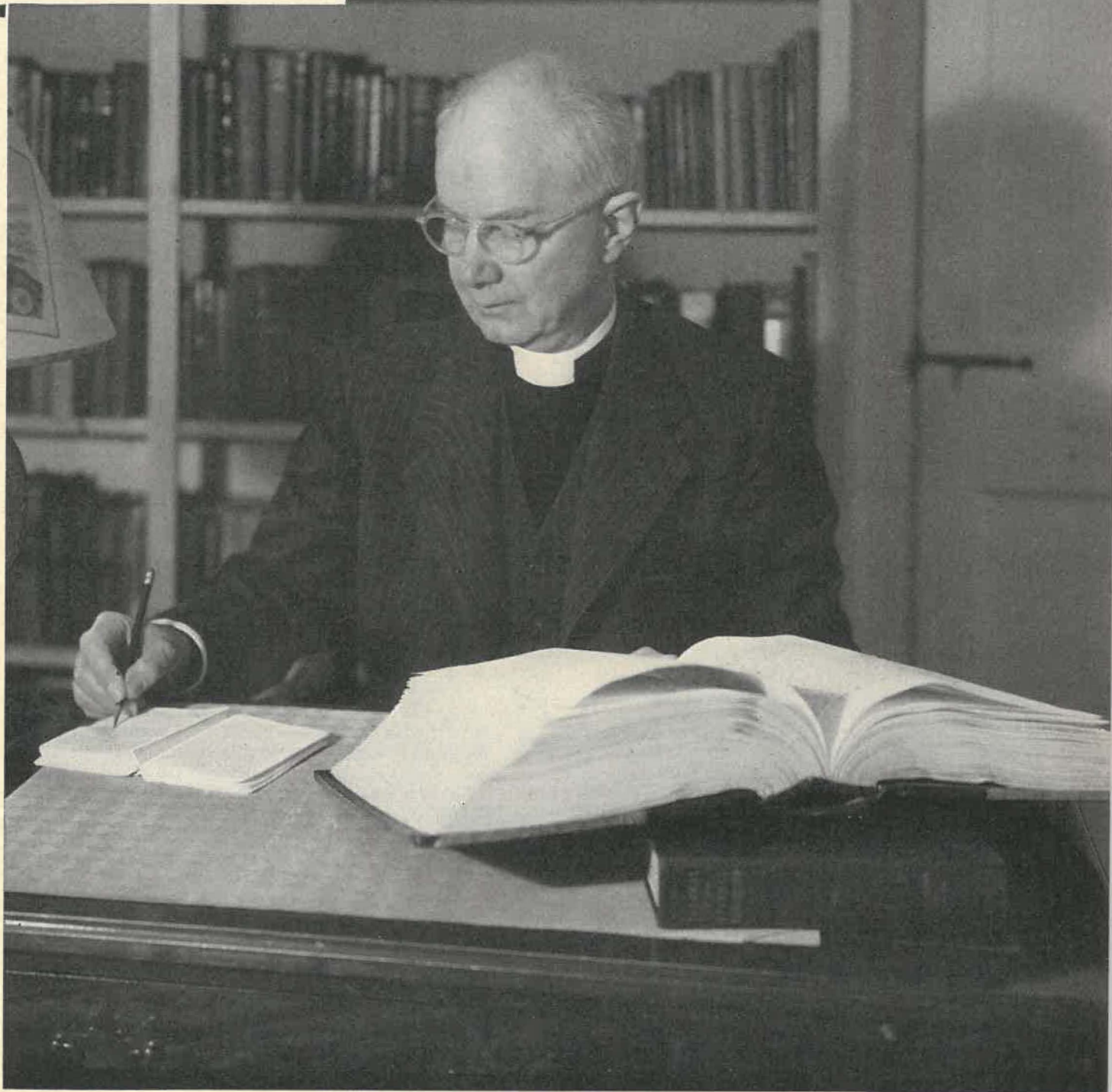


# The Living Church

April 12, 1953

Price 15 Cents



**DR. SUTER, CUSTODIAN**, checking Prayer Book proofs against the Standard [*see page 10*].

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

P. 14: **Investigate or No?**

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## Women and Ohio

THE LIVING CHURCH's report [February 22d] that "for the 20th consecutive year, the diocese of Ohio defeated a motion to allow women to serve on vestries and to permit them to sit as delegates at the diocesan convention" was, I am sure, a typographical error, and "2d consecutive year" was intended.

The follow-up story in your March 1st issue is accurate in fact. As cited there woman suffrage proposals have come before Ohio's diocesan convention seven times since 1925, but only twice consecutively, viz., 1952 and 1953.

In 1952 the motion was defeated without debate. In 1953 it was introduced again by resolution of the convention of Ohio's Woman's Auxiliary and supported at the January 30th diocesan convention by Ohio's department of Christian social relations. That department prepared briefs pro and con on the subject which had been provided the clergy and lay delegates to the convention.

After debate and a vote by orders the motion to allow women to sit as delegates to the diocesan convention secured the necessary two-thirds majority in the clerical order, but failed by one vote to secure the necessary majority in the lay order. The motion regarding women vestrymen was not voted by orders, but it, too, failed by a small margin to receive the necessary two-thirds majority.

Lest it be felt that woman suffrage was the only matter before the 136th annual convention of the diocese of Ohio, may I say we heard Bishop Burroughs cite the stabilization of the missionary fund as being a major accomplishment in 1952. This enabled the diocese of Ohio to make the fifth largest contribution to the general Church program in 1952 and to pay more than its quota in 1953. The Bishop also lauded the rise in lay participation in diocesan life and to further this gain the Convention reshaped the Churchmen of Ohio. Many building enlargements and improvements occurred in 1952 which also saw a summer work program for college students and seminarians instituted which will be accelerated in 1953.

In addition to a diocesan house which would accommodate in one center the expanding activities of Ohio which you reported March 1st, Bishop Burroughs also called for "generous grants from prosperous parishes who can act as godfather to these baby churches," several of which have been established the past two years, and he appealed for capital grants to Bexley Hall, the Divinity School of Kenyon College.

St. Matthew's Mission, Toledo, was admitted to the convention as a full fledged parish and the application of a new mission in Ottawa Hills, a Toledo suburb, to be known as "St. Michael's-in-the-Hills" was enthusiastically endorsed. The 1953 Convention also adopted a record missionary budget. Finally, the convention heard an address by Willard Pleuthner, lay leader in the diocese of New York and vice president of Batten, Barton, Durstine, and Osborn, speak on ways in which lay-

men can make Christianity effective throughout the week.

(Rev.) WILLIAM J. HAAS,  
St. Luke's Church.

Cleveland, Ohio.

## Family Life

THE two letters [L. C., March 8th] commenting on Dean Pike's statements about Planned Parenthood seem awfully dreary and far removed from the problems of daily Christian family life.

Fr. Price uses the analogy of eating, and I agree that the natural end of eating is to live, but certainly not the only end. A family will have a hard time surviving if its members dash in to eat and out on their own business with no fellowship of a common meal. Children are indeed a natural end of marriage but not the only end. Only a few occasions of "cohabitation," as Fr. Price calls "living together," are necessary, for many couples, to provide the number of children that the family of today can "raise to the Glory of God." This act of living together is the outward and visible sign of an inward and spiritual grace, and if limited only to the numbered occasions, breaks the promise made by the couple to love and cherish each other to the enrichment and fulfillment of both in their job together of building a Christian family.

On two questions, in the last few months (the Roman Church vs. Planned Parenthood, and the education of Negroes at Sewanee) Dean Pike has raised "a standard to which the honest can repair." More power to him!

(Mrs.) JULIA R. LUKENS,  
Housewife.

Denver, Colo.

## Discipline

THE LETTERS of the Rev. H. L. Foland and Mr. Wayne Wilson Jr. raise a question of grave concern to many devout members of our Church. How can the bishops of the Anglican Communion make a breach of the discipline of this Church and expect the obedience of the faithful when that discipline is clearly set forth in the Book of Common Prayer?

The rubric at the end of the Confirmation Office reads: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Irrespective of what the bishops may say or do, so long as this rubric remains in the Prayer Book, the faithful are going to respect its obedience. And on the same principle the conscientious non-conformist will not wish to partake of Communion in the Anglican Church. I have known several non-conformists, who, knowing of this rubric, have restrained themselves from partaking of the Lord's Supper in a manner which to them would constitute a breach of discipline.

Could it be that non-conformists understand the nature of discipline, better than some Anglicans appear to do?

(Rev.) ARTHUR W. ABRAHAM,  
Rector, St. Paul's Church.

Greenwich, N. Y.

## BOOKS ABOUT MARRIAGE

### THE THRESHOLD OF MARRIAGE

The Threshold of Marriage strikes a balanced point of view upon the best teachings and traditions of the Anglican Communion. This booklet will be useful to the clergy as an outline for planning instructions. Young people can read it separately, and together, to their great benefit. 35 cents

By The Rev. Richard Roseveare

### GETTING MARRIED IN CHURCH

A straightforward explanation of the Marriage Service and something of what is implied by it. This booklet is published by Mowbray of London. 15 cents

By The Rev. Floyd Van Keuren

### CHRISTIAN MARRIAGE

This handbook on getting and staying happily married is now in its fifth printing, second edition. Contents: Personal Equipment for Marriage, Dynamic Love, The Engagement, The Marriage, Facing Facts, Sex—and Christianity, Children. \$1.50

Introduction by  
Canon Leonard Hodgson

### A Short Guide To CHRISTIAN SEX EDUCATION

The guide will be useful to clergy and teachers in their talks to young people contemplating marriage. It contains outlines for lecture courses on the subject of Christian Sex Education. 45 cents

### MUSIC FOR CHURCH WEDDINGS

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## Talks With *Teachers*

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



### Tuning Up

**"I** FIND just two kinds of parishes," reports a diocesan educational worker, who inspects a different church school every Sunday, and who ought to know, "those in which the teachers prepare their lessons, and those where they do not."

"You mean that in a whole parish not a teacher prepares the lesson, and in the other kind, every teacher is prepared?" I asked.

"Not exactly. I exaggerate a little, of course. There are always one or two teachers in the poor parishes who are conscientious, and even in the best parishes a teacher here and there comes unprepared. But, on the whole, the two types of parishes are clearly marked."

"How do you account for it?" I asked.

"Some parishes make constant efforts to help and inspire their teachers. They have meetings that are well planned, a good library and other aids, devotional times, and observation of class-work. The teaching staff is a fellowship, sharing each other's experiments and enthusiasms. The rector speaks frequently about religious education, and keeps informed on late trends and goals. The other kind of parishes do none of these things. Teachers who start out with high intentions soon deteriorate when they receive no notice or encouragement. Soon they cease to prepare—merely read from the book."

A vital parish, then, does everything to inspire its teachers to prepare their lessons.

How do you prepare a lesson? There is no one way, but it surely requires some time spent during the week preceding. There is a text book to be mastered, and there are the vigorous interests and plans of the pupils to be considered. Here are given the high points in the methods of some top teachers when getting ready to teach!

Teacher number one stresses keeping the unit going. Knowing that many teachers limit their effectiveness by looking no further ahead than the next "lesson," this teacher "lives by the unit." All good courses are now written in units of study, that is, several lessons group together to make one complete theme. No lesson stands alone, and each session is part of a fluid, on-going experience. This teacher

looks over the whole unit each week, decides the next steps to take, considers how the central activity or project is progressing, and so comes prepared for another vital class period.

