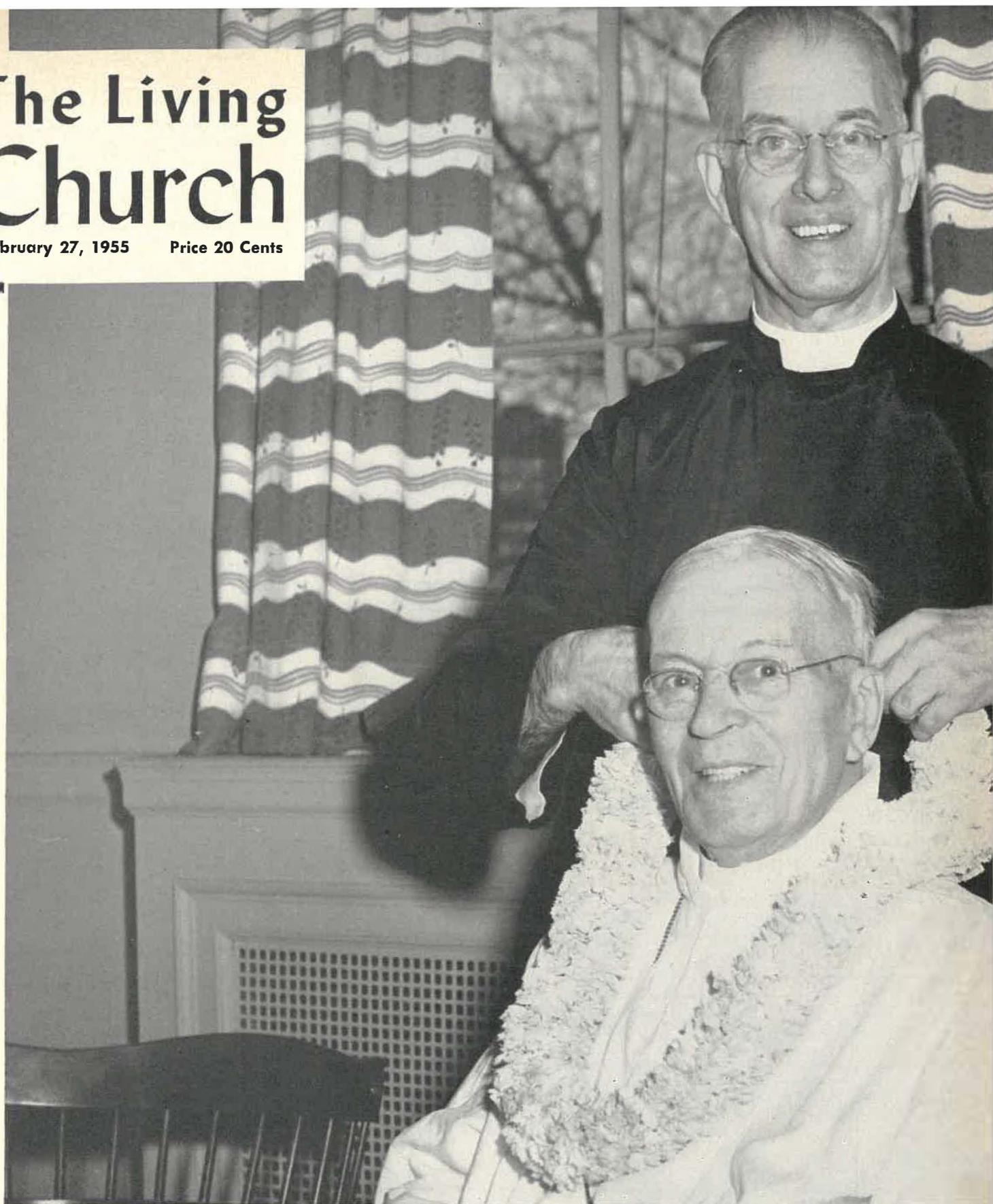


# The Living Church

February 27, 1955

Price 20 Cents



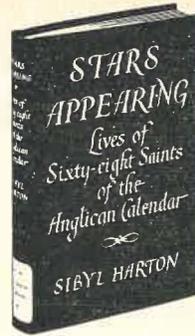
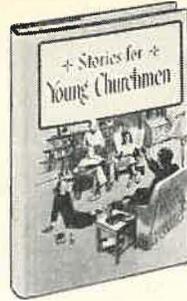
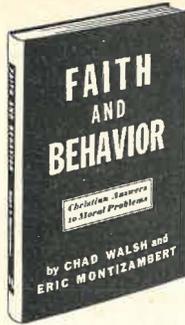
FROM HAWAII: A lei for Bishop Littell [p. 7].

**JACOB'S LADDER AND LENT** P. 14.

# The Living Church

Established 1878

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



## FAITH and BEHAVIOR

By The Rev. **CHAD WALSH** and The Rev. **ERIC MONTIZAMBERT**. Here is a book that has its feet on the ground. It takes the real moral problems that all of us face in the complicated world of 1955, and tells in straightforward fashion what Christianity has to say about them.

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Rector, **St. Thomas Church, New York**  
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News deadline of **THE LIVING CHURCH** is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included sometimes. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

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

27. 1st Sunday in Lent.  
Radio & TV workshop, N.C.C., to March 4.

### March

- 2. Ember Day.
- 4. Ember Day.
- 5. Ember Day.
- 6. Second Sunday in Lent.  
Southern Brazil council.
- 13. Third Sunday in Lent.
- 18. North Texas convocation, to 20th.
- 20. Fourth Sunday in Lent.
- 25. Annunciation.
- 27. Passion Sunday.

**LIVING CHURCH** news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. **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.

*The Living Church*

# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## Choosing a Rector

In your editorial, "Choosing a Rector," you say, "Like the nobles of an earlier day, they [the vestrymen] earn their right to a powerful voice in the affairs of the Church by providing it with the wherewithal of its earthly existence." In the parish to which I belong, the vestrymen merely administer the funds which are provided by the people of the whole parish, including the clergy. Far from regarding themselves as the emperors, kings, princes, and barons of today," our vestrymen are proud to serve the parish as the elected representatives of the laity.

BONNY B. DEAN

Jamestown, N. Y.

## Editor's Comment:

Our correspondent is entirely right. What the Church has today is popular sovereignty, not vestry sovereignty. But this sovereignty is exercised through an elected body based on the republican concept that the elected representative is to act according to his own best judgment rather than merely to carry out the wishes of the electorate.

## Communism and the Churches

We are preparing a study on Communism and the Churches. Material from all parts of the country on this subject would be useful and welcome. Persons with information on any of the following three topics are invited to communicate with us at Union Theological Seminary, 3041 Broadway, New York 27, N. Y. (1) Documented evidence of actual Communist attempts to infiltrate the churches or make use of clergymen — Protestant, Catholic, Eastern Orthodox, or Jewish. (2) Examples of false and irresponsible charges of Communist influence on religion in America. (3) General data on the social Gospel as it relates to either or both of these topics.

RALPH LORD ROY  
PAUL A. CARTER

New York City

## Dr. Peale

The editorial, "Norman Vincent Peale: Faith in 2-D" [L. C., January 23d], is wonderfully penetrating. The definition of Dr. Peale's message as "raw faith" or "two dimensional faith," I find apt.

There is no doubt of the efficacy and kindness of Dr. Peale's method and aim, as there is no doubt (in my mind) of the inadequacy of its results as a developed spiritual concept. The well organized contents of his writings are impressive. The techniques for relaxation and the use of "Faith suggestions" do establish a ground of peace and receptiveness. I am sure his work is a great service to many, many persons, and the response is justification for his insistence upon spiritual resources available to all.

But it is not enough. The individual

life is poor and insignificant unless it is seen set within the framework of purposiveness, that dynamic to which our own acceptances and sorrows contribute. How is it possible for self-confidence and power directed toward personal ends to find meaning in "giving up for" — in willing renunciation? How is it possible to recognize Jesus Christ as Saviour, if His Life, Death, and Resurrection — the totality of Sacrifice — are incomprehensible?...

MARGARET ELLEN TALBERT

Cincinnati.

## Indian Mission

It was stated [L. C., January 30th] that the churches in Santa Fe, Albuquerque, and Espanola, N. M., bought a station wagon for the San Juan Mission in Farmington, N. M. As treasurer of the Young Churchmen of the Rio Grande I would like to inform you that this is incorrect.

The purchase of the station wagon for San Juan is the diocesan youth project for 1954-55.

Each of the following churches in our diocese have pledged toward this project: St. James', Las Cruces, N. M.; St. Luke's, La Union, N. M.; St. John's, Albuquerque, N. M.; St. Mark's, Albuquerque, N. M.; Holy Faith, Santa Fe, N. M.; St. Clement's, El Paso, Tex.; St. Andrew's, Roswell, N. M.; St. Christopher, Ysleta, Tex.; St. Luke's, Deming, N. M.; St. Alban's, El Paso, Tex.; Silver City Y. P. F., Silver City, N. M.

MARY ANN HARTWELL,  
Treasurer, Young Churchmen  
of the Rio Grande

El Paso, Texas

## Editor's Comment:

This is the second letter of correction we have published on this subject, but we are glad to do so in order to give adequate credit to the young Churchmen of the Rio Grande for a noteworthy diocesan achievement.

## Federal Service Education

Thanks for your timely and sound editorial on U.M.T. and also proposal for a better name! May we suggest further broadening to Federal Service Education to include all young Americans, male and female, who are physically able to serve in national emergency?

If disaster falls on us, we shall need millions of trained citizens disciplined to service of many kinds. Not just the physically fit but those partly handicapped as well. Many departments of our Federal government and even of the States might participate in such training. We believe that all would greatly benefit! It would be service for God and Country.

(Gen.) JOHN C. H. LEE  
Past President, KEEP

York, Pa.



"I was a stranger  
and ye took me in;  
naked and ye clothed me . . ."

MATT. 25: 35,36

# A MESSAGE FROM MISS FAITH BALDWIN

I plead again for children who must endure the winter's cold. In Austria, at this moment, there is a newborn baby who has neither manger nor swaddling cloth . . . in Greece, a child—such a small child—who shivers as the wind bites through his threadbare clothes . . . in Korea, there are first-graders whose schoolhouse is a surplus Army tent . . . all of these children need our help.

Through personal experience I know of the magnificent job the Save the Children Federation is doing both here and in ten countries overseas. Time and time again I have seen the Federation reach out to help children in need, children who might—but for chance—have been your very own.

In December, I asked your help—and you gave unstintingly. But how can we rest when there are so many *more* children who need us. I cannot think of their tears without appealing to you once more! Whatever you can give will be enough—enough to make possible warm clothing for another child; enough to send tablets for a school kit; enough to add a blanket to a layette. Somewhere a child will be warmer, happier this winter, because you helped him through SCF. Won't you do it today?

Most sincerely,

*Faith Baldwin*  
Faith Baldwin

LIVING CHURCH RELIEF FUND\* LC-20  
407 East Michigan St., Milwaukee 2, Wis.

Dear Miss Baldwin:  
I would like to send help to a needy child;  
enclosed is my contribution of \$\_\_\_\_\_.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

\*Checks should be made payable to The Living Church Relief Fund with notation: "For SAVE THE CHILDREN FEDERATION." Contributions are deductible from income tax.

SCF National Sponsors include: Faith Baldwin, Mrs. Mark W. Clark, Mrs. Dwight D. Eisenhower, Hon. James A. Farley, Rev. Ralph W. Sockman, D.D., Rt. Rev. Henry St. G. Tucker, D.D., Mrs. Wendell L. Wilkie.



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## What's your I.Q. on A.C.B.F.C.?

*Can you answer these three important questions?*

1. What is the A. C. B. F. C.?
2. How does it work?
3. Why it invites inquiries?

The A.C.B.F.C. stands for the **AMERICAN CHURCH BUILDING FUND COMMISSION** — a non-profit organization which has, for seven decades, been the Episcopal Church's own building finance organization, having extended over 1400 construction and improvement loans totalling more than \$6,100,000.

The money loaned is used to complete the erection of new Episcopal churches, parish houses and rectories, and to enlarge or improve existing buildings.

The large number of requests for loans which pour in constantly necessitates the expansion of the Permanent Building Fund. As the Fund is enlarged, fewer building projects will have to be delayed or indefinitely postponed.

Both Clergymen and laymen have made this splendid project possible by their contributions. Their reward has been the genuine satisfaction of knowing that their gifts will perpetually serve that endeavor through one of the most deserving and helpful agencies of the Episcopal Church in America today.

The goal of the Commission is to have sufficient resources to care for every worthy appeal. You can help in the achievement of that goal. Full details may be obtained by writing to the address below.

**AMERICAN CHURCH BUILDING FUND COMMISSION**

170 Remsen Street, Brooklyn 1, N. Y.

ANGELIC VOICES in church have been heard all through the centuries. One of the most improbable occurred in the Cathedral of St. John, Wilmington, Del., recently, when during a baptism the loudspeaker over the high altar commanded: "Go at once to the intersection of ——— and ———. A man has been reported disturbing the peace."

REPORTING the incident in the Cathedral newsletter, Dean Yerxa indicated that nobody rushed out in response to the message. Meanwhile, other voices out of the blue "seemed to discuss who should pick up a fare at another address." An alert acolyte, Jack McKelvey, shut off the amplifier before the damage to composure and decorum became irreparable.

THE DEAN concludes: "Opinions expressed over the Cathedral amplifier in the future do not necessarily represent those of the Cathedral Church of St. John or its clergy."

COPING with the vagaries of short-wave radio transmission is a peculiarly modern hazard for acolytes. Throughout the Christian ages, however, the task of serving the altar has required alertness and commonsense rather than lofty meditation and abstraction. If a genuine angel interrupts the service, the acolyte might not be able to turn him off, but he should try (Galatians 1:8).

WITH ONE eye on the priest and the other eye on everything else, the acolyte has his major sources of confusion under equal scrutiny. Not much can be done about bishops, who are a law unto themselves in the chancel. If the bishop is a small one and the acolytes are tall, it might be possible to surround him and hide him completely; but the best thing to do with bishops is to expect the unexpected, and not depend too much on memories of how the service went the last time.

