

The Living CHURCH

February 3, 1957

25 cents

Definite

**Rule of Daily
Prayer — P. 12**

**Digging in Salina:
Bishop Lewis breaks
ground at St. Francis
Boy's Homes — P. 8**



"The Book is the Man"

A Profile of CARROLL E. SIMCOX

author of UNDERSTANDING THE SACRAMENTS

By Chad Walsh

FIRST MET CARROLL SIMCOX when he was chaplain to Episcopal students at the University of Wisconsin. At that time he was working for the Ph.D. in classics which he later received from the University of Illinois, and behind him already lay a wealth of experience: a chaplaincy at Illinois, parish ministry in Minnesota, and a vast amount of reading and thinking on the living meaning of the familiar words and phrases that summarize the Christian faith.

Father Simcox went on to further parish experience in a small Vermont town, and later to a position as priest-teacher on the staff of Saint Thomas Church in New York City. Meanwhile, his memorable series of "living" books began to appear, spear-headed by "Living the Creed." It was closely followed by "Living the Lord's Prayer," "Living the Ten Commandments," and "The Words of our Worship: A Study in Prayer Book Meanings."

For a man in his mid-forties, he has moved far and fast. This has not come as any surprise to those who, like myself, knew him earlier. It is often said that "the book is the man." Perhaps this is not always the case; sometimes the man writes the book in order to make himself seem other and opposite from what he actually is. But the adage holds true of Doctor Simcox. At my first meeting with him I sensed an austere fire of conviction burning within him; a passionate and uncompromising conviction that orthodox Christianity, without apology and without ambiguity, is the one medicine that can cure the sick soul of modern man.

The point is worth emphasizing. Some popular writers on religion feel that they must bow and bend to the winds of the times, toning down this doctrine and omitting that one, in the hope of making palatable to the modern taste whatever survives the process of surgery and neglect. Doctor Simcox has chosen a more severe way, to give it straight, and hope and trust that the grace of God will create the proper appetite in the reader.

This unvarying determination might not succeed if it were not that the author happens also to have very marked literary gifts, so closely allied with his inner faith



CARROLL E. SIMCOX

and convictions that it is pointless to ask how much of the success of his books — and they have been highly successful — is literary and how much is religious. In the skilled literary hands of Doctor Simcox, words and phrases that have grown stale through constant and thoughtless repetition come alive on the printed page and their burning meaning is implanted in the mind and heart of the reader. The ancient creeds become as passionate as a love song or the national anthem; the Lord's Prayer is revealed as the blueprint of the Christian life which every man is called to live; the Ten Commandments are rescued from the historians and comparative religionists and shown to be eternally and positively relevant to every man's condition; the familiar phrases of the Prayer Book blaze with new energy and unsuspected meaning.

I have a theory which I cannot prove but strongly suspect to be true. I think western man has made the experiment of building a secular civilization, and is now at the point of discovering his failure. It will take an army of thinkers, preachers, writers, and saints to lay the foundations of a new, post-modern Christian civilization, and there is endless work for all who have particular talents given them. Doctor Simcox is a soldier in this army, and a highly effective one, for he can reach and move a great variety of his fellow Christians and lead them to see that the total Christian faith is the meaning offered for the totality of their individual lives.

Note: UNDERSTANDING THE SACRAMENTS by Carroll E. Simcox is a new Morehouse-Gorham Co. publication (\$2.15). It may be purchased at any bookstore or through Morehouse-Gorham Co. bookstores in New York, Chicago and San Francisco.

(Pd. Adv.)

The Living CHURCH

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

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Things To Come

February

3. Fourth Sunday after Epiphany
10. Fifth Sunday after Epiphany
Race Relations Sunday, Department of Racial and Cultural Relations, NCC.
Annual meeting, Division of Christian Education, NCC, Cincinnati, Ohio, to 16th.
13. Annual Meeting, Commission on Christian Higher Education, NCC, Cincinnati, Ohio, to 14th.
17. Septuagesima
Universal Day of Prayer for Students.
19. Annual meeting, Broadcasting and Film Commission, NCC, New York City, to 21st.
24. Sexagesima
25. St. Matthias
27. Quarterly meeting, General Board, NCC, Williamsburg, Va. to 28th.

