

The Living Church

February 28, 1954 Price 15 Cents



CHICAGO INSTALLATION: Stop the retreat from the city [p. 16].

Chicago Sun Times

PREJUDICE IN THE NURSERY P. 12.



Great Names

in Christian Education

HOBART
TRINITY
KENYON
SEWANEE

Your Colleges deserve
your support . . .

Hobart College, Geneva, N. Y.
Trinity College, Hartford, Conn.
Kenyon College, Gambier, O.
University of the South,
Sewanee, Tenn.

For Lenten Reading

"STRENGTH FOR STRUGGLE"

By William Howard Melish

"I say, without hesitation, that this is as fine a book of sermons as any we have had from an American Episcopalian in recent years. We may, if we wish, disagree with Mr. Melish's politics; we cannot disagree with his religion or attack him for following his conscience, informed as it is by the deep Christian faith which shines through every page of this book. And if we do disagree with his politics, we dare to do this only if we have also wrestled, as earnestly and honestly as he has, with the problems of our time, and have come to some solution which is as Christian in orientation and as earnest in action, as that at which he has arrived. When I finished this book, I said, 'Thank God for William Howard Melish, for he has stabbed me awake and made me see my own shoddy discipleship of the Lord Jesus Christ who came that all men might have abundant life, here and hereafter.'"

— Dr. W. Norman Pittenger
Professor of Christian Apologetics
The General Theological Seminary

THE BROMWELL PRESS
157 Montague Street
Brooklyn 1, New York
\$2.75

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Six to Go

WITH Volume 9, *The Interpreter's Bible* has reached the halfway mark. Six of the projected 12 volumes have come off the press, leaving six more to go.

Installments of this monumental work thus far published carry the Old Testament through II Samuel and the New Testament through Ephesians. At the present rate of two a year — one in the spring and one in the fall — the series will complete itself in the spring of 1957.

The most recent installment, Volume 9, just published, contains the Acts of the Apostles and the Epistle to the Romans. Typography and format of all

THE INTERPRETER'S BIBLE. Volume IX. Acts and Romans. Abingdon-Cokesbury Press. Pp. 668. \$8.75.

volumes are uniform: the top of the page carries King James and Revised Standard texts in parallel columns; below, across the board, is the exegesis, and below that, the exposition. Each book is provided with introductory material. At the end of the volume there are relevant maps.

The introduction and exegesis of Acts are done by G. H. C. Macgregor, professor of Divinity and Biblical Criticism at the University of Glasgow. Exposition is by Theodore P. Ferris, rector of Trinity Church, Boston. Introduction and exegesis of Romans are by John Knox, Baldwin Professor of Sacred Literature at Union Theological Seminary, with exposition by Gerald R. Cragg, Minister of Erskine and American United Church, Montreal.

This important volume will be reviewed in a later issue.

SEABURY PRESS, Greenwich, Conn., is the Episcopal Church's official publishing house. It is not yet three years old, having been established late in 1951.

It is the opinion of this editor that Seabury Press is doing a first-rate job. If this judgment needs further corroboration, a glance at Seabury Press' *General Catalog 1954*, copy of which recently came to this office, will provide sufficient evidence. Forthcoming publications include a new book by Bishop Pardue (*A Right Judgment in All Things*), another by Randolph Crump Miller (*A Symphony of the Christian Year*), and one by Robert C. Dentan (*The Apocrypha—Bridge of the Testaments*). The "Seabury Lenten Book for 1954"

— *Graceful Reason*, by J. V. Langmead Casserley — is, unfortunately, not scheduled to appear until March 11th, after Lent has begun. But, since it will contain just short of 200 pages, it ought not to take 40 days to read it.

Presumably just published (although review copies have not yet reached this office) are *The Christian View of Sexual Behavior*, by W. Norman Pittenger — "the Christian reaction to the much-discussed Kinsey reports" — and an edition of the proposed new liturgy. This last, 32 pages, paper, sells for 25 cents a copy, and at 15 cents each for five or more.

Yes, this editor thinks that Seabury Press is making a fine batting average — and this, despite the fact that he felt



MR. MCCAULEY
A batting average.

obliged to call attention to the impossibly small print of its Church School Bible [L.C., February 21st]. It is putting out material of solid worth, it is securing good writers, and its publications are appearing in an attractive format, with evidence of a definite professional touch.

Since Seabury Press' manager is Leon McCauley, formerly with Oxford University Press, and before that with Morehouse-Gorham, none of this should be surprising. But it is a pleasure, none the less, to record it.

THE REV. JAMES W. KENNEDY must be a busy person. Not only is he rector of Christ Church, Lexington, Ky., with its 1,355 communicants,

The Living Church

but he has taken an active interest in the ecumenical movement, has attended various interchurch and other gatherings in Europe, and is currently chairman of the subcommittee on radio and television coverage for the Evanston Assembly of August 1954.

How Dr. Kennedy finds time to write is a mystery, but he does. His latest book, *Meditations in His Presence*, is a devotional commentary on the Collects, Epistles, and Gospels of the Church Year. Based upon material used in the past six years in his own parish, this seeks not to be a complete exposition of the liturgical propers of the Book of Common Prayer, but to take some one thought from Collect, Epistle, and Gospel and hold this up to the Churchman as a guide to his "intention" for Communion.

A book of this sort will obviously contain material of unequal value. Some persons will not like some things in it, others will not like something else. This editor thinks, for example, that the Real

MEDITATIONS IN HIS PRESENCE.
By James W. Kennedy. Foreword by Massey H. Shepherd, Jr. Seabury Press. Pp. ix, 245. \$3.25.

Action and Presence could have been brought out more sharply under Maundy Thursday. But by and large—and he has read about every five meditations—he feels that here is a really valuable piece of work that should fill a long-felt need.

It is a pleasure to note that Dr. Kennedy has made great use of Easton and Robbins' *The Eternal Word in the Modern World* (Scribners, 1937)—a work which this editor has found of immense help in his own ministry, but which he fears the clergy generally have underestimated.

Someone—preferably a layman—should test a book like *Meditations in His Presence*, by using it for a year or so, and then reporting on it further.

ABINGDON-COKESBURY PRESS has shortened its name to Abingdon Press, effective since January 1, 1954.

The business was established in 1789, and is the oldest book publishing house in America. During the 165 years since its founding it has operated under various names and imprints. The name, Abingdon-Cokesbury Press, was adopted in 1940 when the merger of Abingdon Press, Cokesbury Press, and Stockton Press was effected.

The name Abingdon-Cokesbury is, however, given under the review of *The Interpreter's Bible, Volume 9* [see page 2] because it appears in that form in the book under discussion.

February 28, 1954

The Morehouse-Gorham Lent Book is by the late

DOM GREGORY DIX

The Image and Likeness of God

The first purely devotional book by Dom Gregory Dix, this posthumous work has as its central theme "God's dealings with man in creating him in His own image and re-creating, renewing and perfecting that image when . . . defiled by man's sin."

\$1.50

MOREHOUSE-GORHAM CO.

Chicago

NEW YORK

San Francisco

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

National
CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.

14 E. 41st St. New York 17, N. Y. 29 E. Madison St. Chicago 2, Ill.

Morehouse-Gorham Co. of California
261 Golden Gate Ave.,
San Francisco 2, Calif.

HOME-STUDY FOR LONDON DEGREES

Wherever you are you can turn spare time to good account by taking a Wolsey Hall Postal Course for London Univ. Degrees, B.A., B.D., etc. No lecture attendance; only 3 exams. to pass at many U.S. centres. Tuition for many Theological exams. and in single subjects, e.g. English, History, Economics, etc. 2000 Courses, Low fees, instalments. Prospectus (mention study interest) from:

Director of Studies, Dept. OAE

Wolsey Hall, Hamilton, Can.

the episcopal
BOOK CLUB
nevada • missouri

THE J & R
LAMB STUDIOS
TENAFLY N.J.
STAINED-GLASS
EST. 1857 DECORATION-LIGHTING
& ALL CHURCH-CRAFTS



LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE., NEW YORK CITY

When Writing Advertisers
Please Mention
THE LIVING CHURCH

PALM for Palm Sunday ORDER EARLY

PALM SUNDAY, APRIL 11th

We Guarantee Absolute Satisfaction

100 Heads for.....\$17.50

50 Heads for..... 11.00

25 Heads for..... 6.75

12 Heads for..... 3.85

All Good Lengths—36-48 Inches

THE NIESSEN CO.

We Are Pioneers in the Handling of Palm
256-70 So. 23rd Street Philadelphia 3, Pa.

KNEELING HASSOCKS



of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

GOWNS

Write for FREE Choir Gown Booklet G34, Pulpit Book P34. Budget Plan if you wish.

E. R. MOORE CO.

932 Dakin St., Chicago 19, Ill.
25-34 Jackson, Long Is. City 1, N. Y.
1908 Beverly Blvd., Los Angeles 57, Calif.



Communion Ware
STERLING SILVER
CRUETS • CHALICES
HOST BOXES

R. GEISSLER, INC.
23-00 38th Ave., Long Island City 1, N. Y.

The
FINEST FILMS
for the CHURCH
Write for descriptive folder



Cathedral Films
P. O. Box 589 • HOLLYWOOD 28 • CALIF.

CLERGY and CHOIR VESTMENTS

Cassocks, Surplices, Stoles, Scarves, Albs, Chasubles, Maniples, Cloaks, Academic Hoods, Birettas, Caps.
1837 "Quality—fairly priced" 1954
Vestment Makers 117 years

COX SONS & VINING, Inc
131 EAST 23rd STREET, NEW YORK, N. Y.



OUR GIFT TO YOUR CHURCH

► This beautiful 3-color vestibule card, hand printed in England . . . yours with our compliments.

Write for free copy on your church stationery.



studios of
GEORGE L. PAYNE

15 PRINCE ST. PATERSON 7, N. J.

OSBORNE



**CHALICES
& CIBORIA**

Send for book No. LCIC

CANDLESTICKS

Send for book No. LC2CK

ALTAR VASES

Send for book No. LC3V

**COMMUNION SETS • STAVES
READING DESKS • LAMPS
FLAGONS • CROSSES • ETC.**

Send for book No. LC4G

MEMORIAL TABLETS

Send for book No. LCSM

117 GOWER STREET

LONDON • W. C. 1 • ENGLAND

Matroe FOLDING BANQUET TABLES



If you are on the board of your school or church, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog & special discounts.

20 CHURCH ST.

**Clergy and Choir
VESTMENTS**

ALTAR HANGINGS and LINENS
Chasubles - Albs - Amices - Copes

All Embroidery Is Hand Done

J. M. HALL, Inc.

14 WEST 40th ST., NEW YORK 18, N. Y.
Tel. CHickering 4-3306

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.

Too High a Price

UNDER date of February 5th, an item appeared in the New York *Times* entitled "Germ War Deal Balked — Company Refuses to Operate Military's 3 Main Plants."

The article described the invitation to the Mathieson Chemical Corporation of Baltimore to manage "three main germ warfare plants" and stated as the reasons for their refusal to do so "the administrative and business problems involved, and the mass destruction the weapon would create." This last phrase would seem to indicate that "ruthless" capitalism is here at least more considerate and ethical than the Government.

This is the first intimation I have seen that the United States was embarking on germ warfare and already has "three main plants" for that purpose. That news is both surprising and shocking to me and doubtless to many more of our people.

When one recalls the violent revulsion and indignant condemnation throughout this country some years ago at reports that our enemies were using or about to resort to germ warfare, it is hard to understand what could have happened to the conscience of America to produce this complete change of front. I am still inclined to think it is not the American people but a few of their leaders who are so affected. If this is so, it is high time the people made themselves heard. The wanton and indiscriminate slaughter of thousands of innocent women and children is too high a price to pay for our security or for life itself. And as for democracy, it could well be lost completely in the mad scramble for control of these horrible and diabolical powers.

Do our people know of the step which our Government has taken, and if so, do they approve? How can we profess to be sincerely concerned about the welfare of mankind if we resort to this fiendish method to accomplish our ends?

(Rt. Rev.) G. ASHTON OLDHAM,
Retired Bishop of Albany.
New York, N.Y.

Apples in a Dress Shop

THIS is in no way a reflection on the armed forces, but . . . is there any active way of keeping the Episcopalians in the armed forces "alive" in the Anglican way of life?

"A Reader" in his letter in *THE LIVING CHURCH* has expressed himself well; I can understand the bewilderment of his daughter who cried all the way home because she didn't know what to do during the Holy Communion service [L. C., January 24th].

I and many Episcopalians who are stationed on the average military establishment suffer from the lack of Episcopal services. Ordinarily we have the choice of (1) Going to a prayer meeting called a general Protestant service (2) Going to a Roman Mass and wondering what is going on (3) Taking on the long task of getting

to a distant city parish (4) Staying in the barracks.

One more thing. How can we get anyone interested in the Church for candidacy when we know there is no priest available to give him instructions and get him ready for the bishop of the local diocese? Like trying to buy apples in a dress shop . . . no fruit.

And how do you think a fellow feels when Rome is always waiting for him to come in, and Canterbury too busy to send a "greeting card." I am friendly to Rome, but refuse to accept some of its doctrines.

I often wonder why I can't go to Holy Communion in the base chapel at least once a month. It isn't always possible to run to town, not for a service man who must work sometimes. Sure I can get an hour off for religious services, but my nearest church is five miles away, and the base chapel is in easy reach for others. Remember I have to wash and change clothes. Can you see why I ask myself all the time, I wonder where my Church is? It certainly must be that we are a minority group, with not enough men in the service to bring a priest to an installation at least once a month.

Perhaps our difficulty in getting the government to change our classification from the "general Protestant" group lies in our legal title "the Protestant Episcopal Church." My suggestion is either to replace Protestant with Anglican (the Anglican Episcopal Church in the U.S.A.) or just call ourselves the Episcopal Church. The present adjective is misleading and currently obsolete in meaning. We are Catholics, aren't we? Or are we?