ALL OF WHICH adds up to a surprising amount of fun in Church. It is the ideal mode of participation in worship for an active boy, and boys my age enjoy it just as much as the younger ones.

RECENTLY, I have succeeded in squeezing my son Mike into a place on the crowded weekday acolytes' schedule at our parish church, after waiting four months for the opportunity. The job of instructing him in his duties falls to me, and the celebrant is his grandfather; so we have three generations in the chancel.

IT IS a bit informal, perhaps, to whisper, "After grandpa finishes the epistle, you move the book . . ." but then, things have never been very formal around Christ Church. Expressing and explaining all the routine movements and attitudes that have become second nature to an experienced acolyte has really been interesting.

"YOU DON'T have to hurry . . . just start early." "Don't lean or squat . . . deep reverent bows at the proper places will give your back and knees all the easing they need." "The congregation will never even see the acolyte unless he acts as if he didn't know what he was doing."

THOUGH I have been an acolyte for many years, and continue to serve about once a month, I have never learned to serve double. (My experience has always been in places where or at times when it was hard to scrape up even one acolyte.) So after Mike has learned to serve single, we shall have to learn the two-man routine together.

AS a solo acolyte, when my father was serving a string of rural missions, I have often had the job of taking up the collection in addition to the usual acolyte's duties. At one place, the sermon was transposed to the end, and its length was gauged by the time it took me to pack the priest's vestments, remove and put away my own, and give Dad a signal from the back of the church.

IN THOSE DAYS, however, we did not have to worry about public address systems in church, much less interspersed remarks from police and taxi radios. In fact, the chief object of listening to radio (through our earphones) at that period in history was to get distant stations. KDKA in Pittsburgh with its powerful transmitter was a fairly easy prize for Wisconsin listeners. Do you remember the days when the station-break was the most exciting part of the radio program?

WHETHER in those days, or in these, or in the very earliest days of the Church, the privilege of being one of the invisible men who anticipate the celebrant's needs and quietly cope with the unexpected has always been and still is one of the most satisfying ways of participating in the Church's worship.

SINGING in the choir is an important part of worship, and a source of personal satisfaction, too. Yet, although one often hears of choirboys who were "filled with religion up to here" and considered their graduation from choir a graduation from religion, it is seldom indeed that you hear the same thing about an altarboy. Occasionally an acolyte will turn to a Church in which a disciplined personal life and a rich pattern of worship are more taken for granted than in ours; but usually he remains an active and loyal Episcopalian all his life, and not uncommonly he enters the ministry. Perhaps if choirboys were trained to sing to God rather than to the congregation their religious roots would be planted in equally fertile soil.

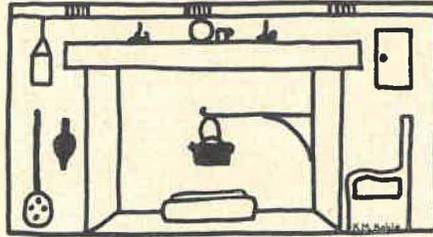
"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

PETER DAY.

For Lent, Black Ebony

THE proof of the pudding is in the eating, and this is true also of a cook book; not that the book has to be eaten — though there is scriptural precedent for even this in Ezekiel 2:8-10 — but that it can be “reviewed” only as its results commend themselves to the taste.

But a cook book whose very format makes the mouth water is *Loaves and Fishes*, by Katharine Morrison McClinton and Julianna Morrison Ashley, subtitled “Menus and Recipes for Fridays and Lent.” Here are some 30



... LINE DRAWINGS  
A New England Stove.\*

book (for parishes), and sells for all of a quarter. Prepared by the Rev. George Ralph Madson, rector of St. Paul’s Church, Albany, Ga., the *Handbook* provides information on a diversity of

**HANDBOOK (for parishes).** By George Ralph Madson. Seabury Press. Pp. 32. 25 cents. Five or more, ea. 15 cents, 50, \$6.50; 100, \$12; 250, \$27.50; 500, \$50. Imprinted copies: 100, \$15; 250, \$30.50; 500, \$54.50; 1000, \$97.00.

topics — Baptism, Confirmation, Music, Weddings, Pastoral Care, Parish Organizations, Finances, etc.

\*From *Loaves and Fishes*. Reproduced by permission.

**LOAVES AND FISHES. MENUS AND RECIPES FOR FRIDAYS AND LENT.** By Katharine Morrison McClinton and Julianna Morrison Ashley. Morehouse-Gorham Co. Pp. 127. \$2.95.

recipes for luncheon, and some 40 for dinner, most intriguingly laid out and illustrated with charming line drawings [see cut]. The sections of the book are prefaced by suitable Scripture quotations, and the whole thing is geared admirably to the Lenten season.

It is interesting to learn from the Preface that “in the 14th century there were knives with black ebony handles made for use during Lent, and knives with ivory handles for Easter. . . .”

Who gets this editor’s review copy? Why, his wife, of course.

THOSE who attended the Catholic Congress held in Chicago last August — and even more, perhaps, those who were unable to attend it — will welcome the official report of the Congress now available, *The 1954 Chicago International Catholic Congress*.

**THE 1954 CHICAGO INTERNATIONAL CATHOLIC CONGRESS.** Sponsored by the American Church Union. American Church Publications, Room 1303, 347 Madison Ave., New York 17, N. Y. Pp. 100. Paper, \$3.75.

The *Report* contains a list of the principal participants in the Congress, an Introduction by Canon Albert J. DuBois (Congress Chairman), the text of the addresses and papers given (except that of the Bishop of London, who spoke without manuscript), and some 20 pictures of unusual naturalness.

IS there a booklet, handy in size, condensed in substance, and easy on the purse, that contains simple and direct answers to “questions commonly asked about the Church?”

There is: it goes by the title, *Hand-*

Books Received

**THEOLOGY AND REALITY.** By W. Norman Pittenger. Seabury Press. Pp. ix. 235. \$3.25.

**THE EVOLUTION OF THE CHRISTIAN YEAR.** By A. Allan McArthur. Seabury Press. Pp. 192. \$3.

**THE WORD OF GOD IN THE LIFE OF MAN.** Sermon Outlines with Related Studies (Advent to Trinity). Contributors include: The Bishop of Colchester, Canon E. F. Carpenter, Canon Lindsay Dewar, Professor C. F. D. Moule, the Rev. J. W. M. Vyse, the Bishop of Woolwich. With a Foreword by the Bishop of London. Mowbrays. In America: Morehouse-Gorham. Pp. 198. \$2.85.

**ST. BERNARD ON THE CHRISTIAN YEAR.** Selections from his Sermons. Translated and Edited by A Religious of CSMV. Mowbrays. In America: Morehouse-Gorham. Pp. 167. \$3.15.

**I. PETER: A PASCHAL LITURGY.** By F. L. Cross. Mowbrays. In America: Morehouse-Gorham. Pp. 50. Paper, \$1.05.

**A YEAR-BOOK OF LEGENDS.** Collected and Retold by Christine Chaundler. With Illustrations by Tom Godfrey and Color Plates by Lillian J. Pocock. London: Mowbrays. In America: Morehouse-Gorham. Pp. x, 175. \$2.85.

**BEST SERMONS 1955 EDITION.** Edited by G. Paul Butler. McGraw-Hill. Pp. xvi, 341. \$4.50.

**GOOD SHEPHERD’S FOLD.** A Biography of St. Mary Euphrasia Pelletier, RGS, Foundress of the Congregation of Our Lady of Charity of the Good Shepherd of Angers. By Anne Gawley Boardman. Illustrated. Harpers. Pp. xiii, 292. \$3.50.

**LIFE LOOKS UP.** By Charles B. Templeton. Harpers. Pp. 192. \$2.50.

**HAPPINESS THROUGH CREATIVE LIVING.** By Preston Bradley. Foreword by Earl Nightingale. Hanover House. Pp. 256. \$2.95.

**THE ECCLESIASTICAL COURTS.** Principles of Reconstruction. Being the Report of the Commission on Ecclesiastical Courts set up by the Archbishops of Canterbury and York in 1951 at the requests of the Convocations. Macmillan. Pp. xix, 98. \$3.25.

A Persuasive Air

A review by the Rev. BAYARD H. JONES

**THE REFORMATION IN ENGLAND.** Vol. III, “True Religion Now Established.” By Philip Hughes. New York, Macmillan, 1954. Pp. 446. \$7.50.

SOME years ago, in a seminary test in English Church history, I tossed out a question about the “Churchmanship” of Queen Elizabeth I. One dear chap, who had come to us with a very devout “evangelical” background, replied out of the fulness of a simple heart, “Queen Elizabeth was not a ‘Church’ woman at all; she was a worldly woman.”

I have ever since held that this answer conveyed what might be called the “low-down” on that subject, to the economy of a vast amount of discussion — such as one finds, for example, in the three large volumes of Fr. Hughes’ work, herewith completed.

The subtitle of this third volume is of course ironical; yet the tone of the book is calm, and generally devoid

of the hatred which so often poisons religious controversy in general, and especially that of Romanism against its Protestant critics. Just as Vol. II made no attempt to conceal or palliate the persecution of Protestants under Queen Mary, so this volume does not make nearly as much as might very well be made of the return persecution of Recusants under Elizabeth. This refusal to wax denunciatory in either direction is very conciliatory in effect. To be sure, this persuasive air is somewhat thrown away on a discussion of the Douay translation of the Bible, where no amount of argument will ever persuade any sensible person that “do penance” is even an honest translation of *metanoēō* (“repent”). Yet on the other hand, the all too brief analysis of the contribution of Richard Hooker, and the way in which his position brought to nought the Calvinistic theories of polity, would be in place in any Anglican history.

FIRST SUNDAY IN LENT<sup>¶</sup>

## EPISCOPATE

## Consecration

The Rev. John Vander Horst, rector of St. Paul's Church, Chattanooga, Tenn., will be consecrated Suffragan Bishop of the diocese of Tennessee on March 2d, at 10:30 a.m. in his parish church.

The Presiding Bishop will be consecrator.

Six other bishops will also participate in the ceremony: Bishop Barth of Tennessee, Bishop Dandridge, retired of Tennessee, as co-consecrators; Bishop Hart of Pennsylvania, Bishop Powell of Maryland, as presenting bishops; Bishop Louttit of South Florida, as litanist. Bishop Stuart of Georgia will preach the sermon.

Attending presbyters will be the Rev. Dr. Donald Henning, rector of Calvary Church, Memphis, Tenn., and the Rev. Samuel C. W. Fleming, rector of All Saints' Church, Fort Lauderdale, Fla.

## WOMAN'S AUXILIARY

## Convention Plans

"His Witnessing Community" has been selected as the theme of the Triennial Meeting of the Woman's Auxiliary to be held September 4th to 16th in Honolulu, Hawaii. The choice was made by the national executive board of the Woman's Auxiliary as it met February 11th-14th at Seabury House, Greenwich, Conn.

Preparations for the coming Triennial Meeting, which will bring together 500 delegates from all parts of the United States and from overseas missionary districts, took up the greater part of the board's regular meeting. Mrs. George Goss, president of the Woman's Auxiliary in the Missionary District of Honolulu, flew from Hawaii to meet with the board and staff to work out details in program, speakers, services, and physical arrangements for the Triennial.

Presiding for the first time since her election as board chairman in October, was Mrs. Robert R. Vance of Worthington, Ohio. In addition to planning for the Triennial, the board appropriated more than \$47,000 in grants and



Leon Hecht - Del-phi  
TRIENNIAL PLANS\*  
Many details.

scholarships for 20 different home and overseas needs.

By far the largest grant, \$30,000, will go for the renewal of the heating plant in the chapel of St. Margaret's School, Tokyo. During the Second World War, the Japanese military had removed the entire heating system for use as scrap iron. In the ten years since, the children and adults worshipping in the chapel have had to bear sub-freezing temperatures several months in the year.

Work in India and Pakistan will receive a boost through the appropriation of \$2,000 for a jeep for the new Bishop of Bhagalpur, the Rt. Rev. Philip Parmar, who was a delegate to the Anglican Congress. Serving an area the size of Arizona with a population equal to that of France, Bishop Parmar has yearned for a jeep to enable him to cover his enormous diocese, which straddles the border between India and Pakistan.

Plans for a special summer training school at Windham House in New York City, June 28th-July 25th, were announced to the board by Miss Ellen Gammack, personnel secretary of the Auxiliary. The school will open to both men and women church workers, both clergy and lay. Sponsored by the National Council, the new venture is "an experiment to try to provide both con-

\*Mrs. George Goss, left; Mrs. Arthur Sherman.

tent courses in the Faith of the Church and practical application in the particular fields."

## NATIONAL COUNCIL

## Summary

*This is Miss Elizabeth McCracken's telegraphed summary of the National Council's meeting, February 15th-17th. The full report will be published next week.*

Of the \$3,808,365 pledged for Builders for Christ, \$2,624,917 in cash has been received. Many dioceses have paid their quotas; some have overpaid. A budget of \$5,837,966 was adopted, representing an increase of \$108,525 over last year.

Bishop Louttit of South Florida reported a need for more chaplains to serve with the armed forces.

Bishop Horstick of Eau Claire reported for the national advisory committee on Town and Country work.

Leon McCauley of Seabury Press stated that the first four courses of the new Sunday School curriculum will be ready for sample distribution in May.

## WORLD RELIEF

## Surplus

Setting a new record, Church World Service shipped more than 30 million pounds of emergency relief materials valued at 12 million dollars overseas in 1954, according to Dr. Wayland Zwyer, associate director of the National Council of Churches' relief agency.

The 1954 shipments, most of which went to Europe and Asia, represent increases of about eight per cent over 1953 in quantities of supplies to the homeless and destitute abroad, and of more than 25% in dollar value. Shipments in 1953 had far exceeded the amount sent in any previous year.