Number two not only prepares well the material in the text, but tries to have extra material, from other sources, to enrich the study. He is always clipping cartoons, news items, and pictures to lead to further discussion. His class is enriched by much variety of content.

Number three says she keeps a background book going, reading a chapter or more each week, to deepen her general knowledge. Sometimes it is a devotional



book, sometimes on the Bible, and lately she has been reading each of the Church's Teaching Series. "When I start preparing my lesson," she reports, "it is surprising how many of these other ideas fit in." She teaches from an enriched and growing mind.

Number four has an assistant, a friend in the same office, whom he has enlisted to be his partner in the year's work. They meet at lunch at least once during the week to talk over last Sunday's period, and plan the next.

Number five makes a hobby of finding or inventing life-situation stories to be used as the basis for problem discussions. The Bible story is mastered first, then brought to the present day by vital illustrations—not just by pious moralizing.

Number six takes pride in never bringing her teacher's guide to class, but using only her carefully outlined plan. She works for variety, change of pace, and shift to different kinds of activity. As a general rule-of-thumb she says she tries to have in each plan these elements: A conversation period (with objectives well thought out), a physical activity (writing, acting, investigating, making something), a planning period, and some silent study. (Conversation-Activity-Plan-Study: CAPS.) Note that all four are centered on the pupil, not in the material.

"My plans seldom work out in the real class," says another. "Yet without my outline it would be terrible. I tune up, and God conducts the orchestra."



# The Living Church

Established 1878

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

**EDITOR:** Peter Day  
**ASSISTANT EDITOR:** Rev. Francis C. Lightbourn  
**MANAGING EDITOR:** Alice Welke  
**ASSOCIATE EDITORS:** Elisabeth McCracken  
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
**ADVERTISING MANAGER:** Edgar O. Dodge  
**CREDIT MANAGER:** Mary Mueller  
**CIRCULATION MANAGER:** Warren J. Debus

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## Things to Come

APRIL 1953							MAY 1953							
S	M	T	W	T	F	S	S	M	T	W	T	F	S	
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5	6	7	8	9	10	11	3	4	5	6	7	8	9	
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26	27	28	29	30			24	25	26	27	28	29	30	
							31							

### April

12. 1st Sunday after Easter. Nevada convocation.
13. Oregon convention, to 14th.
14. Georgia convention. Sacramento convention, to 15th.
15. Liberia convocation.
18. Spokane convocation, to 19th.
19. 2d Sunday after Easter. Kansas convention, to 20th. Salina convocation, to 20th.
21. South Carolina convention, to 22d. South Florida convention.
22. Kentucky convention, to 23d.
24. Woman's Auxiliary Executive Board. Seabury House, to 25th.
25. St. Mark.
26. 3d Sunday after Easter.
28. National Council meeting, Seabury House, to 30th. Colorado convention, to 30th.

### May

1. St. Philip and St. James Day. Indianapolis convention, to 2d.
3. 4th Sunday after Easter. Church Periodical Club Sunday.
4. Pennsylvania convention. Washington convention.
5. Conventions and convocations: Atlanta, to 6th. East Carolina, to 6th. Easton, to 6th. Montana, to 7th. New Jersey, to 6th. Quincy, to 6th. South Dakota, to 7th.
6. Episcopal Service for Youth annual meeting, Seabury House. Conventions: Massachusetts, Nebraska, to 7th. Western North Carolina, to 7th.
10. 5th (Rogation Sunday) after Easter.

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.  
 Member of the Associated Church Press.

April 12, 1953

# SORTS AND CONDITIONS

AS ALL YOU followers of baseball know, Tuesday, April 14th, will be a big day for Milwaukee when the Braves make their local debut as Milwaukee's own major league team. The theological significance of baseball is something that escapes analysis at the moment, but with the aid of St. Paul's remarks on ancient Greek athletic events we'll work something out as the season progresses.

AS A MATTER of fact, everything in the universe carries the stamp of the God who made the universe, just as everything in the human body clearly carries the stamp of the one original cell from which all the other cells developed. It would be surprising if there were not some insight into the nature of God and man to be obtained from sports.

WHY BOTHER? Why not just enjoy the baseball game? Well, there is much to be said for this point of view, which will be enthusiastically put into effect by as many Milwaukeeans as can be packed into the new county stadium on April 14th. It is certainly preferable to watch the game rather than, like your columnist, to be away on business that week and philosophize about it from afar.

YET a true fan is by no means content merely to watch the game and cheer and boo at the proper moments. Biographies, batting averages, mountainous statistical data, forecasts of chances for the pennant, subtle points of strategy and tactics are vital parts of the story. It is more fun to be an expert than a casual spectator. This magazine exists for the fans in religion who want to be a little more than casual pew-warmers. And if there is a point of contact between two of their enthusiasms, it is worth while to explore it.

FROM TIME TO TIME, in the course of commenting on the concerns of all sorts and conditions of men, your columnist draws upon his own surroundings for illustrations and examples. Glancing back over past issues, I find that I have mentioned my children, my house, my parish church, my job, my hobbies, my travels, various friends, favorite magazines, and so on, but never get around to mentioning the one person about whom the family revolves. As they say, when the sun is shining you can see everything clearly except the sun itself.

"AND THEN they got married and lived happily ever after." So the fairy tale ends, and the cynics among us say that this is the most fanciful statement in the whole story. The cynic has it all wrong, but his is a natural mistake. An unhappy marriage is easy to talk about. But a happy marriage is a deeply inarticulate thing. It closes a door to the outside world. It has no urge to explain itself, no craving to be understood. It is a unit, replacing the "he" and

"she"; and the mystery of that unity lives on a more vital, more real, level than money or sickness or health or houses or ambitions or fears.

THIS DIFFERENT level of reality (I say for the benefit of you unmarried readers), that transcends what we formerly thought of as real, is a step in growth comparable to the growth from adolescence to maturity. The adolescent is not satisfied with anything — if he is rich, he wishes he were poor, if tall he wishes he were short; he wishes he had a different name and lived in a different part of town, and he wishes the family car were of a different make. His real problem is that he hasn't achieved an integrated personality to attach all these things to.

MATURITY brings with it an integration that makes it possible for the adult to find satisfaction in his place in life and his possessions. But the supermaturity, the super-integration of those who have become "one flesh" goes a step farther.

IN MARRIAGE, money and health and property and position are as much to be sought after as ever — perhaps even more so — but not for themselves. They are merely the flowers we bring home from the fields of life to amuse our beloved. The life that is usually thought of as "real" and "earnest," the footprints on the sand of time — all that is a sort of hobby, pursued with passion and enthusiasm, but at the same time with a certain detachment, by those who "got married and lived happily ever after."

THE EPISTLE to the Ephesians talks about the relationship between husband and wife and the relationship between Christ and His Church, illustrating one with the other to the point where it is hard to tell which is subject and which is illustration. "This is a great mystery," he exclaims; "but I speak concerning Christ and His Church."

FROM my living room window, on a windy day, I watch the waves rolling upstream on the river, and it is hard to believe that the river is flowing in the opposite direction. But a log comes floating into view, moving steadily downstream against wind and waves, and it is evident that though the waves are whipping up a miniature storm the river is actually flowing as purposefully as ever down to its destined goal.

HOLY MATRIMONY too is a force of nature, proceeding with almost irresistible majesty to its appointed goal. Surface storms and troubles cannot affect it. Obstacles can check it only momentarily while it seeks a way through, over, or around them. A river can be stopped only by drying up at its source. And in Christian marriage the source is the inexhaustible grace of God showering down upon the well-spring of human love.

Peter Day.



## NEWS FRONTS

## Communion at Ecumenical Meeting

Probably the first service based on the statement regarding Holy Communion at Ecumenical Gatherings adopted by the House of Bishops last fall will take place in New Hampshire next May. The occasion will be the participation of the New Hampshire diocesan convention in a meeting of the New Hampshire convocation of Churches, during which baptized communicants of all convocation member Churches will be invited to participate in a Prayer Book Service of the Holy Communion. A statement from the New Hampshire diocesan house to clergy and delegates of the diocese of New Hampshire says:

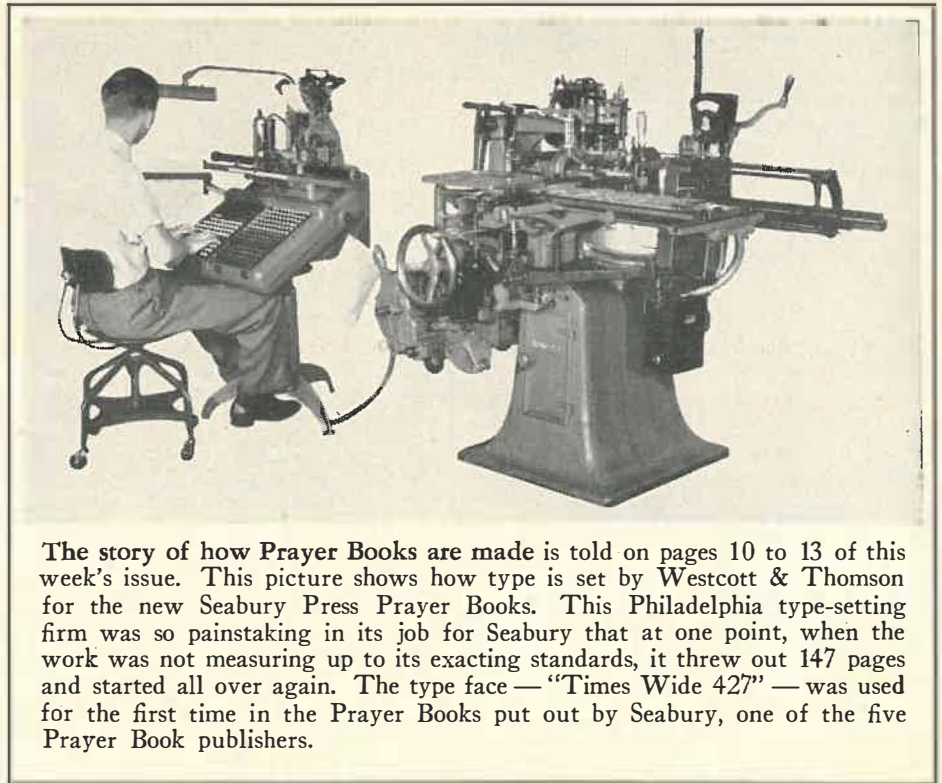
"We plan to have a service of Holy Communion on the occasion of our diocesan convention and the New Hampshire Convocation of Churches, to which 'baptized communicants' of other Churches participating in the Convocation will be invited. This action is taken in accordance with the 'Statement of the House of Bishops Regarding Holy Communion at Ecumenical Gatherings' which was voted unanimously by the House of Bishops at General Convention last September.

"The diocesan convention of 1952 voted to participate in the New Hampshire Convocation of Churches to be assembled in Manchester, May 10-12, 1953. This is a special, ecumenical gathering of Churches in this state, originated by the New Hampshire Council of Churches of which our Church is a member. Each Church will retain its separate identity for convention purposes, but will assemble with the other Churches during the three-day session for meetings of an ecumenical nature.