I have had several opportunities of getting to the Detroit St. Paul's Cathedral; the clergymen there were excellent, and I appreciate all the help they have rendered me in the past. Outside of that, I feel like a stranger in a strange area.

PAUL KENNETH EGGERS.
575th Medical Squadron,
Selfridge AFB, Mich.

THE LIVING CHURCH RELIEF FUND

Korean Children

Previously acknowledged	\$1,483.07
Mrs. Paul Moore, Jr.	120.00
Dr. and Mrs. H. M. Slater, Jr.	10.00
Marguerite Kehr	5.00
	<hr/>
	\$1,618.07

Bishop Cooper and Korea

Previously acknowledged	\$ 155.79
Anna C. Edwards	10.00
Alice Welles	10.00
	<hr/>
	\$ 175.79

Navajo Children

Previously acknowledged	\$ 250.00
Mrs. F. Kollmorgen	96.00
	<hr/>
	\$ 346.00

Work in Tadain, P.I.

Anna C. Edwards	\$ 10.00
-----------------	----------

The Living Church

Bishop for the Armed Forces

MAY I add something to the letter of the young service man [L. C., January 24th]?

I have been here 11 years. When I came, Barin Field, a naval air station was in operation. After V-J day it was closed, but reactivated a couple of years ago. At the time I came Fr. Joe Byna, a Roman Catholic, was the sole chaplain. He was most cooperative, published notices of our services here in the station, placed them on the bulletin board, and offered me the use of the chapel on the station whenever I could use it.

Fr. Byna was transferred a couple of months later (and lost his life in the Aleutians on a mission above and beyond the call of duty). His successors have been a series of Protestant chaplains with a Roman assistant. And I have been unable to get any cooperation at all. One, a Methodist, stated flatly that he saw no reason for an Episcopalian to want to come to services here, that he (the Methodist) had Communion once a month on the station and any one wanting Communion could come there. And so far as I can discover no notices have been given of our services since Fr. Byna left.

When the station was reactivated there were only two families in residence, the commanding officer and his assistant. But in town there were several families, some of them Episcopalian. We contacted the Episcopalian and they have been active in the Church, bringing their children, teaching in Sunday school, and active in other ways. We also reached some who were unattached and got them interested. Then some one (the chaplain was a Baptist and personally a fine man) decided there ought to be a Sunday school on the station and all families should send their children to it—our own Churchpeople did not, but we did lose some of those whom we had interested.

There is no question in my mind that, regardless of all the protestations, the Armed Services have adopted a settled policy of forcing all non-Romanists into one Protestant group; and that one reason for the seeming reluctance of our priests to accept chaplaincies, and the apparent ineffectiveness of those who do, is that anything that savours of loyalty to Church teaching is frowned upon by the authorities. And since a chaplain is rated for efficiency by a commanding officer who may have no religion at all, the chaplain naturally will not do more than the minimum amount of distinctively Church teaching. Of course one can not expect a non-Church Protestant to teach the Church and Sacraments to our people.

Whether the young man has the solution I can't say, but I do say (from considerable experience) that duty in the Armed Forces is weaning our young people away from the Church—and from any form of organized religion. It isn't making them irreligious but a-religious. A contributing factor is the difficulty of keeping up with our young people in service. Typical is the case of one young man who has been in the service only about a year; he has had four mailing addresses and is now being transferred to the fifth. I mail a semi-

monthly bulletin to all my people with a guarantee of return postage if undeliverable; only two or three times has this been complied with by the service post-offices.

It does seem to me that we do need urgently a bishop for the Armed Forces to supervise our chaplains, stand behind them when attempting to discharge their obligations as priests of the Church, and to help such persons as your correspondent in organizing classes and services for our Churchpeople. That may in fact be the answer. For whereas a chaplain might incur the disfavor of the line command and suffer for it, the layman would not be under this handicap.

(Ven.) JOSEPH D. C. WILSON,
Archdeacon of Baldwin County,
Diocese of Alabama.

Foley, Ala.

An Effective Cure

I READ in THE LIVING CHURCH, with gratified interest, the news account of the prayer calendar put forth by the diocese of Bethlehem [L. C., January 3d].

Several years ago I proposed to a member of the department of promotion such an idea when I was then a resident of the diocese of Bethlehem. It was not taken seriously. It is, therefore, gratifying to read of such a plan of prayer now being adopted.

My heart was made glad to find the diocese of Central New York had such a plan of prayer when I came here.

The clergy of this diocese and its people can testify to the marvelous effects it has had on our diocese. You can't pray for people and churches by name very long before you feel a love and concern for the whole household of God. And you don't have a love and concern for clergy and parishes without learning about them. It is an effective cure for parochialism and a stimulant to missionary work.

(Rev.) W. AUBREY E. ARLIN,
Rector, Trinity Church.

Utica, N.Y.

Imparting Knowledge

BELIEVE I can say without any fear of contradiction, that a very large number of Episcopal laymen have only a slight acquaintance with Church history, before the Reformation and since. It was a happy idea for THE LIVING CHURCH to install the footnote feature of every issue—"Tuning In."

Every "citation" appearing therein is of value in imparting a knowledge of Church history, as well as the multitudinous rules and directions of Church order which, like Church history, is but partly known to the laity. . . .

I don't presume to say that a better knowledge of Church history and Church order will tend to make the average layman more pious, or a more liberal contributor to his parish, or to the general activities of the Church; but it may be productive in stimulating a livelier interest in all that pertains to the welfare of the Church, and for that reason Tuning In is worthy of commendation. . . .

FRED G. MAHLER.

Raleigh, N. C.

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. Lighbourn
MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
BUSINESS MANAGER: Warren J. Debus
PROMOTION MANAGER: C. W. Burckhardt
CIRCULATION MANAGER: Leon A. Saenger

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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 Friday morning 10 days 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.

Departments

BOOKS 2 EDUCATIONAL ..18
CHANGES20 INTERNATIONAL 10
DEATHS18 LETTERS 4
DIOCESAN16 U. S. A. 6
EDITORIAL14

Things to Come

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

MARCH						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

February

28. Quinquagesima Sunday.

March

- 3. Ash Wednesday.
- 7. 1st Sunday in Lent.
- 10. Ember Wednesday.
- 12. Ember Friday.
- 13. Ember Saturday.
- 14. 2d Sunday in Lent.
- 21. 3d Sunday in Lent.
- 25. The Annunciation.
- 28. 4th Sunday in Lent.

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.

BUILDERS

Gloomy, Dangerous

A half million dollars of the money which will come in through the Builders for Christ campaign will be administered through the American Church Institute for Negroes and will be applied to help meet the needs of five Negro schools in the South.

Projects which will be considered seriously when the money is in hand include: Repair of a classroom wall at Voorhees School and Junior College, South Carolina; new equipment for the canning kitchen at Okolona College, Mississippi; library improvement at the schools; repair and improvement of the buildings at Voorhees; improvement of the gloomy, dangerous, and unheated

Gifts from alumni, a good source of income to other schools, are limited to these schools, which rarely have wealthy alumni.

A similarly designated sum of \$300,000 will be set aside for emergency construction of churches in areas that are growing rapidly — such as near Spokane and the Grand Coulee Dam.

NATIONAL COUNCIL

Message of Gratitude

This is Miss Elizabeth McCracken's telegraphed summary of the National Council meeting. The full report will be published next week.

The Rev. Vine Deloria, the first Indian to be elected to the National Coun-

**What to do about Lent —
take on or give up?**

See page 14

Armed Forces, counting those in veterans' hospitals.

The Rev. Percy George Hall, executive secretary of the Armed Forces Division of the Council, resigned to become rector of the Incarnation Church, Santa Rosa, Calif.

Great satisfaction was expressed over the progress of the Builders for Christ campaign. It was said that when the campaign was presented it was the first time in ten years that every diocese and every missionary district was represented at provincial meetings. A message of gratitude was voted to be sent to every diocese and district.

Bishop Hobson of Southern Ohio and Bishop Donegan of New York said that their dioceses had voted large sums for the campaign and would raise even more than promised before diocesan financial requirements are presented.

The National Council budget was reported balanced in a larger amount than in 1953 with a surplus in hand. However, it was expressed that the surplus would not be enough to provide for the advance work because of expansions within the Church.

Almost \$2,000,000 was reported collected for the new St. Luke's Hospital in Manila.

ECUMENICAL

A Step to Evanston

Plans for participation of the Episcopal Church in the second Assembly of the World Council of Churches, to be held in Evanston, Ill., next August, were put in tentative form at the annual meeting of the Commission on Ecumenical Relations, held at the College of Preachers, Washington, February 10th and 11th. Bishop Dun of Washington, chairman of the commission, presided at its session.

Official delegates to the Assembly will be:

Bishop Dun of Washington; the Rev.



AID IN SIGHT FOR OKOLONA*
Result of campaign.

auditorium at St. Augustine's College, North Carolina.

Only the more pressing needs of the schools can be met; meeting actual needs would require almost a million and a half dollars.

Building for the future of these schools has been difficult, inasmuch as operating expenses have gone up and increases in tuition fees can only defeat the purpose of the schools, which is to bring educational advantages to Negroes who would otherwise not have them.

cil, was voted assistant secretary in the Home Department of the Council at its annual meeting at Seabury House, Greenwich, Conn., February 16th to 18th.

A budget of \$65,000 was voted for the Armed Forces division. Bishop Louttit of South Florida reported that 119 chaplains are now serving in the

*Okolona College, Mississippi, is one of several Negro schools to receive aid from the Builders for Christ campaign. Here a class in brick-laying at Okolona tackles a building problem on the campus.

TUNING IN: †Quinquagesima (50th day, approximately, before Easter) is the last of the "gesima" Sundays and serves as a reminder that Lent (which begins the Wednesday after) is at hand [see p. 14 of this issue]. †St. Augustine's College,

North Carolina, is presumably dedicated to St. Augustine of Hippo, in North Africa, fifth century (one of the greatest of the Church Fathers), but it could conceivably be dedicated to St. Augustine, first Archbishop of Canterbury.

Dr. Theodore O. Wedel, canon of Washington Cathedral, Washington, D. C.; the Very Rev. Alden D. Kelley, president of Seabury-Western Theological Seminary; the Rev. James W. Kennedy, of Christ Church, Lexington, Ky.; Bishop Brinker of Nebraska; Prof. Powel M. Dawley of General Theological Seminary; Clifford P. Morehouse, vice president, Morehouse-Gorham Co., New York, N. Y.; Mrs. Henry Hill Pierce, New York, N. Y.; Presiding Bishop Sherrill; Mrs. Edwin Allen Stebbins, Rochester, N. Y.; Charles P. Taft, Cincinnati, Ohio; Mrs. Alfred M. Chapman, Bucks County, Pa.; Michael Budzanoski of Monongahela, Pa.; and Bishop Bayne of Olympia.

In addition to the official delegates, the Episcopal Church has been allotted 70 "season tickets," good for reserved seats at all open sessions, the Rev. James W. Kennedy, secretary of the commis-

bers of the Commission on Ecumenical Relations, and of the National Council's committee on ecumenical relations, seminary faculty members, and other members of the Church engaged in ecumenical work. Application for these should be made to Dr. Kennedy at 217 Church St., Lexington, Ky.

Similar priorities will govern the assignment of rooms in Seabury-Western Theological Seminary, which has placed its facilities at the disposal of the Commission for the period of the Assembly, August 15th-31st. Delegates and accredited visitors, however, will be housed on the campus of Northwestern University, Evanston.

In addition to the "season tickets," it is anticipated that tickets will be sold to each session, on a "first-come-first-served" basis. These will be made avail-

able at the door, at \$1.00 each, to the capacity of each open session. However, only delegates will be admitted to the closed group discussions, and only accredited visitors to certain closed sessions planned for them.

Delegates will be assigned to one session for discussion. Each delegate has indicated his preference, and Dr. Kennedy announced that by far the largest numbers, both in the Episcopal Church and generally, had indicated the section on Faith and Order as first choice. However, delegates will be distributed fairly evenly among all the sections, which include, in addition to Faith and Order, Evangelism, Social Problems, Interna-

tional Affairs, Intergroup Relations, and The Laity. Arrangements for a daily celebration of the Holy Communion, for Anglicans and Old Catholics,¹ also were made. These are to be at an early hour in the chapel of Seabury-Western, and will be in accordance with the rites of the various Churches of the two communions, subject to approval by the bishop of Chicago. In view of the intercommunion between the two Churches, simultaneous celebrations will be avoided, and it is hoped that members of each communion will attend the services of the other.

There is to be one general Anglican celebration of the Holy Communion, open to the entire Assembly, and it was recommended that this be held in St. Mark's Church, Evanston.

At the Commission meeting, Bishop Dun outlined some of the problems that will confront the Evanston Assembly. First of all, this is the first great world meeting to be held in the United States, and the American Christian public will therefore for the first time have a close view of the contrasts in American, European, and Asiatic modes of thought in considering the central theme: Christ, the Hope of the World.

Another problem is that the growing European emphasis is on the vital importance of the Second Coming of Christ, while the Asiatics are concerned for the Church's unity in missions and evangelism. Both of these will contrast with the customary American emphasis on "active" Christianity and the so-called "non-theological factors," which are increasingly seen to have their roots in theology.

The Eastern Orthodox are expected to play a larger part than in any previous American interchurch meetings, though their representations will be very small in proportion to the size and importance of their Churches. Several of the Orthodox Churches which were represented at Amsterdam in 1948 have not yet chosen delegates for the Evanston Assembly, and may not be present. Strong Anglican delegations are expected not only from Britain but from the Commonwealth countries and missionary areas.

In addition, there will be delegations from at least two countries behind the Iron Curtain, Czechoslovakia and Hungary. Not only will these contribute the distinctive viewpoint of Christians living under Communist governments, but their presence is likely to provoke comment, and perhaps misunderstanding, by the secular press. It will be important



SITE OF WORLD COUNCIL ASSEMBLY*
A close view of contrasts.

