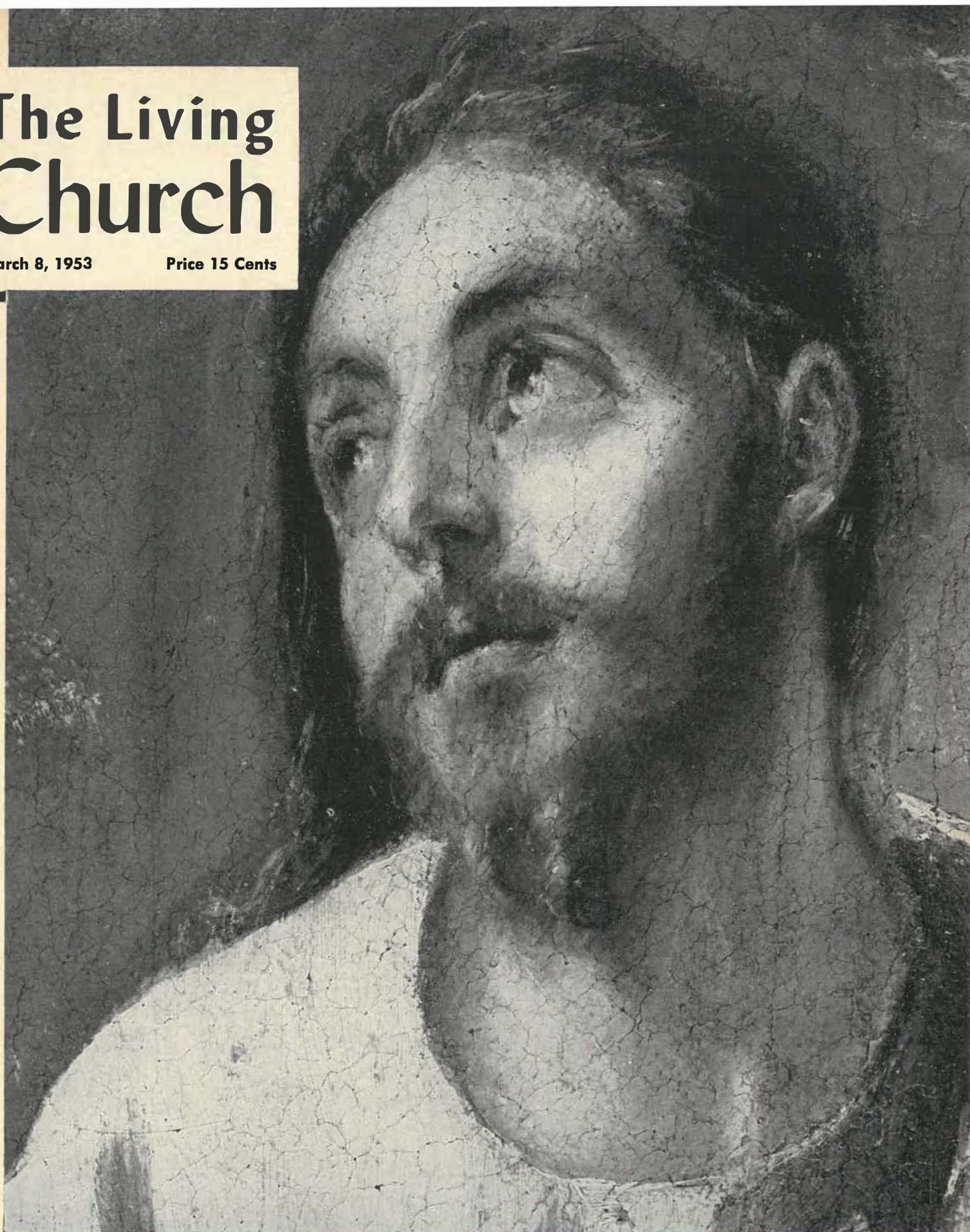


The Living Church

March 8, 1953

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INFINITE PEACE: . . . the fruit of complete surrender to God's will [*see page 15*].

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

P. 10: **Now or Never — in Japan**

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words..

\$25 a Month and Residence

IF MR. E. W. Andrews were not so modest and humble, he might have said in his letter, "Starting With The Wood Pile" [L. C., February 8th], that he relinquished a good salary and position when he came to Roundup, Mont., at a salary of \$25.00 per month and residence. (Yes, twenty-five dollars is correct.) Beginning January first this year, his salary was doubled by the local congregation. Mr. Andrews draws on his savings, writes a little, and his wife gives piano lessons. All of which is done in order that he may serve the Lord in the sacred ministry.

✠ HENRY:

Bishop of Montana.

Helena, Mont.

Seabury Memorial

IN your issue of January 18th a letter from Mr. Shepard brings back fond memories. The report given by him of our conversation is substantially correct. However I felt that it might convey a wrong impression to our many friends in America. Therefore I caused a complete investigation to be made of the events which led to the Seabury Memorial Chancel and chapel in St. Andrew's Cathedral, Aberdeen, some time before I became bishop.

The report astonished me, for it revealed that the facts had never been clear to me; and that the deficit had nothing to do with the American gifts but solely came from internal conditions in Britain at the time. I trust Mr. Shepard, THE LIVING CHURCH and our American friends will show their forgiveness of my unwitting mistake by visiting St. Andrew's Cathedral during Coronation year; if possible on July 25th when I hope to install Dr. J. Butler, Jr. as our second U.S.A. Canon. Canon Hine is our No. 1.

This is a condensed statement of the Cathedral Memorial:

(1) The original scheme, initiated in 1927, had to be abandoned in 1929 owing to the economic crisis then existing in the United States.

(2) The first money received here was a sum of \$30,000 (sterling equivalent £6,160: 3: 3) on February 14, 1928. This was invested in 5% War Stock.

(3) Between the date of the receipt of this money and October 14, 1930, architects' fees, etc., were paid out, and, at the end of 1930, there remained on hand £4,500, mainly invested in 5% War Stock.

(4) In 1935 the modified scheme was agreed upon between the Committee in America and the Aberdeen Committee. This work was carried out at a cost of £2,290: 6: 3.

(5) On September 3, 1936, after payment of all accounts in connection with the modified scheme, the financial position was £3,000 in 3½% War Stock and balance in bank, £78: 6: 4.

(6) Under cover of a letter dated January 28, 1938, received by Bishop Deane from Canon Hooper, there was received a bank draft for £11,626: 14: 1 remitted for the purpose of completing the extension of the chancel and of the Lady Chapel, plans for which had been sent to America in September, 1936.

(7) At the time of the receipt of the above sum, a resolution by the Aberdeen Committee was passed, to transfer the holding of £3,000 3½% War Stock to the trustees of the Cathedral, to be held as part of the general endowment fund of

the cathedral, and to be earmarked and referred to as the "Seabury Memorial Endowment Fund." This diversion of part of the original money was authorized by the American Committee who had always favored a permanent endowment of the fund being established.

(8) In order to pay for the work on the extension of the chancel and chapel, it was necessary that the Committee should provide itself with liquid funds, and the only possible way of putting themselves in funds was to sell the Funding Loan which they had purchased with the £11,000 remittance in January, 1938. This forced sale, at a time of depressed markets (owing to the imminence of war) occasioned a loss of £1,378: - : 4. There was, therefore, available to meet the second part of the scheme (the Chancel and Chapel extension) a sum slightly over £10,000.

(9) This work, together with the erection of the East Window, the main feature of which was paid for by the late Colonel Kinghorn, used up all the available money, and, even after taking in a legacy of £500 given at another time for the extension of the Lady Chapel, there was a resultant deficit of £1,175: 19: - and this deficit remains as a debit balance in the Cathedral accounts.

✠ HERBERT W. HALL,

Bishop of Aberdeen and Orkney.

Aberdeen, Scotland.

Editor's Comment:

The appended historical summary indicates that a deficit carried on the cathedral books is not due to failure of the U.S. campaign to reach its goal, but to a decline in the value of securities purchased in Britain with the money and sold at the time the building program was paid for.

The Appeal of the Church

IN your editorial of January 18th you ask "What are the things that limit the appeal of the Church to the mass of Americans?" Three of the things that limit the appeal, in my opinion, can be found in your own pages.

(1) An ecclesiastical snobbishness in the use of the words "Church" and "Church-people" to differentiate Episcopalians from other Christians; an air of aloofness, even to theological smugness, in your use of the word "Catholic," not in its true meaning of universal, but with the narrow "One True Church" implication.

(2) The almost invariably slurring use of the word "Protestant" — at best, patronizing; at worst, sneering. For example, the reference to "the good old American handshake" in a recent comment on the Indian Hill experiment. Possibly St. Paul was an American (he was certainly a Protestant in the best sense of the word — protesting against the limitation of Christianity to a self-appointed group) when he said (Galatians 2, 9) "James, Cephas and John . . . gave to me and Barnabas the right hands of fellowship that we should go unto the heathen."

(3) The rarity with which the word "Christian" is used in its real sense — or in any sense at all.

Well, to make this letter a little more Christian, none of these criticisms applies to Peter Day's column, which seems to me to have a most appealing friendliness, a

LETTERS

kindly attitude without condescension, all in the best spirit of Christianity.

GEORGE P. MEADE.

Gramercy, La.

Majority

IN THE LIVING CHURCH of January 25th is the Tabulation of Ballots cast in the Atlanta election. The lay ballots listed under ballot number 5 total 32%, and the number necessary to elect is stated as 17. If with a total of 32% votes a majority was required, why would it not have been 16%?

GEORGE C. SCOTT,
Attorney.

Medford, Mass.

Editor's Comment:

Where fractional votes are used, it is commonly ruled that a majority must be one whole vote greater than the minority. This would be 16%, but since there could not be 1/6 vote, the number was the next larger third — i.e. 17.

The Religious Viewpoint

IN CONNECTION with Dean Pike's statements about the Planned Parenthood group [L. C., February 8th] there seems to be a real danger of lining up the Anglican Communion on the side of a highly secularized agency in opposition to a sister Communion of the Church, particularly at this time when the whole of Christ's Church realizes the threat of the secularization of our society.

The Lambeth statements, as the Dean so rightly says, are opinions. The Church's teaching about parenthood is found in Scripture and in the Book of Common Prayer, where explicitly and implicitly those whose vocation is matrimony are instructed to "be fruitful and multiply." There certainly are clearly defined "situations in which it would be sinful to have a child" but there is no approval of the use of contraceptives.

The problem of deciding whether to save the life of the mother or the child is answered by natural law, not by the particular viewpoint of any religious group. The natural end of cohabitation is the propagation of offspring. In natural and moral theology all appetites and faculties are to be used in accordance with their function. A man eats in order to live. He is wrong and perverts his natural appetite if he lives to eat.

The mother fulfills her natural end in bearing her child. The child is born with the natural right to fulfill his end, though at birth he has no power to exercise this right. The obstetrician or another authority presents the mother with grave problems of conscience in deciding to save her rather than the child.

The Anglican Communion, it is true, may have within it many who hold all sorts of opinions about this, but its official and formal position conforms with natural theology.

As Anglicans we do not subscribe to certain views of the Planned Parenthood group, yet we find ourselves becoming their champion and trying to coerce Romans into

March 8, 1953

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LETTERS

indirectly accepting, or at least formally not objecting to, Planned Parenthood ideas. And we end by using the same sort of minority pressure for which Rome is criticized.

Certainly if Anglicans must make a choice between the underlying assumptions of Planned Parenthood and the position of the Roman Church, natural theology points us toward the religious viewpoint, as against the secularist.

(Rev.) JAMES HARRY PRICE, rector,
Church of St. James the Less.
Scarsdale, N. Y.

THE Very Rev. James A. Pike [L. C., February 8th] states that "the Roman Catholic Church is free to take any position it wishes on contraception."

The Roman position in this matter is precisely that the Church does not have that freedom: that it is bound by the natural law to take the position which Roman authority does in fact take. And though Dean Pike cites "Anglican principles" to the contrary, there is weighty Anglican authority on the same side. Bishop Jeremy Taylor, in his *Holy Living*, had something to say on the subject. The decision of the Lambeth Conference to which Dean Pike alludes was by no means unanimous, and was strongly opposed by as distinguished a Churchman as Bishop Gore. It is hard to reconcile with another statement on the same subject by the same conference at its meeting ten years earlier. And Lambeth's decisions are in any case advisory—they do not bind the Anglican conscience.

"There stand I. I can not otherwise" is considered a noble utterance on the part of Martin Luther. Is it less noble when it emanates from the Tiber instead of the Rhine?

(Miss) C. I. CLAFLIN.

Buffalo, N. Y.