March

3. Quinquagesima
6. Ash Wednesday

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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The Living Church

LETTERS

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

First Bishop of Tennessee

On page 12 of your January 13th issue is an article by Mr. Leo Soroka, dealing with Bishop Otey of Tennessee. At the conclusion he states that the bishop directed that the inscription on his tombstone read "first bishop of the Protestant Episcopal Church in Tennessee." It is of no great importance, but his real instruction was that the inscription read "Bishop of the Holy Catholic Church in Tennessee." See my *Catholic Movement*, page 32, or Chorley, *Men and Movements*, page 203.

(Rev.) GEORGE E. DEMILLE

Albany, N. Y.

Year of Decision

As a former editor and continuing friend, I am distressed to read the editorial setting forth the danger that THE LIVING CHURCH may have to be discontinued. Moreover, as one of the trustees of the Church Literature Foundation I know that this is indeed the year of decision and that the future of THE LIVING CHURCH hangs in the balance.

This is no cry of "Wolf, wolf." Many magazines much larger and apparently much stronger than THE LIVING CHURCH face a similar situation. *Collier's* and the *Woman's Home Companion*, each with some four million subscribers, are two recent examples.

If these giants in the magazine field have been unable to survive, can THE LIVING CHURCH long continue? The answer is No — not with its present circulation and resources. The trustees will soon have to take a long, hard look at the facts, and make an agonizing reappraisal of the situation.

Yet the picture is not without hope. THE LIVING CHURCH has no problems that cannot be solved by its readers and friends. But it will have to have a swift and adequate response from them if it is to be on hand to celebrate its 80th anniversary a year from now. There is no question about that.

One urgent need is increased circulation, as you have pointed out. I am therefore sending you herewith two new subscriptions, with a renewal of my own. I hope that many others will do the same, and especially that the clergy will check to see that all of their wardens and vestrymen, and the officers of their Woman's Auxiliary, are subscribers. I don't see how they can do their job properly if they don't regularly read the Church press.

CLIFFORD P. MOREHOUSE

Katonah, N. Y.

Life of 90 Clergy

Of course, the Milwaukee Clericus knows that it could more profitably engage itself in discussions as to how to bring men into closer relationship with Jesus Christ — that is why it does so, without fail, at almost every single Clericus meeting.

Apparently, Mr. John S. Cuthbert knows little or nothing about the devotional life of the Milwaukee clergy. Let him enter most of the churches in the diocese during the

Continued on page 19



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Dr. Mowll's Views on Chinese Church Bring Wave of Criticism

A nationwide controversy in Australia has followed statements on Communist China made by the Primate, who returned with his wife and Mr. Francis James, press representative for the Australian delegation and LIVING CHURCH correspondent, after a 15,000 mile tour in China:

Taking sharp issue with the statements of Dr. Howard W. K. Mowll, Archbishop of Sydney and Primate of the Church of England in Australia, that the Christian Church in China is not only still functioning but is a growing force [L.C. January 20th], a leading Australian Methodist clergyman charged that the Church in China is now "so fully a party to the plans and politics of the government that it is actually an ally of that government."

Dr. Malcolm Mackay, minister of the Scottish Church in Sydney, stated that "what is left of the Christian Church in Communist China is playing its role in subverting men and women from the true gospel of Jesus Christ."

The Methodist Churchman described the Church in China as "unprotesting in a land of propaganda" and "having no relevance in history."

"The Communists made long and careful preparations for the delegation," said Dr. Mackay. "They were advised what sort of person the Primate was and how he should be treated there. The Churches in China are as free as a tiger in a cage. My fear, after hearing the Primate's description, is that the tiger has so come to enjoy his cage, its regular meals and secure existence, that it has lost its tigerlike qualities and become a mere domestic cat. What the Primate says is not Christian charity but high treason in ideological war."