RNS

tion, announced. These tickets, at \$12.50 each, will be allocated to applicants on a priority basis, preference being given to the following groups: wives of delegates and accredited visitors,* bishops, mem-

*Accredited visitors to the Assembly will be the Rev. R. H. Wilmer, Jr., minister to Episcopal students at Yale University; Bishop Louttit of South Florida; Walter S. Underwood, chancellor of the diocese of Chicago; the Rev. W. H. Nes, Seabury-Western Seminary; Mrs. Florence S. Cant-rill of Lexington, Ky.; Bishop Keeler of Minnesota; Bishop Lichtenberger of Missouri; the Very Rev. John B. Coburn, dean of Trinity Cathedral, Newark, N. J.; Bishop Scaife of Western New York; the Very Rev. Lawrence Rose of New York, N. Y.; Mrs. Francis O. Clarkson of Charlotte, N. C.; Dr. Gordon Keith Chalmers of Kenyon College; Mrs. Percy V. Pennybacker, Jr., of Austin, Texas; Dr. Clark Kuebler, president of Ripon College, Ripon, Wis.

Consultants will be Prof. George F. Thomas of Princeton University; Noel Sargent, New York, N. Y.; Paul B. Anderson (an associate editor of THE LIVING CHURCH), New York City; and Mrs. T. O. Wedel, Washington, D. C.

TUNING IN: Old Catholics represent a group that withdrew from Rome in 1870, as a result, largely, of the proclamation of the dogma of the infallibility of the Pope. Their principle see is that of Utrecht, in the Netherlands, but they are found

also in Germany, Austria, and Switzerland. Only bodies in America in communion with see of Utrecht are the Polish National Catholic Church and the Episcopal Church—both of which are in communion with each other.

for American Christians to make them feel welcome, and to give due regard to their theological contributions, even though they do not approve of the form of government under which they live, or perhaps of their ways of making adjustments to it.

Bishop Bayne of Olympia gave a significant report of his participation in the meeting of the Faith and Order working committee at Bossey, Switzerland, last summer. Most of the time, he said, was given to three principal projects: the final editing of a factual survey of progress in the field of inter-Church relationships; the planning of the future work of the Faith and Order Commission; and the preparation of a working paper for the Evanston Assembly. Of this, Bishop Bayne said:

"A drafting committee prepared a draft that would serve as the basis for several days of most interesting and stimulating discussion. The positive sections, dealing with the Church as the Body of Christ, were most fruitful and productive of good

Churches on differing Christian viewpoints, but to bring the great issues into focus, in the light of the Christian hope¹ which is common to all followers of our Lord.

Canon Theodore O. Wedel reported on the sessions of the Commission on Evangelism, of which he was chairman, held at Geneva, Switzerland, last summer. This group also prepared a working paper for Evanston, as well as a survey of the evangelistic work of the World Council member Churches around the world. These surveys and preparatory papers are to be sent to delegates for study before the meeting of the Assembly next summer.

Attention was called to new publications in preparation for Evanston, including two prepared by Commission members. These were *Evanston Notebook*, written by Dr. Kennedy and published by the World Council of Churches, and *20 Questions About the Episcopal Church and the Ecumenical Movement*, prepared by Clifford P. Morehouse with

delegates to the biennial meeting of the National Council of Churches, to be held in Boston late in 1954. These will be submitted to the Presiding Bishop for his appointment, with the consent of the National Council of the Church.

HOSPITALS

Healing Ministry

By EDGAR DODGE

Clinical pastoral training, human relations in the hospital, and the administering of Holy Communion to the ill were some of the topics discussed at the fourth annual conference of the Hospital Assembly which met at the Palmer House in Chicago, February 10th and 11th. Attending the meeting were hospital trustees, administrators, chaplains, and staff representatives.

A history of clinical pastoral training was given by the Rev. Otis R. Rice, chaplain and director of religious work



HOSPITAL ASSEMBLY OFFICERS*

A means for meeting emotional disturbances.

and deep theological discussion, in which all could join with a high degree of unity. As the draft continued into a discussion of our disunity and the degree and nature of the sinfulness it represents, there was less and less unity in our discussions, as would naturally be expected. Differing interpretations of history and of the nature of freedom and of sin all intervened to prevent whole-hearted agreement at this level. However it was thought that, on the basis of our discussion, a useful and helpful working paper can be produced for the Assembly."

In the discussion following Bishop Bayne's report it was brought out by Dr. William H. Nes and others that the purpose of the Evanston Assembly is not to achieve agreements between

the cooperation of the National Council's committee on ecumenical relations, and published by the National Council, primarily for distribution in this year's Lenten study packet.

Consideration also was given to the representation of the Episcopal Church on the National Council of Churches, and names were recommended to the Presiding Bishop for appointment to succeed the Rt. Rev. Frank W. Sterrett, retired, and Thomas B. K. Ringe, resigned, on the general board of that body. A sub-committee was appointed to collect and evaluate names of possible

*From left: Chaplain Williams, Mrs. Fulkerson, Chaplain Heederik, Chaplain Turner, Mr. York, Chaplain Loegler, Chaplain Springborn.

at St. Luke's Hospital, New York City, as an introduction to the main subject of the morning session. Clinical training is a required course in just two of the Church's seminaries, Virginia Theological and Seabury-Western, although it is offered by others, Chaplain Rice said.

The clarification of the purposes of clinical training and the problems that one who has had clinical training faces as a hospital chaplain was the main theme of a paper read by the Rev. Arthur G. Elcombe, chaplain of the Episcopal Hospital, Philadelphia.

He pointed out that chaplaincy work involves a specialized ministry and that a man who undertakes this work needs sound motivation, a clear understanding

TUNING IN: Hope is the second (in the order in which they are most usually given) of the "three theological virtues"—which are faith, hope, and charity. They are called "theological" because they can be developed only by reliance upon

God's grace or special help. Hope is perhaps the least understood of the three: it does not mean a wish that something might come to pass which we really think won't, but confident expectation that God will work out His purpose.

of its purposes and goals and a knowledge of its limitations.

During the discussion period after Chaplain Elcombe's presentation, it was pointed out that the clinical training program was not meant to train institutional chaplains alone, but that it also provides a valuable aid to the regular pastor in his own parochial work.

Miss Charlotte Gluck, of the Department of Christian Social Relations of National Council, spoke of the scholarship funds made available to those interested in further study; work with the division of health and welfare; the possible status of women in the role of hospital or institutional chaplains; and the general program of Medical Social Service work.

The social worker not only aids in the diagnosis and treatment of the sick person before and during hospitalization, she said, but also helps the individual in his housing and financial problems. There are 3,500 medical social workers in the United States at the present time, but there is room for at least 3,000 more.

"Human Relations in the Hospital" was the subject of a paper read at the afternoon session by Mr. Karl York, administrator of St. Luke's Hospital, Racine, Wis., and new president of the Assembly. Mr. York said it is necessary to develop among the various departments of the hospital an intrinsic feeling of belonging to the organization, thereby increasing the productivity of each worker, despite sometimes radical changes in factors surrounding them.

Speaking to the Assembly at the evening banquet, Bishop Bowen of Colorado paid tribute to board members, doctors, nurses, administrators, chaplains, and volunteer workers for their part in carrying out the hospital's healing ministry. He urged that the opportunity to maintain present hospitals and establish new Church hospitals not be neglected lest the Church lose a fundamental service—that of healing the sick.

As an example of the consequences of neglecting opportunity, Bishop Bowen pointed to the early established Church schools that are now non-existent.

On Thursday morning Bishop Street, suffragan of Chicago, was celebrant at the Assembly's corporate Communion[¶] at St. James' Church.

As the conference resumed its morning session, the Rev. Edward C. Turner, retiring president, whose leadership sparked the continued growth of the assembly, turned the presidency over to Mr. Karl York, administrator of St. Luke's Hospital, Racine, Wis.

The program continued with the Rev. Frederick A. Springborn, chaplain of Norton Infirmary, Louisville, Ky., reading his paper on "The Significance of the Administration of the Holy Communion in the Ministry to the Sick."

Illness in itself, he said, is often a disturbing experience in that the individual feels helpless, dependent on forces over which he has no control. The Communion is a means by which these emotional disturbances and needs may be met.

Chaplain Springborn concluded by saying, as the Communion is brought to bear on the life situation of the patient it helps bring him an awareness of the Living Lord as One who loves and cares for him. At the same time it gives the patient an opportunity to open his heart to the love of God and to God's healing power.

Officers of the Episcopal Hospital Assembly for the year 1954-1955 are:

Mr. Karl H. York, administrator, St. Luke's Hospital, Racine, Wis., president; Rev. Frederick A. Springborn, chaplain, Norton Infirmary, Louisville, Ky., president-elect; Rev. F. Randall Williams, chaplain, the Toledo Hospital, Toledo, Ohio, secretary; Mrs. Calista Burns Fulkerson, administrator, All Saints' Hospital, Philadelphia, Pa., treasurer; Rev. Andrew M. Heederik, chaplain, Bishop Clarkson Memorial Hospital, Omaha, Nebr., historian.

Elected members of the executive committee are:

Hal G. Perrin, administrator, Bishop Clarkson Memorial Hospital, Omaha, Nebr.; Melvin H. Dunn, administrator, St. John's Episcopal Hospital, Brooklyn, N. Y.; Rev. David C. Loegler, director, department Christian social relations, diocese of Ohio.

PUBLIC AFFAIRS

A Matter for Common Sense

The common sense of people solves the problems to which censorship is sometimes considered a solution, said Presiding Bishop Sherrill recently in Louisville, Ky., where he was attending the consecration of the Rev. Charles G. Marmion, Jr., as bishop of Kentucky.

Bishop Sherrill spoke in answer to the Louisville *Courier-Journal* question regarding the United States Supreme Court's unanimous decision January 18th which said that New York's censors could not ban a French movie "La Ronde," nor Ohio's a crime movie, "M."

The Presiding Bishop added that, "If censorship is used in one area, it might be applied to another area which would endanger democracy." Of course, he

said, we must protect children from obscene literature, just as we protect adults from immorality.

PENSIONS

Two New Trustees

Mr. William L. Day and Mr. D. Nelson Adams have been elected to the board of trustees of the Church Pension Fund,[¶] and to serve as directors of the Fund's two affiliated companies, Church Life Insurance Corporation and Church Fire Insurance Corporation.

Mr. Day is a member of St. David's Church, Radnor, Pa., and is president of the Pennsylvania Company for Banking and Trusts, Philadelphia.

Mr. Adams is a member of St. James' Church, New York City, and is a partner in the law firm of Davis, Polk, Wardwell, Sunderland, and Kiendl.

EPISCOPATE

Observation Tour

Setting a new record on his tour of the Caribbean and Central America, Bishop Peabody of Central New York became, according to records, the first American to preach in the Anglican Church in Barbados of the British West Indies since it was founded.

Accompanied by his wife, Bishop Peabody is combining an observation tour with a winter vacation. While in Panama he preached on both sides of the Isthmus; saw the work at the Leper Colony; visited the Bella Vista Children's Home; took part in the farewell services at the Cathedral for Dean Ferris; and visited the locks, Old Panama, and Panama City.

Bishop Peabody and his wife went from Panama to Mexico City where he officiated in churches of the district.

Missing Clothes

Bishop Kirchhoffer of Indianapolis shouldn't be blamed if he hesitates returning to Louisville, Ky., after losing his topcoat, hat, and gloves at Christ Church Cathedral during the recent consecration of the Rev. C. Gresham Marmion, Jr., as bishop of Kentucky.

However, the experience wasn't all on the dark side for the clothes soon were returned from the thief, Frank M. Mitchell, a veteran of scores of arrests.

Mr. Mitchell, who is known as the best-dressed man in the City Workhouse, according to the Louisville *Courier-Journal*, said he "must have been greatly intoxicated" when he took the clothes and left his own.

TUNING IN: ¶Every Communion service is in a real sense corporate, for it is the action of the Church as the Body of Christ; but the phrase corporate communion is commonly used to designate a service held for a special group, which makes

its communion "corporately," that is, "as a body." ¶Church Pension Fund was established by action of General Convention in 1913 for the building up of support for retired and disabled clergy and for the widows and orphans of the clergy.

ENGLAND

By the Rev. C. B. MORTLOCK

A Boon

An entirely unexpected and unheralded boon to Church of England clergy is embodied in a new Clergy Pensions Measure to be introduced to the Church Assembly at its forthcoming Spring Session. It provides for making the general fund of the Church Commissioners the source of pensions to the clergy, and thereby making such pensions no longer contributory, where they have been, and increasing them.

At present clergymen ordained before 1948 pay a compulsory levy^f of 3% of their ecclesiastical income, and those ordained subsequently 5%, to ensure a basic pension at the age of 70 after 40 years service of £210.

Clergymen without any other source of income on retirement have their pensions brought up to £300 a year.

SECURITY OF GENERAL FUND

At the appointed day, probably January, 1955, the Church of England Pensions Board will transfer its capital fund of approximately £8 million to the Commissioners, and the pensions instead of being secured on a strict actuarial basis will have the security of the whole of the Commissioners' general fund.

The minimum pensions will be £240, and for those who are not in receipt of a pension from a State contributory scheme the minimum will be £300.

Then Pensions Board will keep part of its funds for widows' and dependents' pensions and will also keep its separate funds for discretionary purposes for the relief of special hardship and for providing homes for elderly retired clergymen and their dependents.

Abbey Repairs

Repairs to Westminster Abbey have begun. Large contributions have been received from the Dominions and particularly from Australia.

Withdrawal

Observance of the Church Unity Octave was marred at Bristol when at a meeting of the local Council of Churches the Bishop (Dr. Cockin) announced that the Roman Catholic representative had been withdrawn because the Lord's Prayer had been said at the end of a meeting.