Help Wanted

I HAVE recently become a regular reader of THE LIVING CHURCH. I have started to purchase it each week at my home parish church, St. Paul's, Holyoke, Mass. It isn't necessary to say how much I enjoy what it contains because the request below verifies that.

In the "Sorts and Conditions" on page 5 of the January 25th issue is something about a pamphlet or tract which interests me. I am on a committee of our Holyoke area, Council of Churches, namely publicity, under which group falls the radio division. Our radio programs here over our local stations presented by each pastor of the churches are causing widespread favorable comment and requests have been coming in for some sort of literature. The religious tract you mentioned seemed good to me. Could you tell me where I might locate one?

E. BRADFORD CLARK.

S. Hadley Falls, Mass.

Editor's Comment:

We, too, would like to know where to get copies of the evangelical pamphlet with a black page, a red page, a white page, and a gold page. Can any reader help?

The Living Church

Established 1878

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

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

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Things to Come

MARCH 1953						
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March

8. 3d Sunday in Lent.
16. 4th Sunday in Lent.
22. 5th (Passion) Sunday in Lent.
26. Annunciation (fast).
29. Palm Sunday.
30. Monday before Easter.
31. Tuesday before Easter.

April

1. Wednesday before Easter.
2. Maundy Thursday.
3. Good Friday.
4. Easter Even.
5. Easter Day.
6. Easter Monday.
7. Easter Tuesday.
8. Southern Brazil convocation, to 12th.
10. Eastern Oregon convocation, to 12th.

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

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The Living Church

SEVERAL readers have asked us for a translation of the Latin hymn the monk was singing in the shower. In case you didn't see the cartoon, it appeared in the *New Yorker* of February 14th, and showed a well-filled out, tonsured figure singing, "Gaudeamus igitur." As part of our service with a smile, Fr. Lightbourn supplies the following free rendition:

"Then take your fling
While youth will let you;
The years will bring
Fresh jabs to fret you;
To clinch the sting
The ground will get you."

(We prefer this version to another in the original metre.) "Gaudeamus igitur" is an old college song dating back to the days when everybody in college knew Latin.

ONLY a monk, or other convinced Christian, can sing "Gaudeamus igitur" in a genuinely carefree spirit. The pagan, who really believes "the ground will get you," is a pitiable figure in youth just as much as in old age, counting out his scanty store of hours and fearful lest he be cheated.

YOUTH AND CRIME go together for that very reason—because of the agony of haste suffered by those who think their time is short. Your columnist, however, belongs to the safely over 35 group who invent for themselves a different agony of haste as painful as that of youth, but without perhaps as much sweetness in the pain.

"I WANT TO" is the cry of youth. "I have to" is the cry of the middle years. I have to do this for my family, accomplish that on the job, put the



other things across in the parish, get out the vote for the party, build the new addition for the club. I must organize other people to do what I tell them to, and in turn get behind their projects. I must pull and push and tug and rush off to find a new job when the last one is done.

OF COURSE, if we get indignant enough about the hustling and busting of middle life, we can organize movements and societies against overdoing, make speeches, publish tracts, write columns on the subject. If a million Americans could be prevailed on to take a pledge not to overwork . . . as you see, we have to work hard even at our loafing!

THE ANTIDOTE to the agony of haste is a calm and cheerful consideration of the fact that "the ground will get you." Before very long, everything that depends on you will have to learn to get along without you.

The more essential you are to an enterprise, the less well prepared that enterprise is for the future, for if any one thing is certain, it is the fact that you are going to die.

CHRISTIANITY has a perverse way of turning these great issues of life upside down. St. Paul says, "You are dead, and your life is hid with Christ in God," thus reminding the Colossians that being baptized as Christians has ended their citizenship in the world of sin. "We have passed from death unto life," says St. John, reversing the figure of speech to drive home the same point—that eternal life for the Christian begins, not after the death of the body, but the moment that he becomes a member of the Church.

SUPPOSE you went down to the office tomorrow, and suddenly looked on everything there through the eyes of Christ. The changes might be fewer than you supposed. One thing that would certainly strike you is the moral basis of business. It is all grounded on promises. The employee promises to come to work, and there he is. You promise to pay him at the end of the week, and you do. Probably you pay him with a check, which is only a promise that the bank will give him the money, and it does. And the money itself, if it is paper money, has no intrinsic value. It is only a promise. Your relationships with your customer are based on mutual good faith—his faith in the quality of the merchandise, yours in his credit, which is closely akin to the word "creed." Business is really a succession of miracles.

MOST proper men love their business or their trade, and are proud of it. But they have their doubts about what Christ would make of it if they let Him take charge. Actually, the big difference probably would not be in business structure, but in lifting up the business to its real possibilities, as if a great violinist took hold of a child's violin. Human relationships are meant to be happy, and Christ would make them so. Treating customers, clerks, fellow-employees, the boss, and the competitors as what they really are—human souls whom God loves—would not be "bad for business" but rather the most skillful and effective possible kind of business.

BUT the blind driving ahead that most of us engage in is not only a business practice. It turns up in every aspect of life, including Church activities. And wherever it turns up, it is an indication that we are afraid to let God take over and do things His way. The effective co-worker with God is not the man who is blindly busy in good works and activities, but the man whose eyes are open to beauty and truth and love, whose heart is open to joy and peace as well as to anxiety and sorrow.

LET US be a little quieter, and give the world a chance to grow.

Peter Day.

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THIRD SUNDAY IN LENT

NEWS FRONTS

Bishop Sherrill to Visit Japan

Presiding Bishop Sherrill and his wife will make a trip next summer to Japan, Korea, Okinawa, the Philippines, and Hawaii, Church headquarters reports. Bishop Sherrill plans to visit with bishops, missionaries, and chaplains, and to survey the Church's problems and responsibilities in these areas.

Francis Sayre, former U.S. diplomat and expert on world affairs, arrived in Japan last October to be Bishop Sherrill's official representative there, indicating the Church's recognition of the importance of strengthening Christianity in that country.

Okinawa, Honolulu, and the Philippines are all important missionary areas in the Church, Okinawa being the newest in the field. And the military chaplaincy in Korea is considered one of the most strategic missionary endeavors.

Bishop Hodur's Funeral

Between eight and 10 thousand people passed the bier of the Most Rev. Francis Hodur, before the Requiem Mass was said on February 21st.

Bishop Hodur, who was prime Bishop of the Polish National Catholic Church, died on February 16th [L.C., March 1st].

The Episcopal Church was represented at the funeral by the Presiding Bishop; Bishop Street, suffragan of Chicago; Bishop Warnecke, coadjutor of Bethlehem; the Rev. Howard S. Kennedy of Chicago; the Ven. Kenneth R. Waldron of Pittsburgh; and the Rev. R. K. White of Scranton.

Bishop Hodur will be succeeded by the Rt. Rev. Leon Grochowski, who was elected by the last synod of the Polish Church.

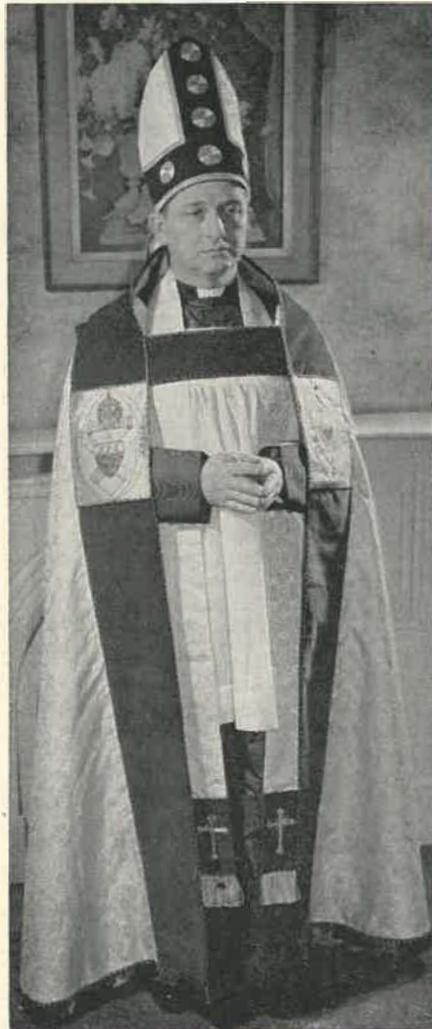
SHAPE Flag for Cathedral

A special service for the North Atlantic Treaty Organization and Supreme Headquarters Allied Powers Europe [SHAPE] was held in the American Pro-Cathedral Church of the Holy Trinity, Paris. The Supreme Commander, General Matthew B. Ridgway, presented to the cathedral a SHAPE flag which

was donated by himself and 40 officers of his staff. General Ridgway read the First Lesson at the service. He is a former vestryman of St. Bartholomew's Church, New York.

Religious Advice Council

The Advisory Council for the Conference on the Religious Life will meet at St. John Baptist House (the Sisters' house) at St. Luke's Chapel, New York City, on March 9th. After a corporate communion for members of the council, the day will be spent in discussion of problems pertinent to the religious life in the Church.



BISHOP BRADY
In cope and mitre.

Thankful for Mau Maus

Many Kikuyu Christians in Kenya, Africa, are actually thankful for the Mau Maus which have been terrorizing their community, says Canon F. T. C., Bewes, because the danger has brought a friendship and fellowship with European Christians which they had never known before.

Canon Bewes, Africa Secretary of the Church Missionary Society has just returned from a visit to Kenya.

EPISCOPATE

On Adjoining Pages

By the Rev. FRANCIS C. LIGHTBOURN

For the fourth time[¶] in its history St. Paul's Cathedral Church in Fond du Lac, Wis., was the scene of an episcopal consecration when, on February 24th (St. Matthias' Day), the Rev. William Hampton Brady was consecrated Bishop Coadjutor of Fond du Lac.

Bishop Sturtevant of Fond du Lac, under whom the new bishop will serve, was the consecrator and celebrant of the Solemn Eucharist (which was sung from the throne[¶]), with Bishop Ivins, retired, of Milwaukee, and Bishop Clough of Springfield (Bishop Brady's former diocesan), the co-consecrators. The presenting bishops were Bishop Horstick of Eau Claire and Bishop Hallock of Milwaukee. Bishop West, coadjutor of Florida, was litanist and Bishop Barnwell of Georgia, the preacher.

The procession entered to the singing of "I bind unto myself today the strong name of the Trinity" ("St. Patrick's Breastplate"), led by Nashotah House Choir which sang for the music of the Mass the *Missa de Angelis*.

Joining in the laying on of hands were the three consecrators and Bishops Hallock, West, Barnwell, and Horstick.*

The new bishop, wearing the pectoral cross of Bishop Grafton (second Bishop of Fond du Lac), and vested in tunic, dalmatic, chasuble, and maniple,[¶] was immediately after his consecration an-

*Bishops present in addition to those already named: Randall (retired suffragan of Chicago), Essex of Quincy, Scaife of Western New York, Page of Northern Michigan (President of the Province of the Mid-West), Street (suffragan of Chicago), and Mallett of Northern Indiana.

TUNING IN: ¶Fourth time: because Bishops Grafton (1889), Waller (1900), and Sturtevant (1929) were consecrated there. ¶From the throne: up to the offertory Bishop Sturtevant sang the service from his throne (chair) on the Gospel side. This is

the ancient way a bishop celebrated. ¶Tunic is subdeacon's (epistoler's) vestment, dalmatic is deacon's (gospeler's), and chasuble and maniple are priest's. Wearing of all by a bishop symbolizes his possession of fullness of Holy Order.

nointed and given the pastoral staff, the ring, and the Bible. From the Offertory on, he concelebrated[†] with his consecrator, reading the prayers from a missal on the epistle side of the altar, genuflecting in the Canon, and receiving Holy Communion standing—as it is received by the celebrant of any Eucharist.

At the end of the Mass the mitre was blessed and delivered to the new bishop who, during the singing of *Te Deum*, walked down the nave giving his blessing as the people knelt to receive it.

In his sermon, based on 1 St. Peter 2:25 ("Shepherd and Bishop of your souls"), Bishop Barnwell urged that bishops be primarily pastors of men's souls:

"Our Church has made it harder than it ought to be for us to be the men we ought to be. I think it is true of all of us, when we come to this hour of consecration, that we re-dedicate our lives to God, asking him to make us better shepherds of His people's souls. . . ."

The preacher went on to remind the laity of their part:

"You may think that now you have done your part, and that from now on it is up to the man who is about to be consecrated. Let us see what he can do with the diocese of Fond du Lac—more than Brown, Grafton, Weller, and Sturtevant.' If this is your attitude, then he and you and the diocese are doomed to failure. For he cannot do very much if you make him do it alone. . . ."