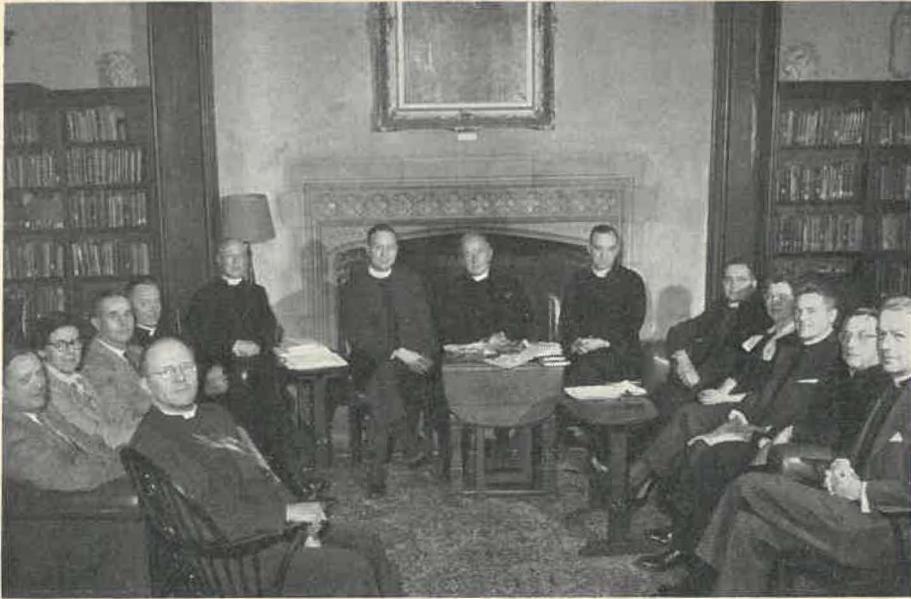
Government surplus foods, furnished free to the Churches for such distribution, played a major role in last year's achievement, he said.

Government surplus foods distributed through CWS totaled more than 21 million pounds of dried milk, butter, cheese, cottonseed oil, and shortenings.

[RNS]

**TUNING IN:** ¶The Sundays in Lent are Sundays of the first rank: no other feast day may displace their observance. If, for example, the Annunciation (March 25th) falls on a Sunday, its observance must be transferred to the next day. Nor are

the Sundays in Lent fast days. This is because Sunday, as the first day of the week, is always a commemoration of the Resurrection—a little Easter Day, marked by the celebration of the Eucharistic offering of the people of God.



ECUMENICAL RELATIONS COMMISSION  
On a high level.

## ECUMENICAL

### Follow-Up

By the Rev. JAMES W. KENNEDY

Major items on the agenda at the annual meeting of General Convention's Joint Commission on Ecumenical Relations, College of Preachers, Washington, D. C., February 9th and 10th, were reports and follow-up plans on the Second Assembly of the World Council of Churches, which met in Evanston in August, 1954, and the biennial meeting of the National Council of Churches, which met in Boston in December, 1954.

Those who went to Evanston came away feeling the World Council was firmly established with the member churches solidly behind it. They also agreed that the main theme report, "Christ, the Hope of the World" was a "noble document," profoundly true to the New Testament, and that it gave a good balance between the emphasis on "this world" and the ultimate eschatological perspective.<sup>1</sup>

The document was commended to the churches for study and was assigned to the members of the commission for their serious consideration to see if there were any parts of the report which should come before General Convention, or

\*Left to right, Bishop Baker, Coadjutor of North Carolina; Clifford P. Morehouse; Emma Lou Benignus; Albert A. Smoot, Bishop Hallock of Milwaukee; Rev. Floyd W. Tomkins; Rev. James W. Kennedy; Bishop Dun of Washington; Very Rev. Lawrence Rose; Rev. Gardiner M. Day; Mrs. Clifford P. Cowin, Bishop Mosley of Delaware; Rev. William H. Nes; Very Rev. John B. Coburn.

which should receive further consideration by the commission.

The other reports, all included in the pamphlet, "Evanston Speaks" were on a high level, with a remarkable consensus and not too serious a watering-down. Race relations was mentioned as one example of a "first rate job well done." This document was also referred to the members of the commission for a thorough perusal for pertinent points to lay before any committees of General Convention, or to call to the attention of the Church at large.

It was agreed that Evanston brought together some of the ablest minds God had created to confront such joint problems as interchurch aid, and service to refugees, and that Anglicanism played its full part.

The United States Conference for the World Council of Churches, which is the agency for World Council concern in the United States, was organized at Evanston, and has already authorized a North American Conference on Faith and Order to be held perhaps in 1957

### The Cover

The Rev. Albert E. Campion helps Bishop Littell, retired, of Honolulu, celebrate his 55 years as a priest on November 30th by adjusting a lei, gift of Bishop Kennedy, flown from Hawaii to mark the occasion. Bishop Littell now at St. Barnabas' Hospital, New York, on February 27th celebrates his 25th anniversary as a bishop.

on the theme "The Nature of the Unity We Seek."

A similar report was given on impressions made on our delegation by the Boston meeting. The addresses were excellent, but the agenda was so full that very little time could be given to discussion on the floor. The whole operation was smooth and effective, and from our point of view, there was one improvement over previous meetings by the use of "Protestant-Orthodox-Anglican" rather consistently to describe the member churches of the NCC.

One important point was made concerning the complaint from some quarters about National Council of Churches' publications. The General Board is now screening all publications more carefully and making a clear distinction between an editorial board production officially sponsored, and an individual producing something for which he alone takes full responsibility.

One effective tie between the WCC and the NCC is the study material being produced by the NCC as a follow-up of Evanston at the local level, based on the two official documents, "Christ, the Hope of the World" and "Evanston Speaks." The commission had a preview of the first draft and were told the study booklets will be available about April 1, 1955.

In addition, two more serious study outlines are being prepared on two sub-themes, namely "The Laity — The Christian in His Vocation" and "The Responsible Society in a World Perspective." "Evanston Scrapbook" was recommended for general reading.

During the past year the Commission has kept up with the many representatives of the Episcopal Church on the many divisions, commissions, departments, and committees of the WCC and the NCC, urged them to attend meetings, made nominations for delegations to Evanston and Boston to the Presiding Bishop and the National Council, and through the Ecumenical Bulletin and provincial meetings for diocesan and Woman's Auxiliary chairmen for Ecumenical Relations, has attempted to keep the entire Church informed and alert on all ecumenical matters.

While not strictly in the province of the Joint Commission, the Anglican Congress was on the agenda of two series of meetings, and three issues of the Ecumenical Bulletin, and since no other body is technically responsible, the Joint Commission, which "slid into" its concern, will continue to do what it can in the realm of inter-Anglican relations.

A major portion of the Commission

TUNING IN: ¶The eschatological perspective says: "It is for eternity that we were made and for eternity that we ought to live. Even while we rightly enjoy, as God's gifts, the things of this life, we must take care lest preoccupation with them

impair our hope of heaven." This is, of course, straight Christian teaching; but it is possible to overstate the case for eternity to the point of despising God's creation, or vice versa; hence the need of a balance.

meeting was given to the form and content of the triennial report to be made to the General Convention meeting in Honolulu in September, 1955. The secretary was charged with the responsibility of arranging for an ecumenical<sup>1</sup> booth, with appropriate displays and literature, and suggestions were made to the Presiding Bishop for the ecumenical mass meeting to be held on the second Sunday evening of General Convention.

A request was referred to the Commission from the Metropolitan of Calcutta asking for comments on several questions of concern to Anglicans in the North India Reunion Scheme now under consideration. It was voted to ask the Presiding Bishop, in consultation with the chairmen of the two Joint Commissions on Approaches to Unity and Ecumenical Relations, to appoint a special committee of competent theologians to deal with the questions.

The Commission decided to give due publicity to three annual Weeks of Prayer: The Universal Week of Prayer, (the first full week in January), the Week of Prayer for Christian Unity, (January 18-25), and The Seven Days of Prayer prior to Whitsunday, furnishing (suggesting) materials for the proper observance of these opportunities for united prayer.

Members in attendance: Bishops Baker, Coadjutor of North Carolina; Bayne of Olympia; Dun of Washington; Hallock of Milwaukee; Mosley of Delaware; Scaife of Western New York; Very Rev. John B. Coburn, Rev. Gardiner M. Day, Rev. John Heuss, Rev. James W. Kennedy, Rev. William H. Nes, Very Rev. Lawrence Rose, Rev. Floyd W. Tomkins, Miss Emma Lou Benignus, Mrs. Clifford P. Cowin, Einar W. Jacobsen, Wilbur G. Katz, Clifford P. Morehouse, Albert A. Smoot. One vacancy each exists in the order of bishops and in the lay order.

The next meeting of the Commission will be held January 19-20, 1956, at the College of Preachers.

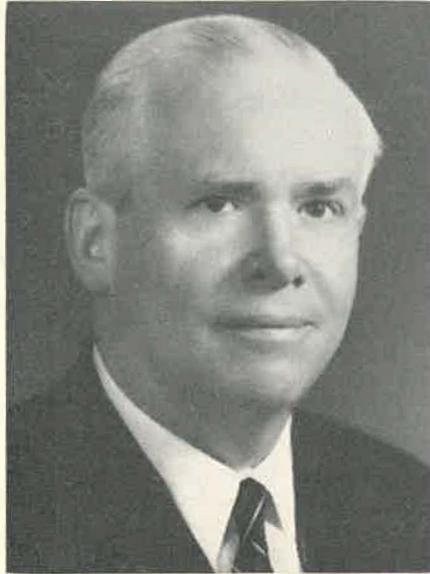
## ACU

### \$100,000 Campaign

The American Church Union is launching a campaign to raise \$100,000. S. Duane Lyon, an advertising executive of New York, will serve as chairman of the national committee. Area chairmen will be selected from each of the 17 branches of the ACU. Byron George Clark is chairman of the New York Branch and Clifford L. Terry will head the mid-west area. Major General Milton G. Baker, Wayne, Pa.,

has been named honorary general chairman of the drive.

In commenting on the forthcoming campaign, Spencer Ervin, president of the ACU said, "The enthusiastic support accorded the 1954 Catholic Congress in Chicago last summer has led the ACU to embark on a five year pro-



S. DUANE LYON  
*To strengthen the Faith.*

gram of expansion and, quite naturally, funds are needed. Plans include the strengthening of our primary aim of teaching the Faith; a continuation and expansion of our efforts to restore the Eucharist to its central place in the life of every parish; a forward program to aid the retreat movement and parochial missions by providing for the training of leaders; the expansion of our regional branch, parochial, and university chapter program across the nation; the sponsoring of a national priests' convention and of a conference for seminarians in the summer of 1955; and the development of an extensive youth program, including an extensive program for the armed forces. In May of this year we plan a series of Episcopal witness services throughout the country."

In describing the ACU, Canon Albert J. duBois, executive director, pointed out that "the American Church Union is a society within the Episcopal Church devoted to the furtherance and defense of the Apostolic Faith and Worship. It is dedicated to upholding the Doctrine, Discipline, and Worship of the Episcopal Church as an integral part of the whole Catholic Church and to promoting within the Episcopal Church those elements of Apostolic worship and teaching which are its heritage."

**TUNING IN:** <sup>1</sup>Word ecumenical, which originally meant simply "worldwide," has in recent times been taken into Christian usage to describe the efforts undertaken by Christians of diverse traditions to work, pray, and think together. These have

for their ultimate goal the restoration, in God's time, of the visible unity of Christendom. <sup>2</sup>St. John the Divine means "St. John the Theologian," traditionally regarded as the author of St. John's Gospel and Revelation.

## LEGISLATION

### Crime and Brutality

The Senate has voted to conduct a new investigation into the influence of comic books and TV crime programs on juvenile delinquency.

Senator Estes Kefauver (D.-Tenn.), who headed the Senate Crime Investigating Committee in 1950, has been named chairman of an inquiry group which will function as a subcommittee of the Senate Judiciary Committee.

Appointed to serve with him: Senators Thomas Hennings (D.-Mo.), Olin Johnston (D.-S. C.), William Langer (R.-N.D.), and Alexander Wiley (R.-Wisc.). All of the subcommittee members are active in their churches and several of them are Sunday school teachers.

First order of business for the subcommittee will be to consider a report criticizing the television industry for putting a constant fare of "crime and brutality" before America's children.

The report was prepared by the staff of the special committee that investigated juvenile delinquency last year under the chairmanship of Sen. Robert C. Hendrickson (R.-N. J.).

Staff members of Sen. Hendrickson's committee monitored television programs of seven leading New York stations. They found an average of 6.2 acts of violence an hour on these telecasts. They also reported that children's television hours, 5-7 p.m., were "twice as saturated with violence as any other hours."

Observing that television is frequently the "first teacher" of young children, the report added: "What the effects of a child seeing five, six, and seven people killed each afternoon might be in terms of making callous his normal sensitivity to that kind of human destruction is an unknown quantity." [RNS]

## CONFERENCES

### Mutual Problems

Deans of 32 cathedrals over the country discussed problems and opportunities common to their functions and services at a meeting at the Cathedral of St. John the Divine<sup>1</sup> on February 10th. It was the largest gathering of American deans ever assembled.

Last year a meeting of deans of cathedrals in the eastern U. S. was held in Washington, D. C., invitations to which were jointly issued by Dean Francis B. Sayre of Washington Cathedral, and

Dean James A. Pike of the New York Cathedral. They joined again this year in inviting all American cathedral deans to attend the conference in New York.

The purpose of the meeting was to share information and ideas as to the functions, opportunities, and problems of cathedral<sup>1</sup> churches in their service to the Church and to their communities.

## TAXES

### New Deductions

A new federal income tax ruling provides that expenses incurred by a person who is freely giving his services to a charitable institution may be considered financial contributions deductible from tax.

The ruling means that a person who is a deputy to General Convention or a delegate to the Triennial Meeting of the Woman's Auxiliary may declare as legitimate tax deductions any unreimbursed costs of travel, lodging, and meals.