TUNING IN: ^fContrasted with the English scheme, with its compulsory levy upon the clergy, is that of our own Church Pension Fund [see p. 9], which places the entire assessment upon the parish or other employing agency. [¶]Decanal is not

Portrait of a Bishop

The Bishop of Chichester (Dr. Bell), who is now the senior bishop on the bench by date of consecration, is to be presented with his portrait in recognition of his consecration to the see in Canterbury Cathedral (of which until then he had been dean) on June 11, 1929. Later in the year the Dean of Chichester (Mr. A. S. Duncan Jones) will celebrate his decanal jubilee.[¶]

NEW ZEALAND

Gavel for a Queen

Queen Elizabeth II, while visiting Wellington, N. Z., recently laid the cornerstone for the new Anglican cathedral, and after the ceremony, received as a gift of New Zealand Anglicans, the gavel she used in tapping the stone into place.

The ceremony, presided over by Archbishop Owen, Primate of New Zealand, was attended by leaders of other major Communions as well as by prominent



QUEEN ELIZABETH*
Wood, silver, and stone.

Anglicans. The gavel, of native New Zealand woods and silver mounted, was presented to her by Archbishop Owen.

Construction of the cathedral, which is to cost \$1,400,000, is expected to be completed about July, 1956. At present, Wellington Anglicans have only cathedral church (pro-cathedral). [RNS]

*With Archbishop Owen.

CHINA

Removal of Cemetery

An order of the Chinese Communist government in Shanghai forced the removal from Bubbling Well Cemetery of the bodies of two Episcopal Church missionaries.

To clear the way for the construction of a park on the cemetery site all graves were ordered exhumed. The Rt. Rev. K. T. Mao, Bishop of Kiangsu, former Episcopal Missionary District of Shanghai, arranged for the cremation of the bodies of Frederick R. Graves and Francis L. Hawks Pott, and placed their ashes in Trinity Cathedral, Shanghai. Both men were priests of the American Church.

Bishop Graves, who died in May, 1940, was Missionary Bishop of Shanghai. Dr. Pott, who died in March, 1947, was president of St. John's University in Shanghai.

COLOMBIA

Final Instructions

The Colombian Interior Ministry has forbidden non-Roman-Catholics in Colombia to proselytize or propagandize outside their places of worship.

Protestant missionaries are specifically barred from performing any public missionary or education work except for children of non-Roman-Catholic foreigners.

The Ministry said the brief circular constituted the government's "final instructions" on the subject of non-Roman-Catholic religious activity.

[RNS]

PANAMA

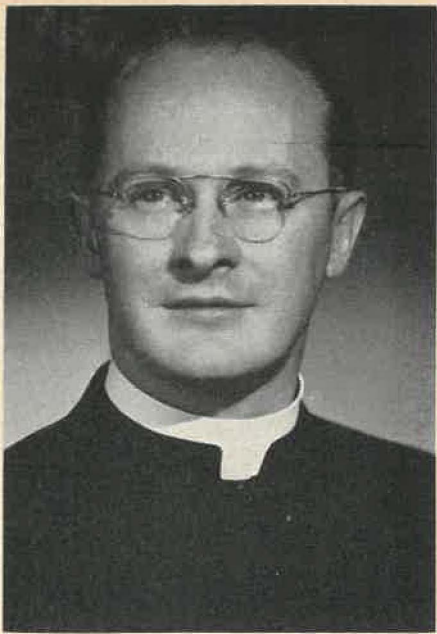
High Advance Sale

The annual spring festival and bazaar of the Cathedral of St. Luke, Ancon, C. Z., February 6th at Morgan's Gardens was considered one of the most successful ever held. One thousand tickets were sold in advance for the event, and some 3000 attended.

Present for the festival was Bishop Gooden of Panama who had just returned from a month's visit to the district congregations throughout the Republic of Colombia.

During his visit Bishop Gooden confirmed many people. He reported offerings amounted to more than \$500 during the various services.

from the Greek *deka*, "ten," but from the Latin, *decanus*, "dean." "Decanal anniversary" is, therefore, the anniversary of assuming the office of dean. (In England "Mr. Dean" and "Mr. Archdeacon" are correct forms of address.)



FATHER RUDISILL
A final, ineffable reason.

*A former minister of the
Congregational Church tells . . .*

Why I Came into the Episcopal Church

By the Rev. Howard J. Rudisill

St. Andrew's Church, York, Pa.

(Onetime pastor, Manchester Congregational Church, Pittsburgh, Pa.)

THE president of a parish men's group once asked for a show of hands indicating the number who had been in the Church all their life[¶] and the number who had come into the Episcopal Church from some other religious body. About two-thirds were converts.

The question frequently asked of converts — "What attracted you to the Episcopal Church?" — brings a variety of replies, some of them as casual in character as the things which first attracted you to your wife, like her looks, the way she danced, or the perfume she wore — qualities that have little or nothing to do with the person she is.

People say they were attracted to the Church because they liked its formal worship, because the Episcopal Church is respectable and conservative, because this is the Church of many patriots and eminent thinkers — to name but a few of the superficial reasons. Sometimes thoughtful people sense something deeper, and say they feel as though they have been in church after they attend services, they have discerned something sacred, they like the idea of kneeling for prayer, etc. Yet, neither the reverent atmosphere of worship, nor kneeling,[¶] are exclusively Episcopalian. They barely touch the meaning of the Episcopal Church's true character and genius.

One fundamental reason why people join any Church is that they like the people in that Church. This answers to something fundamental in human nature: we like the people, we like the pastor, so let's go there. One of our greatest assets as a church is that there are many likable Episcopalians. Of

course, this is only one principle; we cannot rely on it alone. Many people choose their eating and drinking places on the same basis. There are lots of likable people around; every religion has some. But it takes more than this to make a minister — as the writer of this article did — relinquish the privileges of performing marriages, conducting the Communion service, and even of administering baptism, in another body, and begin as a layreader to study for Holy Orders. Simply stated, here are a few reasons which go straight to the heart of our holy religion and Church.

I belong to the Church because of my personal obligation to Christ in whom I believe. This is strictly a personal matter between Christ and myself. As He is my creator and redeemer, part of my belief in Him is the recognition that His demands upon me are binding: there is laid upon me the necessity to believe in all that He taught, to receive His sacraments, and to obey Him. No person can be a Christian in a vacuum or in isolation; so my first reason for belonging to the Church is my relationship and obligation to Christ which He intends me to fulfill in and through His Church.

THREE REASONS

Next, I belong to the Episcopal Church because I know it is Christ's Church, founded by Him, a living part of that organized Christianity begun by Him and His apostles, with continuing and unbroken existence from them to the

present, and still maintaining the faith, the sacraments, and the ministry given by the Founder.

How do I know this? For three reasons: First, because the Lord Christ said that His Church was to exist unto the end of the world; second, because it has these marks which identify it, namely, the gifts which He gave to His Church (the faith, the sacraments, the ministry, and the word of God — the Episcopal Church has all of these gifts). And third, I know that I belong to Christ's Church because the Anglican bishop who confirmed me stands in the sacred line of the bishops whose commission and authority was given by the Lord Christ and His apostles.

To say all this is neither to say nor to imply anything disparaging about any other religion, but merely to state the bare truth about the Episcopal Church. And yet, there is another great reason, and a very intimate one which the faithful appreciate: the Church is our great spiritual mother in two very important ways. She brings us divine truth and divine grace.

By divine truth we mean revelation, the mighty acts of God by which He makes known to man certain truths unknown before or only dimly known. To human minds the mind of God is utterly inscrutable, past finding out, but God has spoken. He has revealed Himself. With the coming of the Son of God came the fullness of revelation. And before that divine Son returned to His

(Continued on page 22)

TUNING IN: ¶Strictly speaking, there are none who have been in the Church all their life; for one comes into the Church through baptism. But such a phrase is a convenient designation for those who have known no other religious alle-

giance. ¶Kneeling is not exclusively Episcopalian, but Episcopalians have gone to extremes in the practice, kneeling during parts of the service (e.g., "Lift up your hearts," etc.) where it would be appropriate to stand.

FOUR year old Billy is taking his first train trip. He and his mother are going to visit grandmother for a week. The dining car waiter, with a wide smile for the little boy, hands Billy the children's menu, the Choo-Choo Special.

The little boy smiles shyly, accepts the menu, and looks at the waiter's hands curiously, for Billy has never seen a brown hand at such close range. The waiter leaves.

In a high piping voice that carries to the patrons at several neighboring tables, Billy asks his mother, "Mommy, why are the man's hands so black?"

It is mother who must answer the question.

Dr. Mary Ellen Goodman, in a careful piece of research, observed the development of "race awareness in young children." She saw how healthy pride and ambition were crippled when three-, four- and five-year-olds of minority groups realized that their elders rated people by skin color and that sometimes the rewards of life depended upon pigmentation.

Colleges and universities hold workshops on intergroup relations. Statesmen and educators are concerned with problems of prejudice. Legislators pass anti-discrimination laws. Nevertheless, it is the fathers and mothers who have the greatest influence upon children, for the question of prejudice is also one of ethics, and the home remains the place from which values are derived and where standards for human relationships are learned.

It is mother — not the educators with their volumes, the statesmen with their documents, or the workshop participants with their discussions — it is mother who must answer Billy's question. If he is alert and observant he will ask his father and mother many questions about persons who are different from himself and his family in color, religion, speech, or mode of clothing. The answers which parents give furnish him with the material from which he gains the healthy attitude that people who are different from himself in some respects have many more characteristics in common with him, and that differences are valuable. Or conversely, their responses lead him to conclude that a person who is different is necessarily bad, inferior, frightening, dirty, and something to be avoided or to be crushed.

A TRAGIC EXAMPLE

Dr. Kurt Lewin, the social psychologist, maintained that the self-hatred and self-loathing developed by the members of groups discriminated against is one of the most cruel aspects of prejudice.

It is a psychological principle that a person can have love and concern for others only as he is able to accept himself. When an individual feels he is "bad," not only is his own self-esteem damaged, but also his ability to be a responsible citizen with concern for others is stifled. The festering hatred of self becomes the seed-bed in which violence grows. Sometimes that hatred spills over against the groups in ascendancy.

One tragic example of the development of prejudice and suspicion within a group is that the placement of Negro babies for adoption must often be delayed in order to see what color the child's skin will become. Negro adoptive parents tend to distinguish sharply between shades of color and they want the baby's coloring to match their own. Adoption workers in different parts of the country report varying attitudes, some claiming that lighter skin is always favored. Others cite their experience that it is the skin color of the adoptive mother which must be matched, even though she be darker than her husband. Whatever version the prejudice may take, the result

is the same. Love of adoptive parents is withheld from a normal, healthy, bright baby until his skin darkens to the shade that it will remain. He is not lovable unless he is the right shade.

Children are not born with hate and prejudice, but we are just beginning to realize that children learn very early that the powerful adult world smiles upon some kinds of people and shuns others. They learn through non-verbal ways as well as through words. A glance between father and mother, a warm welcome for one playmate and a cool reception for another, a tone of voice that says that this religion is on one level and that Church on another.

Billy is "carefully taught" as the Richard Rodgers and Oscar Hammerstein song from *South Pacific* tells us:

"You've got to be taught to be afraid,
Of people whose eyes are oddly made,
And people whose skin is a different shade.
You've got to be carefully taught.

"You've got to be taught before it's too late,
Before you are six— or seven— or eight—

PREJUDICE BEGINS



To hate all the people your relatives hate. You've got to be carefully taught."*

Helping children see members of groups as individuals is the most powerful weapon against prejudice which parents can use. Stereotyped ideas about groups, on the other hand, lead to prejudice and inaccurate understanding of our fellow human beings.

Parents create tolerance, or, rather, preserve the child's original healthy, intelligent curiosity about others, by helping him think of all the personality attributes that make for the uniqueness of each human being.

However, most adults have themselves been victimized by prejudicial ideas which encumber their own thinking and feeling. It is to the great credit of parents that they wish their children to grow up with a fuller knowledge and understanding of their neighbors. In our contrasting world this is not only desirable, but necessary. The affairs of our

*Copyright 1951 by Richard Rodgers and Oscar Hammerstein 2d Williamson Music Inc., Owner of publication and allied rights. Used by permission.

world wide neighbors impinge increasingly upon our lives, and our "community" welfare takes in an ever-expanding territory. Our brand of democracy can be convincing to others only if it provides all our citizens with opportunities to express their abilities freely and to have their contribution to our society respected.

One of the psychological factors causing prejudice is the need to find a scapegoat in times of social unrest and personal frustration. Our own prejudicial rearing, plus this tendency to find someone else upon whom to blame our troubles, imposes the necessity for self-discipline if parents and other persons dealing with children intend that the next generation shall be better qualified to assess the world around them.

At the end of the day, Dad, Mother, and Tommy sit down to dinner.

"Did you make the sale to Mr. Wilson, Dear?" Mother inquires.

"No, I didn't." Dad jabs the potato with his fork. "Wilson called up this afternoon. Greenberg from the other company got hold of him." Dad pauses.

a subtle tinge of feeling that Benny's standards aren't quite up to his own. And Benny will come to the galling realization that no matter how he behaves or what he does, Tommy does not accept him as an equal.

Mother and Peggy have been shopping. Mother wants Peggy to be able to help choose her own clothes for the new school year, but a seven-year-old is overwhelmed by the many possibilities from which to choose in the large stores. After several hours, three dresses have been selected and now mother and daughter are on their way home, jostling through the five o'clock sidewalk crowds. Mother's enthusiasm for shopping has curdled and all her vast discomfort is compressed into the two small spaces of two corns, one on the little toe of each foot.

Peggy spies a very bright pink dress in a shop window.

"Oh, Mommy! Look! Let's get that one, too!"

"No, not today."

"But it's pretty, Mommy."

"I said no!" The irritation in Mother's voice destroys the charm of the dress for Peggy. "Besides, it's a Polack pink. You wouldn't want it."

And Mother hurries Peggy to the corner to catch the traffic light which has just turned from (Russian) red to (Irish) green.

A few hours later, with Peggy now tucked in bed, Mother and Dad are enjoying a leisurely evening. Mother has had a nice relaxing bath and is fragrant with her favorite cologne. Her tight shoes have been tossed in the closet and her feet, comfortable in satin mules, are on the hassock, slim ankles crossed. Dad, with an appreciative gleam that is very pleasing, tells her how ravishing she looks in the new nylon peignoir. Mother flips the pages of the lush fashion magazine and admires an ad for perfume. The thought idly crosses her mind that a few years ago a famous designer made quite a good thing out of "shocking pink."