The sermon—spiritual, forceful, and sprinkled with salty aphorism—drew laughter from the congregation at many points, especially when the Bishop said that Georgia and Fond du Lac "are far apart geographically," adding humorously, "and ecclesiastically" (in Churchmanship[‡]), but pointed out they have about the same communicant strength, and are even "found on adjoining pages in the *Episcopal Church Annual*. . . ."

Attending presbyters at the Consecration were the Rev. Richard L. Kunkel, rector of St. Andrew's Church, Baltimore, Md., and the Rev. Arthur B. Ward, rector of All Saints', Appleton, Wis. Registrar was the secretary of the House of Bishops, the Rev. Dr. John H. Fitzgerald, assisted by the Rev. William J. Spicer, rector of Trinity Church, Oshkosh, Wis.

Assistant priest at the Solemn Eucharist was the Rev. William F. Christian, vicar of Holy Apostles, Oneida, Wis. Deacon of the Mass and Gospeler was the Rev. John O. Bruce, curate of Grace Church, Sheboygan, Wis., with the Rev. Henry E. Brendemihl, rector of Christ Church, Green Bay, Wis., as subdeacon and epistoler. First and second masters of ceremonies were, respectively, the Rev. Canon Wil-

TUNING IN: [†]Concelebration (two or more priests saying the service together) is rare today in Anglican practice, although it was the norm in ancient times. According to some, it is directed by the Prayer Book at ordinations to the priesthood:



AT THE FOND DU LAC CONSECRATION
The ring.

liam Elwell, rector of Grace Church, Sheboygan, and the Rev. James H. Pearson, vicar of Christ the King, Sturgeon Bay, Wis.

The certificate of election and the canonical testimonial were read by Charles M. Pors, chancellor of the diocese; the evidences of ordination by Canon F. C. St. Clair, secretary of the diocese; consents of the standing committees, by Canon F. D. Butler, president of the standing committee; and consents of bishops, by Bishop Mallett of Northern Indiana.

At the dinner held after the service in the Retlaw Hotel, the new bishop was presented with a check from the Woman's Auxiliary of Fond du Lac (which also gave him his ring), and a Seabury Press facsimile of the Standard Book of Common Prayer, given by his classmates of General Theological Seminary (class of 1938).[†]

After the dinner the several hundred guests had a chance to meet and shake hands with Bishop and Mrs. Brady.

BEQUESTS

\$30,000 to Church

Under the terms of the will of the late J. Thompson Brown, layman of the diocese of Delaware and a du Pont Company official, who died on January 31st, a church and two Church institutions

[†]Other gifts: pectoral cross, to be presented when completed (Fond du Lac clergy); cassock (friend); cope and chasuble (St. Paul's, Alton, Ill.—Bishop Brady's parish at time of his election); mitre (new bishop's mother); violet vestments (diocese of Springfield); rochet (St. Paul's, Savannah, Ga.—Bishop Brady's former parish); violet stole (St. Gabriel's Mission, Wood River, Ill.).

with which he had been closely associated during his life, each will receive \$10,000. They are:

Immanuel Church, Wilmington, Del.; the Episcopal Church School Foundation, which is responsible for the operation of St. Andrew's School for boys, Middletown, Del.; and Virginia Polytechnic Institute, Blacksburg, Va.

SOCIAL ACTION

Reconciliation

Recommendations for goals and strategy for the National Council's newly-created Division of Social Education and Community Action were decided upon at a recent meeting of the Subcommittee on National Program, which took place in New York City February 12. The Subcommittee, headed by Mrs. Theodore O. Wedel of Washington, D. C., is part of the National General Committee, which is seeking to stimulate social education and community action throughout the Church. [The Subcommittee on Parish Program also met recently—L.C., February 22.]

The National Program Subcommittee agreed on three over-all objectives for the Division:

(1) To develop a greater awareness of the social responsibility of Christians; (2) to develop an understanding of the religious basis of the interdependence of people and nations and of the practical facts which make this interdependence the critical factor in the contemporary world; and (3) to emphasize the responsibility of Christians to seek and to affect reconciliation

"... the bishop shall go on in the service of the Communion, which all they who receive orders shall take together . . ." (p. 546). [‡]In churchmanship Fond du Lac is traditionally "Catholic," while Georgia is traditionally "Evangelical."

tion in areas of social tension and conflict.

In the light of these objectives, the Subcommittee recommended four areas of concern for major emphasis during the coming three years:

(1) International relations, (2) inter-group relations, (3) economic and political relations, and (4) integrity in human relations and public affairs.

These proposals will be presented to the full General Committee at their meeting May 18, 1953.

ELSA

Elections and Resolutions

The Episcopal League For Social Action [ELSA], founded in 1918 as the Church League For Industrial Democracy, one of the oldest church social action groups in the United States, met over the Washington's Birthday week end, in the Church of the Holy Trinity, Brooklyn, N. Y., and elected its officers for the coming three year period. The new president is Bishop Dagwell of Oregon.*

A series of resolutions on current issues was adopted at the business session of the conference. The first called for the separation of the cease-fire and prisoner-of-war issues in Korea, the establishment of an immediate cease-fire to halt the killing, and the negotiation thereafter of the prisoner issue. One resolution asked for clemency for the Rosenbergs on grounds of mercy.

Another resolution called on the deans of all Church seminaries and heads of Church institutions to abide by the Christian principle of non-discrimination and non-segregation for reasons of race or color. The Presiding Bishop¹ was asked to consult with legal experts and Church leaders to set up means for protecting the civil liberties of the clergy against such possible "witch-hunting investigations and character-assassination . . . as have been concentrated against government employees, academic institutions, . . . trade unionists, and cultural workers."

ELSA called on the Church, in resolution, to accept and advance the principle

*The League also elected five vice presidents: Bishop Bayne of Olympia; Hubert T. Delany, judge of the domestic relations court, New York; the Rev. Joseph F. Fletcher, S.T.D., professor of Christian Ethics at the Episcopal Theological Seminary; the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's Church, Cambridge, Mass.; and Miss Mary Van Kleck of Woodstock, N. Y. Miss Elizabeth P. Frazier of Philadelphia was elected secretary, and Mr. Arthur W. Fawcett of Annapolis, Maryland, was elected treasurer. A National Committee of 36, in addition to the officers who serve upon it ex officio, was also elected.

that democracy can only be extended by peaceful methods. Another resolution expressed sympathy for colonial people in their efforts to regain control of the domestic and foreign policies of their countries. A final resolution asked for the repeal of the Smith Act, the McCarran Internal Security Act, and the McCarran-Walter Immigration Act on the ground that these laws "limit or deny the rights and freedoms of individuals solely because they hold unpopular opinions on social, economic and political policies."

RELIGIOUS ORDERS

Sisters in Urban Work

The Sisters of the Community of St. John Baptist, Ralston, Morris County, N. J., are now at work at Grace Church, Van Vorst, Jersey City, N. J., site of a notable urban Church project.

PUBLIC AFFAIRS

Rosenberg Clemency Urged

The Rev. Dr. Bernard M. Loomer, dean of the School of Theology of Chicago University, has released a letter to President Eisenhower urging him to reconsider his refusal to grant executive clemency for Julius and Ethel Rosenberg. On behalf of nearly 2300 clergymen [including a number of the Episcopal Church*] "of 28 communions and citizens of all 48 states, the District of Columbia, Alaska, Hawaii, the Canal Zone, and Puerto Rico," who had signed a joint appeal for clemency, Dean Loomer asked the President for an appointment "at which some of our number can present to you personally the considerations which moved us to join in a common plea for mercy."

"We are not questioning the justice of the trial, but we earnestly question the political and spiritual wisdom of the sentence," Dean Loomer wrote in his letter to President Eisenhower.

*Donald H. Allen, director of Christian education, Southern Virginia; the Very Rev. Charles R. Allen; Bishop Barnwell of Georgia; the Very Rev. Arthur Bell; the Rev. John M. Coleman; Donald W. Crawford, of National Council's Department of Christian education; Bishop Gilbert, retired, of New York; Bishop Matthews, retired, of New Jersey; Bishop Nichols of Salina; Rev. George L. Paine; Rev. Francis W. G. Parker, O.H.C.; Bishop Parsons, retired, of California; Rev. H. A. Parris; Very Rev. Paul Roberts; Rev. J. Pastor Ruiz; Very Rev. W. E. Sanders; Rev. Oscar J. F. Seitz; Very Rev. Sidney E. Sweet; Rev. Henry B. Washburn; Bishop White, retired, of Springfield; Very Rev. J. T. Baker; Rev. Robert C. Batchelder; Bishop Boynton, suffragan of New York; Rev. Elmer J. Cook; Very Rev. John B. Covey; Bishop Fenner of Kansas; Very Rev. H.St. Clair Hathaway; Rev. Guy E. Shieler.

Morality in the City

An interchurch movement "for quickening and sustaining public morality in New York City" was set up by 22 Protestant, Roman Catholic, Orthodox, Jewish and Anglican leaders at a meeting in New York called by Bishop Donegan of New York. The Bishop previously [L.C., February 8th] had advocated such action in order that "the spiritual leadership of the city may more fully assert itself" in combatting civic evils and stimulating reform.

Bishop Donegan said it was "the first time in this particular situation" that such a wide and representative group of ranking New York religious leaders had agreed on a common approach. He predicted that the steps taken will have nationwide effects, since, he said, in other cities besides New York "the moral climate has been lowered."

The religious leaders unanimously approved a statement that "we must use our influence to aid in the development of coöperation among the constructive forces and bodies in our community for concerted action in behalf of the city that New York ought to be."

They described as their primary responsibility "to use or create whatever means may be necessary to insure that every member of our various religious bodies is thoroughly informed about the deplorable conditions (in New York) and thoroughly prepared and determined to exercise his full powers and responsibilities of citizenship."

Among those invited to be co-chairmen of the movement with Bishop Donegan were Francis Cardinal Spellman, Archbishop of New York; Dr. Ralph W. Sockman, president of the Protestant Council of New York; Rabbi Morris M. Goldberg, president of the New York Board of Rabbis; and Archbishop Michael of New York, head of the Greek Orthodox Church in North and South America.

RADIO AND TV

Workshops

Religious broadcasting workshops sponsored by the Broadcasting and Film Commission, National Council of the Churches of Christ in the U.S.A., are scheduled for the following dates:

March 8-13, Television, St. Petersburg, Fla.; June 15-19, Radio, State College, Pa.; July 5-10, Television, Ames, Iowa; August 10-28, Radio-Television, Indianapolis, Ind.; November 8-13, Television, Syracuse, N. Y.

TUNING IN: ¶Presiding Bishop is elected by the House of Bishops, subject to confirmation by the House of Deputies (presbyters and laity). He "shall hold office until the fifteenth day of November succeeding the General Convention which fol-

lows his attainment of the age of sixty-eight or which occurs in the calendar year in which he attains that age." Present Presiding Bishop is the Most Rev. Henry Knox Sherrill, D.D., elected in 1946. He will retire in 1958.

WORLD COUNCIL

New Name for U.S. Members

A change in the name of the World Council of Churches' American affiliate was approved by its executive committee. The new name is the United States Conference for the World Council of Churches. The organization previously was known as the Conference of U.S.A. Member Churches. [RNS]

JAPAN

Commentator Praises KEEP

Japan has nine million radio sets and it is estimated that, on January 5th, a majority of them were tuned in to the country's leading commentator, Kazuhide Hirasawa, who devoted his nationwide broadcast that day to the Kiyosato Educational Experimental Project, sponsored by the Brotherhood of St. Andrew in Japan under the leadership of Paul Rusch [see also page 10].

"At the end of last December I went to the foot of Mount Yatsugatake to see this significant 'village betterment project' and was profoundly impressed. . . . It was my observation that if this experiment succeeds, then it will prove the soundness of Mr. Paul Rusch's belief that solid democracy can take root even in the remote farming villages of Japan. . . . In the Asian Socialists Convention, now being held in Rangoon, Burma, the topic of the U.S.-Asian relations is being discussed. It is highly significant, at this juncture, that Mr. Rusch's rural experiment, small as it might be in scale, demonstrates to us a living pattern of coöperation between Asia and the United States for mutual benefit and for a better world."

WORLD RELIEF

Americans Help English and Dutch

The Archbishop of Canterbury has sent a letter of thanks to Presiding Bishop Sherrill for the \$4000 gift from the Episcopal Church in the United States to relieve distress caused by the recent floods on the English coast. A check for \$2000 was sent to Holland for relief there [L.C., February 22d]. Beside this money from the national Church, other relief was sent from American Churchpeople to England and Holland through Church World Service and through individual parishes.