The ruling is set forth in the Internal Revenue Bulletin as follows:

"It is held that a taxpayer who gives his services gratuitously to an association, contributions to which are deductible under the provisions of section 23(a) of the code, and who incurs unreimbursed traveling expenses, including the cost of meals and lodging, while away from home in connection with the affairs of the association and at its direction, may deduct the amount of such unreimbursed expenses in computing his net income, subject to the limitation provided by section 23(o) of the code."

It is the opinion of legal counsel to the National Council that when the unreimbursed expenses are incurred in connection with services rendered to General Convention, such expenses would constitute a charitable contribution made directly to a Church or a convention or an association of Churches, within the meaning of Section 170 b, 1a of the Internal Revenue Code and accordingly would qualify as a part of the additional 10% limitation on charitable deductions provided for by that section.

## NCC

### Negative View

Dr. Paul C. Payne, chairman of the Division of Christian Education of the National Council of Churches, takes a negative view of Dr. Norman Vincent Peale's "positive thinking."

Reporting at a recent press conference, held in connection with the annual meet-

ing of the Division of Christian Education, Dr. Payne criticized the "easy optimistic sentiments" expressed by Dr. Peale, author of the best seller, *The Power of Positive Thinking*.

Dr. Peale is pastor of Marble Collegiate Church, New York, and broadcasts a popular radio and television show, sponsored by the National Council of Churches.

Several religious publications have criticized Dr. Peale's emphasis, among them, *Christianity and Crisis*, on whose editorial board Dr. Reinhold Niebuhr and Dr. John C. Bennett serve.

## WORLD COUNCIL

### Rehabilitating Mau Mau

The 12-member executive committee of the World Council held its semi-annual meeting in Geneva during the second week in February, discussing programs of action, hearing reports, and laying plans for future meetings of World Council committees. The executive committee took the following action:

(1) Approved plans to aid the churches in Kenya, especially in connection with the rehabilitation of thousands of former anti-Christian Mau Mau terrorists.

Member Churches were urged to assist in setting up an information and administrative service to channel aid to Kenya churches which requested help, and were also asked to provide the highly skilled people who would be needed for the success of the project.

The action followed a survey report by Miss Janet Lacey, a staff member of the World Council and the British Council of Churches. Miss Lacey said that the British Council of Churches was planning to launch an appeal for £50,000 (\$140,000) for work among the internees.

Dr. W. A. Visser 't Hooft, the Council's general secretary, said the rehabilitation was "of vital importance to the Christian work in this region."

### South Africa

(2) The Studies Division of the World Council was charged to make the relation of the Churches to racial problems a "subject of continuous concern."

In this connection, Dr. Samuel McCrea Cavert, the Council's American secretary, reported on an interracial conference of Church leaders held in Johannesburg last December, at which he represented the World Council. The meeting was sponsored by the Dutch Reformed Church [known to favor continued segregation in South Africa].

Dr. Cavert said of the conference: "It

is clear to me that the key to the solution of the racial and ethnic tensions of South Africa is really in the hands of the Churches."

The World Council, he said, must bear prophetic witness against all forms of racial segregation and help the Churches in perplexing situations "to find practical strategies for taking the next step in the right direction."

(3) Approved a program of studies recommended by the Council's Division on Studies; these include a doctrinal study of Christ and His Church, a study of Christian responsibility in underdeveloped areas, a study of Christianity and non-Christian religions, and an investigation of lessons to be learned from the past and present positions of Christianity in China.

### Formosa

(4) Called upon the Churches to stress the need for patience and restraint in dealing with the Formosa crisis; expressed the hope that a cease-fire could be arranged between Nationalist and Communist China, followed by "serious effort to reach long-range agreement on the status and position of Formosa in relation to the mainland of China in the framework of the total world situation."

(5) Voted to hold the 1956 executive committee sessions in Australia; but came to no decision on a meeting place for the 1960 Third Assembly of the World Council, referring invitations that had been received to the 90-member Central Committee which will meet in Switzerland in August.

(6) Announced plans that are being formulated for a meeting of Church leaders of Western Europe this summer for the purpose of discussing the Paris Agreements and the armament of West Germany.

Among the visitors to the committee meeting was Dr. Laszlo Pap of the Reformed Church in Hungary.

## ART

### Biblical Painting

A competition for the best conservative Biblical painting is among contests at the Knickerbocker Artists Exhibition, to be held March 6th to 27th at the Riverside Museum, New York City. The \$25 prize for the Biblical painting was donated anonymously. Entries must be delivered to the museum on February 28th. Information on this contest or any others in the exhibition may be obtained by writing to the Riverside Museum, 103d Street and Riverside Drive, New York 25, N. Y.

**TUNING IN:** ¶The cathedral of a diocese is the church where the bishop has his *cathedra* or official seat. As such, it is the principal church of the diocese. Its function, primarily, is to maintain unbroken, and with as much dignity as circumstances

permit, the daily round of the Church's praise (Morning Prayer, Evening Prayer, and the Holy Eucharist) and to serve for large diocesan gatherings. But most American cathedrals are parish churches as well.

## ENGLAND

### Three New Bishops

The Archbishop of Canterbury, on January 25th, consecrated three new bishops: Canon H. J. Carpenter, Warden of Keble College, Oxford, as Bishop of Oxford, succeeding the late Dr. Kirk; the Rev. E. H. Knell, vicar of Christ Church, Reading, as Bishop of Reading; and Canon T. H. Cashmore, lately diocesan missionary for Wakefield, as Bishop of Dunwich.

The consecration took place in Southwark Cathedral, as the first great service in the diocese of Southwark's jubilee year, according to the London *Church Times*.

## SOUTH AFRICA

### Heroic Priest

A heroic figure in Johannesburg in the midst of the government's forced removal of Negroes from their homes has been an Anglican priest, the Rev. Ernest U. Trevor Huddleston, who is in charge of work for the Community of the Resurrection in Johannesburg.

Notice of a ban on unauthorized public meetings, including all church services, was posted by the government throughout Johannesburg in an effort to halt public protest of removal of natives from their homes in the Sophiatown slum section.

Fr. Huddleston was thereupon singled out to receive personal notice of the order because he had openly opposed the move and was speaking against the government's *apartheid* policy (ruthless segregation and exploitation of the natives). Detectives called on Fr. Huddleston at his order's headquarters to deliver the notice.

### Project Homes

But during the period that followed the removal of 130 families to nice, new government project homes several miles away, Fr. Huddleston continued to voice his protests.

In fact, Fr. Huddleston, according to the *New York Times*, said that he would rather go to prison than ask the police for permission to conduct services. He said that he would say daily mass as usual at St. Peter's Church in the suburbs of Rosettenville, and that he did not believe that the police would be so stupid as to do anything about it.

Religious News Service reported that removal of the natives from Johannesburg's western area was part of a government plan to eliminate "black spots," residential islands of natives that have been surrounded by all-white sections.

RNS said that a major reason for opposition to the government's scheme lay in the fact that Negroes were being forced from the areas where many have freehold rights to a location where they will not be permitted to own land.

### Armed Police

A *Times* reporter described the removal of the 130 families and their possessions that took place under close surveillance of 2,000 heavily armed policemen; white officers were armed with pistols, rifles, and machine guns, and the native policemen with spears and clubs.

As soon as the buildings were empty, fumigating squads moved in with cyanide gas equipment to destroy pests and vermin. Demolition crews then followed.

The new cottages have cold water taps and flush toilets either inside or outside the house, and many of the evacuees said they were glad to be moving.

Twenty families that had been scheduled for removal refused to comply with the order and took refuge in the Anglican mission, bringing their furniture and possessions. Later some of them went to live with relatives.

During the resettlement protests eight persons were arrested for minor disturbances. A work strike that had been planned failed to materialize.

The enforced moving of groups of natives will be continued until eventually nearly all of the hundreds of thousands of Negroes living inside the city limits of Johannesburg are moved outside.

## CENTRAL BRAZIL

### Five Years of Growth

By CARMAN ST. J. WOLFF

Bishop Melcher of Central Brazil presented to the 65 clerical and lay delegates assembled in São Paulo for the recent annual district council meeting what was without doubt the most heartening report in five years.

The Bishop called attention to some of the achievements of this period covering existence of the missionary district as a separate unit: Six new churches and four new parish halls have been or are in the process of being erected. The district has acquired three new rectories and the Bishop's house. A building has been purchased for the Home for Aged Women; a new orphanage has been founded; and two clinics have been put in operation. Four new missions have been established.

There has been an increase from 2,193 to 3,695 baptized persons and from 1,770 communicants to 2,069. The an-

nual budget is four and a half times what it was five years ago, and this year every parish and mission accepted a 10% increase in its quota.

### Fund Raising

In this connection it is interesting to note two events of 1954 which show increased responsibility on the part of members of the Brazilian Church for financial initiative and support:

(1.) The consecration of the Church of St. Andrew in Pereira Barreto, which was erected almost entirely by funds raised among the members of that church and its friends in the community. (2.) The laying of the cornerstone for a new chapel in Araçatuba. A mission was formed there in 1948 and since then there have been regular services in private homes, yearly confirmations, and the formation of a Woman's Auxiliary. Now the congregation possesses a fine piece of land and is starting the construction of a chapel and parish house.

On the Ilha do Bom Jesus the congregation has also added interior furnishings to the church building and has built a parish hall without help from other sources.

For some time there has been a fine spirit of cooperation between the American and British congregations of the Anglican Communion in Rio and in other parts of Brazil, but a note of special interest this year is the moving of the Brazilian congregation of St. Luke's (district of Central Brazil) to the Anglican Christ Church, signifying a further step in creating unity among Brazilian, British, and American Anglicans.

ELECTIONS. Deputies to General Convention: clerical, João Yasoji Ito; alternate, Estêvão S. Yuba. Lay, José Mara Nogueira; alternate, Vivian Cockel Camargo.

## PHILIPPINES

### Growth in Every Station

Growth in every station in the district was reported at the annual convocation of the district of the Philippines, meeting in Manila and Quezon City January 25th to 27th. Delegates to the Anglican Congress reported to the convocation.

Elizabeth G. Griffin, mission treasurer for 24 years, was honored by the convocation. Miss Griffin, who was interned by the Japanese during World War II and then returned to her work in the Philippines, is now going to retire and live in North Carolina.

For the first time a Filipino layman was elected deputy to General Convention.

ELECTIONS. General Convention deputies: clerical, E. G. Longid, lay, Simon Aquino. Alternates: clerical, Benito Cabanban; lay, Tomas Galgala.



ST. AUGUSTINE AND ST. MONICA  
*Remember me at the table of the Lord.*

# CERTAINTIES OF THE HEREAFTER

## I. Death and Immortality

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

*The first "certainty" of the future is more than an inference: it is a tangible fact which none may deny — namely, death.*

**B**EFORE the Renaissance and the Protestant Reformation, Christian teaching and preaching were preoccupied with the hereafter. Since that time, however, Christian thought has become occupied less and less with the hereafter, and more and more with life here and now.

That trend has not been an unwholesome one. It is good that Christian thought has been applied increasingly to the issues of this present life, and to the problems of the social order. But that trend has created the threat of a new lack of balance. If mediaeval Christians were onesided in ignoring the present world, we are in danger of becoming onesided in our preoccupation with the present world. The truth is that our life here is primarily a preparation for the hereafter.

We don't know why so little has been revealed to us about the hereafter. We can only assume God has revealed to us about the hereafter as much as we need to know now, or as much as we ought to know now, or as much as we are capable of understanding now.

Beginning with truths which clearly have been revealed, however, and aided by the speculation of theologians, we may draw more inferences about what lies beyond death than many people realize. Some of these inferences are so inescapable that we may regard them as virtual certainties.

But the first "certainty" of the future is more than an inference; it is a literal certainty, a tangible fact which none may deny; namely, death.

Considering for the moment only the natural facts of life, is death a calamity?

As Stephen Leacock once did in an essay, let us imagine a world without death. What are people's lives like in this imaginary deathless world? For one thing, people in this world where there is no death live in constant and acute dread of violent accidents, because injuries to their bodies or minds caused by such accidents could well last forever! Everybody in this deathless world concentrates on one thing: avoiding illness or injury. So automobiles, planes, trains, elevators, knives—all are discarded, and hardly any machinery is used. The march of civilization is retarded to a crawl.

Soon this imaginary deathless world has all the population it can support, so human reproduction has to be stopped completely. Soon, then, there are no new faces. There is no childish laughter; no young enthusiasm; no youthful romances. Everyone keeps putting off everything until another day, and nobody does anything constructive or creative.

Who would want to live in such a deathless world?

"Maybe I wouldn't," someone says, "but, just the same, I don't want to die." Mere speculation about an alternative that is less attractive for the race in general doesn't allay one's personal dread of his own death. One shrinks from death because he thinks of it as the opposite of life. Normally, one clings to life; therefore one dreads death.

But is physical death the end of human life? Since civilization's beginning most reasoning men have believed other-

wise. Granted a personal God of justice and goodness, the arguments for human immortality are strong. One argument is that our moral growth in this life falls so far short of our moral aspirations that opportunity for further growth in another life is implied.

Similarly do our religious aspirations remain largely unfulfilled at death. We believe God would not implant within us aspirations for which there could be no fulfillment ever. Hence we infer that there is opportunity for such fulfillment in a future life.

Finally, and not least among the philosophical arguments for immortality, there is the requirement of justice. In this life the wicked sometimes prosper, and the innocent often suffer. Our belief in a God of justice requires belief in a future life in which there are both retribution and compensation, a future life in which the inequities of this life are corrected.

Our knowledge of ourselves reinforces these intimations of immortality. There is more to a human being than chemistry can account for or science explain. In the course of a typical mortal lifetime, a human being wears out, perhaps, 10 complete sets of body cells—literally 10 complete bodies. Yet a pattern of personality that is both spiritual and visible survives all those changes. This pattern of personality may be intangible but it is real.