"One of the things which has greatly distressed me in the past year," he said, "has been the way in which the leaders of some of our most powerful Churches and from the World Council of Churches have tried to establish friendly and mutual relations with the Churches in Russia and China. There have been times when I have felt that I have been a lone voice and hardly a significant one. When we see a number of top leaders of a Church in Australia maintaining that the Church in China is free, my first reaction is: 'I just want to be sick and abdicate.' Talking at length with them has made me feel worse," reported Religious News Service.

Dr. Mackay was obviously referring to seven other Anglican leaders who accompanied Dr. Mowll on his Chinese visit. The group made their tour at the invitation of Dr. Robin T. S. Chen, Presiding

Bishop of the Chung Hua Sheng Kung Hui (Holy Catholic Church in China).

The Methodist clergyman recalled that Dr. Eivind Berggrav, retired Bishop of Oslo and former Primate of the State Lutheran Church of Norway, recently had called for a halt to the growing contacts between western Churches and the Russian Orthodox Church.

"Bishop Berggrav stated that in the Soviet Union there is a Church which subordinates itself to a godless State and its propaganda, and that by joining in its worship services we are on the verge of committing treason to Christian faith and justice," Dr. Mackay said.

"It is time we put an end to this blind and wilful folly which has made deep inroads into our Churches and to have an end to this sentimental nonsense which sees all the right with the other side and all the wrong on our own.

In discussing his trip the Primate stated that "religion is working openly and effectively and congregations are growing at a remarkable rate in Communist China. The people seem happy and contented under the regime. They feel a sense of achievement at their progress under Communism. I heard nothing during the tour of anyone criticising the government, perhaps because the people feel they have a real share in their government," he said. "However the people are disciplined and must do what they are told, but this is one of the prices they must pay for that type of government."

In a sermon Dr. Mowll said: "We found that churches, with few exceptions were holding Sunday services; in many cases congregations had increased. In a number of towns new congregations had been formed. We were met by old friends — elderly Church members and former students of our West China Christian Union University, now holding responsible positions in hospitals, schools, or technical colleges, for the government does not discriminate against Christians." • Two of Sydney's daily newspapers, the *Sydney Morning Herald* and the *Telegraph*, both carried strong leading editorials criticising the Primate.

The *Telegraph* said: "The Archbishop's enthusiasm is dangerous. It is difficult to believe that the Church is militant in China. Two factors disqualify the Archbishop as a reliable critic of new China. As an old missionary there he loves the Chinese and could not help but be elated by any improvement in their living conditions. Second he's lived so long in the seclusion of Bishops court that he has lost touch with the outside world." [RNS]

Dean Haden Elected Coadjutor at Special Sacramento Meeting

By TERRY CLARK

The Very Rev. Clarence Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., was elected bishop coadjutor of the diocese of Sacramento at a special election held at Trinity Cathedral, Sacramento. The 275 delegates, meeting in special convention, elected Dean Haden unanimously on the eighth ballot.

Dean Haden was on the ballot with six other candidates: the Rev. Frederick Ward Kates, rector of St. Paul's Church, Baltimore, Md.; the Rev. Edward M. Pennell, Jr., rector of St. Francis Church, San Francisco; the Rt. Rev. Donald J. Campbell, suffragan of Los Angeles; the



DEAN HADEN

Very Rev. David K. Montgomery, dean of St. Paul's Cathedral, Springfield, Ill.; the Very Rev. Miller M. B. Sale, dean of Trinity Cathedral, Sacramento; and the Rev. Victor Hatfield, rector of St. John's Church, Marysville, Calif.

The special convention was characterized by many displays of humor and good will despite the lengthy balloting. At one point Bishop Porter of Sacramento said: "Mr. Chancellor, this looks like a deadlock." To which the chancellor replied: "Reverend Sir, that sounds like an understatement."

The Rev. Albert Colbourne of the Church of the Ascension, Vallejo, Calif., who placed Dean Haden's name in nomination, talked with him by telephone but did not receive an immediate acceptance. He reported that Dean Haden said he would get in touch with Bishop Porter and make arrangements to come to Sacramento to see the bishop and other leaders in the diocese in the near future. Dele-

gates had understood that Dean Haden had been approached previously and indicated he would consider the position favorably if it were offered.