One parish, the Cathedral of St. John the Divine, New York City, held a special service for flood relief. Holland Americans attended in Dutch garb. Two

families present were dressed in the traditional Volendam* costume, including colorful blouses, high-peaked caps, and wooden shoes. More than 500 people attended.

The Archbishop's letter said:

"We are all deeply touched by the sympathy expressed in this most generous gift from the Committee on Relief and we



RNS
RELIEF SERVICES IN NEW YORK
In distress, fellowship.

greatly appreciate this act of fellowship, at this moment in this distress, from the Episcopal Church in the United States. I am at once writing to the bishops of all the dioceses affected on the East Coast and will see that the 4000 dollars is fairly distributed between them to be a discretionary fund for use where help is specially needed."

HAITI

Duty Takes Its Toll

Five hundred used Christmas cards donated by Americans to children in the missionary district of Haiti resulted in a \$4.37 expense to the district because of high customs duties. With the exception of books and clothing, there is a 43% duty on all things shipped to them. Bishop Voegeli of Haiti says, "It isn't that we do not like to receive gifts from interested people, but you can see how we might easily find ourselves in debt finding money to pay the customs."

*One of the few towns in Holland where residents still wear picturesque Dutch clothes.

The Living Church Development Program

Previously acknowledged	\$1,312.00
Winifred S. Ward	100.00
Mrs. Arthur Lucas	50.00
John Kremer	15.00
	\$1,477.00

TUNING IN: Work of Episcopal Church in Haiti was begun in 1861. For many years Church in Haiti, under the name **Englise Orthodoxe Apostolique Hatiene**, enjoyed a form of autonomy, which it surrendered in 1913, when it was created a

missionary district of the American Church. Its present bishop, the Rt. Rev. Charles Alfred Voegeli, STD, is the fourth Bishop of Haiti, consecrated in 1943. Church in Haiti uses American Prayer Book in a French translation.

"Pray For My Boy"

By Vernet Rees

"WON'T you please pray for my boy?" This was the supplication I heard from a swollen-faced mother. I had called at her home after school to inquire about my pupil who had become suddenly ill during a morning class. "Donald is in a coma. The doctor says he has either polio or meningitis."

I went directly to Evening Prayer, and after the service I talked to our new rector about Donald. He told me that he would offer the Holy Eucharist the next morning for God's healing. I was not there. Six o'clock in the morning was too early for me to arise! If I were to get up at that hour, I would be tired and cross with my pupils, I rationalized.

On Sunday from the pulpit I heard our Lord's words to Philip: "Have I been so long with you and you have not known me" (St. John 14:9) in a new application: Jesus Christ comes to the altar each morning to share in our life and to give each one of us a chance to share in His. Yet how many of us are present to talk with Him?

The next day and for many successive mornings I went to the altar with special intention for Donald. I soon discovered that none of my qualms about early rising had been warranted. Instead I found a new peacefulness and calmness.

Some weeks had passed when, from my window, I saw an ambulance stop in front of our house. A little black-haired boy raised his head. I rushed out to see Donald. From within the glass I heard, "I'm going home; I'm well again; I'll be back to school soon." God had made this visible response to our supplication; I was grateful.

The worldly me drew a deep breath and with a sense of relief I decided to sleep until 7:30 the next morning. I was awakened at six as if I had been called. My waking thought was, "Let us give thanks unto our Lord God." Yes, I had forgotten! I yearned to attend the Holy Eucharist and to join my thanksgiving to the Great Thanksgiving of the Church. I arrived late, but kneeling at the altar-rail were our priest and the server.

Thereafter I often missed the daily Eucharist. But each time, I was awakened at exactly the hour that the Holy Sacrifice was being offered, and I realized that I had become involved in this great Mystery — that I could no longer sleep through the most precious hour of the day, the hour of the Liturgy.



Food . . .
Cormorant fishing in Japan.

FOOD, HEALTH and FAITH*

IT has been over seven years since the Japanese surrendered and the Pacific War came to an end.

The story in Japan has truly been a heroic struggle of the 80-odd million of its people to straighten out the wreckage of the most disastrous war in their history. This has not been easy. A little better than 25% of Japan's total national worth was wiped away in war. But the Japanese are a determined race. They had learned the cruelest lesson in their history. Day and night, since August 15, 1945, they have made a valiant struggle to win back their rightful place in the family of nations. Tens of thousands of Americans in the Occupation years have observed with admiration their climb back up the ladder.

It has not only been a struggle to recapture political, social, and economic stability, but also a great battle to find a new basis of morality. Time and again, the urgency to fill the spiritual void created by the surrender and collapse of a nation has been emphasized by Japanese leaders—from prime minister down to teen-agers.

I am back in America after an all too short survey trip to Japan. The two closing months of 1952 were about the most uneasy, anxious time I have ever spent there in the past quarter of a century. In many ways the atmosphere was tense. It was undergirded with unexplainable fear for the future. So it is with re-doubled emphasis that I repeat that, any way they look out from their four islands, today's 85 million Japanese know they are caught squarely between the locked horns of the East and the West.

Somehow, in endless conferences with

are the three needs of the Japanese people, if they are to be won to Christian democracy rather than to Marxist Communism — and it must be now or never.

Japanese, young and old, with leaders of government, educators, business men, farmers, doctors, and nurses, I have come home with a stronger conviction than ever before that this thing we are up against is "all-out." Either we, who believe in all that Christian democracy stands for, come up with workable answers and proven "know-how," or else we give way. In so many words, we either hold the strategic 85-million Japanese with us, and our way of life, or we clear out of the Pacific. It is just that simple.

Professor Trueblood of Earlham College lays it on the line when he states: "Today we are faced with the fact that there are lost provinces of the Christian faith all around us." Personally, I believe we have got what it takes to out-think, as well as outlive, our opponents; but many of us have not even bothered to face the kind of thinking which Christian democracy requires. To date there hasn't been much we can do about the *other side* of the iron curtain, but we can do a good deal about *this side*.

One of the most amazing things I pinned down on this short trip to Japan was that the contrast between the lethargy of the Western free world and the burning zeal of the young leaders of Red China, *is not* lost on the Japanese, especially their all important post-war generation.

We make great speeches about democracy but we are not aroused over it

as the young Communists who study Marx-Leninism as a Bible.

Democracy, as we ordinarily explain it, is little more than a political system. But Marx-Leninism in Asia is put on with vastly greater drive and as a *religion*.

RIPE FOR PENETRATION

We need only look at what the Communists have done in other Asian countries to know the pattern that such a revolt will take in Japan. When the Chinese Communists started their revolt in the mountain provinces of Hunan and Kiangsi in 1927, it took Generalissimo Chiang Kai-shek more than four years of arduous campaign with the assistance of many divisions to dislodge them from Central China. The Huks in the Philippines, the Vietminhs in Indo-China, and the jungle bandits in Malaya, have all started from humble beginnings to become what now look like long-term commitments of their respective governments. The terrain of the Japanese islands and the post-war economic and political struggles make Japan ripe for similar penetration.

"It is necessary to change the world" was the simple statement Karl Marx left to the world. That statement resounds throughout all Asia today.

And in Japan time is running out and everywhere at the "grassroots" level the Communist hope is spreading. . . . Do we have in our basic Christian democratic faith, a match for the passionate zeal which the Marxian gospel has been

By Paul Rusch

Executive Vice President, Brotherhood of St. Andrew¹ in Japan

*From a report to American Committee, Brotherhood of St. Andrew in Japan, Inc.

TUNING IN: ¶Brotherhood of St. Andrew is a devotional and missionary society for men and boys of the Episcopal Church. Organized in 1883, it is international in scope, name for Japanese branch being Nippon Seito. Andere Dobo Kwai. It is dedi-

cated to St. Andrew, who is traditionally accounted the first Christian missionary: after he had made our Lord's acquaintance he first found his brother Simon (Peter) and said to him, "We have found the Messiah" (St. John 1:35ff).

able to inspire during these past 35 years?

Men tell you we have done about all we can do unless we find a new approach. It must be an approach which gives practical means of service to the many humble people who are really eager to help, but do not know what to do.

In Japan the people's daily living problems are food, health, faith, and youth. Everywhere, I sensed fear of the future. They are anxious whether there is food for tomorrow. Have ordinary people got the right to hope for better health conditions? What hope can they hang on to with all their gods discredited? And Japan's teeming youth wants to know what lies ahead. Must it be war, or can they hope for the good life that youth everywhere seeks today?

THE CHRISTIAN PICTURE

Now for a moment let us analyze the Christian picture.

In that history-making picture of rehabilitating a nation of 85 million people the Christian enterprise has played an increasingly important role.

Much new life is going on which cannot be pressed into statistics. However, the *Kirisuto Kyo Nenkan*, 1952 (Christian Yearbook) states "there are 1119 Protestant missionaries working in Japan."

The Japan Christian Yearbook, published during the past summer of 1952, groups 56 non-Roman and non-Orthodox denominations together, showing 2,880 churches, 2,877 pastors; 51 evangelists; 852 missionaries; and 151,519 Church members; with 27,624 baptisms.

The same source shows the *Nihon Harisutosu Sei Kyokai* (Orthodox Communion in Japan) with 112 churches, and 55 preaching stations; 27 priests; 24 evangelists; 1 missionary (Archbishop Benjamin); 8,911 Church members; 423 baptisms; 16 Sunday schools with 604 students.

Again this source shows the *Nippon Katorikku Kyokai* (Japan Roman Catholic Church) with 424 churches, a growth of 32 churches over the previous year; 466 priests; 1874 evangelists; 1352 missionaries; 142,459 church members; 21,665 baptisms.

I believe these statistics show the Christian picture as accurately as is possible at this time in Japan:

3,471 churches
3,370 pastors
1,949 evangelists
2,205 missionaries
302,889 church members in 59 reporting branches of Christianity.

The total population of Japan today is 85 million.

ANGLICAN COMMUNION

Now in this picture, our own Communion, the *Nippon Seikokwai* ("Holy Catholic Church in Japan," which is the

Anglican Communion in that country) is beginning to make a truer statistical picture after the colossal task of rehabilitating 78 destroyed major churches. In the Church's Yearbook (*Nippon Seikokwai Yorán*) issued December, 1952, we show 232 parishes and 93 chapels and missions, or a total of 325 altars, an average of 32.5 for each of the ten dioceses. We have 208 native clergy and 18 foreign clergy, or a total of 226. In addition there are 51 unordained Japanese evangelists and 25 unordained foreign missionaries. This represents missionaries from England, Canada, United States, Australia, and New Zealand.

We have 1,209 Sunday school teachers and 20,209 pupils, and 3,621 people were baptized or being prepared for baptism in this report.

One of the hopeful signs is the accurate reporting of 32,000 registered members of the Church. During the widespread destruction of Japan's major cities and centers, and the evacuation of the families in the war years, it was impossible to make accurate statistical reports. This year, well-checked totals show decided growth in each of the 10 dioceses, and slowly the Church in Japan is getting back to its pre-Pearl Harbor membership. Here it should be noted that several authorities have indicated that approximately 25,000 Japanese Episcopalians were lost during the wartime bombing of cities — either killed or widely scattered by evacuation.

Another significant trend in the Church membership of the Anglican Communion shows steady growth among male members—13,769 as against 18,231 women. Each diocese shows significant growth in these categories.

The relative strength of the Japanese Church lies in the large cities, with Tokyo leading. Tokyo is a city of more than seven million people as of January 1953.

In giving there is a tremendous increase, the largest in the Japanese Church's history — Yen 26,113,054, of which Yen 22,435,181 was given in direct offerings.

KEEP

To come back to the general picture: Any way you look at it, the man on the land in the Orient may have the final say as to how an important segment of the world's population lines up in the global showdown between the forces of free government and Communism.

His decision may have an important bearing on peace for America and the entire world.

Frankly, the tiller of the soil, be it in India, or Indo-China, or Formosa, or the Philippines, or Japan, has such a low standard of living and gets so little from the fruits of his toil, that he probably will cast his lot in the direction he thinks will bring him and his family

a little more food on which to subsist.

The struggle between freedom and Communism now being waged all the way from Tokyo to Singapore and to the Suez Canal is based on appeals to the villagers, the tillers of the soil. The Japan Christian Yearbook (1952), page 147, in reporting on the Anglican Communion, points to only two works of the Church aimed at the 50-odd million rural Japanese—Kiyosato and Niikappu. These are sponsored by the American and Canadian Committees of the Brotherhood of St. Andrew in Japan.