Obviously human personality is something beyond scientific analysis. If the personality—the "I"—can survive the

*(Continued on page 21)*

## Is Catholicism Necessary?

AS OF TODAY, most thoughtful students of the life and history of the Episcopal Church and of the Anglican Communion agree that it is Catholic. This does not mean that the Protestant emphases in Church life are widely denied or forgotten, nor does it mean that our Catholicism requires us to adopt every new doctrine and imitate every ceremonial practice of the Church of Rome. But it does mean that the Episcopal Church regards itself as a part of a divinely empowered and historically continuous body basing its doctrine on the Catholic creeds, its theology on the Catholic fathers, accepting and interpreting the Catholic Scriptures, and with a Catholic ministry administering the Catholic sacraments.

The crucial issue that defines our Catholicity is that we believe that Christ founded a Church, a fellowship, a nation, an organization of men and women; that He endowed this organization with officers or leaders appointed by Him; that He gave to His Church certain commandments and certain promises, and authority to speak and act in His name; that by His institution baptism was made the means of entry into this organization and the Holy Communion was made its central and characteristic earthly activity. And we believe that by His divine will operative in these two sacraments, this organization is made something more than an organization — it is a living thing, a vine, a body, the outward and visible manifestation of the indwelling Spirit.

The issue that distinguishes Catholicism from other forms of Christianity is not basically the issue of the historic episcopate or the ministry or any one other particular doctrine or aspect of Church life; rather it is the issue of the relation of the visible Church to Christ. And the Catholic believes that, with all its great and obvious faults and weaknesses, this historically continuous and identifiable body is uniquely the means He has chosen to do His work and proclaim His message and carry out His will in the world.

In our opinion, this underlying assumption about the nature of the Church is not the monopoly of any school or party in the Church; it would take some looking to find an Episcopalian who does not believe that the Church's ministry was established by Christ, or one who regards the "true" Church as the essentially invisible society of those who are in a right interior relationship with God. Within the framework of the Church, it is quite possible to be a "Liberal" or an "Evangelical" and to find affinities and sympathies with Christians of other Commu-

ions, agreements on details which may make this essential difference in belief about the Church seem relatively unimportant.

This brings us to the question posed in the title of our editorial: Is Catholicism necessary? Since the Reformation, Anglicanism has lived among Christians who have other ideas about the nature and authority of the Church, and for this reason has lived in separation from them. In recent years, a great and evidently God-directed movement has grown up to restore the visible unity of Christendom. Anglicanism has had a great deal to do with the birth and growth of the ecumenical movement, and with the establishment of world, national, and local councils of Churches which attempt even now to do together everything that Christians can possibly do together in spite of differences in Faith and Order.

ANGLICANISM is not the only Church of Catholic outlook taking part in the ecumenical movement. Some of the Eastern Orthodox Churches participate, and so does the numerically small but theologically important Old Catholic Church. Nevertheless, in the absence of the Roman Catholic Church (which does not officially participate at any level) and of important segments of Eastern Orthodoxy, the Protestant point of view — or, more accurately, the several Protestant points of view — appear to hold a stronger position than they actually do in Christendom as a whole. From the practical angle of drawing as many Christians as possible together within a not-too-distant future, it is obvious that Protestantism supplies a platform more acceptable to the greater number of those currently discussing unity.

Under such circumstances, it is natural for Anglicans to ask themselves: Do we have any right to insist that our Catholic concept of the Church shall

### Prayer before Solitary Enterprise

COMFORT my soleness with Thy wholeness, Lord!  
 Though vast the world surrounding midget me,  
 That vastness hums with Thee.  
 Though puny and defenseless as mere creature,  
 Yet as an extension of Thy nature  
 My drop of Thy power's cataract outpoured  
 Can wear down mountains, with Thy current stored,  
 Shall, soon or late, meet safe the charging sea  
 Of death, which too is Thee.

DOROTHY LEE RICHARDSON

be basic to the platform of a united Church? Could we not rather accept the position that it shall be a permitted opinion, one of several theories as to the nature of the Church, and trust to time to make our opinion prevail? Is Catholicism necessary? Or is it true, but not essential?

The Church of South India, in which Anglicans joined with Churches of Protestant outlook, is an experiment in uniting on the latter basis. As such, it is an experiment that deserves the prayers of all Christians; but until it has had decisive results, we question the advisability of repeating the experiment elsewhere.

For, in our opinion, Anglicanism is right in its beliefs about the kind of organization, or organism, that Christ founded; and our understanding of the nature of the Church is the very thing that makes it worth their while for other Churches to unite with us. There are many things in the life of other Churches which would enrich our spiritual life if we united with them; but this particular thing is the thing we have that will enrich theirs.

If we are right — and, as we have noted, we don't think there is much doubt within Anglicanism about this point — the fact that the Church itself is a sacrament, the visible and tangible vehicle of God's redemptive love, validates every act and ceremony of the Church as a reliable point of contact between God and man, between man and God. The tragic chasm between God's commandments and human performance is still there, and we need the Protestant corrective of speaking out against clerical and ecclesiastical wrongdoing; yet the Church, by Christ's empowering, flings a bridge across the chasm, and He Himself provides the guarantee that the bridge is basically sound.

Thus, what Anglicanism has to give to other Churches is not, basically, the ordered beauty of the Prayer Book, but the concept of what the Church is and does that caused the Prayer Book to take its shape; not rites and vestments and candles, but the meaning of the rites, the vestments, and the candles; not a gracious and urbane interpretation of morality, but the underlying belief that God consecrates the natural to the service of the spiritual.

Hence, without any attempt to resolve the paradox of recognizing power to salvation in the life and worship of non-Catholic Churches, we believe that in the ecumenical movement and in discussions looking toward unity with individual Churches, Anglicanism ought to present its basic Catholicism as essential to the structure and the thought of a united Church. We are glad that God is less discriminating than we in His dealings with other Christians; indeed, we are even happier that He has "left not Himself without witness" among pagans and Hindus and people of every continent and religion. We do not intend by this comparison to imply that we regard

our fellow-Christians as pagans, or in any way as inferior to ourselves; but we do think that we have something to give them, something which Christ intends them to have, and something which will bring them closer not only to us but to the great majority of present-day Christians. And that something is full and conscious participation in the Catholic worship, ministry, and sacramental life, in the divinely constituted body of the visible Church. It is necessary for us, and we hope that it will become necessary for them.

## The Upper Room

THE UPPER ROOM is an interdenominational publication under Methodist auspices, appearing bi-monthly and containing a daily Bible passage, meditation, and prayer, as well as a "Thought for the Day" based upon this material.

The March-April 1955 issue of *The Upper Room* is its 20th anniversary number. Begun in Eastertide 1935, it has, in two decades, grown "from nothing" to "a circulation of more than 3,000,000 copies per issue." Present editor is J. Mannings Potts. With its main office of publication at Nashville, Tenn., it is distributed throughout the world in "27 editions in 23 different languages."

By the very nature of its purpose *The Upper Room* does not make use of all the sacramental and devotional resources available to Catholic Churchmen. Yet, in the present edition at least, there is much of value for Churchpeople: a strong faith in a strong God, powerful through His Son Jesus Christ to bring saving health to men and women of today.

Moreover, what is said in *The Upper Room* is said with a punch and an incisiveness (e.g., "the Christ who sticks a pin in our conceit") that writers of Episcopal Church publications might well emulate.

We wish for *The Upper Room*, many years of usefulness on the high level that now characterizes it.

## Lenten Series

IN this issue at the beginning of the Lenten season, we present the first of a series of six articles by the Rev. Robert Findlay Thomas on "Certainties of the Hereafter" [p. 11].

The article in this issue deals with the first and most obvious of these certainties — with the universal fact of death and the Christian attitude toward it. Other articles, which we plan to publish at the rate of one a week during Lent, will discuss the intermediate state, the end of the present age, the judgment, the reality of hell, and the hope of a new heaven and a new earth.

Fr. Thomas is a parish priest who writes simply, directly, and with a true pastoral instinct. We trust that he will be widely read this Lent.

# A Trap Door Into Heaven

*How to keep Lent with the aid of Jacob's ladder*

By Dorothy Roby Schneider

ONE sometimes discovers a great spiritual truth by an unexpected and homely means, and it is then all the more convincing. For it then seems clear that one has received knowledge and understanding in a unique and personal way, which can mean only that one has received it directly by the grace of God.

Often in our experiments with liturgical living in this writer's home we have begun to put some activity into practice, watched it develop seemingly of its own accord, then found to our delight that it parallels perfectly the spiritual meaning of a liturgical season. One can then conclude that its beginning was neither accident nor coincidence but the work of the Holy Spirit. That was the way it was with one of our Lenten projects.

Bink was home from school with a cold one day in the early part of Lent. His bed and his room were covered with newspapers, mostly the disordered remains of attempts to cut out things which had not turned out right, when at last, out of the crumpled sheets and swirling shreds of paper, emerged a triumph. He brought it downstairs and presented it to me diffidently, as if he snipped out items like this by the dozen and it was really nothing at all.

"Here," he said, "you can have it."

He held out a graceful, curling length of paper with rolled edges, evenly spaced frills on either side, and curved cross-pieces between them. It was altogether lovely, almost ethereal looking in its daintiness.

"Why, it's beautiful, Bink," I said, genuinely surprised at this pleasing result of his paper cutting. "How ever did you make such a complicated looking thing?" I held it at arm's length, turning it this way and that, admiring it and sparring for time, for, as every mother knows, one should never ask a child, "What is it?" when he presents a work of art.

When no information was forthcoming, hoping I wasn't too far wrong, I finally said the only thing that suggested itself to me. "It looks like Jacob's ladder."

"That's what it is," said Bink, as if anybody should have known it.

"We'll have to find just the right place to put it. I wonder where."

"It ought to hang up," he said, "but not on the wall."

"Maybe from the mantle. . . . No, it looks lost."

Then we thought of the open shelf above the counter in the kitchen. We tried it. The top reached the shelf, and the bottom reached the counter. So we taped it in place.

But what is Jacob's ladder without any angels? How could we make angels going up and down on such a fragile ladder? Then came the thought of another Mother many years ago sitting by the bedside of a little girl, entertaining her by the hour by making newspaper into all sorts of surprising things like hats, boats, and circles of boys and girls

holding hands and dancing all over the bedcovers. Why couldn't they be angels instead of children?

"I never knew how Grandmother made them," I told Bink, "but let's try."

After a few experiments of folding and cutting and having the first ones sail to the floor unattached, it was a simple enough matter to show Bink how to cut out the angels. In no time at all a whole string of paper angels was ascending and descending Jacob's ladder. This time we used plain newsprint out of our supply for painting and drawing so the angels would show up better against the newspaper ladder.

After that no more suggestions from Mother were needed to complete the scene. Jacob himself, made out of pipe cleaner, was soon lying on the counter at the foot of the ladder, and when Beau came home from school Bink sent him outdoors to collect some stones on which Jacob could pillow his head. Beau thought Jacob looked quite cold and naked, so he took a sheet of brown construction paper, folded it over at the shoulders, and cut him out a cloak.

It was not until bed time, when we read the story of Jacob's dream (Genesis 28: 10f) that its significance in relation to Lent began to dawn upon us. It cannot be claimed that the children thought of it themselves, but they readily responded to the idea when it was suggested to them.

"You know, without intending to at all, you boys have made a wonderful thing to have in the house during Lent to remind us of how it was on earth before Christ died, and what happened for everybody when He rose from the dead. Can you think how Jacob and his ladder show us what the resurrection means?"

"Christ went to heaven," said Beau, "just like the ladder does. But He didn't go right away at Easter."

"That's true, He didn't. And why do you suppose He didn't go right away at Easter?"

"I don't know," said Beau flatly.

Teaching children can sometimes be a discouraging business! Well, it just shows one of the advantages of the repeated cycles of the liturgical year, for no one can absorb it all at once. Then one of the advantages of having more

## How To Make It

JACOB'S ladder may be made from a strip of newspaper five inches wide, the length of a double page. Roll the strip of paper into a cylinder, leaving a hole about half an inch in diameter in the center of the roll. Tape the loose end down on either side for easier handling.

Now cut a rectangular shaped hole (about 3" x 1/2") in the middle portion of the cylinder. This is done by flattening the cylinder and cutting in from the middle of one folded edge, so that in this cross view the hole looks like a "T," with a top of 3" x 1/2" and a very narrow, outward curving base.

After cutting, open the cylinder so that it is again tubular. Hold it with the cut edge on top. Fold the two flaps back and crease. Bend the ends of the cylinder down at the two cut edges of the rectangle.

This leaves two small cylinders with a cut strip between them. Now begin pulling out the inside of each cylinder a little at a time, first one side, then the other, and you will see the ladder take shape.



than one child also displayed itself, because Bink had an answer.

"He had to let people see Him first," he said, "or nobody would have believed that He was alive again after He was dead."

"Yes, and so that they would know that all the things He had told them were true. And why did He suffer and die on the cross first?"

"He died for us," said Bink tentatively, thinking it out, "so we could be forgiven for our sins." Then he began to see the picture in terms of the ladder. "Oh, so we could go to heaven, too!"

"Yes, and not only we but all those who lived before Christ and all those who will live after Him. It was as if He opened a door into heaven for us."

"Maybe it was like a trap door," Bink went on, beginning to enjoy the imaginary spectacle, "with a ladder going up into it."