But by this time, Peggy is asleep. Today she learned the lesson that "Polack" is something to be shunned, like a very bright shade of pink that Mother thinks is in bad taste.

A well educated young Negro woman refused to eat watermelon because to her it was "nigger food." Obviously, thousands of people have led happy lives without ever having tasted this fruit, so does it really matter? It certainly doesn't make much difference that she refused watermelon but what does matter is that this act symbolizes her tragic need to scrutinize all her likes and dislikes and to thread them through the nets of stereotyped thinking in which the community has enmeshed her. She cannot freely use her abilities, her gifts, her energies, if every thought and action must be guard-

(Continued on page 19)

IN THE NURSERY

By Elizabeth G. Meier

Associate Professor of Social Work,

New York School of Social Work, Columbia University

Legislators may pass anti-discrimination laws until they are blue in the face, but it is from casual remarks of parents that children pick up prejudices that lead to hatred — and sometimes break forth in violence

"If I'd known that I was up against a pushy Jew I would have called Wilson a couple of days ago. Might have known a Jew wouldn't give him a chance to make up his own mind."

As a matter of fact, Dad's boss suggested yesterday that he ought to call Mr. Wilson again, and the boss was a little sharp with Dad today for losing the sale. But Dad does not mention this.

Ten-year-old Tommy has been listening intently, for his father is talking about the grown up world to which the boy aspires. Tommy has learned something new — Jews are "pushy." A few days later, he tussles with a playmate, an ordinary boy-tussle, until the other boy delivers a blow that is unexpectedly sharp. Then Tommy remembers that his playmate is Benny Stein. The blow hurts Tommy's pride so he uses his new weapon to fight back.

"You're a Jew, a pushy Jew!" To give further emphasis, he adds, "My father says so!"

And with that, a new generation is launched. A slimy difference has crept into the boys' friendship. From here on, Tommy will see his friend's behavior against the backdrop of a stereotype with

Take On or Give Up?

LENT is just around the corner, and on this Sunday next before Lent the Church confronts us, in the liturgical gospel, with the solemn declaration of our Lord as He "took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."

Lent has become associated in people's minds with our Lord's 40-day fast in the wilderness, when He was tempted to various misuses of that divine power which had just been declared to be His at His baptism. But this theme, right and proper though it be, and commemorated, as it is, in the Gospel for the first Sunday of the season, represents a later development. Lent originally was a fast in preparation for baptism at Easter; and it is still oriented toward the Passion and Resurrection.

In any case, therefore, the opening words of the Gospel for Quinquagesima are an appropriate clarion call to the keeping of Lent: "Behold, we go up to Jerusalem, and all things that are written concerning the Son of man shall be accomplished."

For the primary emphasis of Lent is upon "giving up;" which traditionally has taken the form of abstinence (for a period) from food or of reduction in the quantity of food consumed. This practice, commonly called "fasting," is in keeping with the spirit of Lent, whether we view it as a commemoration of Christ's fast in the wilderness or as a preparation for baptism at Eastertide. And if Lent, as at present constituted, also signifies for us a mystical reënactment of our Lord's last journey to Jerusalem — that "all things that are written concerning the Son of man shall be accomplished" — that is further reason for including in one's Lenten rule the giving up of some innocent pleasure or enjoyment.

The modern soft-pedaling of fasting and self-denial, with its substitution of a "positive" program for Lent, is a complete reversal of the original idea. Lent was not planned by a committee of three bishops, three presbyters, and three laymen, who sat down at a conference table and said, "Let's have a Character Building Week — or, better still, let's make it a month or 40 days." Lent began as a fast which was a real fast: a one-day fast before Easter, and, for those able, a two-day fast. This, with Easter and Pentecost and the season of rejoicing in between, was about all there was to the Christian Year at the

beginning of the third century — except, of course, that Sunday was everywhere kept as a little Easter.

Later, the one- or two-day fast preceding Easter got lengthened to a week; and this is the origin of our Holy Week. Later still, this was extended to two weeks — giving us our Passiontide; then to three — bringing it to Mid Lent. Finally, by the end of the fifth century, it included 40 days, reckoned from our first Sunday in Lent to Maundy Thursday afternoon, Good Friday and Easter Even being treated separately.

BUT even this did not seem enough. About the middle of the sixth century Rome was threatened by the invasion of the Lombards, and the Bishop of Rome appointed the three Sundays before Lent as a time of solemn supplication for deliverance. A similar danger caused another Bishop of Rome to add four more days of fasting before the first Sunday (up to this time the first day also) of the Lenten season. This made Lent begin, as it now does, on Ash Wednesday and consist of the 40 days (exclusive of Sundays) before Easter, prefixed by a pre-Lenten season — our Septuagesima, Sexagesima, and Quinquagesima. All of this was complete by the beginning of the seventh century, but even today we make plans for Lent, line up our special preachers, etc., right after Christmas.

Thus, like the proverbial little rabbit, Lent grew, and grew, and grew. . . . And, while it would be an exaggeration to say that it grew "until it could grow no longer," nevertheless the 40 weekdays that now go into it are out of all proportion to the one day's duration with which it began.

Along with this extension of time went a relaxing of the rigor of the abstinence. Christians might keep a day or two as a strict fast; they could hardly be expected to go 40 days at a stretch on empty stomachs — certainly not if they had work to do, as most of them had. So in various ways the fast was mitigated. But fasting in some form and to some degree was general, at least up to the Reformation; for it is only against such a background that the rubrics of the Prayer Book are intelligible. Non-specific as to details of the way in which fasting shall be carried out, they none the less, in their very vagueness, presuppose customs with which people are familiar.

Those who follow the traditional manner of keep-

ing Lent — which may be simply stated as permitting one full meal a day, taken at the middle or the end, with “collations” (very light portions) for breakfast and lunch or supper — will be observing, in principle, the original emphasis of Lent: the practice of “giving up.”

Many will find that this involves little or more than they ordinarily undertake; for many individuals today are habitually light eaters, especially as regards breakfast and lunch. Others, however, really need a somewhat substantial meal with which to start the day, and perhaps also something more than a collation at lunch or supper time. This applies not only to those who are doing heavy physical labor — like digging ditches — but, for example, to the busy typist; for pounding the typewriter all day can indeed be fatiguing, and there may well be real need for that cup of coffee when the four o'clock feeling comes on.

Nevertheless, we think that everyone could find some area of his life wherein to observe Lenten discipline in terms of “giving up.” Whether this be in the matter of food or drink or in some other activity is, perhaps, for the individual conscience to decide. It need not take the same form every day; but, unless it is tied down to something pretty definite, there is the ever-present danger of the whole idea being junked after the first week or so.

Reduction in food consistent with the needs of health; the elimination from one's diet of sweets and dainties; the giving up of eating between meals; the cutting out of desserts — at least at some meals; the passing by of the usual second helping — here is

a wide field of choice for the person who would begin to make some simple act of self-denial as part of his Lenten rule. Indeed, an excellent discipline — and one that presents a stinging rebuke to pride — would be to “give up” all complaining about food, to eat gladly and cheerfully what the “boss” of the household puts before the family.

One fairly common form of Lenten self-denial outside the realm of food and drink is the giving up of the movies. This, of course, does not mean much for those who go only once or twice a year. But in these days, when those who would be really up to date watch television, what about this as offering a field for self-denial?

Essentially and historically Lent means giving up, abstention from something good in itself and right and proper at other times, as a means of sharing — if only to a minute extent — in our Lord's “giving up,” when he “steadfastly set his face to go to Jerusalem.” Just when the modern notion of “taking on” desirable qualities came in, as a substitute for the earlier “giving up” as a form of Lenten observance, would be difficult to determine. One suspects that it is not unconnected with that theological liberalism that was the rage 30 to 50 years ago, but is old stuff to atomic-agers.

Taking on positive virtues is always a good thing, but it is not the primary purpose of Lent. In fact it would seem logically to fit in more with Eastertide, when Christians seek to “know Christ, and the power of his resurrection” (Philippians 3:10). Indeed, in the early Church “giving up” extended to Church services as well as to food and drink. At least it extended to the Eucharist. Thus Easter Even and Good Friday were a-liturgical days — days on which the Church fasted even from the Holy Mysteries.

Without suggesting that we should follow the early Church all the way through in this respect and give up all special Lenten services, we would urge that emphasis be restored upon Lent as a time for voluntary self-denial, for giving up some innocent action, in order that Churchpeople may align themselves a little more closely to our Lord in His voluntary self-denial and strengthen their own wills, that the flesh may be under the control of the spirit, and not the spirit subject to the flesh.

We think that a return to this emphasis is in order. Who can honestly say that he does not need such self-imposed discipline? And who can say that such “giving up,” cheerfully undertaken, may not result unconsciously in the “taking on” of desirable qualities?

Perhaps the positive Christian virtues, as is true of happiness, are not so much to be sought directly as by “looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

In Our Brokenness

By Franklin Butler

THE same experience that feeds faith in the faithful soul can destroy it in others. How many in these years have looked into the welter of human misery and cursed God. In disaster they ask, “Where is God?”

But there are those who know that He is there in the healing hands of men, and in their voices; for it is God who best loves the wholeness of these broken bodies. It is He who bespeaks eternally man's love in answer to His own unceasing desire that made and sustains us for Himself. It is His own love that is stricken, and comes in His servants to raise our faces from the earth and wipe the anguish from our hot eyes.

When the skies move down to crush the children of men, God goes calmly through the ruin. God, who once was lifted down from the Tree, walks among us with wounded feet and lays His pierced palm upon our open flesh, that our wounds may be lost in His. In this way He gives us to know His own redeeming pain, and we are sent forth in our brokenness to heal by the Holy Cross.

SOUTHERN VIRGINIA

No Colored Convocation

Talbot Hall, the residence of Mr. and Mrs. William F. Egelhoff, of Norfolk, Va., was given to Southern Virginia at its recent diocesan council meeting. The gift was announced by Bishop Gunn, the diocesan.

The home, situated on an estate of eight and one half acres overlooking the Lafayette River, was the home of Mrs. Egelhoff's father, the late Minton W. Talbot. The home has been in the Talbot family since 1799.

A motion to amend the canons to permit women to be elected to vestrys was defeated.

The diocese's colored convocation was eliminated, with its churches entering, according to their respective locations, one of the other two convocations,[¶] Tidewater and Southside.

In other convention business, the diocese adopted a budget of \$43,806 for expenses during 1955, the same as for the current year, and an asking budget of \$147,735 for the Church's program for 1955, as compared to \$136,900 for the current year.

A committee on Church architecture was established to assist and advise congregations on plans for new churches and church buildings.

ELECTIONS. Executive Board: clerical, F. L. Rose, Edmund Berkeley, C. E. Buck, F. H. Craighill, E. T. Williams, B. M. Lackey, C. C. Vache, V. A. Jones; lay, G. R. McMurrin, C. M. Flin-toff, S. J. Flournoy, R. R. Charles, H. V. Millner, J. P. Hunt, III, Joseph Hutcheson, E. H. McClenney.

Standing committee: clerical, G. R. MacClintock, J. A. Winslow, Moultrie Guerry; lay, J. H. Mason, A. C. Wood, D. Lancaster.

Synod: clerical, R. B. Marten, F. L. Rose, C. C. Vache, F. H. Craighill; lay, F. N. Light, J. D. Alfriend, C. B. Coe, A. P. Grice, III.

Anglican Congress: clerical, F. H. Craighill; lay, E. S. Montague.

CALIFORNIA

Three-Fold Fund

Commemorating a century of progress in the episcopate in California, established by William Ingraham Kip (1853-1893), the recent annual convention of the diocese of California approved a special Century of Progress Fund. The convention was at Grace Cathedral, San Francisco, February 2d and 3d.

The hundredth anniversary previously was commemorated locally by a parade and a dedication service of a plaque by the founder's great-granddaughter, Mrs. Carroll E. B. Peeke at the site of

TUNING IN: ¶Some dioceses are divided into convocations, which are territorial areas designed to expedite the work of the diocese. In some of these dioceses it has been customary to include the colored work in a convocation of its own. ¶St.



CALIFORNIA COMMEMORATES CENTURY
*Scene of First Service.**

Trinity Church, the church where Bishop Kip first preached. That site is now occupied by a modern skyscraper.

The dedication of the Century of Progress Fund was three-fold — \$350,000 for capital loans and grants for the establishment of new work; \$150,000 for special diocesan needs and projects, including work on the diocesan conference center and college work; and \$90,000 for the national Builders for Christ campaign.

A special convention for the purpose of planning the campaign for the Century of Progress Fund was authorized for April 28th at Grace Cathedral.

Health and hospital insurance for all of the active clergy of the diocese was made mandatory by a new canon, and the premiums were made a charge on the source of ecclesiastical salary. For retired clergy of the diocese, who had served a minimum of ten years in the diocese before retirement, premiums were made chargeable to the diocesan assessment fund.

St. Cyprian's[¶] in San Francisco attained parochial status at the convention; and seven missions, all but one organized in the past two years, were admitted to union with the convention. The new missions are: St. Timothy's, Danville; St. Bartholomew's, Livermore; St. Thomas', Rodeo; St. Cuthbert's, Oakland; St. Matthew's, San Ardo; St. Timothy's, Mountain View; and St. Matthias', Seaside.

ELECTIONS. secretary, the Rev. E. A. Wicher, Jr. Standing Committee: clerical, F. P. Foote, Mark Rifenbark, D. E. Johnson, Lesley Wilder, Jr.; lay, F. T. Hodges, C. H. Kroll, A. C. Agnew, Mrs. N. B. Livermore.

Diocesan Council: clerical, Richard Coombs; lay, Roger Conant.

Deputies to Provincial Synod: clerical, C. N.