Convincingly, the rugged leaders who spearhead KEEP — the Kiyosato Educational Experiment Project — are revolutionizing freedom's techniques in post-war Japan. Certainly they are laying down a present-day pattern of practical democratic living for an entire county, made up of 39 villages and 110,000 people in Yamanashi prefecture. In its outreach, KEEP has likewise started the barest beginning of a similar project model at Niikappu in Hokkaido, the large Japanese Island nearest to Russian territory.

Four different types of Christian and democratic service work hand in hand at Kiyosato, in a Christian penetration into new areas of activity: a parish church; a model farm with a substantial dairy and beef herd, seven kinds of grain and 17 vegetables; a rural health clinic; and a youth camp and conference center.

From the start, at Kiyosato, an inner group of young laymen, mostly farmers, but including two doctors and a school teacher and a railroad station agent, have surrounded our pioneering young priest, Fr. Uematsu, and spearheaded the whole KEEP program. It has been built on laymen, local grassroots laymen, from the ground up. They make up the Kiyosato chapter of the Brotherhood of St. Andrew. At Niikappu, the center is growing around another BSA chapter, instituted by the Rev. Christopher Morley, Jr., Christmas eve 1951. Likewise this group is made up of rural young men led by Brother Lawrence Topp, a former Australian GI, and a young Japanese doctor, Nobuaki Yazawa.

Armed with growing "know-how," as well as elementary guides in democratic living, KEEP has not only tackled one of the toughest terrains in all Japan, but in three years has brought increasing confidence to many people that in Japan's heretofore unexplored highlands there are solutions to their problems of food, better rural health, and new faith and hope for their young people.

Each successive year of pioneering has seen additional introduction of modern techniques coordinated with the teaching of the Christian ethic. In other words, Christianity in action is brought to bear before academic teaching takes place. The first soon brings about demand for

(Continued on page 22)

That Holy Mystery

THERE ARE two contrary tendencies in Christian thought — a rational tendency which seeks to classify and analyze and explain everything, even God Himself; and a mystical tendency which emphasizes acceptance and appreciation of reality and is scornful of explanations that do not explain. These two tendencies, respectively emphasizing comprehension and apprehension of truth, are of course necessary elements of any total view of life, whether Christian, philosophical, or simply practical. No human being can escape the necessity of making value judgments, not even the Marxist or the scientific materialist. And such judgments are not based upon a man's analysis of the physical universe but upon his faith — his convictions as to what is good.

Christianity has always been, at root, a scientific religion. It is based on historical events, upon manifestations of God's power and will in the visible realm, culminating in the Incarnation, the arrival of God the Son Himself upon the human stage. Unlike religions of purely mystical character, it has been keenly interested in the details of the visible universe, the laws of physics and chemistry, the workings of the human body. All through the recent centuries of warfare between "science" and "religion," many of the leading scientists have been Christian clergy. Such towering names as Gregor Mendel, the monk who systematized the study of heredity; Priestley, the non-conformist minister who discovered oxygen; and Spallanzani, the priest who pioneered in the study of anatomy; together with a host of devout Christian laymen, of whom Louis Pasteur springs to mind as one renowned for both scientific and religious interests — these are not isolated exceptions. And indeed, it is no accident that the growth of science has occurred primarily in Christian countries.

Yet, if Christianity has always insisted upon the knowability of God and the universe He created, it has always maintained a parallel insistence on the mystery not only of God but of that same universe. Today, there is something of a shamefaced approach to the mysterious element in religion, a suggestion that the apprehension of truth by faith is a low-brow, unintelligent thing to do, a regrettable necessity caused by the incompleteness of man's rational knowledge.

From this point of view, faith is presented as an inspired guess about things we do not know enough about to be sure of them; a guess which will eventually be corroborated (we trust) by advancing knowledge — perhaps not in this world, but in the world to come.

In some areas of Christian thinking, faith may have this aspect; but it is a mistake to think that as knowledge advances mystery recedes. Every created thing has its glory, its own unity and wholeness; and the ability to take it apart and put it together, or to "explain" it, neither adds to nor detracts from its glory. One individual who has learned how to take a watch apart and put it together may conclude that there is nothing mysterious about a watch; but another, able to apprehend the glory of a watch, will marvel all the more at the unity and harmony of its parts in the whole. And a third can tell time by a watch, or take it for granted, or marvel at it, without taking it apart.

These reflections are a lengthy introduction to the mystery of Christian life which lies closest to the heart of the Church's worship — the presence of Christ in the Holy Communion, which in the Prayer Book exhortation is called "that holy mystery" (p. 87).

It is possible to advance complicated and interesting theories as to the nature and manner of that presence. Transubstantiation, consubstantiation, and virtualism are three ways of taking apart the watch, with varying degrees of damage to the works. It was Christ Himself who said "This is my Body, . . . this is my Blood," and for 1900 years Christians have found verification of His words in the devout reception of the Holy Communion.

THE Holy Communion is not meant to be, and does not have to be, a puzzle. The child, the simple peasant, the philosopher, and the scientist can all tell heavenly time by it without attempting to analyze it; and, indeed, any material analysis of the elements after the consecration will only corroborate the well known fact that the same physical constituents are there that were present before the consecration. Because the language of transubstantiation too easily lends itself to a popular belief in a material change, Anglicanism has condemned this distinctively Roman doctrine; but of course Roman Catholic theologians, when they say the "substance" is changed do not mean that the physical properties (technically described as the "accidents") are changed. Consubstantiation, in turn, lends itself too easily to a belief that Christ becomes bread, as He became man. And virtualism shades off into a belief that is even more spiritually dangerous — that Christ is not really present but only metaphorically signified by the sacrament.

Anglicanism holds fast to the statement that

Christ is present "in, with, and under" the forms of bread and wine. Those who wish to treat the presence as a puzzle may do so as long as they recognize that the terms of the explanation must be in accordance with the Scriptural teaching on the sacrament. But receiving the sacrament and rejoicing at His presence in it is the crux of the matter. This is the "mystery" and it will not be explained or made more meaningful by any kind of analysis.

It is the living Christ who comes to us under the forms of bread and wine, and He does so in order to take us up into the sweep of His eternal sacrifice, to make us one body with Him, that we may dwell in Him and He in us. It is not just a matter of taking Him into ourselves through this mystery;



it is also a matter of being taken up into Him. And here is a place where the best of Protestant devotion has something to teach us of Catholic background. The reception of the Holy Communion is not an individual matter. Those who kneel beside us at the altar rail to receive Communion are making our Communion too—they are the Body into which we are being taken as the sacrament is the Body we take. Communion is a corporate matter, and something is lost from the Communion service when any member of the congregation fails to receive.

The way in which Christ is perceived in the Holy Communion is by Faith. But this does not mean primarily the kind of Faith that patiently awaits for an explanation of something hard to comprehend. Rather, it means the kind of Faith that is intimately related to the word Love. It is Faith in the beloved Christ, and in His continuing outreach toward us, and in His power and will to make us one with Him. Just how He does it is the least of the mystery. The wonder is in the love that impells Him to do it. And this wonder will not diminish either in this world or in the world to come.

Power and Morality

A CHRISTIAN political principle may indeed be emerging from the *Christian Century's* discussion of the question, "What can Christians contribute to peace in Korea?" In its issue of February 18th, the magazine published six contributions on the subject from leading Protestant thinkers, together with an editorial commenting on their replies. The issue of the 25th contains a note promising more to come by way of letters from readers.

The principle which may be emerging and which may be Christian is closely related to the fact of the United Nations. The *Christian Century* suggests

that under the United Nations the right way for a war to end is in a stalemate. "The value of unconditional surrenders and knockout military victories has been overrated," says the editorial. It is implied that, while the United Nations has an obligation to resist aggression, this resistance need not necessarily result in conquest by the United Nations of the aggressor.

The *Century* and several of the contributors to its discussion express the opinion that, once the fighting is over, Red China should be admitted to the UN. It is pointed out that in 1950 John Foster Dulles, now Secretary of State, advocated this step, on the principle that "all nations should be members without attempting to appraise closely those which are 'good' and those which are 'bad.'"

We believe that there is sound theology as well as sound policy in the idea that no sinful man and no nation of sinful men should be given absolute power over the destinies of others. A claim of moral superiority enforced by the sword loses its claim to moral authority, as did the French Revolution when it turned into the Napoleonic wars. The great moral authority possessed by the United States today might well be lost if the United States tries to enforce its policies in a spirit of total victory and unconditional surrender.

In the United Nations, the *Christian Century* reminds us, exists "the one agency in the world for focusing the conscience of mankind on international relations, the one instrument which has the capacity for assuming at least some of the functions of world government." We hope that President Eisenhower's new orders to the 7th Fleet regarding Formosa and his other recent pronouncements on foreign policy, canceling actions taken outside the framework of the UN, are the prelude to a policy of working wholeheartedly within the framework of the United Nations for an international program backed by the moral authority of world opinion.

Tight Budget

WHEN WE set the subject for the 10th annual LIVING CHURCH Essay Contest—"If I had a million dollars to give to the Church"—we had our doubts about the reaction among our teen-age readers. There was a strong minority in the office in favor of a more modest sum, ranging from a dollar to a thousand dollars, to keep the subject within the limits of the practical.

The essays are now coming in, in greater numbers than ever, and a preliminary look at them indicates that most of our essayists think the sum impractically small. What can you do with a million dollars these days? How to stretch this pittance as far as possible is the problem to which our essayists have addressed themselves, and you can find their answer in our spring Church school number of April 19th.

In Story Form . . .

THOSE who have read the works of the Rev. Chad Walsh, professor of English at Beloit College and associate rector of St. Paul's Church, Beloit, Wis., know the quality of writing to expect when a new book appears under his name.

Fr. Walsh's latest, *Knock and Enter*, is a confirmation manual for 12-year-olds told in story form under such intriguing titles as *Spaceships and the Men from Mars*, *The Broken Flashlight*, *Apple Trees and the Church*, *Tom and the Ten Commandments*, *Fish and a Variety of Things*, etc. (Morehouse-Gorham. Pp. viii, 208. Cloth, \$2.50; paper, \$1.50).

Readers of *THE LIVING CHURCH* have had a taste of this book through publication of chapter 5 ("A Gift for God") in the issue of December 7, 1952.

The line drawings by Jacqueline Jackson and the list of questions for discussion at the end are two unexpected features that add further interest to a volume, just published and just received by this department, which will be given fuller review in a later issue.

A Consistent Secularist . . .

By the Rev. BERNARD IDDINGS BELL

PUBLISHED as its author ceases to be president of Harvard and goes as American High Commissioner to Germany, *Education and Liberty*, by James Bryant Conant, is for the most part sound in substance but not new (Harvard University Press. Pp. 168. \$3).

Mr. Conant speaks much of the high purpose of American public education. He knows also that it has serious faults. He offers 10 suggestions for improvement, most of which have been advanced by others. Though not new, they are complicated; and Mr. Conant deals too sweepingly with them, possibly because of limited space in what was originally three short lectures.

The book would probably not have attracted much attention but for the author's insistence that necessary educational reforms are hardly possible unless private secondary schools, especially those under religious auspices, are definitely discouraged and remain wholly unsupported by tax money. His argument on this point is scarcely more than assertion; nor does it have a necessary connection with his other desired reforms. Indeed, the statistics he cites about education in other countries seem to weigh against, rather than for, his contention that secu-

larized public schools alone should be state-supported.

One cannot help concluding that Mr. Conant thinks God of rather less than small importance in life generally, and that this is why he does not wish the study of religion encouraged, certainly not taught at public expense. He does say that he thinks children should be taught "the moral and spiritual values of religion," but not that of which they are values. (This is a bit like talking of the values of family life without parents, or the values of a good dinner without any dinner). In all of this Mr. Conant is a consistent secularist.

The "notes" which make up the latter half of the book are interesting—especially when they do not support the position taken in the lectures proper.

A Fresh Slant . . .

By the Rev. CARROLL E. SIMCOX

ANYTHING that Msgr. Ronald A. Knox writes will be learned and lively, and anything he writes on the Holy Scriptures will be authoritative as well. *Commentary on the Gospels*, his latest work, measures up to all reasonable expectations (Sheed & Ward, 1952. Pp. 284. \$3.75).

This work is necessarily general rather than detailed, and Msgr. Knox's comment is by chapters and blocks rather than strictly verbatim. This makes for smooth reading and quick orientation for the reader, but it means of course that when you want to dig down to the roots of a passage you must go to a more detailed commentary.

The non-Roman user of Msgr. Knox's work should be on the alert for the subtraction of exegesis to dogmatic presupposition here and there. But would you believe it? At the "Thou art Peter" passage there is not a word about the papacy!

Fr. Knox is a wonderful commentator for the preacher's use. He provides a fresh slant on innumerable texts, simply through the outflow of the fresh energy of his own keen mind and disciplined imagination.