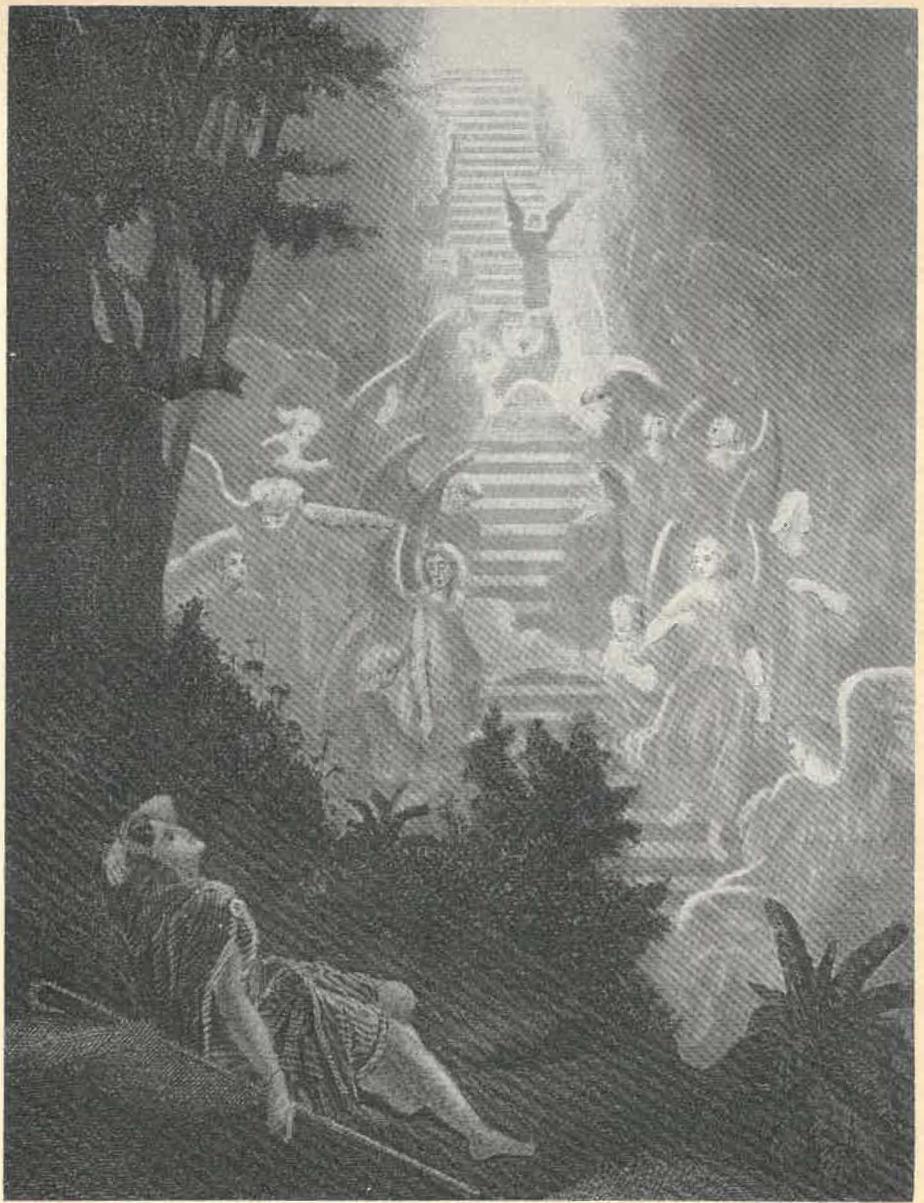
Then Beau had the sort of thought which would occur only to a child. "God probably had the ladder ready all the time, but after Adam and Eve the steps were broken and Christ fixed them so we could climb up."

"And St. Joseph helped him," said Bink. "After all, they should know how to fix a ladder!"

The children were delighted with this idea, and amusing and crude as it may seem, who is to say that a ladder with broken steps is any less surmountable a barrier between heaven and earth than the big closed iron gate which comes to mind when one reads the Gospels? After some expressions of consternation on Beau's part at the awful realization of how long Jacob had to wait for his ladder to become a reality, it was decided that our pipe cleaner Jacob was to lie at the foot of the ladder during Lent and be lifted up to heaven on Easter morning. And Lent began to look like a comparatively short time.

Later we remembered that our Lord Himself had said something about Jacob's ladder, and when we read the story from St. John's gospel we found an even fuller meaning in our symbolic representation of the faithful being taken up into heaven. It was when Philip had brought the unbelieving Nathaniel to meet our Lord, and Nathaniel immediately became fully convinced that Jesus of Nazareth was the Son of God simply because our Lord knew all about him and told him that He had seen him sitting under the fig tree. Our Lord then said to Nathaniel, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these. . . . Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

What a beautiful illustration for children of what happens in the Holy Sac-



RNS

JACOB'S LADDER  
"You will see heaven opened."

rament of the Body and Blood of our Saviour at the altar. By His sacrifice on the cross our Lord has not only opened the way once and for all from the altar straight to heaven, but in His Eucharistic presence, attended by "angels and archangels," He is the way by which we offer "ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto God."

Jacob has also done his share of strengthening our wills toward Lenten disciplines. In the afternoons, when the children come in from school, cold gusts from the back door move our paper angels between heaven, on the shelf, and earth, on the counter. This is the hungry time when cookies would taste so good and are the usual routine, except during Lent. But if a boy yearns for them to a point where he groans, "Oh, why do we have to have Lent?" the answer is right in front of him on the kitchen counter. There lies poor Jacob

still at the foot of his ladder, and without the suffering and sacrifice of our Lord the way could not be opened to heaven either for Jacob or for us. Each mortification, though as small as foregoing a cookie, when it is united with the sacrifice of Christ, is a rung on the ladder.

It would be nice to be able to say that our Jacob was raised up to heaven accompanied by a fitting ceremonial, and that our heaven was symbolically shining with silver and gold and jewels. But it would not be so. Jacob was hurriedly whisked on to the shelf early Easter Day as we were on our way out to Church. He stood there propped up against an ordinary everyday drinking glass, a homely but highly satisfying reminder of the greatest of all spiritual truths. "So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

## NORTHERN INDIANA

### "Seven Years of Plenty"

*By the Rev. WILLIAM C. SHERIDAN*

To borrow Joseph's description, the years that the Rev. George B. Wood has spent at Trinity Parish, Fort Wayne, Ind., have been "seven years of plenty."

No matter at what point in the parish life one begins, the figures are always impressive, and sometimes extraordinary: The church school has increased from 92 to 460; mission giving has grown from \$2,800 to \$6,500; the parish budget has gone up from \$22,820 to \$49,030; the number of baptized souls has increased from about 800 to 1,489. An assistant priest (the Rev. George W. DeGraff) and a director of religious education (Miss Mary Louise Hyde) have been added to Trinity's staff.

In addition, the Blessed Sacrament Chapel for the daily Eucharist has been rebuilt at a cost of \$10,000; a new \$11,500 home for the assistant has been purchased; a new \$20,000 rectory has been acquired; and, on top of all this, a building next to the parish house was purchased in a vain attempt to take care of the overflow church school.

The climax to the "seven years of plenty" was reached just before Christmas, when Trinity Church raised more than \$320,000 in cash and pledges for a really adequate parish house and educational building. [See picture]. Eighty-five per cent of the parish took part in this venture.

Fr. Wood, in addition to leading the parish to a vigorous new life, has also been active in the diocese of Northern Indiana. He is currently a member of the Bishop and Council, chairman of the department of Christian social relations, secretary of the standing committee, and a deputy to the 1955 General Convention.

In World War II Fr. Wood saw duty, with distinction, as a parachute chaplain.

## CALIFORNIA

### Acceptance of Quota

Abolishment of capital punishment was favored by the convention of the diocese of California in a resolution passed at its meeting February 1st and 2d in San Francisco. The diocese of Los Angeles passed a similar resolution at its convention. The question of abolishing the death penalty is now before the California state legislature.

In another resolution the convention called upon the parishes and missions to



TRINITY CHURCH, FORT WAYNE, IND.  
*The figures are impressive.*

take leadership in the removal of injustices and discrimination against minority groups.

A record budget of almost a quarter of a million dollars was adopted by the convention, of which \$181,680 was for the Church's program, including acceptance of its quota for the national Church of \$94,280. In 1954 over \$128,000 was remitted to the national Church, including \$30,000 toward the diocesan pledge of \$90,000 for Builders for Christ.

A committee was appointed to study measures to enable retired clergy of the diocese to earn enough income to qualify for Social Security benefits.

One new parish, St. Michael and All Angels', Concord, Calif., was accepted by the convention. Established as a mission in 1946, the new parish completed a parish hall and chapel, largely by the work of its members, in 1949, and has since enlarged the chapel. Three new missions were admitted into the diocese.

**ELECTIONS.** General Convention deputies: clerical, F. P. Foote, C. M. Guilbert, S. E. Johnson, Lesley Wilder, Jr.; lay, Philip Adams, A. C. Agnew, Clifton Kroll, F. T. Hodges. Alternates: clerical, Eric Montizambert, C. N. Tamblin, E. M. Pennell, Jr., Mark Rifenbark; lay, Frank Sibilia, Aubrey Hackshaw, Ellsworth Johnson, Liston Allen.

Standing committee: clerical, F. P. Foote, S. E. Johnson, Lesley Wilder, Jr., Walter Williams; lay, Mrs. Norman Livermore, F. T. Hodges, A. C. Agnew, Clifton Kroll.

Diocesan council: clerical, Eric Montizambert, E. A. Wicher, Jr.; lay, G. S. Livermore, Frank Sibilia.

## MILWAUKEE

### Eagles' Citation

The Rev. Reinhart Gutmann was recently the recipient of a citation from the Eagles' Club of Milwaukee for ten years of service to the community. Specifically mentioned was his notable con-

tribution to Community Chest work, housing, and social planning. Fr. Gutmann is the executive director of Neighborhood House, a settlement house which is supported by Churchpeople and by the Community Chest.

The award was presented by Ray MacArthur, trustee of the Eagles, at a dinner held in Fr. Gutmann's honor on January 25th. Fr. Gutmann spoke briefly upon the welfare of the whole man and the responsibility of the Church to bring the Cross to bear upon disordered society. Fr. Gutmann also received a letter from Mayor Zeidler of Milwaukee congratulating him and commending the Eagles' Club for its wise choice.

## PENNSYLVANIA

### Lenten Speakers

At mid-week services during Lent the pulpit of Christ Church in Philadelphia will be occupied by members of the clergy of various Churches and prominent lay speakers.

Included is Marquis Childs, columnist whose "Washington Calling" has a nation-wide reading public, who was scheduled for Ash Wednesday. Other lay speakers scheduled at the Wednesday services are: Moorhead Wright, consultant in charge of management communications, General Electric Co., the Hon. Clarence Davis, Under Secretary of the Interior, Washington, D. C., Robert T. McCracken, chairman of the board of trustees of the University of Pennsylvania and chancellor of the diocese of Pennsylvania, Robert Montgomery of the National Broadcasting Co., who is an honorary member of the Christ Church vestry,

*The Living Church*

and the Hon. Theodore R. McKeldin, Governor of Maryland, who is also an honorary member of the vestry of Christ Church.

The Rev. John Ellis Large, D.D., rector of the Church of the Heavenly Rest, New York City, was to make his third appearance at the Christ Church Lenten Services on February 24th. The other members of the clergy who are on the schedule for the Thursday services are: Bishop G. Bromley Oxnam of the Methodist Church, the Very Rev. James A. Pike, Dean of the Cathedral of St. John the Divine, New York City, a former attorney and Roman Catholic who became an Episcopal clergyman in 1944, the Rev. Eugene Carson Blake, President of the National Council of Churches, and Stated Clerk of the General Assembly of the Presbyterian Church in the U.S., and Bishop Hart of Pennsylvania.

Both the Wednesday and Thursday services are from 12:30 to 1:00 p.m., and the women's organizations of Christ Church serve cafeteria lunches before and after the services.

## LEXINGTON

### Improved Facilities

Bishop Moody of Lexington rolled up his sleeves recently and helped workmen demolish the interior of the old parish hall at the Church of the Good Shepherd, in Lexington, Ky., to make way for improved facilities for the Church School at the Church of the Good Shepherd, and for classrooms, and library space for the rapidly growing Kentucky

Theological Seminary, which will share the new building.

The whole interior of the old parish hall has been torn out, and the space has been completely redesigned to furnish classrooms, offices, and library of the most up-to-date type for the parish and for the Theological School.

The fast-growing library of Kentucky Seminary soon outgrew its original quarters, and is now temporarily housed in the new library building at Transylvania University, in Lexington. Stack-room, and reading-room will be provided in the expanded quarters at the Church of the Good Shepherd. Virginia Neele Bellamy, Ph.D., is Librarian, and also Professor of Ecclesiastical History at the Seminary.

Kentucky Seminary has built up a strong faculty since its reactivation three and a half years ago. Latest addition is the Rev. Addison Hosea as professor of Greek.

## ARIZONA

### Sandstone and Timbers

Bishop Kinsolving of Arizona recently laid the cornerstone for the new Chapel of the Good Shepherd at Fort Defiance, Ariz. The new chapel is a part of the Church's work on the Navaho Indian reservation. When this work was started in 1894, the Church operated the only hospital on the reservation. The present mission there includes an orphanage and boarding school for children from two to 16 years. There are two mission chapels and two preaching stations besides the chapel at Fort Defiance.

The new chapel was begun in June, 1954, and it is hoped that it will be finished in March. The present building which it will replace is considered structurally unsafe, besides being too small for the congregation. A gift from the Arthur Vining Davis Foundation made possible the new building, which is built of native sandstone and local timbers.

## OHIO

### Portrait and Honolulu

The building program in the diocese of Ohio was discussed by Bishop Burroughs of Ohio in his address to the diocesan convention, which was held January 28th at Trinity Cathedral, Cleveland. The expenditure for construction of new buildings and rehabilitation of old ones in the diocese was \$1,619,000 in 1954. More construction is planned, since there are still several new congregations without permanent church buildings.

Friends of Bishop Tucker, retired bish-

op of Ohio, raised a fund in 1953 for a portrait of him for the chapter room at the Cathedral. The balance of the fund has been given to Bishop Tucker for his trip to Honolulu for General Convention next September.

The convention passed a resolution congratulating the Hon. Charles W. White on his elevation to the post of Judge of the Court of Common Pleas of Cuyahoga County. A communicant of St. Andrew's Church, Cleveland, Mr. White is the first Negro to be appointed to this office in the state of Ohio.