"In view of the state-wide Convocation of Churches it seems not only appropriate but desirable that we extend this Christian invitation to the baptized communicants of other Churches assembled, to receive the Holy Communion at our Prayer Book celebration. The portion of the Statement of the House of Bishops which permits such action is stated thus:

"There may well be times, at gatherings for a responsible ecumenical purpose, when a Bishop of our Church within whose jurisdiction the meeting occurs will decide that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration. As is recognized increas-

**TUNING IN:** ¶First Sunday after Easter is commonly called "Low Sunday," because it is a feast of lower rank in comparison with Easter, the greatest liturgical day in the year. In the Collect we ask God to help us "so to put away the leaven



The story of how Prayer Books are made is told on pages 10 to 13 of this week's issue. This picture shows how type is set by Westcott & Thomson for the new Seabury Press Prayer Books. This Philadelphia type-setting firm was so painstaking in its job for Seabury that at one point, when the work was not measuring up to its exacting standards, it threw out 147 pages and started all over again. The type face — "Times Wide 427" — was used for the first time in the Prayer Books put out by Seabury, one of the five Prayer Book publishers.

ingly in the higher levels of the ecumenical movement, it is particularly important that on such occasions proper preparation for and interpretation of the sacrament shall be provided, with special emphasis on the note of penitence for our separation from each other. We are agreed that such an exception to our normal rule may properly be made by a Bishop in his own Diocese, where the general principles of this statement are understood.'

"The special service of Holy Communion will be held Monday, May 11th, at 8 AM in Grace Church, Manchester. Bishop Hall will celebrate, assisted by Bishop Soltysiak of the Polish National Catholic Church (which Church is in full communion with the Protestant Episcopal Church in the United States of America) and clergy of the diocese of New Hampshire. A statement will be issued to all delegates of the Convocation, expressing the intention of the service, as well as 'the interpretation of the sacrament' with 'special emphasis on the note of penitence for our separation from each other.'

"We pray and believe that this Christian experience will provide not only an opportunity to express a voice of penitence for our divided Church but a deeper desire for united allegiance to our Lord."

## Return to Korea

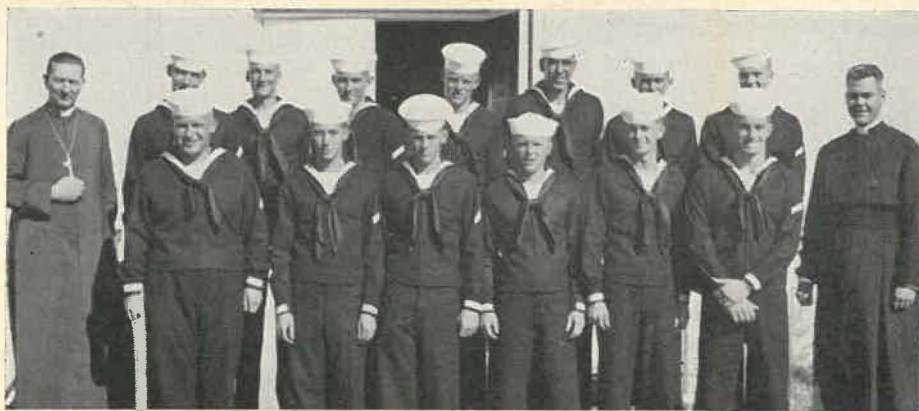
Bishop Pardue of Pittsburgh, who returned recently from Korea, has canceled his plans to go to Africa this summer, and has accepted an invitation from General Mark Clark to return to Korea next December to be there on Christmas Day. The Bishop had previously agreed to go to South Africa during August and September of this year, at the invitation of the Archbishop of Canterbury, and conduct a mission there. Several English bishops will be conducting missions in several places in Africa, in the hope of easing racial tension.

Bishop Pardue announced his change in plans at the ninth annual corporate communion for men and boys of the diocese of Pittsburgh held on March 28th. Ordinarily a Washington's Birthday event, the communion was postponed until Bishop Pardue's return from Korea, and the new date may become permanent—partly because of more favorable weather at that time. About 1500 attended the March 28th service.

of malice and wickedness, that we may always serve thee in pureness of living and truth." The Epistle speaks of "the victory that overcometh the world, even our faith," while the Gospel brings us the message of peace from the Risen Lord.



This large confirmation class of Navy men was presented recently to Bishop Bloy of Los Angeles [left] by Chaplain Philip C. Bentley [right] of the U.S. Naval Training Center, San Diego, Calif.



## EPISCOPATE

### Award to Bishop Tucker

The Most Rev. H. St. George Tucker, retired Presiding Bishop of the Church, will receive the 1953 Virginia State Chamber of Commerce Distinguished Service Award on April 17th. Bishop Tucker, 78, will be the first clergyman so honored. The award is made annually to an outstanding Virginian for distinguished service to the Commonwealth.

## SOCIAL RELATIONS

### Group Dynamics Laboratory

A laboratory on the theory and use of Christian group dynamics will be conducted by the department of Christian Education of the National Council of the Episcopal Church August 23d through September 4th at Seabury-Western Theological Seminary, Evanston, Illinois.

Forty clergy of the Church will be accepted as full-time members of the laboratory. Any priest of the Church may apply. Selection of applicants will be made on the basis of geographical distribution and the willingness of the applicant to use the laboratory experience in the life of the Church. It is hoped that each member will be able to contribute to the leadership of several brief area training conferences during 1953 and 1954.

The laboratory experience will consist of four types of group activity: theory sessions, training groups, practice in the functions of leadership and group membership, and demonstrations of how Christian group dynamics may be applied in large and small groups, vestry meetings, the Woman's Auxiliary, parents' groups, youth groups, annual parish meetings, etc.

**TUNING IN:** [McLaren Foundation is named after the Rt. Rev. William Edward McLaren, third Bishop of Chicago, 1875-1905. [Catholic social action of the Mass (short, convenient name for the service of Holy Communion) is a program that aims

Application may be made to the Department of Christian Education, Tucker House, 28 Havemeyer Place, Greenwich, Conn.

### Conference and School

"The Sacraments and Society" will be the subject of the third annual Conference on Catholic Sociology, August 3d to 6th, at McLaren Foundation,<sup>1</sup> Sycamore, Ill. The conference is held under the auspices of Catholic Sociology, a work of the Mid-West province of the American Church Union. Two sets of lectures will be "the Catholic Social Action of the Mass,"<sup>2</sup> by the Rev. O. D. Reed, Jr. of Danville, Ill., and "the Sociology of the Sacraments" by Mrs. Wayne Duggleby of Pontiac, Ill.

Plans for the conference are so well advanced that an additional project is being considered: a School of Catholic Sociology. July 27th to 30th has been tentatively reserved at McLaren Foundation. The school would parallel the conference, save for the dates and lectures. It would be designed for those interested in the subject but having little or no background.

Registration for either the conference or the school may be sent to the chairman, the Rev. Edward C. Lewis, 220 Ellis, Stevens Point, Wis. Total cost for each will be \$17.

## PUBLIC AFFAIRS

### George Hetenyi Sentenced

George P. Hetenyi, convicted for the third time of the slaying of his wife, was sentenced on March 30th at Syracuse, N. Y., by Justice Earle C. Bastow to serve from 40 years to the rest of his natural life in the State Prison at Attica, N. Y.

He was convicted on March 6th of second degree murder for the pistol-

killing of his wife Jean Gareis Hetenyi.

His attorney, William L. Clay, raised three motions before Justice Bastow, all of which were denied. He moved for the dismissal of the murder indictment, that the jury verdict be set aside, and that a new trial be granted. He later asked for a stay of execution on the grounds that he wanted to argue a motion for a certificate of reasonable doubt and asked that the defendant be allowed to remain in the custody of the Onondaga County sheriff's department. Justice Bastow denied the request because this would "put a great burden upon the sheriff of that county where the facilities are limited." However, he set April 13th at 11 AM as the date and time when he would entertain Mr. Clay's motion on the certificate of reasonable doubt.

The defendant was taken to Attica almost immediately after the sentence was passed. Allowing the usual one third period of grace for good behavior, Mr. Hetenyi, who has been confined to prison nearly four years, could be paroled in 23 years, when he will be 66 years of age.

## ACU

### Catholic Evangelism

A new missionary affiliate of the American Church Union is the Foundation for Propagation of the Faith. Designed to carry on a program of Catholic evangelism, the Foundation has three major long-range aims and a number of immediate projects.

The aims:

(1) Selection of projects and organization of support for missionary work, supplementing the work of existing official agencies.

(2) Bringing of missionary information to individual Churchmen and the personalizing of missionary giving.

(3) Encouragement of parish groups to

to carry out in practice, under conditions of modern life, the principle enunciated by the post-Communion prayer of thanksgiving—"that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in."



adopt specific missionary projects and to work together for their support.

Immediate projects include: Providing a \$500 scholarship at St. Just School in Puerto Rico for a high school boy aspiring to Holy Orders; providing for preparation of a Costa Rican layreader<sup>¶</sup> for the priesthood (\$500); contributing to the support of the Suffragan Bishop of Tokyo,<sup>¶</sup> whose monthly stipend, not counting contributions from the Society of St. John the Evangelist, is only about \$3.

## RECORDING

### Studio Available at 281

A well-equipped tape recording studio at Church headquarters in New York is available for use by Churchpeople if arrangements are made well in advance, a release from National Council reports. "It is always possible," the release says, "to have a talk, an interview, or a panel for use by parish groups or for radio broadcasting made here." Only cost is actual cost of tapes used.

## PUBLISHING

### New Titles

Leon McCauley, manager of Seabury Press, reported that ten different new titles would be published by the Press by autumn. He said that the Press now had many different styles in Prayer Books and Hymnals, with one new size, for those who like larger type, in a book still not of large size. He is putting the Prayer Books and Hymnals for sale in book shops throughout the country, including the book departments of department stores.

### Japanese Ministers to Indians

Bishop Keeler of Minnesota gives this report of a unique instance of Christian coöperation in his own diocese:

"I want to pay tribute here to a Japanese priest, working under the Department of Christian Social Relations in the diocese of Minnesota. He is the Rev. Daisuke Kitagawa, who is in charge of the Mission of the Good Samaritan, the Japanese-American Church and social center in Minneapolis. His work is so well-known and so highly regarded that the Mayor's Committee and the Governor's Committee elected him to membership, with special reference to the welfare of the Japanese in the city.

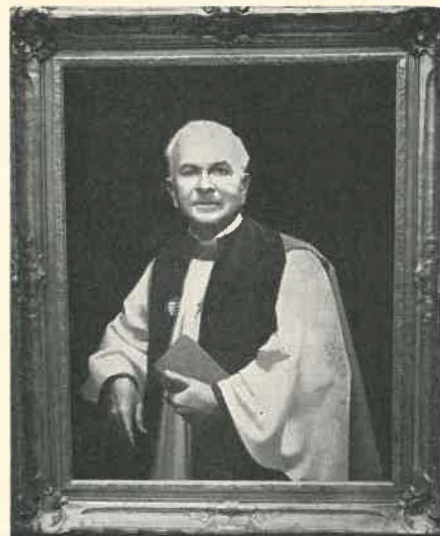
"Then came American Indians. I said to Fr. Kitagawa: 'What about Indians, Daisuke?' There were 4,000 of them newly

come to St. Paul and Minneapolis. They were already being exploited to their detriment. Fr. Kitagawa took it up. We now have a coöperative movement, financed by the Minneapolis Council of Churches and other contributors. They have placed a priest, an experienced man 60 years of age, who will look after these Indians.

"My point is this: here is a Japanese priest recognized by the mayor and the governor, organizing work for Indians, under the Department of Christian Social Relations. Fr. Kitagawa is showing what can be done by such Christians, trained as he has been."

### 30th Anniversary

The Rev. Jackson Harvelle Randolph Ray will observe his 30th anniversary as rector of the Church of the Transfiguration, the Little Church Around the Corner, New York City, on Low Sunday, April 12th. In the first year



DR. RAY  
30 years Around the Corner.

of his rectorship Dr. Ray founded the Episcopal Actors' Guild, which has its national headquarters in the guild hall of the little church.