Tamblyn, C. M. Guilbert, C. Ling-Tong Lee, L. A. Baskerville; lay, Mrs. Earl Allen, Harry Ju, Frank Sibillia, Fred Buechner.

CHICAGO

World-Wide Mission

It is time the Church stopped retreating from the city, the Rt. Rev. Gerald Francis Burrill told the 1400 Churchmen from the diocese of Chicago who crowded the Grand Ballroom of the Sheraton Hotel February 11th, to honor him as their new Bishop.

Declaring that the Church in Chicago has not yet met the opportunities of the city, Bishop Burrill said, "As bishop I shall make every endeavor to turn the tide."

Pledging to continue to advance the Church's work in the rapidly expanding suburbs, where "the ministry to those God has blessed is as great and important — and often more difficult than to those who have little," Bishop Burrill said the intensification of urban work will require both money and men. "We need more young priests who will dedicate themselves to work in the urban centers."

His only program for the diocese of Chicago, he said, would be that program to which he was ordained and consecrated — the extension of Christ's Kingdom on earth. To this end he pledged

*Left to right are: the Rev. Arthur Freeman; the Rev. Edwin E. West (in rear); the Rev. Leon Harris; the Rev. Augustus Hemingway; Mrs. Carroll E. B. Peeke (great-granddaughter of Bishop Kip); Bishop Block (present and fourth Bishop of California); San Francisco's Mayor Elmer E. Robinson; Mr. Gardiner Johnson (representing Gov. Goodwin Knight of California); the Rev. Leighton Nugent (rector of the present Trinity Church in San Francisco); and the Rev. Canon Charles M. Guilbert.

Cyprian (Thrascius Caecillus Cyprianus, ca. 200-258) was a convert to Christianity who became bishop of Carthage (in North Africa) and was martyred in the persecution under Valerian. He is noted for his writings.

the whole-hearted support of the diocese of Chicago to the world-wide mission of the Church.

"As a Catholic Church we must be anxious to share with others the things Christ has given us. Our Church needs not uniformity but unity, the unity found in worship, prayer, and the sacraments. It is in God that we realize our sinfulness and find Grace.

"May God, through the Holy Ghost, give me wisdom and may He forgive my weaknesses and bless our work together."

Dinner at the Sheraton was held after the service in St. James' Church, Chicago, where more than 1500 persons watched the Most Rev. Henry Knox Sherrill, Presiding Bishop, install Bishop Burrill as the eighth diocesan of the 119 year-old-diocese [L. C., February 21st].

Bishop Sherrill, speaking at the dinner, said Bishop Burrill, who was formerly suffragan of Dallas, has an admirable training for his new work and that great things lie ahead for the diocese under his leadership. Paying tribute to

ing fellowship. With God's gift of love we can do all things in Christ."

Edward L. Ryerson, a trustee of the diocese, was the toastmaster at the dinner and the guests included Mayor Martin J. Kennelly, other civic leaders and the bishops of the dioceses of the Fifth Province.

Among the guest clergy who participated in the service of installation were: the Rt. Rev. Dionisije, bishop of the Serbian Orthodox Church; the Rt. Rev. Dionisy, Russian Orthodox Bishop of Chicago and Minneapolis; the Most Rev. Leon Grochowski, Prime Bishop of the Polish National Catholic Church; and Mar Eshai Shimun XXIII, patriarch of the Church of the East and the Assyrians.

OHIO

15 New Men

A portrait of the Rt. Rev. Dr. Beverly D. Tucker, retired Bishop of Ohio, by the Belgian artist, Jonniaux, was presented by a group of his friends to the recent convention of the diocese of Ohio.

Other important happenings at the convention included the presentation of 15 new clergymen (11 of them June graduates from seminary); a pledge of \$142,000 to the National Council (an amount \$12,000 over the quota); acceptance of a diocesan budget item of \$20,000 to assist in the establishment of new mission churches; a vote in favor of affiliation with the Ohio Council of Churches; and announcement of a clinical training program which will be inaugurated in June, with the help of the Rev. David Loegler, director of the diocesan chaplaincy service.

ELECTIONS: Standing committee, clerical, L. M. Brereton, P. F. Rex, Maxfield Dowell, A. W. Hargate; lay, R. A. Ramsey, G. P. Bickford, W. J. Hitchcock, Jr., B. W. Jenkins.

Delegates to Synod: Clerical, Maxfield Dowell, John Burt, G. R. Hargate, David Loegler; lay, W. H. Lewis, Frank Belden, Charles Hatch, A. W. Callender.

Diocesan council: Clerical, L. M. Brereton, J. F. McElroy, G. P. Timberlake; lay, Donald Merwin, Vincent Shubert, E. C. Noyes.

WESTERN MICHIGAN

Visiting Canadian

The deanery system was established at the recent convention of the diocese of Western Michigan, after the necessary changes had been made in the canons. The diocese had been operating under the regional system.

New rural deans appointed and instituted by the Bishop are the Very Rev. Messrs. W. C. Warner, Holland; John L. Knapp, Marshall; John G. Carlton,

Niles; and Glen A. Blackburn, Big Rapids.

Bishop McNeil was presiding at his first diocesan convention (he was consecrated in July). Bishop Whittemore, who retired, last year, came back from his home in Vineyard Haven, Mass., to attend sessions and to speak on the Bishop Whittemore Foundation, which was established in 1952 to provide capital for diocesan expansion.

The Rt. Rev. William Lockbridge Wright, Lord Bishop of Algoma, Ont., (geographically one of the largest dioceses in North America) had traveled almost a thousand miles to give the address at the opening service.

Missionary pledges were made in the amount of \$66,303.70; \$3,000 more than last year.

ELECTIONS: Executive council, clerical, F. J. Foley, J. G. McCarty; lay, John Clore, Emery Rose; to fill an unexpired term, Archie Rounds.

Delegates to Synod: clerical, J. W. Curtis, C. R. Dibble, L. M. Brown, D. M. Gury; lay, Robert Gamble, Verne Hohl, Allan Gerard, H. R. Harrison. Appointed chancellor: N. A. Weathers.

OKLAHOMA

Young People's Mission

Oklahoma's 17th diocesan convention recorded signs of progress that indicated that the diocese is holding its place as one of the fastest growing dioceses in the Church [L. C., January 3d]. Beginning the year with 10,433 communicants, the diocese added 994 by confirmation and reception^f during 1953.

Five missions were organized during the year. Building projects now in progress in the diocese total almost two million dollars in cost.

The convention granted parochial status to St. John's Chapel of Trinity Parish, Tulsa. The Rev. C. Clyde Hoggard, who was assigned as vicar in 1949, now becomes St. John's first rector. (Another chapel of Trinity Parish, St. Luke's, Tulsa, was organized during World War II and became a parish in 1951.)

All Souls' Church, Oklahoma City, announced that its young people would begin holding services in the northeast part of the city on February 14th, aiming to establish a mission. All Souls' plans to break ground in March for a \$350,000 church and parish house, the largest single current building project in the diocese.

The convention accepted its share of \$19,885 for the Builders for Christ campaign and will add to this \$19,000 for the church property loan fund and \$80,000 to complete the student center for the University of Oklahoma.

The Cover

The Presiding Bishop blesses the new Bishop of Chicago, the Rt. Rev. Gerald Francis Burrill. At left is the Rev. Howard S. Kennedy, rector of St. James' Church, Chicago, where Bishop Burrill was installed. At right, the Rev. Edward T. Taggard, president of Chicago's standing committee.^f

Bishop Randall, as one of the "most missionary minded of bishops," and also to Bishop Street as "a Christian gentleman and one of the most faithful, loyal and devoted Christians I know," Bishop Sherrill said, "With these three bishops, if this diocese doesn't go ahead, it will be your own fault." [Bishop Street is Suffragan of Chicago; Bishop Randall is retired Suffragan.]

The task of the Church at home and abroad, he continued, living as it does in a world of hard realities, is to realize the tragedy of the world and the tremendous decisions that must be made in this generation.

In facing this task, he said, "we all stand together, the National Council, the dioceses, and every parish and mission. We are bound together not by the compulsion of force but by the compulsion of love. We have tensions and differences but we do not regret them as long as they are in a framework of lov-

TUNING IN: ¶The standing committee of a diocese is the bishop's council of advice. When there is no bishop, the standing committee becomes the ecclesiastical authority of the diocese. ¶Persons confirmed in Churches having the apostolic

ministry of bishops, priests, and deacons are admitted to communicant status in the Episcopal Church by reception, which includes a promise of conformity to the Episcopal Church, with prayer and the bishop's blessing.

SEMINARIES

Mormons

Third and final "bishop in residence" at the Church Divinity School of the Pacific during the current school year will be Bishop Watson of Utah. Bishop Watson will spend a week at the seminary, preaching in the chapel, conferring with students, and lecturing to the senior class in pastoral theology.

Dean Sherman E. Johnson initiated the plan this year. Bishop Lewis of Nevada was the first episcopal guest, lecturing on the rural church. Bishop Bayne of Olympia came during the second quarter; his special subject was the Church in the modern world. Bishop Watson will be at the seminary in mid-March and will deal specifically with the Mormons.

PRIMARY

Imposition of Penalties

The Rev. Canon Darby W. Betts, headmaster of the Choir School conducted by the Cathedral of St. John the Divine in New York, has abandoned the new practice of disciplining unruly pupils with "two whacks on the seat."

Canon Betts introduced the school's new disciplinary practice early in February in letters to parents in which he explained the paddling policy was being instituted because "our religion firmly teaches that the training of Christians must include the imposition of penalties for wrong-doing." The boys range in age from 9 to 14 years.

Canon Betts added that he was firmly convinced that some of the problems of juvenile delinquency are due in some extent to the fact that corporal punishment reasonably administered has been frowned upon in so many quarters. This, he said, leads to irresponsibility in the child.

The whacks were to be administered for each demerit recorded against a boy's record during a 24-hour period. The discipline would not be enforced, he said, "as an expression of anger or revenge" and would be as objective and fair as humanly possible.

Parents began complaining about the new system to the extent that six boys reportedly were removed from the school. One 12-year-old boy exclaimed, "I don't see what the parents are making all the fuss about. They are not getting hit. We are."

After much national publicity and questioning from parents, Canon Betts announced on February 17th that the plan would be abandoned.

Hillis L. Duggins, Priest

The Rev. Hillis L. Duggins, rector of St. Paul's in Rome, died February 15th of a heart attack at his home in Rome. He was 44 years old.

Fr. Duggins had been rector of St. Paul's since October 27, 1946, after serving as an Army chaplain in North Africa, Italy, France and Germany, and at the 36th General Hospital in Detroit.

Before the war he was a chaplain for students and artists at the American Cathedral Church in Paris.

At the time of his death, Fr. Duggins had been working on a history of St. Paul's to be published on its 100th anniversary in 1956. He also had been studying at the Pontifical Institute of Archeology in Rome in preparation for a series of lectures next year at Union Theological Seminary in New York.

Surviving are his wife, the former Mildred Durham of St. Louis; his father, the Rev. Oliver H. Duggins of St. Louis; a brother, Oliver Duggins; and a sister, Miss Lois Duggins.

Fr. Duggins was a graduate of Washington University, St. Louis, and of the General Theological Seminary, N. Y.

John C. Wagner, Priest

The Rev. Dr. John C. Wagner, active in the ministry for 51 years, died February 11th at his home in Philadelphia, Pa. He was 91 years old.

Dr. Wagner, a former professor at the Bishop Payne Divinity School in Petersburg, Va., was rector of Grace Church in Petersburg for 25 years. After his retirement, he was associated with the Church of the Resurrection in Philadelphia.

Emma Cannon

Emma Cannon, whose estimated age of 111 or 112 years made her Delaware's oldest citizen, died January 23d, at the Layton Home for Aged Colored Persons in Wilmington.

Funeral services were held at St. Philip's Church, Laurel, Del.

Although no birth records are available, her accepted birth date was sometime in January, 1842. Miss Cannon and her parents were free Negroes. For many years "Miss Emma," as she was known, carried papers proving her to be free.

About 1880, Miss Cannon went to Philadelphia where she found employment with Dr. Joseph McFarren, and shared in the operation of an invention of his — the first pill making machine in this country.

In 1907 Miss Emma moved to Laurel, Del., with the doctor and his wife. She

lived with several families since then and only in March, 1953, became a guest at the Layton Home. Among her visitors while she was a guest at the Home was Bishop McKinstry of Delaware.

Florence van Antwerp Manning

Florence van Antwerp Manning, widow of Bishop Manning of New York, died February 12th at her home in Somerville, Me., after a brief illness. She was 88 years old.

Born in Cincinnati, Ohio, Mrs. Manning was the daughter of the late Lewis van Antwerp and Maria Frances Cleany van Antwerp.

She married Dr. Manning in 1895, two years after he became rector of St. John's Church, Lansdowne, Pa. Dr. Manning became bishop of New York in 1921.

Mrs. Manning had much interest in the Church which she showed partly by her study of the life and work of the Church throughout the Anglican Communion, and partly by her support of parochial and diocesan activities. She developed and led the Cathedral Auxiliary, now the Cathedral Guild, which is a group of women interested in providing funds for the Altar Guild needs of the Cathedral and for the Summer Choir.

Mrs. Manning is survived by two daughters, Miss Frances van Atwerp Manning and Mrs. Griffith Coale; and one granddaughter, Miss Elizabeth Griffith Manning Coale.

Rodney J. Stark

Rodney J. Stark, father of Bishop Stark of Rochester, died January 21st, at Scranton, Pa., at the age of 83 years.

Mr. Stark was a retired furniture dealer in the city of Scranton, and was a vestryman of St. Luke's Church in that city for almost 50 years.

He is survived by his son, the Rt. Rev. Dudley Scott Stark, Rochester; a daughter, Mrs. Douglass Connell, Scranton; a brother, Daniel G. Stark, Owego; three grandchildren, and seven great-grandchildren.

Gustave A. Wilke

Gustave A. Wilke, 74, a vestryman and benefactor of St. John's Church, Milwaukee, died in Milwaukee January 7th. He had been ill for several months.