**ELECTIONS.** General Convention deputies: clerical, D. M. Dowell, Donald Wonders, G. R. Hargate, P. F. Rex; lay, J. W. Ford, C. C. Cowin, L. H. Norton, H. S. Firestone, Jr. Alternates: clerical, Hunsdon Cary, Jr., J. L. O'Hear, L. M. Brereton, J. H. Burt; lay, I. R. Hessen, E. A. Howe, F. P. Belden, H. C. Loughlin.

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

## TEXAS

### St. Anonymous

St. Simon's Church, a new little mission in a suburb just east of Houston, was named after St. Simon (Zelotes) the Apostle, but also honors the Rt. Rev. Clinton Simon Quin, Bishop of Texas.

In its petition for acceptance by the recent council of the diocese, the congregation had asked for no specific name; and when the question came before the council, Bishop Quin referred to the church as "St. Anonymus." Bishop Hines, Coadjutor of Texas, advised

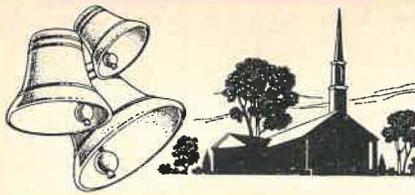


**BISHOP AT WORK\***  
Rafter-breaking ceremony.

\*Left to right, Virgil Proctor, engineer in charge of the work and senior warden, Church of the Good Shepherd; Bishop Moody; the Rev. T. Clarke Bloomfield, warden of Kentucky Seminary.



**BISHOP KINSOLVING**  
Chapel cornerstone.



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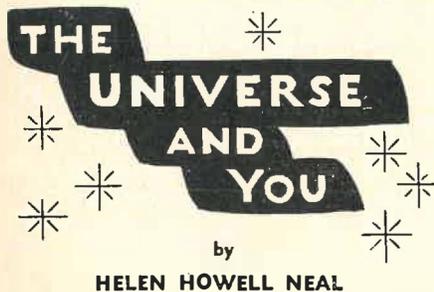
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## DIOCESAN

the diocesan that the church's name was St. Simon, and it was by this name that the mission was admitted, despite the objections of a reluctant Bishop Quin.

The mission has a six-acre tract on which it will eventually build, but is at present holding services in a fire station.

### WASHINGTON

#### Services for Dr. Mott

Fifty honorary pallbearers representing Churches of the World Council took part in funeral services for a renowned Methodist, Dr. John R. Mott, honorary president of the World Council.

Dr. Mott, who died on January 31st in Orlando, Fla., at the age of 89 [L. C., February 13th], was buried February 7th in the crypt of the Episcopal Church's Washington Cathedral. A memorial to him will later be placed in the cathedral, of which he was an honorary canon.

Dr. Mott's body will rest not far from the burial place of Woodrow Wilson, Admiral Dewey, and Miss Mable Boardman, of the American Red Cross.

Bishop Herbert Welch, retired Methodist Bishop of the New York area, joined Bishop Dun of Washington and the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, in conducting the rites, according to Religious News Service.

### INDIANAPOLIS

#### Woman Warden

Mrs. H. E. Heineke has been appointed to serve as senior warden of St. James' Church, Vincennes, Ind. She is the wife of a retired Army colonel, and is serving her third year on the vestry. She was the first woman elected to the vestry of St. James'.

### CHICAGO

#### 25 Year Plan

Grace Church, Hinsdale, Ill., has just completed the second step in its 25-year plan to meet the needs of the community, a growing suburb of Chicago. Two years ago a house and lot were bought adjacent to the church, doubling its property. The rector, the Rev. Dudley Stroup, moved into the house, leaving the old rectory to be used as a school building. The rest of the property is used as a 60 car parking lot.

A building campaign has now been completed for \$200,000 to build a new addition, which will connect the old rectory with the present parish house. It will contain school rooms and an

apartment for a deaconess. Later plans include rebuilding the part of the building containing offices and guild halls, and enlarging the church itself.

Last year Grace Church founded a mission in the nearby village of Clarendon Hills. Called the Church of the Holy Nativity, it has grown to 47 families in less than six months. Services are held in a renovated store building. Members of the mission have pledged more than \$8600 for 1955.

### Institution at St. Luke's

The Rev. William Turner St. John Brown was instituted as rector of St. Luke's Church, Evanston, Ill., on February 12th by Bishop Burrill of Chicago.

The colorful service, which took place before a large congregation, consisted of solemn procession, office of institution, sermon by the Bishop, and Solemn Eucharist in the presence of the Bishop. A reception was held in the parish house immediately after the service.

Fr. Brown has served St. Luke's since his ordination in 1947. From 1947 to 1951 he was curate of the church, and since 1951 he has been associate rector. He succeeds the Rev. Edward T. Taggard as rector. Fr. Taggard resigned because of ill health.

### SPRINGFIELD

#### Cornerstone Laying

St. Matthew's Church, Bloomington, Ill., hopes to celebrate Easter in its new modern Gothic building, for which the cornerstone was laid recently. Bishop Clough of Springfield officiated at the cornerstone laying, together with the rector, the Rev. Forrest H. O. Bowman. A Churchman who is a chief mason, William Turpin, helped place the stone. The new church was necessary because the old building is of soft, crumbling brick, and its downtown location makes parking difficult. The cost of the new church is expected to be about \$100,000.

### EAST CAROLINA

#### New Parish House

The cornerstone for the newly completed parish house of St. Thomas' Church, Windsor, N. C., was laid recently by Bishop Wright of East Carolina, who also preached the dedication service.

Bishop Wright held confirmation at a morning service in St. Thomas' the same day.

Erected at a cost of some \$30,000 the new parish house is built in the form of a cross.

NEW YORK

War on Petty Crime

Through an organization known as Morningside Heights, Inc., the Cathedral of St. John the Divine has joined forces with 13 other neighborhood bodies in attempting to improve conditions in the part of Manhattan in which their institutions are located.

Morningside Heights has the highest crime rate of any area in the metropolis. While the frequency of major crimes is lower in the neighborhood than in some other parts of New York City, Morningside Heights abounds in petty crime.

Four years ago it was found desirable to keep the gates at one side of the cathedral enclosure permanently locked after several cathedral employees had had their purses snatched, and medical instruments and cameras were taken from cars parked there. The eastern gates, which provide access from Morningside Drive, have been opened only on special occasions since that time.

The attempts of Morningside Heights, Inc., to improve conditions have included employment of a full-time criminologist, Lewis Yablonsky, who has worked closely with the police to reduce the incidence of vandalism and other minor crimes.

The group has also been the moving force in improving housing conditions; this effort is culminating in the building of two large housing developments on sites which were recently covered with sub-standard dwellings.

Coöperation with the police has brought assignment of additional patrolmen to the area. Morningside Heights is now the fourth area to be included in the police commissioner's manpower experiment. In other slum areas increased patrolling has decreased both the crime rate and the proportion of unsolved crimes.

In Morningside Heights, 21 additional patrolmen were assigned to the area in January, and 46 more in February. Forty-six will be added in March. The original force numbered 180.

Especially active in moves to improve the area have been Bishop Donegan of New York and the cathedral's community relations director, Canon Darby Betts. The latter was active in 1952 in helping to form a league of West Side organizations, made up of the public schools, the Museum of Natural History, and churches and synagogues of the area. From this league has come the organization known as Morningside Heights, Inc.

Working side by side with Canon Betts have been the Rev. Edward E. Klein of the Steven S. Wise Free Synagogue and a Roman Catholic priest, the Rev. Charles Keenan, S.J.

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# EDUCATIONAL

## UNIVERSITIES

### New Chaplain

Dr. William Henry Baar has been named Episcopal chaplain at the University of Chicago. He succeeds Dr. Bernard Iddings Bell, who resigned the chaplaincy last month because of blindness. Dr. Bell has been appointed consultant in Christian Education to the Bishop of Chicago.

Dr. Baar, a former Lutheran pastor, will continue as director of Brent House, an Episcopal Church campus center for Asian University of Chicago students.

## SEMINARIES

### \$20,000 Sermon

As the result of a sermon on Theological Education Sunday, January 23d, by the Rev. Vesper O. Ward, \$20,000 was donated to the University of the South, Sewanee, Tenn. Dr. Ward is professor of homiletics at the school of theology of the University of the South. Two days after he delivered the sermon at the Church of the Good Shepherd, Lookout Mountain, Tenn., Dr. Ward was presented with a check for \$20,000 by a man who asked that his name not be used. The gift is to be used for the library at the school of theology, which will be named in memory of the Rev. William W. Shearer. Before joining the Sewanee faculty, Dr. Ward was editor in chief of the division of curriculum development of the department of Christian Education of National Council.

## SECONDARY

### Building Program

Rehabilitation of the chapel of Howe Military School, Howe, Ind., will begin this spring as the second half of the school's great \$1,500,000 long-term building program gets under way.

The brick walls will be pointed and the entire building faced with Indiana limestone to blend with other buildings recently completed. Window areas will be trimmed with cut stone.

The chapel, built at the turn of the century, is patterned after the Magdalen and All Souls' Chapel at Oxford.

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## Certainties

(Continued from page 11)

repeated disintegration of all the body cells when they die one at a time, is it not logical to believe that the personality can survive their simultaneous dissolution?

But belief in human immortality doesn't necessarily have anything to do with Christianity. Nor, apart from Christianity, have we reason to assume that mere immortality in itself would be a blessing. Unless the problem of

man's estrangement from God is solved, man's immortality might only prolong his misery.

Human life doesn't need to be prolonged nearly as much as it needs to be redeemed. What is promised us through Christ is not mere immortality, but what the Bible calls eternal life. To be sure, one who has eternal life is immortal; but the principal difference between mortal existence and eternal life is not in duration but in quality. To have eternal life is to be at peace with God, both now and hereafter.

For the Christian, then, death simply marks the end of one stage of his life with God, the beginning of another stage of his life with God. So death is not unlike birth. Imagine a baby yet unborn but shortly to be born, and suppose him to be conscious, and aware of his present situation. Accustomed only to life in his mother's womb, and contemplating from there the prospect of the adventure we call birth, he probably would dread it. He would fear it would mean the end of his existence. Of course we know otherwise. From our detached and superior viewpoint, we know there is a life outside the womb for that baby. We know that the end of his pre-natal existence will mean for him only the beginning of a much freer and more wonderful life.

So is the Christian taught to regard death. It is the dissolution of the mortal flesh, while the person who used that flesh enters a larger life.

Sharply at variance with the Christian concept of death are certain attitudes and practices which largely prevail in our modern semi-pagan culture. As in life he drugs himself with sedatives, and cushions himself materially with his possessions, so, when confronted with death, modern secular man characteristically looks for solace to the embalmer's art, and puts his faith in expensive metal coffins and water-proof burial vaults — the implication apparently being that Mother Earth is poisonous!

The truth is, it is the natural destiny of our mortal flesh, once the soul has left it, to return to the dust from whence it came. Scientifically, our efforts to frustrate that process are, in the last analysis, useless; spiritually, they are pagan.

Our faith teaches us realistically to accept the fact of death when it occurs, and to be reconciled to the body's speedy dissolution. Christian concern for a departed loved one is shown not by elaborate efforts to preserve his mortal remains, but rather by prayer for his soul.

The materialistic accent in our contemporary funeral customs is rebuked by the reputed words of the dying St. Monica to her son (the great Augustine). Said she: "Lay this body where you will, but remember me at the table of the Lord."

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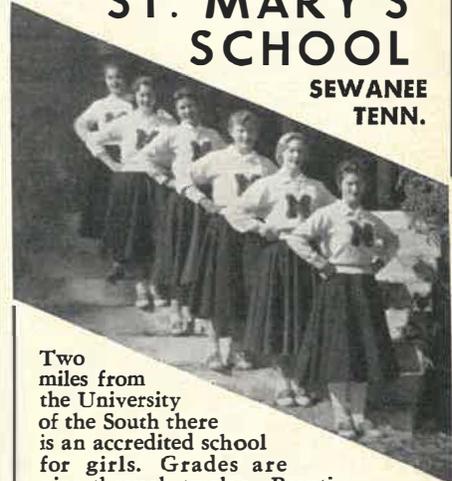
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# DEATHS

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

## William Pence James, Priest

The Very Rev. William Pence James, who was dean of the Cathedral of St. John at Quincy, Ill., at the time of his retirement in 1931, died February 5th in Riverdale, Md., after a short illness.

Before going to Quincy in 1926, Fr. James served as rector of St. Paul's Church, Marshalltown, Ia.; St. John's, Mason City, Ia.; St. Luke's, Fort Madison, Ia.; and Grace Church, Galesburg, Ill.

Up to the time of his death, Fr. James was active in the diocese of Washington, assisting at the Church of the Epiphany and the Church of the Nativity and Resurrection, Washington.

Surviving him are one daughter and three sons. Mrs. James preceded her husband in death by 11 years. Their children are Miss Janet M. James, Riverdale, Md.; William C. James, Caracas, Venezuela; Edward Pence James, St. Charles, Ill.; and John M. James, Woodland Beach, Md.

## C. Alexander Capron

C. Alexander Capron, 68, of Upper Montclair, N. J., member of the New York law firm of Mitchell, Capron, Marsh, Angulo & Cooney, died in New York February 3d.

Born in Walden, N. Y., Mr. Capron was a warden of St. James' Church, Upper Montclair, N. J., and a member of the standing committee of the diocese of Newark. He was a former president of the Laymen's Movement for the Christian World, Inc.

He leaves a son, William, of Palo Alto, Calif., and a daughter, Mrs. Frances M. Smith of San Francisco.

## Beulah Smith Drew

The widow of the late Rev. Alaric James Drew, Beulah Smith Drew, died in Hartford, Conn., on December 8th. She is survived by a son, Alaric Creighton Drew, of Hartford, and a daughter, Mrs. George N. Frisbie, of Torrington, Conn.

During his ministry the late Rev. Mr. Drew was rector of the Church of the Messiah, Rensselaer, N. Y., and St. Luke's, Cambridge, N. Y. At the time of his death he was rector of Emmanuel Church, Southern Pines, N. C.