A portrait of Dr. Ray by the English artist Richard Kitchin has just been completed as a gift to the Guild by an anonymous group of "friends of the rector" [see cut].

## ARMED FORCES

### New Jersey Program

Churchpeople who are members of the Armed Forces and stationed, briefly or for a longer period, in New Jersey are being ministered to by the Church through the diocesan department of

Christian Social Relations. The men, ranging from homesick, lonely inductees to veterans of the Korean war are grateful for all services provided for them.

Bishop Gardner of New Jersey has designated a local clergyman in the vicinity of each military installation to be the Church's official representative. These priests conduct weekly services of Holy Communion on the posts and in addition make contacts with the men and try to meet their spiritual needs.

This program for members of the Armed Forces has been made possible by a grant of money from the Armed Forces Division of the National Council.

## ROMAN CATHOLICS

### Fr. Feeney Excommunicated

The Rev. Leonard J. Feeney, central figure in the stormy "Boston heresy case," has been excommunicated from the Roman Catholic Church by a decree of the Sacred Congregation of the Holy Office.

Fr. Feeney contends that there is no salvation outside the Roman Catholic Church. He has maintained this position in the face of a 1949 ruling by the Holy Office that salvation is possible to persons not members of the Church if they are "united to her by desire and longing" . . . (even) "an implicit desire, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God."

The statement of the Holy Office, referring to Fr. Feeney's disobedience, said:

"The highest authority in the Church had spoken and it confidently hoped that its word would be heeded. It had a right to expect some gesture from Fr. Feeney expressing submission. . . ."

[RNS]

## HOSPITALS

### To Sing Again

Good Samaritan Hospital, Portland, Ore., has a new \$2600 iron lung given to it by a male quartet known as the Lake Oswego Four, according to the *Saturday Review*. The quartet has been entertaining groups in the Portland area during the past year and used proceeds from their public appearances to buy the lung. It carries a plaque reading, "Dedicated to our friends in trouble that they and their families may sing again. Lake Oswego Four."

**TUNING IN:** ¶A layreader may read Morning and Evening Prayer (omitting the Absolution), the Litany, the Penitential Office, the Epistle in the Holy Communion, and the Burial Office. When specially licensed by the bishop, he may preach

sermons of his own composition. He may not wear the distinctive dress of a clergyman—the round collar, or the tippet, or the stole. ¶Society of St. John the Evangelist is the religious order to which the Suffragan Bishop of Tokyo belongs.



## ENGLAND

### Hope for Bishop in Korea

Mr. Molotov has informed Mr. Eden that he will take up immediately with the North Korean government the question of the release of the Bishop in Korea<sup>¶</sup> (Bishop Cooper) and other British subjects, including the Rev. G. Hunt, Rev. A. W. Lee, and Sister Mary Clare, all of the Society for the Propagation of the Gospel, who have been detained for many months in North Korea.

### A Faithful, Loving Daughter

By the Rev. C. B. MORTLOCK

By the death of Queen Mary the Church has lost a faithful and loving daughter. She had the priceless advantage in being brought up in a deeply religious household in which the children of the Duchess of Teck, the Queen's mother, were early grounded in the teaching of Bible and Prayer Book and accustomed from infant years to the regular worship of the Church.

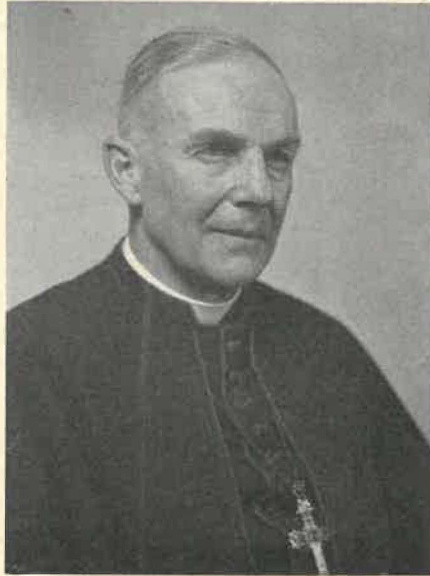
In later years the Queen was constantly showing her practical interest in the work of the Church and encouraging, by her personal gifts, inquiries, visits, and advice, the work of the clergy in whatever part of the country she might happen to be. No figure in England commanded greater love.

In latter years it was an everyday experience to hear people allude to her as "Dear Queen Mary." She was unmistakably a queen, the very pattern of regal bearing, but also a woman in whom the instincts of kindness and quick understanding were constantly in play. No one better understood the meaning of the motto, "*noblesse oblige*."

For that reason she was unshakably firm over the desire of her beloved elder son to marry unsuitably. The abdication of Edward VIII was a grievous blow to her. She would never consent to receive the Duchess of Windsor but she looked forward with pathetic eagerness to the visits of the Duke. When King George VI died I inquired at Marlborough House how the aged queen was taking such heavy bereavement. A friend who happened then to be in waiting on Her Majesty said, "She is counting the moments till David arrives."

The Archbishop of Canterbury in a sermon at St. Paul's Cathedral said, "She came to be to all of us a rock of steadfastness in a rapidly changing world." One of the last wishes she expressed when she knew that the end

was near was that nothing should interfere with the arrangements for the coronation of her beloved granddaughter. Only if the death of the Queen had



BISHOP COOPER  
*The question of release.*

occurred within three weeks of the date fixed would the coronation<sup>¶</sup> have been postponed.

### Christian Art Showing

One of the important events to be held in London in connection with the coronation is an exhibition of the Christian Theme in Contemporary Arts—the first of its kind in 50 years. Sponsored by the International Faculty of Arts, the purpose of the exhibition has received commendation from the Archbishop of Canterbury, who says:

"In recent years there has been a most healthy revival of partnership between the Christian Faith and the arts. That partnership is of essential value to both, and either without the other is sadly impoverished. I trust that this exhibition will be a means of giving great encouragement to contemporary artists who endeavor to use their art to reinterpret the Christian theme and thereby to speak a vital message to our times."

The exhibition will be held from May 12th to June 18th (but closed June 1st, 2d, and 3d) at Park Lane House, 45, Park Lane, W.1. It will include both traditional and advanced paintings, sculpture, drama (Fry's *A Sleep of Prisoners*), films (e.g., *Murder in the Cathedral*, *Green Pastures*), a bookstall at which books will be displayed and

books and fine art reproductions sold, poetry reading, and examples of stained glass, tapestry, and mosaic.

Participants in a series of lectures include T. S. Eliot and Dorothy Sayers.

It is hoped that the exhibition will create enough interest to lead to annual showings of contemporary Christian art.

### The Humorous Communist

When Marshal Tito was in London the Archbishop of Canterbury expressed his well known views on religious freedom. He said afterwards that his representations were "courteously received."

Several members of parliament including some Roman Catholics discussed the question with the President. The *Church Times* reports Mr. Peter Smithers, M.P. for Winchester, as saying:

"The president was very courteous in his reply. He said there was, perhaps, a certain amount of misconception as to the true state of affairs in his country; that he has made up his mind that equality of treatment for the different faiths in his country was desirable; and that at present legislation was under consideration which would introduce that. One cannot, I think, expect more."

Mr. Godfrey Nicholson, M.P. for Farnham, said, "I came away from the Embassy feeling that Tito has too keen a sense of humor to be a good Communist."

## LIBERIA

### Record Number of Patients

St. Joseph's Hospital, Holy Cross Mission, Liberia, is reported to be treating more people than any other mission or government hospital in Liberia, according to the Rev. Joseph Parsell, OHC, prior of the mission. The hospital, says Fr. Parsell, has had a full year of "the competent supervision of Dr. W. B. Rogers Beasley."

The mission's town for lepers, which was opened in June now has over 80 patients, and new ones are coming each week.

A jeep, given by Churchpeople in the diocese of Tennessee, is making it possible for the missionaries to visit some of the many outstations of the mission, without the burden of trekking.

Mission schools opened for the new year on February 16th with the highest enrollment they have ever had. "As Africa opens up," says Fr. Parsell, "more and more of the young want to come to school. . . ."

TUNING IN: ¶In Korea, Jerusalem, and some other places, the Anglican bishop is styled "bishop in" rather than "bishop of," as is the usual designation. This avoids what might otherwise be construed as an encroachment upon the jurisdiction of for-

ign bishops in non-British territory. ¶The coronation of the British sovereign is a religious rite, set in the context of the Liturgy, in which the ruler is consecrated by holy oil to what is, under God, a high and holy vocation.





Cumberland Mills

LOGS

*A pile towering toward the sky.*

# How Prayer Books

## *Are Made*

**Trees turn into pulp . . . , pulp into paper . . . , and paper into the *Book of Common Prayer*, which, like the bread and wine of the Eucharist, involves in its production the labor of multitudes and finds its highest use in the offering up of human life to God.**

**By the Rev. Francis C. Lightbourn**

Assistant Editor of *The Living Church*

**A** PRAYER BOOK is a symbol of the labor of humanity. This statement is vividly illustrated in the production of the new Seabury Press Prayer Book and Hymnal line, several bindings of which are now available with others yet to come. The operation is one involving hundreds, if not thousands, of individuals — from the woodsman in a Maine forest felling a tree that will end up as high grade paper to Dr. John W. Suter, Custodian of the Standard Book of Common Prayer,<sup>1</sup> sitting in his study carefully checking the new edition for accuracy against the Standard.

In this respect the making of copies of the Book of Common Prayer is not unlike the production of the bread and wine that form the matter of the sacrament of Holy Communion. That these are token offerings to God of human labor and industry is commonly accepted teaching of theologians and spiritual writers. But it is important to laymen as well as to theologians.

The farmer grows the wheat; it is sown, tended, and reaped — all of this involving a number of farm hands; it is ground into flour, bringing industry

into the process; the flour is shipped to warehouses in cities — thus enlisting the services of railroads and trucking; it is then sold to retail dealers, who in turn sell it to housewives. Somewhere near this last stage some of it finds its way to a convent, where sisters bake it into the special, unleavened wafers used for altar bread. In this form it gets mailed to hundreds of parishes all over the country — the last lap of the journey bringing even the United States postal service into the process.

This article, in describing how the new Seabury Press Prayer Book and Hymnal line is produced, will show that a similar cross-section of human labor and industry is here involved: the bread and the book are both tokens of the toil and sweat of humanity, even as both are used in offering up to God our human lives in union with the perfect sacrifice of our Lord.

### GIGANTIC MEAT CHOPPERS

Just as the bread starts from wheat, the book starts from trees: trees that are cut into logs and floated down a river until at some milltown they accumulate into a gigantic pile, towering

toward the sky. Cut up into smaller logs, they are then fed into a machine that, in its effect, reminded this writer of a gigantic meat grinder — as he watched the process at the Oxford Paper Company's mill in Rumford, Me., where he had a parish. This reduces them to a size fit for "cooking." In huge vats they are made into successive stages of pulp, then rolled out into paper of the desired thickness. All of this involves the labor of workmen, foremen, engineers to keep the machinery in order, chemists, personnel workers, typists, business executives.