Mr. Wilke was a member of St. John's vestry for over 35 years and, at the time of his death, was a member of the executive board of the diocese of Milwaukee. He was president of the Leader Card Co., Milwaukee.

Mr. Wilke is survived by his widow, a son, and several brothers and grandchildren.

Prejudice

(Continued from page 13)

ed and constrained so that no "taint" will show.

Appreciation of the values in other cultures is another safeguard against prejudice. Parents as well as teachers can call attention to the gifts which various nationality stocks have contributed to our way of life. Did Jenny know that the little dance she likes so well came from Hungary, and does Johnny realize that his Fourth of July firecrackers were invented by the Chinese long before our forefathers signed the Declaration of Independence? Christmas with its customs from many lands and its delicacies from many places can broaden our appreciation of others, in a true Christmas spirit.

The concept of the American melting pot was a benign one. Nevertheless, it is unfortunate as well as unrealistic if we regard the pot as one in which all differences will be strained, so that American culture becomes an anomalous purée in which the varied ingredients are indistinguishable. It is more constructive to help children cherish the various parts within the whole and to help them see that each part has a right to its own special characteristics. More important, he needs to learn that people have a right to their own qualities.

Thus when mother replies to Billy's question in the dining car, "Mother, why are the man's hands so black?" her answer must carry the feeling that these are clean brown hands and that they have a right to be brown, that Billy's skin is lighter because his Daddy and Mother have light skin. The waiter who was so pleasant, Mother tells Billy, has a mother and father who have brown skins, and perhaps the waiter has a little boy, just Billy's age, who has brown hands.

Curiously, the third weapon against prejudice might be described either as a religious concept or as worldly sophistication. The wise person learns through broad life experience that human beings have more characteristics in common than they have differences. The solidarity of the human race is not sentimentality; it is scientific fact. While the puerile novice may think of anthropology as a source of information regarding the "strange sex customs of the natives," the skilled anthropologist recognizes that people everywhere in every age have had to work out patterns of behavior in response to universal situations. All kinds of people in all kinds of circumstances at all times have worked out systems for being governed, for supplying their economic needs, for finding answers to their questions about the mysteries of the universe. There have been many forms of family life, but there has been universal recognition of the need to regulate the relationships between the

Church Candles

Beeswax Eucharistic Candles



Especially fitting for Divine Service. Made of the finest materials obtainable in keeping with the high purpose for which they are used.

Available in three grades:

Purissima—100% pure beeswax

Missa—66⅔% pure beeswax

Altar—51% pure beeswax



Vesper Lights

Hard stearic acid candles noted for their long burning quality. Choice of pure white or ivory color. Available in three grades: Marble, Polar or Onyx Brand. Wide range of sizes.

and candle accessories

by

Will & Baumer

serving the churches of America since 1855



Sanctuary Lights

New bottle-shaped container assures uniform burning. Choice of candle: all-beeswax, part-beeswax or regular mix.

Sanctuary Lamps

Sanctolamp DS—Crystal or ruby globe, with standing frame as illustrated. Adapters for hanging, wall or pedestal mounting also available. **Sanctolamp #2**—all-glass, in crystal or ruby.



Paschal Candles

All Will & Baumer Paschal Candles are made from 100% pure Beeswax and are available either plain or decorated. The decorated candle is beautifully rendered in gold leaf and raised wax ornamentation.



Will & Baumer Candle Co., Inc.
Syracuse, New York

- Eucharistic Candles
- Vesper Lights
- Sanctuary Lights
- Sanctuary Lamps
- Paschal Candles
- Candlelight Service Kit

Gentlemen: Please send me complete information on the following:

- Lighters & Extinguishers
- Tapers
- Candle Burners
- Charcoal
- Incense
- Other.....

Name.....

Church.....

Address..... City..... Zone..... State.....

SCHOOLS

FOR GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

THE REV. W. G. CHRISTIAN, Rector
Box L Vicksburg, Miss.

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

FOR CATALOGUE AND "AVE CRUX," ADDRESS:
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Arts, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

COLLEGES



UPSALA COLLEGE

A coeducational college of liberal arts and sciences dedicated to Christian education.

For catalogue address:

Director of Admissions
UPSALA COLLEGE
East Orange, New Jersey

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College
Northfield Minnesota

If . . .

The Church is important to you, it is important for you to support and make use of the Church institutions listed here:

Church schools make good Churchmen!

sexes and to safeguard the care of children.

The Greek dramas of the fifth century B.C. remain modern in their understanding of human strivings and human frailties. The name for the Freudian concept of the Oedipus complex was taken from the tragic play, Oedipus Rex, written by Sophocles, who lived 495-406 B.C. Shakespeare's plays, 350 years old, remain fresh and clear in their insight into human nature. All these facts attest to the oneness of mankind, to our common human needs.

The parents and the home provide the child with a background of good feeling toward his fellowmen, a readiness to tolerate differences, a recognition of shared humanity. A broad education only builds facts and knowledge upon this foundation.

Rodgers and Hammerstein followed their South Pacific song, previously quoted, with a more optimistic number in *The King and I*. Gertrude Lawrence, in her last starring role before her untimely death, sang the beautiful song, "Getting to Know You." As Anna Leonowens, the English widow who came to Siam to teach the King's innumerable progeny, Miss Lawrence was adoringly surrounded by the bronze skinned Siamese children in their beautiful bright robes. And as she sang, she danced. Her red and white candy striped skirt of the vintage of the 1860's, yards and yards in circumference, dipped and swirled and swooped, as with lilting voice she floated from one child to another, giving to each a butterfly-kiss caress.

With her inimitable grace and charm, Gertrude Lawrence told us what it was like to be able freely to enjoy people who are different from ourselves in a few ways, but so very much like us in so many more ways.

"Getting to know you, getting to feel free and easy
When I am with you, getting to know what to say.
Haven't you noticed? Suddenly I'm bright and breezy
Because of all the beautiful and new things
I'm learning about you, day by day."*

*Copyright 1949 by Richard Rodgers and Oscar Hammerstein 2d, Williamson Music Inc., Owner of publication and allied rights. Used by permission.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged	\$1,412.35
J. H., East Orange	10.00
\$5 each from: Mrs. A. M., Springfield; M. L. R., Reading	10.00
H. L. M., Pittsfield	4.00
Mrs. W. R. M., East Sound	3.00

\$1,439.35

CHANGES

Appointments Accepted

The Rev. Robert E. Blackburn, Jr., formerly vicar of St. Raphael's Mission, Oak Lawn, Ill., is now curate of the Church of the Redeemer, Chicago. Address: 5704 S. Harper, Chicago 37.

The Rev. Paul J. Davis, formerly vicar of Trinity Church, Emmetsburg, Iowa, St. Thomas', Algona, and St. Stephen's, Spencer, is now vicar of Calvary Church, Sioux City, Iowa. Address: 3102 Dodge Ave., Sioux City 6.

The Rev. Wells Folsom, C.S.S.S., formerly vicar of St. Paul's Church, Virginia City, Mont., is now curate of St. Luke's Church, Evanston, Ill. Address: 1200 Forest Ave., Evanston, Ill.

The Rev. Malcolm R. MacDonald, who formerly served St. Andrew's Church, Cocoi, C. Z., is now dean of the Cathedral of St. Luke, Box 2010, Ancon, C. Z. The dean and Mrs. MacDonald may be addressed at Box 395, Ancon, C. Z.

The Rev. Granville V. Peaks, Jr., formerly vicar of St. Timothy's Church, Daytona Beach, Fla., is now rector of St. Luke's Church, Houston, Tex. Address: 3264 Holman, Houston 4.

The Rev. Louton W. Pettit, formerly rector of St. John's Church, Halifax, Va., is now rector of St. Matthew's Church, Hillsboro, N. C. Address: Box 583.

The Rev. Francis Tetu, formerly rector of the Church of Our Saviour, Detroit, is now chaplain of the U.S. Public Health Service Hospital, Stapleton, Staten Island, N. Y.

The Rev. Dr. William B. Williamson, formerly rector of Grace Church, Honesdale, Pa., and executive secretary of the department of Christian education of the diocese of Bethlehem, is now rector of Trinity Church, Williamsport, Pa.

Armed Forces

Chaplain (Lieut. Col.) John E. Kinney, formerly addressed at the Tokyo Army Hospital, should now be addressed at HQ 31st Inf. Div., Camp Carson, Colo.

The Rev. Harry Finkenstaedt, who has been serving in Honolulu, is now in charge of St. Matthew's Mission, Waimanalo, Oahu, T. H.

Resignations

The Rev. Henry G. Raps, rector of St. James' Church, Piscatawaytown, N. J., and the Church of the Holy Cross, Perth Amboy, will retire from the active ministry on March 1st. Address: 12 N. Portland Ave., Ventnor, N. J.

Changes of Address

The Rev. John T. DeForest, Jr., assistant of St. Mark's Church, San Antonio, Tex., formerly addressed at 919 W. Summit, should now be addressed for all mail at 801 Greely.

The Rev. Donald R. Grindy, curate of St. Paul's Church, Rochester, N. Y., formerly addressed at 8 Granger Pl., should now be addressed for all mail at 50 Strathmore Circle, Rochester 9.

The Rev. Harold L. Hutton, rector of St. Paul's Church, Syracuse, N. Y., formerly at 523 Oak St., is now living at 232 Brattle Rd., Syracuse 3.

The Rev. John E. Stevenson, retired priest of the diocese of Los Angeles, has moved from 414 Hawthorne to 1115 East G St. in Ontario, Calif.

The Rev. Reginald B. Stevenson, retired priest of the diocese of Washington, formerly addressed at Grayton, Md., should now be addressed at Nanjemoy, Md.

The Rev. William Thomas, who has been serving Calvary Mission, Kaneohe, Oahu, T. H., has returned to the United States because of illness in his family. He is temporarily addressed at Brugler House, Greenwich, Conn. The Rev. Mr. Thomas has been doing a speaking tour under the auspices of the National Council.

Ordinations

Priests

Pennsylvania: Several deacons were ordained to the priesthood on December 12th by Bishop Hart of Pennsylvania at the Church of the Redeemer, Bryn Mawr, Pa. Preacher at the service was the Rev. James R. MacColl, III. Ordained were:

The Rev. Donald Lester Farrow, presented by the Rev. Dr. E. C. Earp; to be curate of St.

CHANGES

Thomas' Church, Whitmarsh, Pa. Address: R.D. 1, Ambler, Pa.

The Rev. John Frederick Hardwick, presented by the Rev. Dr. C. E. Eder; to be curate of Grace Church, Mount Airy, Philadelphia. Address: 230 E. Gowen Ave., Philadelphia 19.

The Rev. James Egbert Imler, presented by the Rev. L. J. Sachs; to be curate of St. Mark's Church, Frankford, Philadelphia. Address: 4442 Frankford Ave., Philadelphia 24.

The Rev. Joseph Headen Laird, presented by the Rev. Dr. Thorne Sparkman; to be curate of the Church of the Redeemer, Bryn Mawr, Pa.

Several deacons were ordained to the priesthood on December 19th by Bishop Hart of Pennsylvania in the Chapel of the Episcopal Academy, Overbrook, Pa. The Rev. James G. Hodder preached the sermon. Ordained were:

The Rev. Albert Allen Attenborough, presented by the Rev. Dr. A. W. Price; to be curate of St. Stephen's Church, Philadelphia.

The Rev. George Ralph Kahlbaugh, presented by the Rev. J. H. Hauser; to be vicar of St.

Bartholomew's Church, Philadelphia. Address: 2430 W. Lehigh Ave., Philadelphia 32.

The Rev. James Ralph McDowell, presented by the Rev. C. C. Vaché; to be chaplain of the Episcopal Academy, Overbrook, and vicar of Trinity Mission, Gulph Mills, Pa. Address: c/o Episcopal Academy.

Two deacons were ordained to the priesthood on December 19th at Christ Church, Eddington, Pa., by Bishop Armstrong, Suffragan of Pennsylvania, who was also preacher at the service. Ordained were:

The Rev. Huibert Richard DeMeester, presented by the Rev. Arthur Murray; to be rector of Christ Church, Eddington, Pa.

The Rev. Daniel Bush Stevick, presented by the Rev. Vernon Matthews; to be rector of Grace Church, Hulmeville, Pa., and vicar of All Saints', Fallsington.

South Florida: The Rev. Hollis Herbert Buchanan and the Rev. Sidney Lanier were ordained to the priesthood on January 25th by Bishop Louttit of South Florida at St. Peter's Church, St. Petersburg, Fla., where the Rev. Mr. Lanier will be curate. He was presented by the Rev. J. L. Duncan.

The Rev. Mr. Buchanan, presented by the Rev. Dr. G. I. Hiller, will be curate of Trinity Church, Miami. Address: 464 N.E. Sixteenth St., Miami 36.

West Texas: The Rev. Joe Mack Routh, Sr., was ordained priest on January 21st by Bishop Jones of West Texas at Calvary Church, Menard, Tex., where the new priest is rector. He is also in charge of St. James', Fort McKavett. Presenter, the Rev. J. P. Pound; preacher, the Rev. O. W. Nickle. Address: Box 762, Menard.

The Rev. Albert C. Walling, II was ordained priest on January 25th by Bishop Jones of West Texas at St. Mark's Church, San Antonio, Tex. Presenter, the Rev. H. C. Gosnell; preacher, the Rev. J. T. DeForest, Jr. The Rev. Mr. Walling is in charge of All Saints' Church, Pleasanton, Tex., and the Church of the Good Shepherd, George West.

Deacons

Pennsylvania: John Baptist Blenk was ordained a perpetual deacon on January 16th at St. Paul's Church, Doylestown, Pa., where he will be deacon, by Bishop Armstrong, Suffragan of Pennsylvania. Presenter and preacher, the Rev. Frank Damrosch.

Lewis Hoffner Worrall was ordained a perpetual deacon on January 24th by Bishop Roberts, retired Bishop of Shanghai, at St. Paul's Church, Chester, Pa., where the new deacon will assist the Rev. John Hauser, who presented him for ordination. Preacher, Bishop Roberts.