## Albert Stickney

Albert Stickney, clerk of the vestry of Trinity Church, New York City, died February 2d at the age of 80. Mr. Stickney was senior member of the law firm of Kelley, Drye, Newhall and Maginnes. He had been on the vestry

of Trinity Church since 1939 and clerk of the vestry since 1940. Mr. Stickney is survived by his wife, Katharine Howard Lapsley Stickney, and three children, Howard L., Albert, Jr., and Elizabeth W. McCagg.

## Alice A. Horner

Sister Alice A. Horner of the Church Army died January 23d in Bellerose, L. I., N. Y., after a brief illness, at the age of 72. Trained in England, she was commissioned in 1910. In England she worked in the slum districts in Sheffield. She began a parochial work at St. Ambrose's Mission, Philadelphia in 1920. In 1929 she was assigned to the Pine Ridge Agency, Indian Mission, S. D., where she worked until her retirement in 1948.

## Eliza Eliot Fitch

Eliza Eliot Fitch died January 30th at her home in Milwaukee. At 89 she was the oldest communicant of St. Paul's Church, Milwaukee. She was the widow of the former president of the Marine National Exchange Bank there.

Mrs. Fitch was a direct descendant of John Eliot, "Apostle to the Indians." He was a Church of England missionary who landed in Boston in 1631 and brought the gospel to many Indians in New England.

## 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.

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S. E. U., Lake Bluff	200.00
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## RETREATS

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Waldron Le Van Coon, formerly vicar of the Church of the Advent in the Brookdale section of Bloomfield, N. J., is now rector. The church was recently incorporated as a parish.

The Rev. Dwaine W. Filkins, formerly curate of Grace Church, Oak Park, Ill., is now rector of Emmanuel Church, Petoskey, Mich.

His twin, the Rev. Dwight A. Filkins, formerly rector of Christ Church, Streator, Ill., is now serving Trinity Church, Three Rivers, Mich.

The twins, who took work in the diocese of Western Michigan on January 1st, attended their first diocesan convention in their new locale on January 25th and 26th and served as convention pages.

The Rev. Custis Fletcher, Jr., formerly executive secretary of the Brazilian Church and representative of the Protestant Episcopal Church in the United States of America to the Brazilian Church, is now rector of Holy Trinity Church, Gainesville, Fla.

The Rev. Michael J. Kippenbrock, vicar of Christ Church, Valdosta, Ga., and St. James' Church, Quitman, is now also archdeacon of Thomasville in the diocese of Georgia.

The Rev. Eugene G. Malcolm, formerly rector of Grace Church, Carthage, Mo., in charge of St. Stephen's, Monett, will on March 15th become rector of All Saints' Church, Kansas City, Mo. Address: 9045 Holly, Kansas City, Mo.

The Rev. Gregory A. Rowley, formerly in charge of St. Matthias' Church, Grafton, W. Va., and St. Paul's, Phillipi, is now assistant of Trinity Memorial Church, Warren, Pa., and vicar of churches at Youngsville and Kinzua. Address: Church of St. Francis of Assisi, Box 692, Youngsville, Pa.

The Rev. E. Carl Sandiford, formerly vicar of St. John's Mission, Moultrie, Ga., is now missionary assistant of Old St. Peter's Church, Philadelphia. Address: 313 Pine St., Philadelphia 6.

The Rev. James Soutar, formerly assistant of Trinity Church, Toledo, Ohio, is now rector of Grace Church, Cuero, Tex.

The Rev. Jaquelin M. Washington, formerly rector of St. Paul's Church, Kilgore, Tex., is now assistant of the Church of the Incarnation, Dallas, Tex.

The Rev. Harold F. Woolcott, who has been serving Christ Church, Albion, N. Y., is now resident chaplain of Wallkill Prison and may be addressed: Box G. Wallkill State Prison, Wallkill, N. Y.

## THE LIVING CHURCH RELIEF FUND

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

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## ACU CYCLE OF PRAYER

### February

27. Church of the Good Samaritan, Oak Park, Ill.; Grace Church, Alexandria, Va.
28. Church of the Messiah, Chicago, Ill.; St. Barnabas' Church, Havana, Ill.

### March

1. St. Ambrose's Church, Philadelphia, Pa.
2. St. Margaret's Church, Chicago, Ill.  
St. Paul's Church, Derby, N. Y.  
St. Augustin's Chapel, Norristown, Pa.
3. Church of the Advent, Boston, Mass.  
St. John the Baptist, Dunkirk, N. Y.  
St. James' Church, Manitowoc, Wis.  
Christ Church, Bronxville, N. Y.
4. St. Mary's Convent, Peekskill, N. Y.  
St. Andrew's Church, Evanston, Ill.
5. Emmanuel Church, Detroit, Mich.

## Ordinations

### Priests

Erie—By Bishop Crittenden: The Rev. Amos C. Carey, on January 6th, at St. Mary's Church, Lawrence Park (an industrial suburb of Erie, Pa.); presenter, the Rev. R. W. Orvis; preacher, the Rev. R. H. Moore; to be vicar of St. Mary's.

The Rev. Mr. Carey holds the degree of master of arts from the University of Illinois, where he specialized in industrial relations. Acolyte at the ordination service was Brother H. Willard Gilpin of the Brotherhood of St. Barnabas.

Western Massachusetts—By Bishop Burroughs of Ohio, acting for the Bishop of Western Massachusetts: The Rev. Edward W. Jones, on February 1st, at Grace Church, Sandusky, Ohio, where he will be assistant; presenter, the Rev. Hunsdon Cary, Jr.; preacher, the Rev. James Millar.

## Depositions

Charles A. Lewis, deacon, was deposed on January 13th by Bishop Heistand of Harrisburg, action in accordance with the provisions of Canon 60, Section 1; renunciation of the ministry.

James Rodger McColl, presbyter, was deposed on January 27th by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 53 and Section 3d of Canon 64, with the advice and consent of the standing committee.

## Living Church Correspondents

The Rev. Roy J. Schaffer, of Trinity Church, Benton and Clark, St. Charles, Mo., is now correspondent for the diocese of Missouri.

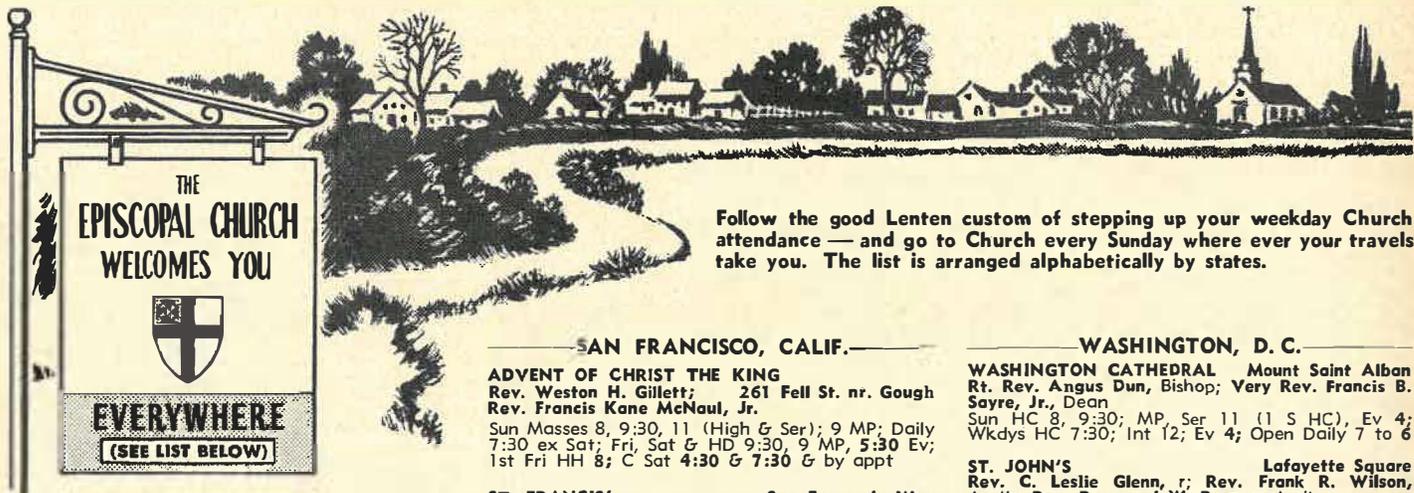
## Milestones

The Rev. Charles T. Raynor, retired priest of the diocese of Central New York, will be 93 years old on March 7th and will celebrate the 25th anniversary of his retirement in May. His wife, Julia, was 91 on February 18th.

The Raynors are in excellent health and travel each year from their home in the Rio Grande Valley to their summer cottage in northern New York, visiting their son in central Florida en route. The parents and a daughter make their home together. Address: Box 52, Donna, Tex.

## Corrections

The daughter, Mary Elizabeth, born to the Rev. David W. Gordon and Mrs. Gordon in December was their second child, not their first.



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 McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

### STAMFORD, CONN.

**ST. ANDREW'S** Washington Avenue  
Rev. Percy Major Binnington  
Sun 8, 9:30, 11; Wed, Fri 9; C 4:30-5:30 & by appt

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

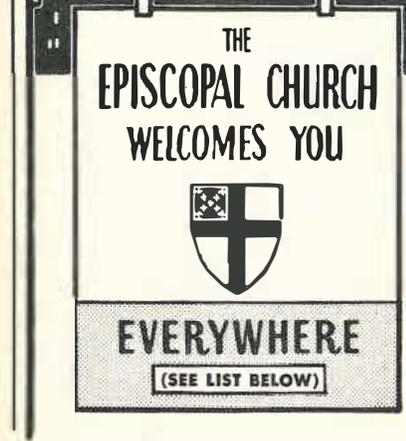
**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn, r; Rev. Frank R. Wilson, Ass't; Rev. Raymond W. Barnes, Ass't  
Sun 8, 9:30, 11, 4 & 7:30; Daily 7:30 & noon, Address by Rector

**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 day 7 & 12 Noon; C Sat 5-6

(Continued on page 24)

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Eugene Stech, c  
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9, ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt



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(Continued from page 23)

**CORAL GABLES, FLA.**

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley; Rev. Donald C. Stuart  
Sun 8, 9:30, & 11; HC Daily; C by appt

**FORT LAUDERDALE, FLA.**

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

**MIAMI, FLA.**

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

**ORLANDO, FLA.**

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

**ATLANTA, GA.**

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

**CHICAGO, ILL.**

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
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 Street  
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

**PLYMOUTH, IND.**

**ST. THOMAS'** Rev. W. C. R. Sheridan  
1 Block U. S. 30 & 31 Motel Center—100 Mi.  
From Chicago  
Sun 8, 11 (Fam Eu) E.S.T.; 9:30 Culver Military  
Academy; C Sat 4-5, 7:30-8:30, Travelers: Any  
arranged time.

**BALTIMORE, MD.**

**GRACE & ST. PETER'S** Park Ave. & Monument St.  
Rev. Rex B. Wilkes, D.D., r; Rev. James Carey, Jr.,  
Rev. Allan W. Low  
Sun 8 (HC) 9 (Cho Eu), 10:15 (MP & Ser),  
11 (Cho Eu & Ser), 3 (Chinese Ch S); Daily: MP  
7:15, HC 7:30, EP 5; Tues HC 10, Healing Mission  
10:30; C Sat 4-5 & by appt

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

**BOSTON, MASS.**

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP & B  
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

**ST. JOSEPH, MO.**

**CHRIST CHURCH** Francis at 7th  
Rev. William H. Hanckel  
Sun HC 8 Morning Service & Ser 11; Thurs HC  
Noon; HD 10:30

**ST. LOUIS, MO.**

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

**OMAHA, NEBRASKA**

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

**BUFFALO, N. Y.**

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,  
Thurs 10; C 7:30-8:30

**MASSENA, N. Y.**

Site of the St. Lawrence Seaway & Power Projects  
**ST. JOHN'S** Rev. C. B. Persell, Jr., Rev. W. L. Gray  
Sun 8, 9:30, 11; Thurs 10; HD 7:45

**NEW YORK, N. Y.**

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

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Irving S. Pollard in charge.  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r  
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. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,  
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;  
Noondays ex Sat 12:10

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

**NEW YORK, N. Y. (Cont.)**

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r  
Broadway & Wall St.

**TRINITY**  
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 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., 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, 9:30, 11, 12:30 (Spanish), EP 7:15;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish, Mass), 7:30 EP;  
Daily 8, 5:30; Thurs & HD 10

**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 7:30 to 8:30

**TOLEDO, OHIO**

**GRACE** 604 Stickney Ave.  
Rev. John A. Greeley  
Sun 8 HC, 11 MP 1 S HC

**BETHLEHEM, PA.**

**TRINITY**  
Rev. M. M. Moore; S.T.D., r; Rev. P. L. Okie, Ass't.  
Sun 8, 9:30, 11; Wed 10; Fri 7:30

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5:30;  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 4-5

**PITTSBURGH, PA.**

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun MP 10, Sung Mass with Ser 10:30; Daily MP  
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by appt

**CHARLESTON, S. C.**

**ST. MICHAEL'S** Rev. DeWolf Perry, r  
Sun 8, 9, 3 S Fam HC 9, 11:15 MP 1 S HC;  
Daily HC in Lent, Tues, Fri, Sat 7:30; Mon, Wed  
Fri 10; Lent Preaching 11 Thurs, also Wed 8  
in city. Spiritual Counsel by appt.

**COLUMBIA, S. C.**

**GOOD SHEPHERD** 1512 Blanding St.  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri  
EP 5:45; C 6 & by appt

**DALLAS, TEXAS**

**INCARNATION** Rev. Edward E. Tate, r  
3966 McKinney Avenue (off the Expressway)  
Sun HC 7:30, Family Service 9:15, MP 11, EP 7:30;  
Wed & HD 10:30

**SAN ANTONIO, TEXAS**

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

**MADISON, WIS.**

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

**LONDON, ENGLAND**

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