A Dramatic Character

By HOWARD T. FOULKES

A FULL-LENGTH biography of Thomas Becket, the martyred Archbishop of Canterbury, has been long overdue.

It is hard to understand why the life of one of the most dramatic characters of the whole Middle Ages has not received the attention it deserves. Within three years after his death he had been

canonized and was soon venerated all over Europe.

Alfred Duggen, in *Thomas Becket of Canterbury*, has not written this long awaited biography. In fact, his book takes for granted little or no knowledge of English medieval history, and for this reason can be the better enjoyed by those whose interests since their schooldays have been in different fields. It does, however, explain, better than most general English histories, the nature of the problem which was involved in the contest between Henry II and his Archbishop (London: Faber & Faber. Pp. 228. 12/6).

A full use is made of existing authorities and, while perhaps some of his generalizations are subject to question, nevertheless the general reader will lay this book down with a clearer understanding of the life and times of the man who was, until the Reformation at least, considered to be the greatest of English saints.

Books Received

BUILDERS OF THE QUAKER ROAD, 1652-1952. By Caroline N. Jacob. Regnery. Pp. 233. \$3.50. [The history of Quakerism as told through the lives of more than a score of Quaker men and women from George Fox to the present.*]

THE MANUAL OF OLAVUS PETRI, 1529. By Eric E. Yelverton. SPCK.† Pp. xi, 136. 15/-. [A translation for the first time into English of "the first vernacular Prayer Book to appear in a modern language," the volume of occasional offices of the Swedish reformer, Olavus Petri.]

THE MEDIEVAL LATIN HYMN. By Ruth Ellis Messenger, Ph.D. Capital Press. Pp. x, 138.

NEAR THE BRINK. Observations of a Non-agenarian. By L. P. Jacks. Macmillan. Pp. 120. \$3. 2/17.

BE NOT SOLICITOUS. Sidelights on the Providence of God and the Catholic Family. Edited by Maisie Ward. Sheed & Ward. Pp. 254. \$3.

PRINCIPLES OF MEDICAL ETHICS. By John P. Kenny, O.P., Ph.D. Newman Press, 1952. Pp. xiii, 208. \$3.25.

DJANGAWUL. An Aboriginal Religious Cult on North-Eastern Arnhem Land. By Ronald M. Berndt. Philosophical Library. Pp. xxiii 320. \$7.50.

THE ACTS OF THE APOSTLES. By H. A. Guy. St. Martin's Press. Pp. vi, 161. \$1.50.

*Including William Penn, Elizabeth Fry, Elias Hicks, Rufus M. Jones.

†Agents in America: Macmillan.

RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

El Greco (Spanish, 1541-1614)*

HEAD OF CHRIST

THE powerful painting of Christ's Agony in the Garden, now one of the treasures of the Toledo, Ohio, Museum of Art, deserves to be ranked with the finest examples of El Greco's work in this country.

This visionary genius, whom our time has rediscovered after centuries of neglect, was born of Greek parentage on the island of Crete. After studying in Italy he settled in Toledo, Spain. To the glowing colors of the Venetians and the vigorous forms of the Michelangelo school he added a mystic fervor reminiscent of the poetry of St. John of the Cross, his contemporary.

Every detail of his painting is subordinated to emotional expression carried forward with dramatic intensity. The restless movement of sweeping, swirling lines that rise and fall abruptly and create sharply angular, knife-edged forms, and—in the original—the clashing colors (crimson in Christ's robe, pale blue in the cloth on which He is kneeling, greenish-yellow in the angel, an eerie blue-grey in the night sky) convey

*From "Christ in Gethsemane." Photo Courtesy Toledo, O., Museum of Art.



an almost unbearable sense of conflict.

Yet even as the captors are approaching in the distance, the agony of the fateful hour seems to be ebbing away in Christ's trembling hands. His face is marked by the anguish of the trial

through which He has just passed, but the ecstatic eyes look upward steadfastly, and their infinite peace is the fruit of that complete surrender to God's will which Jesus fought for, and achieved, in that lonely vigil of Gethsemane.

A Bishop at the Front

By the Rt. Rev. Austin Pardue

Bishop of Pittsburgh

In this continuation of his diary [see L. C. February 22d and March 1st] Bishop Pardue sees religion as he has never in his experience seen it before . . . as he visits, close to the lines, "two of the three hottest combat bases in Korea. . . ."

After dinner, I held my mission preaching service . . . and it was extremely well attended. . . . When I finished, a staff car awaited me to drive me back around the runway and over to the fighter bomber side of the base. There a fine congregation awaited me. . . .

* * *

It is now midnight and I hear the fabulous roar of the jet night fighter interceptor planes, the F-94's, as they warm up. The roar shakes the shack. God knows where those boys will be tonight as they travel toward the Yalu in the blackness. . . .

March 8, 1953

January 25th. Went for dinner at the base across the strip. (By the way, this famous jet fighter outfit has gotten 19 definitely accredited MIGs in the last four days.) The Roman Catholic and the Protestant chaplains took me to the headquarters of the commanding colonel. . . . Humble, quiet — yet full of fun — and serious and religious fellows at the same time. The way the Roman Catholic and Protestant chaplains work together as friends and Christian comrades is an example for the world. If we could only bring this spirit back to America, we would have a far greater nation. I preached to another full church. Religion was never like this any place in my experience. To see service after service in these various bases with all pews full must be a great joy to the Lord. I then rushed around the end of the runway again to the fighter bomber side. Once more the chapel was filled. . . .

These last two bases I am visiting are two of the three hottest combat bases in Korea. Therefore, we are up close to the lines. This one has not only the fighters but the bombers and the night interceptors and, therefore, the roar of the jets goes on 24 hours a day. One almost wants to keep a perpetual prayer going for these boys for at any given moment in the 24 hours, they are up there toward the Yalu. Yet, when you meet them and talk with them, they are boyish, humble, and almost shy.

They are working me harder on this mission than at any of the others. Today I preached four times. It is because these men are responding to religion. The clergy who can serve here are indeed blessed with an opportunity to carry on a ministry which is giving them an experience which is almost without parallel. Would that all our young clergy would go through this tour of duty. The

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morale is so high here that many of the boys are extending their tour of duty.

* * *

January 26th. For the information of all who read these diary notes, you will realize that they are dictated as events are experienced and are uncorrected for I do not have the chance to see them before publication. I perhaps say things with far too great an enthusiasm. Nevertheless, I feel them at the time and it is better to make full expression at the time than to be niggardly about my praise of these people in our armed forces over here. I may not do much for them while I am here, but they are doing enormous things for me and I certainly will be able to interpret their work to America and that is the most important of all. Nevertheless, I must admit that my services, even on midweek nights when men are so terribly busy, are attended by every type of man. When they cannot come, they stand in line for private interviews concerning their personal problems. This goes for all rank, color, and station.

I would like to add further that I am not permitted to tell the particular names of units attached to certain bases. Suffice it to say that I am now at K-13.

PLAINSONG IN KOREA

The most discouraging part of the war to these men is the mystery of how they can knock out a ridge or a road and in 12 or 24 hours it is fully replaced with fabulous skill and speed. The enemy has vast labor groups of men in every vicinity so that no matter what we do, they seem to make repairs almost without trouble.

You can fly over the lines and in the daytime you see absolutely nothing. They are great geniuses at camouflage. They are night fighters and Chinese and north Koreans have great ability to see in the dark. Thus, our ROK army is doing a far better job in the night-fighting field than we are.

The ones that all people in the combat groups feel the most sympathy for are the ordinary GIs who are up there in the lines for month after month in every imaginable kind of weather. Would that I could spend some time with them on this trip but, after all, that has not been my mission. I am strictly the property of the Air Force. If this horrible war continues, I pray God that I may be permitted to come back and visit with the boys in the lines.

* * *

January 27th. We went to the orphanage which in reality is run by the Church of England. You would be proud, you Episcopalians, of this orphanage. It is one of the most economically and best administered and disciplined in the whole of Korea. No money comes here from the American Church, al-

though I would to God it did. It all comes from the Church of England and they certainly are poor themselves. Anyone who glibly talks against foreign missions and sees work like this should hang his head in ignorant shame. It is the Christian missionary spirit that is giving what stamina there is to the Oriental peoples and if we back them enough, we will have a springboard from which to operate. That alone can save this vast conglomerate group of people from the domination of communism. The Koreans make wonderful Christians. . . .

The Anglican Korean priest, who is a magnificent old man, was nearly murdered time and again by the Communists. We listened to the children sing those parts of the Holy Communion service such as the Kyrie and the Sanctus in Gregorian plainsong but translated into the Korean language. We visited the Anglican Church and, since the Turkish Army billeted there had no use for Christianity, they wrecked things very badly and took down or destroyed all the sacred pictures. Also they had a magnificent old bell about ten feet high which the Communists took.

* * *

January 29th. Drove all morning to K-55 in a snowstorm. The new base is a confusion of construction but it will soon be in shape as they are doing everything possible to complete the job. Most of the men live in tents. This is the coldest and windiest spot I have yet struck in Korea. When this base is finished, it will be fine — but right now it is like the Klondike with frozen mud and snow.

Forgot to say that I ate lunch in a tent with some engineers. The host was a fine Presbyterian minister who lives in a tent on a hill. In this bitter cold, that would be a rough existence. Made an address to the engineers and work battalions.

The evening service was very well attended and the gospel hymns were well chosen and powerfully sung. The chaplains from the various work battalions came. About ten chaplains took part, including a South African Anglican who is with this famed outfit of South African fighter pilots. . . .

I am now being called for by the South Africans and will spend the morning with them. They knew all about my coming trip to South Africa and are receiving me with such kindness that it is embarrassing. They are all so anxious for addresses and talks and religion that there are never enough hours to meet their humble and appealing requests.

* * *

January 30th. The South African outfit mentioned above is a fine one —

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rough, tough, daring, and full of humor and solidarity. All step aside for the South Africans!

Had lunch with colored chaplain at the white army engineering battalion. He testifies that there is absolutely no discrimination as to race or religion here in the Air Force.

Have had many conferences with the ten chaplains here at this vast operation which will be such a tremendous base some day. Only a few months ago it was nothing but rice paddies. They are pretty well set up. Chapels are the first places to be erected after barracks and mess halls.

* * *

January 30th. The last night of mission and a wonderful crowd was present — all nine chaplains from base and Ack Ack outfits and engineers as well as air wings. Great singing and I had a wonderful time being informal. . . .

Started at the crack of dawn next day for the front lines with the Eighth Army Chief of Chaplains Evans and Chaplain Emmett Jones, chief of Seoul chaplains. . . . Proceeded to a front line base for Confirmation and Holy Communion. Chaplain Marshall presented me with five candidates who came out of the bunkers and knelt at the rail with guns on their backs and grime on their hands and faces. Preached.

GUNFIRE AND A BACH PRELUDE

Went to another section of the front where we preached and met chaplains.

Then hopped to the last strip on which a little plane can land. Now we were up with the famed Marine Division. You could hear guns short distance away. About 40 Episcopalians came off the lines briefly and I preached. Then by helicopter to a Marine regiment in the lines where they were having a terrific battle. They had attacked at dawn into Chinese communist trenches. Big guns were roaring all about us still but trench contact with the enemy had just about ended. All this time, it was well below zero. We had an open air altar set up and all who could be spared to come off the trenches were allowed to come. Had about 50 of all denominations. The prayer books were passed out by a Jewish Rabbi and an Episcopal Marine chaplain. By the way, the colonel said that this Episcopal chaplain by the name of Elliott from the diocese of Massachusetts knows the zig zag of the trenches better than any man there. What a wonderful man of God! He rolled out in a jeep with a little organ and loud speaker and with all the gunfire still booming, he pumped the organ and played a Bach prelude as the men straggled in with guns and all their dust and grime. The chaplains with me begged me not to take off my parka and hat for vestments, but when I saw Elliott in his cassock, I took

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by Frederick Ward Kates

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Frederick Ward Kates is Dean of the Cathedral of St. John the Evangelist in Spokane, Washington.

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off my heavy clothing and put on a purple silk cassock and pectoral cross.

Things were still too hot for a big congregation. There was a terrific wind in the mountains so it was hard to celebrate the Holy Communion. Confirmed and then preached but by this time my bare hands were about numb, but I celebrated and all denominations received the Sacrament.

I must have seen about 20 Episcopal chaplains of the Army and Marines and they are of the best. They almost cried when they saw a Bishop up with them in the lines. One did burst into tears of gratitude. It has all been deeply moving.

The flying is something through these valleys and over these terrible rocks and mountains with violent winds and air pockets.

* * *

February 1st. Started with first preaching service for the Fifth Air Force Headquarters.