Paper making is here summarized not only because of its natural part in the series of operations by which timber becomes the pages of a book, but because the Seabury Press Prayer Book and Hymnal line is being printed on two different weights of paper, according to Lucy Holmes of the Seabury Press staff. These are an improved 24-pound Thintext paper and a genuine 17-pound India paper, 100% rag. The former, a grade of paper recently developed by the S. D. Warren Company — whose Cumberland Mills at Westbrook, Maine, employ nearly 3000 men and women — provides greater opacity and makes for easier turning of pages — an important factor in the use of a Prayer Book. The latter grade, produced by the same manufacturer, provides the utmost in compactness and thinness. Prayer Books of clergy-stall size, where matching vol-

<sup>1</sup>TUNING IN: ¶Standard Book of Common Prayer is that copy "accepted by the General Convention of this Church, in the year of our Lord, 1928, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of

the General Conception." A folio copy of the Standard Book is held in trust by each diocese and missionary district "for reference and appeal in questions as to the authorized formularies of this Church."



YOU MAY WIN \$10 if you read this article. Seabury Press offers this sum to the first person who . . .

umes of Prayer Book and Hymnal are necessary, are printed on special 45-pound paper. This makes possible a thin book with strong pages.

But after all, the paper is only the beginning, though indeed an important part. What saves the book from being a notebook for social engagements and makes it a Prayer Book is the content, and for this the typesetting is of the utmost importance. For setting the type of its Prayer Books the Seabury Press has secured the services of Westcott & Thomson of Philadelphia. From the type proof sheets (galley) are pulled and sent to the publishers for proofreading. After the publisher's reading, they are sent separately to each of the outside proofreaders, until the copy has gone through seven readings.

An example of the painstaking care for which the firm of Westcott and Thomson is noted is seen in the fact that, in setting type for the 48 mo<sup>f</sup> (small) Prayer Book, they ran into difficulty on page 147. As a consequence, they threw out composition for the entire 147 pages and started all over again, at no cost to Seabury Press. Quality and artistry are by this firm put before everything else, according to Leon McCauley, Seabury Press Manager.

The aim of all this meticulous thoroughness is the production of Prayer Books with no typographical errors and in exact conformity to the Standard Prayer Book. Because of the extreme care being taken, the Press is so confident that the text of its Prayer Books contains no errors that it is offering a \$10 award to the first person who finds and reports a typographical error in the text of any Prayer Book in the new Seabury line.

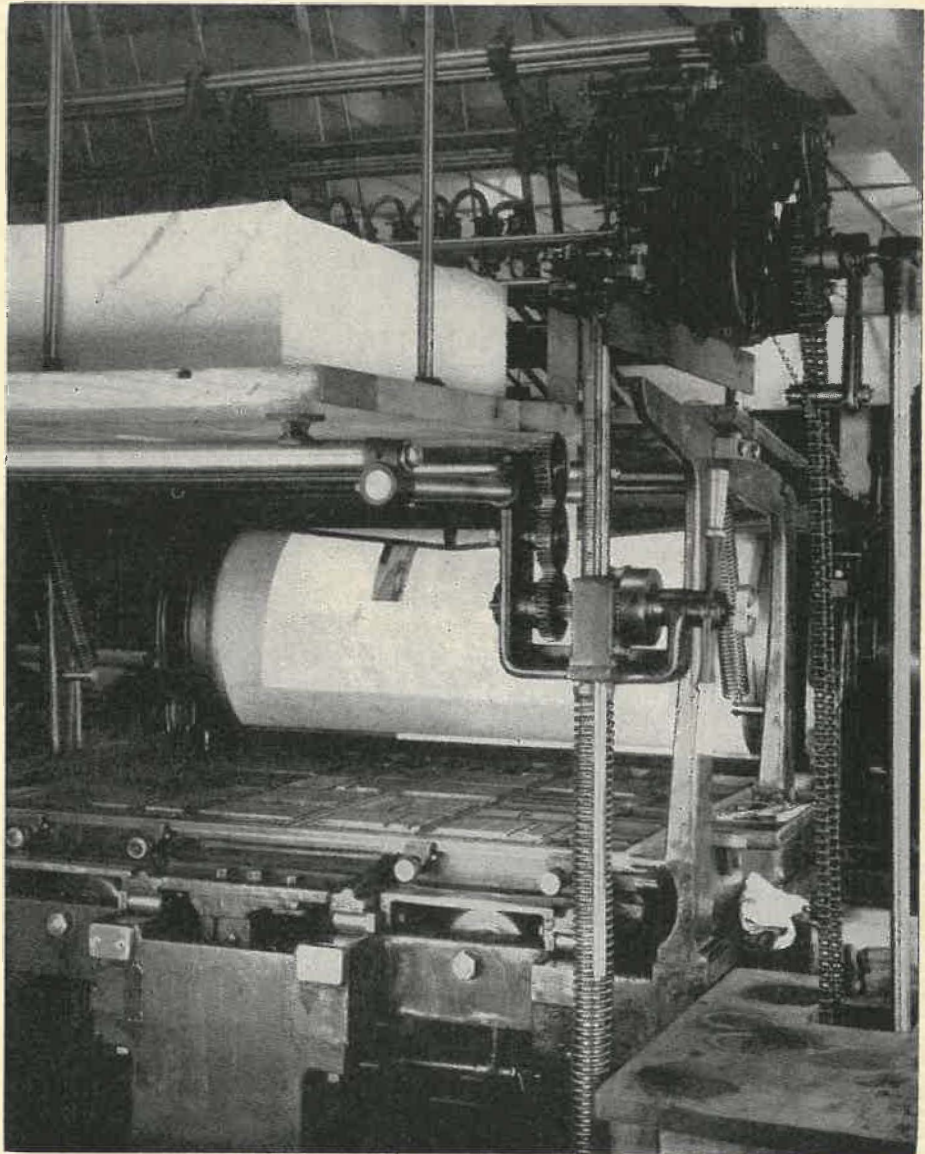
When corrections have been made in the type and additional proofs pulled and proofread, the typesetter makes printing plates to be used for the actual production of the books. At the beginning of its Prayer Book project, Seabury Press decided that plates that had been used for many printings could not produce the clean, distinct impression desired in these fine editions. Putting the most skilled typographers in England and America to experimenting, the Press finally came upon a new typeface — one that had just been cut and had never before been used. In addition to being

unusually beautiful and readable, this new face made possible the setting of the pew size Prayer Books in exact line-for-line agreement<sup>l</sup> with the Standard Copy — an accomplishment that the limitations of other type faces had never before permitted. Similar experiments for the setting of the Prayer Books in the other sizes proved successful in this respect. In fact, it was found that even the smallest editions could be made to follow the Standard Copy in page-for-page agreement. This had previously

been possible only in the pew and cancel sizes.

After the typesetting, the next stage, printing, is also one that demands a high degree of skill, and particularly when the thin paper required for Prayer Book production is used. For this part of the process the Plimpton Press of Norwood, Mass., has been engaged. To this plant, Westcott and Thomson ships the plates, and the outline of the type is by experienced pressmen transferred to the large sheets of paper that will eventually form the pages of the actual book.

Binding is the next stage. Publisher's Book Bindery in Cambridge, Mass., handles the binding of the fine leather editions, and Haddon Bindery in Camden, N. J., has been engaged to bind the editions in cloth and imitation leather. (Haddon Bindery actually does a



Plimpton Press

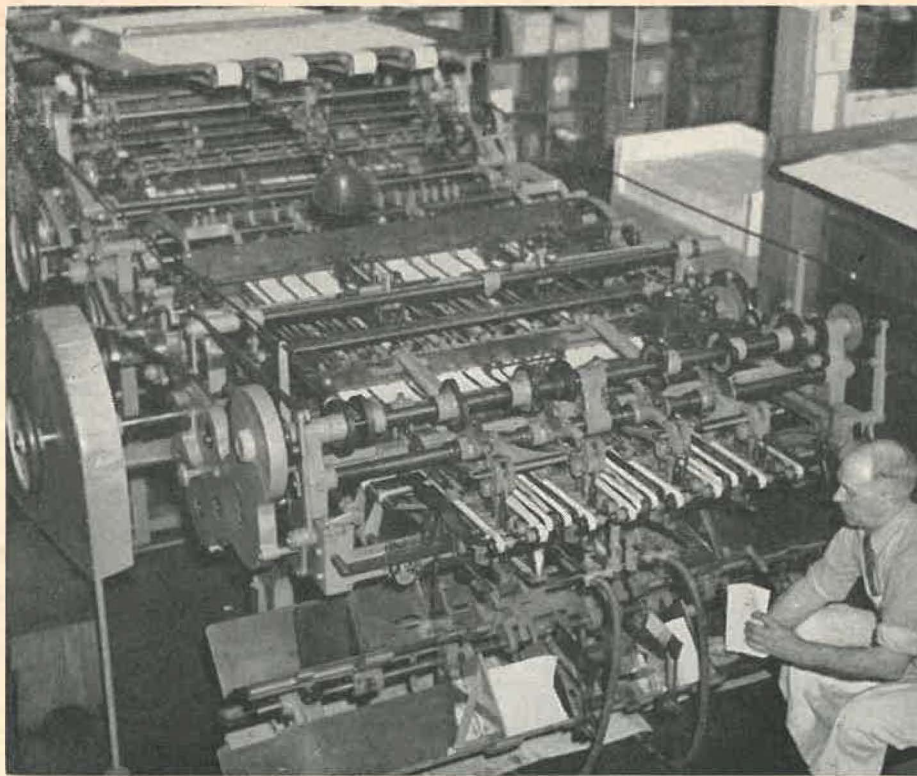
#### PRINTING

The outline of the type transferred to large sheets of paper.

**TUNING IN:** ¶Abbreviation *mo* indicates the number of leaves obtained by folding a sheet (like that coming off press in picture). The more times it is folded the smaller the pages become. ¶Though producing Prayer Books in line-for-line agree-

ment with the Standard is a typographical triumph, it is not required by the canons, which, however, do set certain requirements of page numbering which must be met in "all copies of the Book of Common Prayer. . . ."





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#### FOLDING

*A large and intricate machine takes the big sheets and folds them.*

good many fine bindings, and is in no way limited to cheaper work.) In the bindery a huge and intricate machine, electrically operated, takes the big sheets (which are fed into it) and mechanically folds them into the "signatures" or sections into which the pagination of a book falls. These are then arranged in order, sewed, trimmed, and "smashed." This last term is less formidable an operation than it appears at first sight to be. "Smashing" is the pressure applied by a heavy machine to remove all air between the pages and render them absolutely compact.

Smashed, sewn, and trimmed, and with white fly leaves attached, the pages are placed in their bindings. Many hand operations are involved in the gold stamping of the spine and cover, the gilding of the edges, stamping the gold inner borders (gold roll), and attaching the ribbon markers. Each operation must be performed by a skilled craftsman. Finally, the finished books are wrapped in tissue, packed each in a separate box, and shipped to the Seabury Press shipping room in Greenwich, Conn., for release to customers and bookstores.

#### 60 DIFFERENT STYLES

\* The Seabury line of Prayer Books and Hymnals is not only complete, but it offers a greater variety than ever before published—nearly 60 different styles and four different sizes, including

one size entirely new in the field. Every book in each size will agree line for line with the Standard Copy—something heretofore never accomplished, except in photographic editions.

Of the many styles to be included in the line, Seabury Press now has ready over 20 bindings in the pew size. These range from cloth-bound on Thintext paper (excellent yet inexpensive volumes) to genuine morocco-bound, leather-lined on India paper. Also available are three bindings of the chancel size facsimile edition, with rubrics in red.

In addition to the line-for-line agreement and the fine workmanship mentioned already, Seabury Press will introduce in its coming editions still other features. The Prayer Books in the regular chancel size, scheduled for May, will be printed in two colors with rubrics in red<sup>†</sup>—by Hambleton Company, Wilmington, Del. (Grafco, Inc.). There will be thin matching volumes of the Hymnal, making a matching set for clergy stalls, and later in the year, a matching Altar Service<sup>‡</sup> will be added.