Depositions

John Edward Cantelon, Ph.D., was deposed on October 16th for causes not affecting his moral character by Bishop Dagwell of Oregon acting in accordance with the provisions of Canon 60; renunciation of the ministry.

Mark Theodore Carpenter, presbyter, was deposed on January 4th by Bishop Louttit of South Florida, acting in accordance with the provisions of Canon 60, with the advice and consent of the standing committee.

Norman Clifford Farnlof, presbyter, was deposed on January 28th by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

John Meredith Hennessy, presbyter, was deposed on February 1st by Bishop Keeler of Minnesota, acting in accordance with the provisions of Canon 60, Section 1, with the consent and recommendations of the standing committee of the diocese; resignation of the ministry.

William Rechenberg, deacon, was deposed on January 18th, for causes which do not affect his moral character, by Bishop Mallett of Northern Indiana, acting in accordance with the provisions of Canon 60, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Living Church Correspondents

The Rev. Burtis M. Dougherty is now correspondent for the missionary district of Honolulu. Address: Iolani School, Honolulu 14, T. H.

The Rev. Robert E. Ratelle, who is in charge of the Church of the Redeemer, 504 Tech Dr., Ruston, La., is now correspondent for the diocese of Louisiana.

CLASSIFIED

POSITIONS OFFERED

COME WEST, YOUNG MAN, Come West! Wanted—Assistant Rector for growing active parish, Pacific North West. Preference, young single priest, moderate churchmanship, capable in youth work. Adequate salary. Correspondence invited. Reply Box R-961, The Living Church, Milwaukee 2, Wis.

CHURCH BOARDING SCHOOL for girls needs part-time field representative. Reply Box M-941, The Living Church, Milwaukee 2, Wis.

CURATE. Needed for large Midwestern parish of moderate churchmanship. Adequate salary and opportunity for full Christian ministry. Reply Box T-948, The Living Church, Milwaukee 2, Wis.

PRIEST supply for July and August. Small parish in Southwest on border. Living quarters and small stipend. Single man or couple only. Reply Box C-964, The Living Church, Milwaukee 2, Wis.

ASSISTANT WANTED for youth work and development of suburban chapel. For particulars write the Rev. G. R. Madson, St. Paul's Church, Albany, Georgia.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, young man, 25. B.M. and M.M. degrees. Experience with children's, youth, and adult choirs. Reply Box H-960, The Living Church, Milwaukee 2, Wis.

WIDOWED CHURCHWOMAN seeks position as companion, secretary or house manager. Free to travel. Good driver. References exchanged. Reply Box S-962, The Living Church, Milwaukee 2, Wis.

REGULAR ARMY COLONEL, West Point '23, retiring September, 31 years service, experienced administrator and personnel officer, desires similar work Church School or organization. Excellent health, 53, wife, young son and daughter, interested choir, sports, etc. Reply Box S-963, The Living Church, Milwaukee 2, Wis.

PRIEST, desires Rectorship. Experienced. Vital preaching. Good pastor. Sound Churchmanship. Graduate and Seminary degrees. Single. Excellent references. Reply Box T-959, The Living Church, Milwaukee 2, Wis.

YOUNG MARRIED PRIEST desires post as Priest-Organist and Music Director. East or South preferred. Reply Box M-957, The Living Church, Milwaukee 2, Wis.

A FORMER HOSPITAL CHAPLAIN, now employed in Parish work desires employment as Hospital Chaplain. Reply Box L-956, The Living Church, Milwaukee 2, Wis.

SEMINARY TRAINED DIRECTOR of Religious Education with background in Business Administration and Publicity writing desires position with emphasis on Adult Education. Reply Box M-953, The Living Church, Milwaukee 2, Wis.

QUIET EVENING

QUIET EVENING FOR WOMEN—S. Clement's Church, Philadelphia, Saturday, March 6th, from 5 to 9 P.M. Fr. Joiner, Conductor. Notify Sister Helen, S. H. N., 110 N. Woodstock Street, Philadelphia 3.

QUIET EVENING FOR MEN—S. Clement's Church, Philadelphia, Saturday March 13th from 5 to 9 P.M. Fr. Joiner, Conductor. Notify the Rev. Rector, 2013 Apple Tree Street, Philadelphia, 3.

RETREATS

RETREAT HOUSE of the Redeemer, 7 East 95th St., New York 28. Retreat for Laymen March 12-15, Rev. Fr. Kroll, O.H.C., Conductor. Address Warden.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CLASSIFIED

BOOKS

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

BOOKS WANTED

THE REV. FRANK T. HALLETT, 300 Hope Street, Providence 6, R. I., wishes to get Francis J. Hall's ten volume Dogmatic Theology, Italian language records, bibliographies of the irreducible requirements for a parson's library.

CHURCH FURNISHINGS

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

LINENS AND VESTMENTS

CATHEDRAL STUDIO; Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Linen girdle Crochet Thread. Purple Veiling Silk. Transfer patterns. Plexiglas Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma. Formerly 570 East Chicago St., Elgin, Ill.

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

CLASSIFIED ADVERTISING RATES

- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

Why

(Continued from page 11)

heavenly throne He founded the Church and commanded, "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (St. Matthew 28:19-20). In many ways this precept is carried out: by the written word of Holy Scripture, the reading and singing of which forms the major parts of Church worship, the spoken word of the pulpit and instruction classes, and the acted word of the sacrament of the altar.

A FESTIVAL OF COLOR

With more than human wisdom our mother, the Church, learned centuries ago to condense this divine truth of the mighty acts of God in brief statements called creeds. And with that same insight the Church requires us to learn and affirm the truth at every service, either in the Apostles' or Nicene Creed. With the changing of the seasons the cycle of the Church year brings a living remembrance and celebration of God's mighty acts. Whether we are in Chicago, London, or Capetown, with a festival of color she calls us each Christmas to learn of a Father who gave the Son to take our nature upon Himself, each Easter to learn of the Son who was crucified and rose again from the dead, each Whitsunday to learn of the Holy Ghost who was given to be the inner life of Christ's Church.

By all this we know that we have been made for something higher and better than this earth. Somehow in the Church's worship, in Baptism, in prayer,

in Holy Communion, God raises us to a supernatural order, and we know something about God, His wishes, and His truth. His word has come to us, and we have heard. Our Father has spoken to us through our mother, the Church.

Lastly, like a true mother the Church knows we have need of something more than information, even when that information is divine truth. In the sacraments the Church gives us the grace of our Lord Jesus Christ. They are an answer to man's deepest need. Our minds may labor with some spiritual



problem, but the whole man cries out for the living God. It is fine to hear a discourse on Moses and the burning bush, but we want to take off our shoes and stand on the holy ground. It is moving to listen to a sermon on the sacrifice of Christ while we sit in comfortable pews, but we want to fall down before the wounds of Christ. The reading of the commandments is not enough—it never was. We would listen to God commanding. It is not enough to hear of the feeding of the five thousand. The bread

of heaven must be ours: "Lord, evermore give us this bread" (St. John 6:34). That divine grace God bestows upon us freely in order that we may attain everlasting life. Through the priest the Church brings us Christ's priceless gifts of grace: the Bread of Heaven in Christ Jesus—the Cup of Life in Christ Jesus.

And so we are not only made holy, but we are given a sign. The sign is that we are God's family, and the sacraments are family rites. By them we recognize one another. And they unite us in worship, in prayer, love, and faith. If you want to learn about mother-love you must learn it from a mother. The Church is truly that to us. As St. Cyprian said, "She it is who preserves us for God; she finds places in the Kingdom for the children she has begotten."

Why do we converts belong to the Episcopal Church? Because we love the Church—that is the final, ineffable reason. You cannot be argued into loving anybody. Love is the fruit of personal intimacy. Regardless of what led us in the beginning, we now love the Church, not as outsiders, but as ardent seekers and communicants at its altars. Sometimes men find their way to the Church by a slow process, a process involving the overcoming of many objections and prejudices.

What the Church needs is not more people who become "Episcopalians" because they like a liturgical service, but more people who love the Church deeply and intelligently, as the gateway through which they finally have found the love and peace of our Saviour Jesus Christ.



THE
EPISCOPAL CHURCH
WELCOMES YOU

EVERYWHERE
(SEE LIST BELOW)

Follow the good Lenten custom of stepping up your weekday Church attendance—and go to Church every Sunday where ever your travels take you. The list is arranged alphabetically by states.

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr. C.
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., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

KEY—Light face type denotes AM, black face PM; addr, address; anna, 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

ST. MARY'S 2290 S. Clayton
3 blocks east of Denver University
Rev. Gustave Lehman; Rev. James Mote
Sun Masses 9, 11:15, EP & B 8; Daily Mass: 7:30 ex Wed 6:45 & 9; C Sat 7:45-9:15

STAMFORD, CONN.

ST. ANDREW'S Washington Ave.
Rev. Percy Major Binnington
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

MOBILE, ALA.

TRINITY 1900 Doughtin
Rev. John D. Prince, Jr., r
Sun HC 7, Cho Eu Ser 8, Ch S 9:30 & 11, MP Ser 11 (1st Sun HC ser) Ev 5:30, Compline 7:50; HD & Wed HC 10; C Sat 7-8 & by appt; Open Daily for Prayer 8-4

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7; C Sat 4:30 & 7:30 & by appt



THE EPISCOPAL CHURCH WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

MIAMI, FLA.

ST. STEPHEN'S Coconut Grove
Rev. W. O. Hanner, r; Rev. W. J. Bruninga, Ass't.
Sun 7, 8, 9:15, 11; HC Daily; C Sat 5-6, 7-8

NEW SMYRNA BEACH, FLA.

ST. PAUL'S 1 bk off US No. 1
Sun Eu 7:30, 9, Sta & B 7:30; Daily 7; Wed 9:30,
Ev Daily 5:40 ex Wed 7:30, Fri HH 7:30; C Sat
6-6:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

SOUTH BEND, IND.

ST. JAMES' 117 N. Lafayette
Rev. William Paul Barnds, D.D., r; Rev. Glen E.
McCutcheon, ass't.
Sun 8, 9:15, 11; Tues HC 8:15 Service & addr
7:45; Thurs HC 9:30; Fri HC 7

BALTIMORE, MD.

GRACE & ST. PETER'S Park Ave. & Monument St.
Rev. Rex B. Wilkes, D.D.
Sun H Eu 8, 9, 11; Daily; Mat 7:15, H Eu 7:30,
EP 5; C Sat 4 and by appt

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also
6:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service
Wed 8

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

DETROIT, MICH. (Cont.)

TRINITY Grand River & Trumbull (Downtown)
Rev. John G. Dahl, r
Sun 9, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;
HD 7 & 10; C Sat 7:30-8

FARIBAULT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOUR
"First Cathedral in the American Church"
Very Rev. Chas. R. Allen, dean; Rev. P. H. Kramer,
Rev. S. W. Goldsmith, Canons
Sun 8, 9:30, 11; Wed & Saints' Days 10

BILOXI, MISS.

REDEEMER "Historic" E. Beach
Rev. Edward A. DeMiller, B.D., r
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'
Days 10

ST. LOUIS, MO.

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

OMAHA, NEBR.

ST. BARNABAS' 40th & Davenport
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;
Wed & Sat 9:15; C Sat 4:30-5

LOVELOCK, NEV.

ST. FRANCIS' MISSION 9th & Franklin
Rev. John R. B. Byers, Jr.
Sun HC 8, Ch S 9:30, MP 11 (HC 1 S); HC Thurs
& HD 7 & 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 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
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 Rec-
itals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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

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

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

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

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

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
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
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

UTICA, N. Y.

GRACE Downtown
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs,
Fri, HD EP 5:10

CHARLOTTE, N. C.

ST. PETER'S North Tryon at 7th Street
Rev. Gray Temple, r
Sun HC 8, Family Service 9:45, MP 11; Noon-Day
Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S Charleroi
Rev. Joseph Wittkofski
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC 9;
Fri HC 7:30, 7:45 EP; C by appt

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

CHARLESTON, S. C.

HOLY COMMUNION Ashley Ave. at Cannon
Rev. Edwin B. Clippard, r
Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5:30;
Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling &
C by appt

SAN ANTONIO, TEXAS

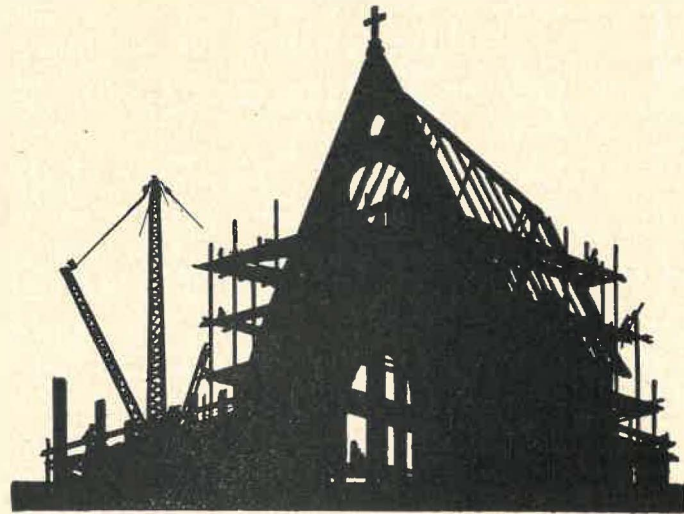
ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

A Church Services Listing is a sound investment in the promotion of church attendance by all churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

The Church Asks **ALL Episcopalians To Be**



BUILDERS *for Christ*

The Church has urgent construction needs in its seminaries, in Japan, in the Philippines and other areas overseas, in its Negro schools at home and in areas of great population growth. \$4,150,000 is needed Now. You will have an opportunity in your own parish to study the needs and to make your personal gift. Your rector can tell you how you can share.

Directed by GENERAL CONVENTION

Endorsed by HOUSE OF BISHOPS



Planned by NATIONAL COUNCIL