In the late afternoon, I was sent for so that I might attend the overall briefing. We found out that the heaviest fighting on the whole front had been right where I was the previous day, with many more casualties than they had known at the time.

Present at the briefing were Generals Van Fleet, Backus, Dillon, Carroll and several others—altogether there were about 35 officers.

Then to church again where I preached for my third time today to a packed chapel.

Afterwards, a dinner was given for me by Colonel Boyd (headquarters commander) with his staff as guests. Most interesting visitor was Colonel White, head of radar for the Air Force in war. He is a great and dashing sort of fellow, a good Episcopalian. His officers give the character guidance lectures, not his chaplains. In case there are no chaplains, he insists that his officers take Sunday service whether they know how or not—they must learn! Col. White has a dangerous job, but has such high morale that men ask for the privilege of serving with him. They have the best of food—mostly because he continually sends them presents out of his own pocket. He is young, was confirmed at West Point and should go far in the Air Force.

* * *

February 3d. At noon, I preached at the mission to a goodly number and then with Chaplain Evans of the Eighth Army, went to the Anglican Cathedral—a beautiful building, where I held a confirmation for a local Korean priest and preached.

* * *

Finished in Korea with a mission at the Fifth Air Force Headquarters and reported to the field to be flown back to Tokyo.

DIOCESAN

LONG ISLAND—A bequest of at least \$2,000,000 has been made to diocese of Long Island charities by Margaret Hinkly, who died on January 18th. The charities include St. John's Hospital, the Home for the Blind, School of Nursing, and Home for the Aged, all in Brooklyn, and all institutions of the diocese of Long Island. It is possible that the gift may be used for new buildings. Bishop DeWolfe of Long Island pointed out, in announcing the bequest, that the outpatient clinic of St. John's Hospital, which serves 45,000 people a year, is outmoded and should be replaced.

MEXICO—Honored guests of the convocation of the missionary district of Mexico held in Christ Church, Guadalajara, Jalisco, were Bishop Bentley, vice president of the National Council, and Mr. L. M. Franklin.

Bishop Bentley conducted a clergy conference at St. Andrew's Seminary in Mexico on January 22d, before the convocation. His keynotes were evangelism and self support, both of which were stressed throughout the convocation. Mr. Franklin spoke in Spanish on the same subjects at the convocation banquet.

Reports from the clergy showed that many missions have already started endowment funds with the aim of becoming self-supporting.

MICHIGAN—After pointing to the 9.3% growth of the Church in Michigan during 1952, Bishop Emrich of Michigan in his address to the recent convention of his diocese went on to emphasize the need for every parish and mission to set its sights at all times on a major project which would quite possibly involve the community at large. The bishop also stressed the need for a missionary society in every parish.

The convention reconsidered and approved a proposed canon calling for the formation of a Diocesan Society for the Growth of the Church. The society will encourage the organization and development of the parish societies.

Among the resolutions approved were commendation of the choice of Houston as the locale of the 1955 General Convention, provided there is no race segregation or discrimination. Establishment of a commission on Church music was approved by canon. A canon amendment requiring vestrymen to be communicants of the Church was rejected.

A budget calling for an expenditure of \$65,750 during 1953 for diocesan needs and \$268,023 for missionary extension was approved. The latter sum includes \$125,000 for the General Church.

The bishop surprised the Rev. Canon Gordon Matthews, executive secretary



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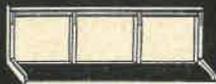
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DIOCESAN

of the diocese, by informing him that the diocese, grateful for his ten years of devoted service as secretary, was presenting him and Mrs. Matthews with a trip to England during the summer of 1953.

Delegates to Synod: Clerical, C. D. Braidwood, Malcolm Dade, G. P. Musselman, Sidney Rood; lay, C. F. Barth, Jr., Charles Hunn, Birney Smith, Jack Warner. Alternates: Clerical, Frederick Brownell, J. B. Guinan, William Sperry, Harry Whitley; lay, Walter Apps, William Schock, M. C. Sheetz, E. B. Williams.

OKLAHOMA—A total budget of \$74,-927.62 was voted at the recent convention of the diocese of Oklahoma.

Among those newly-appointed or elected to office were: To the board of examining chaplains, the Rev. R. C. Rodgers and the Rev. Dr. W. E. Craig, Dean J. S. Willey; historiographer, the Rev. R. L. Cashman; standing committee, the Rev. P. R. Palmer, Mr. C. M. McCrae, Mr. A. D. Cochran. Elected to bishop and council, the Rev. R. C. Allen, Dean J. S. Willey, Mr. H. H. Diamond; appointed by the bishops, the Rev. C. E. Wilcox, the Rev. W. W. Davis, Mr. W. L. Kistler, Jr., Mr. Hartwell Hill, Mr. O. B. Lloyd.

DALLAS—Elections of clergy and laymen to responsible posts in the diocese of Dallas took place at the annual convention held in St. Matthew's Cathedral, Dallas, January 28th and 29th.

Treasurer: Mr. John Stemmons, replacing Mr. E. L. Flippen, who resigned because of poor health. Standing committee: Clerical, William Fox; lay, John Dunlop. Rural deans appointed: the Very Rev. C. A. Beesley, northwestern deanery; the Very Rev. D. G. Smith, southwestern. Executive council: Clerical, Frank Jarrett, W. H. Fox; lay, Robert Monson, Robert Farson, Mrs. Jack A. Trigg. Trustees of the Episcopal Foundation: Lay, E. G. Heath, Jr., F. A. Hoke, L. W. Bevan, W. R. Newsom, Jr., J. M. Stemmons.

DELAWARE — The 1953 budget of \$129,982—approximately \$13,000 more than the 1952 budget — was approved by the executive council of the diocese of Delaware. Approximately 45% or \$58,000 will be allocated to the National Council for overseas and domestic missions outside the diocese of Delaware. The remainder of the money in the budget fund will be used in Delaware and will include the support of approximately 16 missions and all the churches of the diocese.

DELAWARE — Two gifts of land have been received by the diocese of Delaware recently, one from a Presbyterian layman, the other from Mrs. A. Felix du Pont.

The Presbyterian, James Fraser, donated land near Arden, north of Wilmington, which the diocesan strategy committee plans to use for either a mission or a parish church, depending upon the rapidity of growth of that section.

Asked about the gift, Mr. Fraser said, "I am glad to have had the opportunity to do anything in that line," for any of the Faiths, "because in these times, without our churches, we are licked."

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duPont and her late husband, has been given to the diocese by Mrs. duPont. The Alexis Felix duPont Memorial House will be used at the direction of Bishop McKinstry, diocesan, and his successors, for Church purposes such as clergy and training conferences, and possibly for clergy vacations. The house stands among pines and is three blocks from the ocean.

LOS ANGELES—The oldest known deacon to be made priest is the Rev. Waldo Farrington Chase. Mr. Chase is 91. He has served as deacon in parishes and missions of Southern California for 63 years. On February 19th he was ordained to the priesthood by Bishop



MR. CHASE*
Priest at 91.

Bloy of Los Angeles at St. Matthias' Church, Whittier, Calif., where Mr. Chase has been assisting the rector. His nephew, the Rev. Herbert P. Chase, was epistoler.

Ordained at the same service was the Rev. David Murray Hammond, vicar of St. Bartholomew's, Pico-Rivera, Calif., the fourth son of a clergyman to become a clergyman. Mr. Hammond's father, the Rev. S. Reginald Hammond, presented him. His three brothers, the Rev. Messrs. J. Keith, W. Reid, and Frederick C. Hammond, also took part in the service. All five Hammonds minister in California parishes.

TEXAS — After their October fire the Rev. Robert Gibson and his congregation of Trinity Church, Longview, Texas, said they would re-build their church by Christmas. "Everybody said it was impossible," reports the *Texas Churchman*, and then adds, "On December 24th the workmen finished their

job in time for the traditional midnight service and Trinity church had the biggest congregation in its history with 350 people in church." The building has been completely reconstructed except for the outer shell.

MASSACHUSETTS—St. Chrysostom's Church, Wollaston, Mass., will quickly rebuild the portion of its 40-year-old parish house that was recently destroyed by fire through defective wiring. The parish, of which the Rev. Frank Eugene Greene, Jr., is rector, has two causes for thankfulness: its conscientious janitor, with a flair for systematic checking of thermostats, discovered the blaze in its early stage, and the \$15,000 damage is covered by insurance.

MASSACHUSETTS — The Winter Diocesan School, sponsored by the department of Christian education of the diocese of Massachusetts, began its series of eight successive Thursday evening sessions on January 22d.

The Diocesan House, with arrangements for supper and the classes distributed through its six stories, is now the locale for the school which, started 30 years ago, has sturdy roots in the life of the diocese and attracts a registration of two to three hundred.

OREGON — Enthusiastic response came from those who attended the School of Religion at St. Stephen's Cathedral, Portland, Ore., recently, and an expression of desire for more gatherings of its kind.

Conducted by Bishop Lewis of Nevada, the school included talks for groups with special interests, the clergy, altar guilds, and Woman's Auxiliary.

ALASKA — In line with plans being made by the district of Alaska to offer interesting and productive summer work to volunteer workers from throughout the Church, the addition of mechanical equipment will be necessary. Present equipment includes only a tractor. Interested Churchmen should get in touch with Dr. Ben McConnell, Hospital Administrator, Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.

Hospital personnel has been increased by the arrival of five persons from the states.



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*With Bishop Bloy (center), and Mr. Hammond (right).

COLLEGES

New Center at Mount Holyoke

Through a gift allocated by the trustees of the diocese of Western Massachusetts from the Bement Foundation a building for Episcopal Church students at Mount Holyoke College, South Hadley, Mass., has been bought and renovated. The building was dedicated recently by Bishop Lawrence, the diocesan, for whom it is named. The Bishop was assisted at the dedication by the Rev. James F. Madison, rector of St. Paul's Church, Holyoke, who is chaplain at the college and also chairman of the diocesan department of college work.

Students assumed responsibility for cleaning up Lawrence House and its grounds and raising money for furnishings. The altar and a number of its accouterments were gifts of friends.

Miss Barbara E. Arnold was engaged as college worker by the diocese a year ago and is continuing her work at the new center.

Bequest

The son of the first pastor of St. Peter's Church, Geneva, N. Y., has left a substantial bequest to Hobart College, Geneva, half of the income from which is to be used to aid students preparing for Holy Orders in the Episcopal Church.

The bequest from the late Harold Sturges Rankine of New York City is for about \$50,000, and is given in memory of his father, James Rankine.

Harold Rankine, a member of the Hobart class of 1892, died March 14, 1928, after serving many years as assistant corporation counsel of New York City. His will named Hobart as remainderman in the estate after the death of his wife, Lucy Helen Rankine. Mrs. Rankine died June 7, 1952.

James Rankine, one time student at Hobart College, was later a member of the board of trustees.

TEACHERS

Methods Institute

During the past winter, methods institutes for teachers have been conducted in 19 areas throughout the diocese of New Jersey. These have been one-session, intensive institutes, lasting for four hours on a Sunday afternoon and evening, and the attendance has been an average of 40 teachers at each, reaching about 55% of the teachers in the diocese.

The program has been identical at each, conducted personally by the Rev. Victor Hoag, director of religious education of the diocese, using many me-

chanical aids. The institutes start with the playing of some of the Helen Parkhurst records, reporting interviews with real children. These are used to show the real ideas and needs of children, and how to ask questions. Tape recordings are played of actual classes, with comments. A class of fifth graders of the local church gives a real recitation, which serves as a springboard for a discussion of classroom procedures. After supper, there is a demonstration of five kinds of handwork suited to the Sunday morning session.

Using slides to show the discussion statements, the teachers use the buzz-group method on such thoughts as "a test tests the teacher as much as the pupil." Dr. Hoag then shows how to interview a pupil and develop a complete knowledge of his background and personality.

STUDENTS

World Fellowship

Every member of the National Canterbury Association (NCA) of the Episcopal Church is automatically a member of the World Student Christian Federation. Since the Federation will not admit more than one Christian student organization from each country, the NCA is a member by its participation in the United Student Christian Council in this country. The Federation and the Council are the student expression of the Ecumenical movement.

One way students participate in the life of the international Christian student community is to participate in the Universal Day of Prayer for Students which falls every year on the third Sunday in February (this year on February 15th). The Call to Prayer and the Service which are drawn up in Geneva and must serve students of many lands and traditions of worship were sent out to Episcopal Church students by the National Canterbury Association.