A complete innovation in Prayer Book publishing, a pocket size edition, which the Church has long needed, will be ready in July. This size, known technically as 16 mo, is larger than pew size and smaller than chancel size. It makes possible the use of large size type in a volume small enough to be carried easily in the coat pocket. This is the ideal

edition for those who find the print in the pew book too small for easy reading in dimly lighted churches, and the chancel size too large to carry. The combined Prayer Book and Hymnal will be produced in this size as well.

In July also, the fourth size, known technically as small or 48 mo, will be ready for the Church. There will be a Prayer Book only in this size. For the time being, at least, no Hymnal is being prepared. None has been available in this size for many years, and those that were available did not contain music.

Many have wondered why a new publishing house should take on the enormous task of producing a complete, new Prayer Book and Hymnal line and how it could have the means to carry it out. The decision to produce editions of the Prayer Book and Hymnal in fine bindings was made when the Seabury Press was first conceived. It was felt that it would be quite inconsistent for the Episcopal Church to have a publishing house, and yet leave out of its range the production of the basis of its Christian education, the Prayer Book and Hymnal. Negotiations were therefore immediately begun for Seabury Press to undertake the task. Fortunately, the Press was able to secure from interested Churchmen the entire financial backing needed to launch the Prayer Book and Hymnal line. Since the funds needed ran into many tens of thousands of dollars, this was extremely important to the Press and fortunate for the Church.

#### FOR EVERY WALK OF LIFE

A part of the negotiations for entering the field of Prayer Book and Hymnal publishing involved copyright. As a



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ARRANGING IN ORDER  
Signatures.

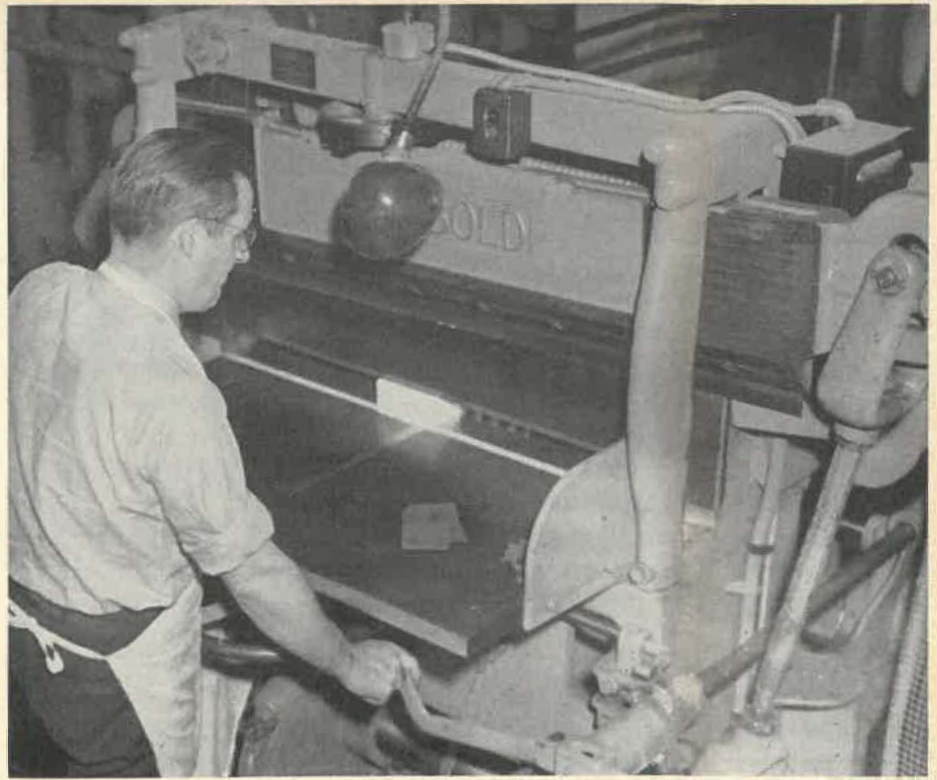
**TUNING IN:** †Rubrics are the directions in italic type at various places in the Prayer Book that prescribe how the service is to be carried out. They are so called from the fact that originally they were invariably printed in red (Latin, *rubrus*), and

the name has clung to them—even though they are no longer printed in red in most copies. ‡Altar Service is the title sometimes given to a volume, for use at the altar, containing those parts of the Prayer Book needed only for the Holy Communion.





*Copyrighted and used by permission*  
**SMASHING**  
*Less formidable than it appears.*



*Copyrighted and used by permission*  
**TRIMMING**  
*Another operation that takes place in the bindery.*

consequence of negotiations, the three commercial publishers who heretofore had published the Hymnal relinquished their interest in this publication as of the end of March. After that date, fine bindings of Hymnals and Prayer Book and Hymnal combinations will be available only through the Seabury Press, the official publishing house of the Church. The three commercial publishers<sup>¶</sup> may, however, continue to produce the separate Prayer Book, since this

book has not been in copyright for the last 20 years. The Church Hymnal Corporation<sup>¶</sup> will continue to produce low-price pew editions of both books. Currently, prices on the Seabury Press

Prayer Book and Hymnal<sup>¶</sup> are exactly the same as those of the commercial publishers. It is likely, however, that within two years the Seabury Press, by combining to a great extent all sales of fine bindings in one house, will be able to get larger volume of production and distribution and therefore reduce its own costs. It is anticipated that the price of books in the \$10 and \$12 range may be reduced as much as one dollar, and books in the four and five dollar range reduced 50 cents — assuming, of course, that all production costs will remain equal.

Churchmen will be interested to see the shield which appears on the title page of every Seabury Press Prayer Book and Hymnal. It is an adaptation of the seal of Samuel Seabury,<sup>¶</sup> and identifies the Seabury Press line.

Thus, with such a variety of sizes and bindings, there will be a Prayer Book for every walk of life — from the large Altar Service which the priest will use to lead his people in the Eucharistic offering, to the small vest pocket size that the businessman may carry with him for the sanctification of his own work, which is part and parcel of the toil and sweat of humanity, the labor that produces bread and wine, ink and paper, and all “those things which are requisite and necessary, as well for the body as the soul.”



*Copyrighted and used by permission*  
**SMASHED, SEWN, TRIMMED**  
*The pages are placed in the bindings.*

**TUNING IN:** ¶The three commercial publishers of the Book of Common Prayer are Harper & Brothers, Thomas Nelson & Sons, and Oxford University Press. ¶Church Hymnal Corporation is a subsidiary of the Church Pension Fund. ¶The author-

ized hymnal of the Episcopal Church and the Holy Scriptures are the only matter that may be bound up with copies of the Prayer Book certified as conforming with the Standard. ¶Samuel Seabury was the first bishop of the American Church.



## Investigating the Churches

CONGRESSIONAL investigations of Communist infiltration into various aspects of American life have become a major form of public entertainment in the past few years. Almost everyone realizes the ugly nature of the investigative processes currently being used; and, here in the home of McCarthyism, we have been at some pains to inquire among our friends who so resoundingly endorsed McCarthyism at the polls as to their reasons for doing so.

These friends of ours say that the country needs someone who has the nerve to suspect almost anybody of being a Communist and to try to prove it. They seem to take the point of view that the normal restraints of Christian decency and American legal processes can provide a shelter for Communist infiltration unless the halls of Congress contain some people to whom such restraints are meaningless. Those who explain their vote in this way are sometimes frank to say that, being conservative in political outlook themselves, they think that it is a good thing to make liberals uncomfortable by keeping before them the threat of being mistaken for Communists.

Now that the political pendulum has swung in a conservative direction, it appears that the main efforts of the practitioners of this form of political indecency must be turned away from the realm of government into other realms. The investigation of independent thought in the colleges and universities seems like a fertile field; so does the investigation of the Churches. Both the colleges and the Churches are suspect because their prior allegiance is not to the United States of America but to other authorities — to truth and to God. It is likely — indeed, almost certain — that they will be found harboring individuals whose political nonconformity is so extreme that it gives aid and comfort to the cause of Communism. Thus, college and Church interfere with the total mobilization of American thought for the Cold War.

There is something, however, about Congressman Velde's proposal to investigate the Churches that seems to hint that Congressional investigation can go too far. As he has explained, he does not mean to investigate Churches as such, but Church personalities who, in his opinion, show Communist leanings. And we all know that there are some. If "investigation" is a proper technique for establishing a crime, proving an individual's guilt thereof, and

fixing and executing his punishment, investigation of Church personalities is just as proper as the investigation of citizens generally. A clergyman accused of a crime has in modern America no rights to special treatment by the law.

But, as everyone also knows, Congressional investigation has about as much relation to justice as witch-doctoring has to doctoring. And while the public does not object to a crude and noisy dance of intimidation about a scared politician or a scared college professor, there is something offensive about the proposal to substitute a minister of religion as the sufferer in the rite.

We think that the fundamental principle of the present manner of Congressional investigation of Communism is wrong. Communists will not be intimidated by it, nor will the infiltration of Commu-

### TO ST. FRANCIS IN A GARDEN

SAINT of our gardens, we recall  
 Your sermons to each listening bird,  
 But we remember not at all  
 The sterner song your spirit heard.

No stigmata invests the hands  
 And feet that took the Passion's sign;  
 Unmarred, your tranquil statue stands —  
 Serene in every flowing line.

Carved lips of pure beatitude  
 Speak of no leper's kiss — no rood;  
 No searing tears could ever stain  
 Features so innocent of pain.

So little have we understood  
 The source of your blithe brotherhood  
 That art has practised to remove  
 All trace of sacrificial love.

You paced no aisles of mossy sod.  
 On stony paths you walked with God. . . .  
 "Mirror of Christ" you came to be  
 Whose garden was Gethsemane.

Shock now our sentimental ease;  
 Reveal those dear austerities  
 Renouncing this too-cloistered calm;  
 Show us the wound of foot and palm.

(Francis, recall us to that rood  
 Where peace derives through Fortitude.)

LOUISA BOYD GILE.



nist agents into government or college or Church be measurably affected. As a method of punishing those loyal Americans who disagree with the interrogator, Congressional investigation is highly effective; but it accomplishes little or nothing with the disloyal. Accordingly, any genuine pro-Communist among the clergy will revel in the opportunity to proclaim his peculiar heresies from the witness stand as the alleged logical implications of Christian Faith; while the anti-Communist clergyman who is a pacifist or a socialist or a believer that our own civilization falls short of God's righteousness will be made to suffer, not for being a Communist, but for not being in line with the prevailing political opinions.

Frankly, we do not care whether the clergy as such are investigated or not. If investigation is the fashion of the day, there is no special reason for exempting the clergy from the common degradation. They have more interior resources than those less versed in the Christian Faith, and we trust that their simplicity and dignity under the fire of political questioning will expose the beastly nature of the current investigative process more plainly to that large section of the American public that condones it today.

If thus the American public can learn to withdraw with shame from its un-American delight in character assassination, we think that the clergy whose misfortune it is to be treated in this way

will be content that they have done a service that is truly in accord with their vocation of ministry to afflicted humanity.

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## Sacrifice: Then and Now

A BOOK appropriate to Eastertide, when Christians join in singing "Christ our Passover is sacrificed for us," is *Sacrifice in Greek and Roman Religions and Early Judaism*, by Royden Keith Yerkes (Scribners, 1952. Pp. xix, 267. \$3.50).