Last September at another special diocesan meeting, the Rt. Rev. Richard S. Watson of Salt Lake City, Bishop of the district of Utah, was elected coadjutor of the diocese of Sacramento, but declined the election in favor of remaining at his present post [L. C., October 7th and October 28th]. The diocese of Sacramento covers 52,703 square miles of territory in 26 counties of Northern California, from Sacramento to the Oregon border. It has more than 10,000 communicants.

Dean Haden, 46, was born in Fort Worth, Texas, and was graduated from Baylor University in 1931. He attended Union Theological Seminary in New York City and Seabury-Western Seminary, from which he received his degree in 1936. He received a Doctor of Divinity degree from Seabury-Western in 1952. Ordained priest

in 1936, Dean Haden served parishes in Denton, Gainesville, and Corsicana, Texas, from 1946 to 1951. He was rector of St. Matthew's Church in Houma, La., from 1941 to 1943 and rector of St. Paul's Church, New Orleans, from 1945 to 1951. In 1951 he became rector of St. Philip's parish, Durham, N. C., and was chosen for his present post at Grace and Holy Trinity Cathedral in 1953.

He was a member of the executive council and chairman of the department of missions of the diocese of Dallas from 1942 to 1945; chairman of the department of Christian education of the diocese of Louisiana from 1948 to 1950; and a member of the standing committee and executive council of the diocese of North Carolina. Since he has been in Kansas City he has been executive director of the Presiding Bishop's Committee on Laymen's Work. Since 1954 he has been national chaplain of the Brotherhood of St. Andrew.

Anglican Group to Campaign For Ordination of Women

An intensified campaign for the ordination of women will be carried on by a group from the Church of England known as the Anglican Group for Ordination of Women to the Historic Ministry of the Church. In the past the group has abstained from any action calculated to raise public debate on the subject.

Its new decision was inspired by the rejection last May in the Lower House of the Convocation of Canterbury of a committee recommendation that a woman should be allowed to conduct statutory services, with the exception of Holy Communion.

Members of the group are convinced that a right understanding of the contribution of laywomen to the Church cannot be reached as long as the possibility of "ordination to the historic ministry" is denied to those women who believe that they are so called. They further contend that it is not "rights" of women they seek to vindicate but that the Church needs the fullest service women as well as men can give. They insist that sex should not be allowed "to confuse or block that service." [RNS]

Bishop Donegan Holds Service In Honor of A. Hamilton

A noon service commemorating the 200th anniversary of the birth of Alexander Hamilton was conducted by Bishop Donegan of New York, at Trinity Church, New York City.

After the service Bishop Donegan went in procession to Hamilton's grave in Trinity churchyard, where he prayed while wreaths were laid on the tomb. Preceded by a crucifer and acolytes, the bishop was attended by the Rev. John Heuss, rector of Trinity, and Canon Bernard C. Newman, vicar. Albert C. Simmonds, Jr., president of the Bank of New York of which Hamilton was an organizer, laid the first wreath. Another was placed by Commander Max H. Roder of the Alexander Hamilton Post of the American Legion.

During the service Bishop Donegan gave an address on "Alexander Hamilton the Churchman." He reviewed the life of the first secretary of the treasury, who was shot in a duel near Weehawken, N. J., on July 12, 1804. Hamilton, who was born on January 11, 1757, wrote the preamble to the Constitution and was one of the signers of that document.

At another ceremony, a descendant of Hamilton's, the Rev. Alexander van Cortlandt Hamilton, a member of the staff at St. Paul's Church, Norwalk, Conn., and Dr. Heuss were presented with souvenir albums of a three-cent postage stamp issued to commemorate Hamilton's birth.