"Unlike so much interdenominational activity on our campuses," says Jack L. Pierson, Episcopal Church delegate to the World Student Christian Federation Committee, "the Federation is not an expression of a watered-down, lowest common denominator Christianity, as a glance at any of its publications will indicate, but rather it witnesses to a vital Christianity. . . . Its stated purposes are 'To lead students to . . . God, Father, Son, and Holy Spirit . . . to deepen spiritual life of students . . . and promote earnest study of the Scriptures . . . , the extension of the Kingdom of God. . . , to draw the nations together . . . (and) to further . . . the welfare of students . . .'"

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THE LIVING CHURCH

Food, Health, Faith

(Continued from page 11)

the second. As a result there has come to pass in a central highland county of Japan, in the heart of one of the earth's most critical neighborhoods, growing proof that applied Christian democratic techniques can and do satisfy man's physical, social, and mental hungers.

I received excellent welcome back to Japan and on October 31st had a large audience of the America-Japan Society to report on KEEP. One of the most interesting report meetings I had was a private hour's session with the prime minister who is a regular contributor to the BSA in Japan. He asked for several copies of the *Chronicle of an Idea* booklet and for pictures of the cattle to pass around to his cabinet ministers. Another outstanding meeting was with Governor Amano of Yamanashi Prefecture and 35 heads of the prefectural government.

The year 1952 was the third year of planting in real earnest the KEEP program. The expanding national 4-H movement, encouraged by the Occupation, is now asking that KEEP be the national model for all its work among Japan's 47 prefectures. There are an estimated 125,000 4-H members now.

Professional men, as they discover what KEEP is all about, offer to give their services. A very able dentist has agreed to spend four days a month in the Clinic this coming spring and summer to examine young people's teeth. A young medical senior who is eminent at Tokyo University and becomes an M.D. in April will join the Clinic staff. A young Kiyosato layman wants to study theology and be ready to man one of our several out-village chapels. Bishop Mae-kawa agrees that he can be a candidate. A Kashiya village girl, just finishing high school, wants to train to be one of KEEP's public health nurses; another Kiyosato girl of 20 wants to become an instructor in domestic science. These two young women are on our scholarships from this year along with the boy. This will make a total of four leaders we are training from KEEP's own locale. It means all we are doing is being rooted in the very soil of the people we seek to serve.

CONCLUSION

The Japanese people, especially the young people, need food, health, and faith. If Christian democracy can provide these things, and provide them quickly, the implications for the future of the whole world are tremendous. I believe that the Kiyosato Educational Experiment Project is showing how it can be done, is proving that the Gospel of Jesus Christ is still meant for the poor, the underprivileged, and the hungry, as it was when the Church began.

DEATHS

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

Grant Knauff, Priest

The Rev. Grant Knauff, retired priest, died suddenly on January 21st, at the home of his daughter, Mrs. G. D. Ghesquiere, in Jacksonville, Fla. Until a serious illness in November of last year, Fr. Knauff had lived in Pensacola, Fla.

Fr. Knauff was born in Rochester, N. Y. in 1879, the son of the late Rev. and Mrs. Christopher Knauff. He attended Columbia University and General Theological Seminary. In 1910 he married Louise Stephens Clark of Jackson, Tenn.

His active ministry was mainly spent in the dioceses of Tennessee and Florida. St. James Church in Bolivar, Tenn., was the last parish he served.

Surviving are his daughters, Mrs. Ghesquiere, and Mrs. H. H. Barton, and five grandchildren.

Sister Annette, SHN

Sister Annette, the former Sarah Anne Rogers, died at the Convent of the Holy Nativity in Fond du Lac, Wis. She was 82 and had been a member of the order for 56 years. Surviving are her sisters, Mrs. Ogden Reid, president of the New York *Herald Tribune*, and Mrs. Florence Ferguson of New York.

Jennie W. Mueller

Jennie W. Mueller, wife of the Rev. Canon Anton A. Mueller, D.D., died at St. John's Home, Milwaukee, on February 7th. She was 80 years old and had not been in good health for some time.

She is survived by her husband, one son, and a sister.

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CHANGES

Appointments Accepted

The Rev. Northcote R. Burke, formerly rector of St. John's Church, Ottawa, P. Q., Canada, is now dean and rector of Christ Church Cathedral, Vancouver, B. C., Canada.

The Rev. Fenimore E. Cooper, formerly rector of Trinity Church, Mount Vernon, N. Y., will become rector of St. Mary's Church, Tuxedo Park, N. Y., on March 9th.

The Rev. Charles E. Greene, formerly assistant of St. Thomas' Church, Whitmarsh, Pa., in charge of Trinity Church, Ambler, is now rector of Trinity Church, Ambler. Address: 708 Bethlehem Pike.

The Rev. LeRoy D. Hall, formerly in charge of St. Andrew's Church, New Kensington, Pa., will become rector of Grace Church, Cincinnati, on April 1st. Address: 5519 Hamilton Ave.

The Rev. Charles R. Leech, executive director of Christian education and young people's work in the diocese of Delaware, was recently elected canon preceptor of the Cathedral Church of St. John, Wilmington, Del., at a meeting of the cathedral chapter.

Canon Leech travels more than a thousand miles each month, addressing congregations, meeting with church school teachers, conferring with the clergy, and addressing special parish groups.

The Rev. Robert B. MacDonald, formerly vicar of the Church of the Redeemer, Addison, N. Y., is now rector of St. Matthew's Church, 1182 Seneca St., Buffalo.

The Rev. John S. Neal, formerly rector of St. Paul's Church, Greenville, Tex., and registrar of the diocese of Dallas, is now rector of Christ Memorial Church, El Reno, Okla. Address: 818 S. Barker St.

The Rev. Dr. Cecil Swanson, formerly dean and rector of Christ Church Cathedral, Vancouver, B. C., Canada, is now rector of St. Paul's Church, Toronto.

The Rev. Anthony P. Treasure, formerly rector

of St. Mary's and St. Jude's, Northeast Harbor, Maine, is now rector of St. Paul's Church, Norwalk, Conn.

The Rev. Beverley D. Tucker, Jr., formerly rector of St. Anne's Parish, Scottsville, Va., is now rector of Old Donation Church, Bayside, Va.

The Rev. Elvon L. Tull, formerly rector of All Saints' Church, Heppner, Ore., is now rector of Trinity Church, 212 Fourth St., Hoquiam, Wash.

The Rev. Chad Walsh has been serving temporarily as canon of Grace Cathedral, San Francisco, and preaching there frequently. He and his family live at 629 Meadowsweet Dr., Corte Madera, Calif. They expect to go to Europe this spring, returning in September to Beloit College, Beloit, Wis., where Fr. Walsh is on the faculty.

The Rev. Clifton H. White, formerly vicar of Christ Church, Valdosta, Ga., will become rector of All Saints' Church, Lakeland, Fla., on March 22d.

The Rev. C. George Widdifield, formerly rector of the Church of the Ascension, Buffalo, will become rector of All Saints' Church, W. Pike and Williams Sts., Pontiac, Mich., on March 25th.

Changes of Address

The Rev. Canon J. Alan di Pretoro of All Saints' Cathedral, Albany, formerly addressed there at 75 Elk St., may now be addressed at 106 Dartmouth St., Albany 9, N. Y.

The Rev. Joseph A. Erickson, Jr., who recently became rector of St. Mark's Church, Upland, Calif., may be addressed at 620 N. Euclid Ave.

The Rev. Wilbur E. Hogg, Jr., formerly on active duty as a chaplain in the U. S. Army, is now in residence at General Theological Seminary, Chelsea Sq., New York 11, as a graduate student.

Ordinations

Priests

South Florida: The Rev. John Frederick Dickman was ordained priest on February 7th by Bishop Louttit of South Florida at St. Martin's Church, 230 Lenox Ave., New York 27, where the new priest is curate. Presenter, the Rev. Dr. J. H. Johnson; preacher, the Bishop.

Lay Workers

Vice Admiral Ralph O. Davis, USN (ret.) has begun his duties as executive administrator of the diocese of Southern Virginia, relieving the Bishop of some of the administrative burdens connected with his work. Admiral Davis, who retired after 42 years in uniform, has always been a Churchman and has served as a vestryman several times and as a member of a cathedral chapter. He and Mrs. Davis have moved into their new home at Birdneck Point near Virginia Beach.

Other Appointments

The Rev. Hollis H. A. Corey, for 43 years a missionary in Labrador, Japan, and Honolulu, now retired, is the new president of the Canadian Club in Daytona Beach, Fla. The group has 130 members.

Armed Forces

The Rev. E. James Kingsley, formerly rector of St. Peter's Parish, Albany, Ore., is now chaplain (1st Lieut.), United States Air Force. Address for all mail: 120 N. W. Trinity Pl., Portland 9, Ore.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged\$ 430.14
Anna M. Ward 4.00
\$ 434.14

Flood Sufferers in Europe

Previously acknowledged\$ 20.00
Rev. and Mrs. Wilfred A. Monday
(Dutch) 10.00
\$ 30.00

Bishop Seabury Memorial

Previously acknowledged\$ 5.00
Holy Rosary Sodality, St. Paul's Church,
Brooklyn, N. Y. 10.00
\$ 15.00



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

GO TO CHURCH DURING LENT

STOCKTON, CALIF.

ST. ANNE Rev. C. T. Abbott, Jr., v
1020 Lincoln Road
Sun 7:30, 9:30, 11, 6; Wed 7, Thurs 7:30, Fri 9:30

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.

STAMFORD, CONN.

ST. ANDREW'S Rev. Percy Major Binnington
Washington Ave.
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
Fri 9; C Sat 5-6

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

NEW SMYRNA BEACH, FLA.

ST. PAUL'S 1 bk off US #1
Sun Eu 7:30, 9, 11, MP 7:15, Lit 10:30, Sta &
Ador 7:30; Daily ex Wed 7 & 5:30; Wed 9:30 &
7:30; C Sat 6-6:30

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:30, 11; Sta & B 8; Mass
Wed & Fri 7, 10:30, others 7:30; C Sat 5

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

(Continued on page 24)

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

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.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

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 (Sol), EP & B 7:30; HC daily 7;
Wed & HD 10; Thurs 6; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

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

TRINITY Rev. John G. Dahl, r
Grand River & Trumbull (Downtown)
Sun 9, 11, 7; Tues & Sat 10; Fri 7; HD 7 & 10;
C Sat 7:30-8

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

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. Alfred J. Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent 4 (Children) & 8;
Fri all year 9:30 Lit & HC; HD 9:30 HC; C by
appt Open daily 8-4

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 (Chair.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

GO TO CHURCH DURING LENT

NEW YORK CITY (Cont.)

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

ST. THOMAS' Rev. Roelif 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 and Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
8:45, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt

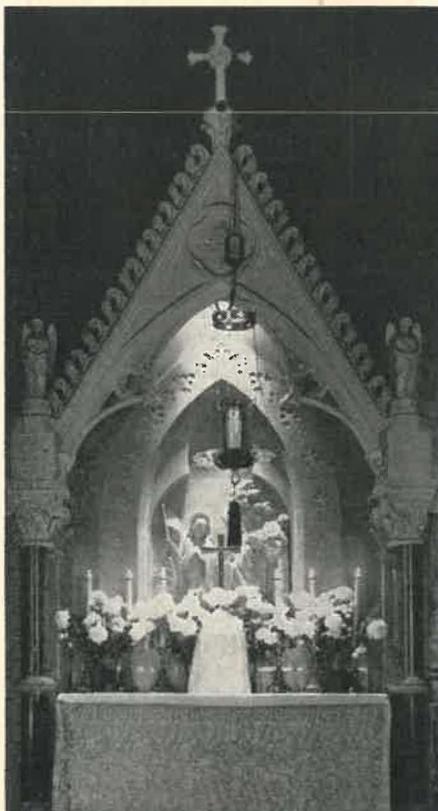
ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

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 11:50; Wed
Vicar's Evening 8:10; 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



CHURCH OF THE RESURRECTION
NEW YORK, N. Y.

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, 10 (Sung), 11:45; Ev & B last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

HOLLIS, N. Y.

ST. GABRIEL'S Rev. Robert Y. Condit
196th St. & Jamaica Ave.
Sun 7:30, 8:30, 11; Wed HC 10, Ev 8

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 Break-
fast), 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

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. L. Somers; Rev. H. M.
Cook
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily: MP, HC, Lit 12:15, EP 5:10

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 10:30; Int & B Fri 8; C Fri 7
& by appt

READING, PA.

ST. MARY'S Rev. Lyle E. Scott
Front and Windsor Sts.
Sun 8 HC, 11 MP & Ser, 1 Sun HC 11; 9 Thurs &
HD HC; Lenten Services: Thurs EP 7:30

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 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 Patter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 5-6

LONDON, ENGLAND

ANNUNCIATION Bryanston 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