In this work, which consists of the Hale Lectures of 1951, Dr. Yerkes, who is Chairman and Director of the Department of Christian Education, diocese of Chicago, and who has taught theology at the University of the South, Philadelphia Divinity School, and Nanshotah House, traces the origin and development of sacrificial rites among the Romans, the Greeks, and the Hebrews.

Dr. Yerkes begins by pointing out that the word "sacrifice," as commonly used today, bears a meaning diametrically opposite to its meaning in ancient times. Ancient sacrifices, for example, were wholly religious, as large as possible, and always offered to somebody. By contrast, modern sacrifices are almost wholly secular, as small as possible, and never offered to anyone.

After the introductory chapters, there are chapters dealing with the different kinds of rites: those in which the entire victim was burned (e.g., the 'olah, or "burnt offering" of the Hebrews), those in which everything was eaten and nothing burned (best known example is Hebrew *pesach* or Passover), and those in which some of the animal was eaten and some burned (like Hebrew *zevach* and Greek *thysia*).

Many interesting points are made in the course of this careful study—the fruit of 40 years of collecting data. Thus one learns that Latin was the first language to coin a blanket term for sacrifice—*sacrificium*, which gives us our English word. (Greek and Hebrew had different words for different kinds of sacrificial rites.) Those who have had the privilege of sitting under Dr. Yerkes will recognize many Yerkesianisms (e.g.,

"the death of the animal is always a fact but never a factor" in the sacrifice). The interesting observation is made that *eucharistia* ("thanksgiving") was from the third century B.C. on, and with increasing frequency, used by the Greeks for "a formal group act of thanksgiving and appreciation" (p. 103 and note). Interesting also is the fact that the Hebrew 'olah ("the most solemn form of worship in the Jewish cult") could be offered up with various intentions, like the Christian Mass.

All of this builds up to a final chapter in which the ministry of our Lord, Christian worship, and Christian life are shown to be capable of interpretation only in sacrificial terms.

This is not a book for the dilettante, though its meticulous scholarship is relieved at intervals by the dry wit for which Dr. Yerkes is famous.\* That its publication was urged not only by the late Dr. Burton Scott Easton, but by the late Dom Gregory Dix, leads one to hope that it will be widely read not only in America but in England, where the extensive notes, the many references to classical authors, and the Greek and Latin word tables and lexicographical studies will find a larger circle of appreciation than in America.

Yet the clergyman or layman without a knowledge of ancient tongues will be well repaid to go through the book and look up the principal scriptural references. He might even get some sermon ideas!

One looks forward to Dr. Yerkes' projected expansion of Chapter XII "in a second volume which will treat the subject from a theological and liturgical point of view."

\*E.g., the "vestigial reflection" of the "wave offering," which "is preserved in some Anglican Churches at the taking of the collection, which is not only sometimes held aloft and even waved while the choir sings an anthem, but which is placed upon the altar and homiletically construed as a gift to God when everybody knows it is to pay expenses" (p. 145).

## Monks of Union

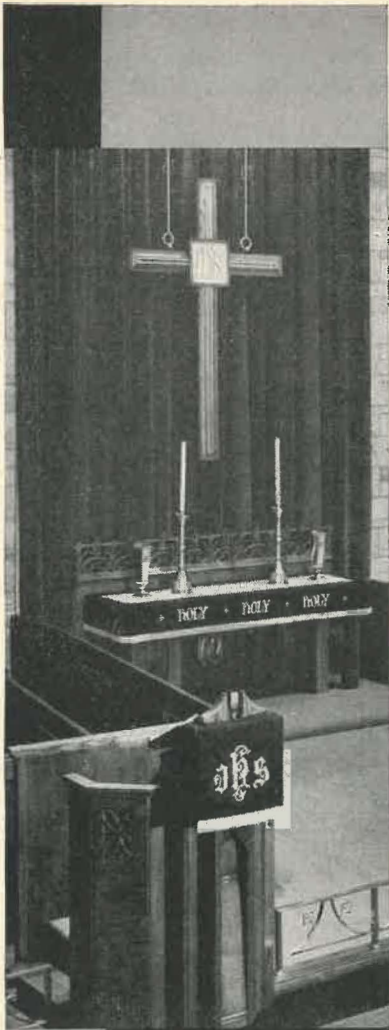
By the Rev. SERGE BOLSHAKOFF

CHEVETOGNE Priory is situated near Ciney in the foothills of the Belgian Ardennes. The country around is picturesque and restful: hills, woods, meadows. Chevetogne is away from the busy roads and is peaceful. The monks inhabit a vast chateau standing in the middle of a fine estate.

Jesuits, expelled by the Reds from Spain, They have lived there since 1939. Previously the same chateau housed the and, still earlier, the French Benedictines of Ligugé, expelled by the French anticlericals 50 years ago. The place has an atmosphere of devotion and ardent faith.

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were founded in 1925 to promote the reunion of the Orthodox, particularly Russians, with the Roman Church. They were founded on the appeal of Pope Pius XI to the Benedictine Abbot Primate.

I visited Amay for the first time in 1926 soon after its foundation. Already then it was well organized. Its two chapels, Latin and Byzantine, were adequately furnished. The Priory possessed a good library. Liturgical services were reverently and properly performed. Many visitors from various countries, Roman Catholics of many rites, Orthodox, Anglicans, and Protestants used to come to Amay, which became widely known for its review *Irenikon*.

In June 1951 I visited the Fathers — this time after an absence of 20 years. I found the Community firmly established and the spirit of the late Cardinal Mercier living within it. The Latin chapel of Chevetogne, from the liturgical point of view, is perfection. The early Benedictine chapels of the age of St. Gregory the Great, built in England by its Benedictine missionaries, true Saxon Churches, were like Chevetogne Latin chapel. The Priory is worth-while to visit for its Latin chapel alone. The Byzantine chapel is also very good. It is like a chapel of an Orthodox monastery of similar size. Daily services are in Slavonic, while the Sunday Liturgy is either in Slavonic or Greek.

The Priory is also a center of study of the Christian East and of ecumenical problems. It has a library, good enough for a university, with a reading room, where over 250 periodicals in many languages, are received.

Chevetogne Priory is not sufficiently known in America although it has quite a number of American visitors, including Episcopalians. All who visit Belgium and are interested in the problem of reunion, East-West relations, early Benedictinism and the like will want to visit the Priory.

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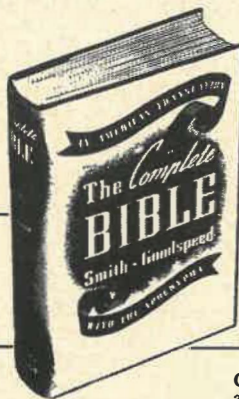
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**DIOCESAN**

SPRINGFIELD — Bishop Brady, new coadjutor of Fond du Lac, has been succeeded in his former parish, St. Paul's, Alton, Ill., by the Rev. James W. McClain, known for some years to millions of people over the air waves, as "Dr. I. Q.," it is announced by Bishop Clough of Springfield. Fr. McClain has recently been curate of St. Matthew's Cathedral, Dallas, Tex.

OHIO—Traveling by plane for the first time the Rev. David W. Thornberry, 85, of Birmingham, Mich., ar-



DR. THORNBERRY AND PILOT JAMES  
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rived in New Philadelphia, Ohio, for the golden jubilee celebration of Trinity Church, of which he was founder and first rector. A member of the congregation, Robert S. James, used his private plane to fly Dr. Thornberry to New Philadelphia. The church officially celebrated its anniversary on March 19th, 50 years to the day after its consecration. Bishop Burroughs of Ohio delivered congratulatory messages from both himself and diocesan headquarters. Present rector of the church is the Rev. J. G. Haynes.

LOS ANGELES — Official transfers were given to 15 members of St. Andrew's Church, La Mesa, Calif., at a recent morning service. Living in neighboring Lemon Grove, formerly a part of St. Andrew's parish, the 15 affiliated with St. Phillip's, recently organized Lemon Grove Mission.

Seeing the need of such a mission, the vestry of St. Andrew's sponsored the beginning of the work in October of 1950. Members of St. Andrew's worked actively in the formation and growth of the mission. Culmination was the "service of separation" which added 15 members



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to the rolls of St. Phillip's, with great good will on the part of both congregations. The Lemon Grove congregation bought a scenic hillside lot last year; and is planning to start construction of a Church building in the immediate future.

**NORTH CAROLINA** — In recognition of his notable service to the community, the Rev. Hall Partrick, priest-in-charge of Christ Church, Albemarle, N. C., was given the distinguished service award by the Albemarle Junior Chamber of Commerce.

**MISSOURI** — Christ Church, Affton (suburban St. Louis), Mo., had had a 50-year history of one service a month. It was finally closed for want of a future. Then the Rev. Edward P. Dentzer, assistant minister at Grace Church, Kirkwood, Mo., nearly a year later, began holding regular Sunday services in the dilapidated building, and now a real parish is being built.

A small group of families have re-roofed the old building themselves, laid a new floor, painted it inside and out, installed a new heating plant, and graded the grounds. Their contribution to missions is reported to be the largest percentage-wise in the diocese of Missouri. When they closed the year 1952 with a small operating surplus in the bank, they voted unanimously to send it Fr. Charles Washburn to help with the work of St. Stephen's House among the underprivileged children of St. Louis.

What parishioners call "the miracle of Affton" happened just a few days before Bishop Lichtenberger of Missouri was to preach and confirm the second class presented by Fr. Dentzer, when a telephone call came from a salesman in a St. Louis piano store, asking for the hymns since he was going to play the organ. The reply came back, "There must be some mistake. We have no organ." "You will have by Sunday." And so it was. The organ was anonymously given and dedicated to the glory of God.

**ROCHESTER** — The 50-acre Keuka Lake estate of the late Paul Garrett, wine maker, has been given to the diocese of Rochester by members of the Garrett family, according to an Associated Press story. It will be used as a children's summer camp and for diocesan conferences.

**NEW HAMPSHIRE**—Chapters of the Order of Sir Galahad at the Church of the Transfiguration in Derry, N. H., and the brotherhood of St. Andrew at St. Andrew's in Hopkinton, N. H., were established in March. Both organizations have been sparse in the north country and their advent in this diocese may well mean significant beginnings for future growth.

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**DEATHS**

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

**William G. W. Anthony, Priest**

The Rev. William G. W. Anthony, who officiated at the funeral of Franklin D. Roosevelt in 1945, died on February 17th at his home in Rhinebeck, N. Y. He was 86.

Dr. Anthony retired for the second time in 1946 after three years in charge of St. James Church, Hyde Park, N. Y., where President Roosevelt was senior warden and vestryman. He had taken over the rectorship of St. James in 1943 when the Rev. Dr. Frank R. Wilson resigned to enter the Navy as a chaplain.

A descendant of Sir Walter Raleigh, Dr. Anthony was born in London. He received the B.A., M.A., and S.T.D. degrees from St. Stephen's College (now Bard College), Annandale-on-Hudson, N. Y., where he was also a professor.

Before his first retirement, in 1938, he was vicar of St. Augustine's Chapel, New York City; rector of St. Mary's Church, Wayne, Pa.; and assistant rector of St. James' Church, Philadelphia.

Surviving Dr. Anthony is his wife, Lotta Rowe Brown Anthony.

**Warner F. Gookin, Priest**

The Rev. Warner F. Gookin, who retired in 1945 to make his home on the Island of Martha's Vineyard (Mass.) and write about the Island's history and legends, died on March 2d at the age of 71 years.

The funeral service was conducted on March 4th by Bishop Nash of Massachusetts in the chapel of the Episcopal Theological School, Cambridge, of which Fr. Gookin was a graduate and where, after ordination in 1908, he had taught the Bible and German. In addition to his longest term of service as vicar of the Church of the Ascension, Boston, 1917-28, he had been assistant at Holy Trinity Church, New York; canon of Trinity Cathedral, Pittsburgh, Pa.; rector of the Avon Old Farms School, Conn.; the Country Day School, Riverdale, N. Y.; and instructor in the City College, New York City.

With him passes the only known living man who knew the old Indian tongue used on the Vineyard 150 years ago. He was the eighth generation descendant of Major General Daniel Gookin, member of the Governor's Council of the Massachusetts Bay Colony.

**John Ashley Chapin, Priest**

The Rev. John Ashley Chapin died January 1st at Laconia, N. H. He was born September 1, 1872, in San Francisco, the son of Densmore David Chapin and Elizabeth Sheldon Fitch.



## DEATHS

He was graduated from the University of the South at Sewanee, Tenn., in 1894, and received his theological training at the General Theological Seminary.

His early ministry was served in the diocese of Michigan, and he first entered the diocese of New Hampshire in 1904 when he served as vicar at Sanbornville. His ministry in New Hampshire brought him to parishes and missions all over the diocese: Tilton, Dover, Littleton, Lisbon, Laconia, and Ashland. The Rev. Mr. Chapin's interest and concern in the welfare of people in industrial areas who needed the help and strength of the Church is reflected in his membership in the diocesan department of social service and his concern for the isolated in his support of "The Mountain Mission by Mail."

In a fine tribute to Mr. Chapin the *New Hampshire Churchman* in its February issue concluded a resume of his life with the apt and heartfelt statement: "Where John Chapin walked, the way ahead was clearer, and all of life better and finer for every pilgrim soul."

### Frederick K. Howard, Priest

After a long illness the Rev. Frederick K. Howard, retired priest, died in Berkeley, Calif., on February 27th, at the age of 86.

The Rev. F. K. Howard, affectionately known as Chaplain Howard, was the son of a clergyman, and was ordained both deacon and priest in 1891 by Bishop Perry of Iowa. For several years he was a parish priest among miners and loggers. He came to the diocese of California from Olympia in 1922 and for ten years officiated as chaplain of the Seamen's Church Institute in San Francisco. During this time, also, he was in charge of the Church of Our Saviour, Mill Valley. From 1932 until his retirement in 1940, he was bishop's chaplain to the county hospitals in the Bay Area. He continued to assist frequently in pastoral work until about 1951.

Chaplain Howard is survived by his wife, the former Ella Baldwin, four sons, a daughter, and three grandchildren.

### E. Ruffin Jones, Priest

The Rev. Edmund Ruffin Jones, D.D., retired priest, died on February 28th. At the time of his death he was residing at the home of a daughter in Charlottesville, Va.

He was born in Virginia in 1878, the son of the Rev. Edward Valentine Jones and Mary Smith Ruffin Jones. In 1903 he married Jane Bell Dabney. Surviving him are his wife, two daughters, a son, and four grandchildren.

He was an alumnus of the University of Virginia, and received the doctor of

divinity degree from Virginia Seminary in 1935. He received advanced scholastic training from Columbia and from the University of Chicago.

Before entering the ministry, Dr. Jones taught mathematics at the University of Virginia. He was made a member of the University of Virginia Chapter of Phi Beta Kappa, and was at one time a member of the Virginia Academy of Science. He is one of the few people who has read Einstein, working out the mathematical formulas as he went along.

His first ministry was as missionary in Idaho and Montana, where he served as archdeacon. He became rector of Bruton Parish Church, Williamsburg, Va., in 1909, resigning in 1926 to become rector of St. Andrew's Church in Norfolk, Va. He was rector of St. Andrew's at the time of the merger of the three Norfolk churches, Christ Church, St. Luke's, and St. Andrew's, from which merger St. Andrew's later withdrew. At the time of his retirement in 1947, he was made rector emeritus of St. Andrew's Church.

In the diocese of Southern Virginia, Dr. Jones held many positions of leadership. He organized and became the first president of the Order of Jamestown, whose purpose is to commemorate annually the first Communion service on Jamestown Island. For many years he was president of Camp Robert Hunt, Inc., which provided recreational facilities for the boys and girls of the diocese. He was a member of the trustees of the Diocesan Funds, and served as an examining chaplain. Dr. Jones also took a leading part in the civic affairs of the city of Norfolk.

He was generally recognized for his scholarship and as a writer with an unusual gift of expression. Among business men he was respected for his administrative ability, especially in problems of finance. As pastor, teacher, and priest he was greatly beloved.

### Robert W. Woodrooffe, Priest

The Rev. Robert W. Woodrooffe, D.D., 76, formerly rector of St. Mark's, Westhampton Beach, L. I., N. Y., died at Westhampton Beach on February 20th. Before his rectorship at St. Mark's, Dr. Woodrooffe had served as executive secretary of the diocese of Albany for six years.

Born in Canada, he came to the United States in 1905 as curate of the Church of the Holy Communion, New York City. He also had served parishes in Philadelphia, Cleveland, and Detroit.

Dr. Woodrooffe is survived by two sons, the Rev. Robert W. Woodrooffe, Jr., and Captain Philip B. Woodrooffe, and a daughter, Mrs. Frederic H. Williams.

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**RELIGIOUS libraries purchased.** Baker Book House, Department LC, Grand Rapids 6, Mich.

**THE ALTAR GUILD MANUAL,** Diocese of Dallas, 2d Edition, \$1.00 plus postage. Recommended by National Committee of Diocesan Altar Guilds. Available at Canterbury Book Store, 5100 Ross Ave., Dallas 6, Texas.

### CHURCH FURNISHINGS

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

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### MUSICAL INSTRUCTION

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### POSITIONS OFFERED

**WANTED**—Episcopalian Preferred—Director of Nursing Service for 60 bed Church Hospital for women and children. Must be Registered Nurse with Degree, some knowledge of X-ray technique essential. Good salary, live in, complete maintenance, social security. Age between 30-50. Begin June 15. Write Superintendent Child's Hospital, 41 Elk St., Albany, New York.

**A SMALL CHURCH SCHOOL** for girls in the far south is in need of an art teacher. Reply Box A-853, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

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THE LIVING CHURCH

## CHANGES

### Appointments Accepted

The Rev. Charles E. Canady, Jr., formerly rector of St. Mary's Church, Emmorton, Md., is now rector of St. Thomas' Church, 3115 The Alameda, Baltimore 18.

The Rev. Robert L. Cashman, formerly in charge of St. Alban's Church, Cushing, Okla., and Ascension, Pawnee, is now in charge of Trinity Church, Arkansas City, Kans. Rectory: 200 N. "B" St.; church office: 224 N. "A" St.

The Rev. Dr. George J. Cleaveland, formerly canon librarian and pastor of the Washington Cathedral, will on May 1st become rector of the Church of the Ascension, 2901 Fourth Ave., Richmond 22, Va.

The Rev. Robert L. Evans, formerly curate of St. Mark's Church, Evanston, Ill., has been licensed to officiate as curate of the Chapel of the Intercession, Trinity Parish, 155th St. and Broadway, New York 32.

The Rev. Arthur M. Gard, formerly vicar of St. Peter's Church, Fort Atkinson, Wis., and St. Mary's, Jefferson, will be in charge of St. John's, Neosho, Mo., and St. Stephen's, Monett.

Fr. Gard's annual Passion play presentation recently was given very favorable mention in the Church Times of the diocese of Milwaukee.

The Rev. Robert B. Greene, formerly rector of St. Stephen's Parish, Liberty, Tex., will on May 1st take charge of St. Timothy's Mission, Tanacross, Alaska.

The Rev. Guy W. Howard, formerly rector of St. Paul's Parish, Coffeyville, Kans., is now rector of All Saints' Parish, McAlester, Okla., in charge of Trinity Church, Eufaula. Box 534, McAlester.

The Rev. Alexander D. Juhan, formerly dean of Holy Trinity Cathedral, Havana, Cuba, is now in charge of Christ Church Mission, Ponte Vedra Beach, Fla. Address: Box 421.

The Rev. O. L. Lake, Jr., formerly curate of All Saints' Church, Fort Worth, Tex., is now vicar of Christ the King and St. Anne's Missions, Fort Worth. Address: 6409 Greenway Rd.

The Rev. Richard Allen Lewis, formerly rector of All Saints' Church, McAlester, Okla., is now rector of St. Andrew's Parish, Breckenridge, Tex. Address: 311 W. Williams St.

The Rev. Arthur G. Pedersen, who formerly served St. James' Church, Long Beach, N. Y., is now vicar of the Church of the Redeemer, Addison, N. Y., and the Church of the Good Shepherd, Savona.

The Rev. Ernest Pugh, formerly rector of St. Augustine's Church, Iliion, N. Y., will on May 1st become rector of Christ Church, Schenectady, N. Y. Address: 970 State St.

The Rev. George McNeill Ray, formerly curate of the Cathedral Church of St. Luke, Orlando, Fla., was recently made canon educator of the cathedral.

The Rev. William D. Richardson, formerly assistant of St. Paul's Church, Syracuse, N. Y., will on May 6th become rector of Christ Church, Huron, Ohio.

The Rev. Ernest D. Vanderburgh, formerly assistant of St. John's Church, Larchmont, N. Y., is now rector of Trinity Church, Mount Vernon, N. Y. Address: 324 S. Third Ave.

The Rev. Carl E. Wilke, who formerly served St. Matthew's Church, Bellaire, Tex., is now assistant to the rector of Trinity Church, Wauwatosa, Wis. Address: 2409 N. Wahl Ave., Milwaukee 11.

The Rev. S. Michael Yasutake, who has been curate of St. Paul's Church, Chicago, since his ordination in 1950 will, on May 1st, become executive secretary of the department of Christian social relations of the diocese of Chicago. The department has oversight of the work of the city missions staff and of eight diocesan social agencies and is under the chairmanship of Bishop Street, Suffragan Bishop of Chicago.

### Armed Forces

The Rev. Robert G. Donaldson, who left his Mississippi cures in March in order to become Chaplain (1st Lieut.) in the U. S. Air Force, may be addressed temporarily at Chaplain School, Fort Slocum, N. Y.

The Rev. Eric I. Eastman, who has been chaplain of St. Cornelius' Chapel of Trinity Parish,

Governors Island, N. Y., will be a chaplain with the armed forces.

The Rev. Richard E. Horsley, who has been serving St. Philip's Church, Elizabeth City, N. C., was graduated in March from the Chaplain School, Fort Slocum, New Rochelle, N. Y., and is now stationed at Camp Stewart, Ga.

### Resignations

The Rev. Albert C. Morris, rector of St. James' Church, Greenville, Miss., plans to give up his work there on August 1st because of ill health. He may vacation in Florida.

### Changes of Address

The Rev. Raymond P. Black, who is serving Christ Church, Rockville, Md., has moved from 223 W. Montgomery Ave. to a new rectory at 209 Harrison St.

The Rev. George T. Cobbett, priest of the diocese of New York, formerly assistant of St. Mary's and St. John's, Oxford, England, may now be addressed at 1147 Stasia St., West Englewood, N. J.

## CLASSIFIED

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9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
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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.

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

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

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HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

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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

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ex Mon 10; C Sat 7-8

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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

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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, Instruc-  
tions; 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.

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6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

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9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,  
7:30-8:30 and by appt

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Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7;  
Wed & HD 10; EP 5:45; C Sat 5-6, 8-9

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