[RNS]

Sacramento Election

Ballot	NOMINEES							
	Haden	Campbell	Pennell	Sale	Montgomery	Hatfield	Kates	
1.	11	17	5	4	3	2	1	
	10	17	3½	2½	2	2	1	
2.	21	18	0	1	1	1	1	
	13	22½	0	1½	0	0	1	
3.	22	20	0	1	0	Withdrawn	Withdrawn	
	14	22½	0	1½	0			
4.	22	20	0	1	0			
	16	20½	0	1½	0			
5.	24	18	0	1	0			
	15½	20	Withdrawn	2½	Withdrawn			
6.	24	17		1				
	16	20		1½				
7.	24	16		2				
	17½	18½		1½				
8.	24	16		2				
	21	15		1½				

Needed to elect: 22 in clergy, 20 in lay order.

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Marking anniversary of A. Hamilton's birth: from left — M. H. Roder, Commander of American Legion Post; A. C. Simmonds, Jr., president, Bank of New York; Bishop Donegan; Dr. J. Heuss; Rev. L. Lang.

RNS

Cancellation of Luther Film To Lead to FCC Investigation

A nationwide wave of controversy and protest has resulted from the cancellation of the film "Martin Luther" by a Chicago television station. As a result of the action taken by WGN-TV, operated by the Chicago *Tribune*, a non-Roman "action committee" has been formed and plans to seek a full-dress Federal Communications Commission investigation of the cancellation of the scheduled showing of the film.

The committee, comprising seven clergymen and a layman, was named in December by 30 non-Roman Church leaders at a meeting called to denounce the station's change in plans. An announcement by the committee said that Attorney Frank Ketcham of Washington, D. C., a specialist in FCC affairs, had been retained to press the protest.

The letters of protest, including a telegram by the Very Rev. James A. Pike, dean of the New York Cathedral of St. John the Divine, started arriving shortly after the station announced that it had cancelled the picture's world TV premier on December 21st. In his telegram Dean Pike said, "This calls for an FCC investigation once we have the facts. On my own weekly telecast on ABC we let every religious tradition be heard from and we are not off the air yet."

Another protest was received from Dr. Eugene Carson Blake, president of the National Council of Churches, who said "American Protestants must resist the distortion of history and the resultant adverse climate of public opinion which are inevitable if their presentations of their own story are excluded from mass media by pressures from any source."

The general manager of WGN-TV, Ward L. Quaal, said that, in view of an "emotional reaction," the station "elected to cancel the showing, not wanting to be a party to the development of any misunderstanding or ill will among persons of the Christian faith in the Chicago area."

Chicago newspapers quoted the chancellor of the Chicago Roman Catholic archdiocese, Msgr. E. M. Burke, as denying that officials had made protests on behalf of the Church. "As far as the 1,800,000 Catholics here are concerned," he added, "it was an individual matter if they saw fit to protest against a film they consider historically inaccurate, if not downright insulting."

The scheduled sponsor for the Luther film's television premiere, Robert Kendler of Community Builders, a home construction firm, personally appeared on his program December 21st to state: "We are extremely sorry that WGN-TV has cancelled this showing of 'Martin Luther.' Our honest purpose was the presentation of religious films portraying all of God's

way-showers." Earlier, Chicago newspapers had quoted Mr. Kendler as saying that the station did not consult him on cancelling the film. He maintained he was willing to sponsor the film "any time it can be cleared with any station."

Shortly after it announced that it had cancelled the showing, WGN-TV said that it might reconsider scheduling the film at some later date. At a meeting in January with the "action committee" and Robert E. A. Lee, executive secretary of Lutheran Church Productions, the agency which made the film, however, the station refused to reschedule the film.

"The meeting," said Mr. Lee, "demonstrated an astounding duplicity on the part of the station management, who, while admitting they had made a mistake in cancelling the film, were unwilling to rectify the matter. They have thus compounded a controversy they precipitated when they first surrendered their own carefully considered judgment of the public interest.

"We simply cannot understand the vacillation of the management of WGN-TV, Mr. Lee said. "When the showing was summarily cancelled just before Christmas," he added, "the station said it was acting in order to avoid ill will during a 'Holy Season.' It had already privately told us that it was at the receiving end of pressure from high Roman Catholic sources."

At its latest meeting the "action committee" drew up a list of seven points which provide the basis for their protest to the FCC. The points include:

✓ De facto censorship of this character violates the principles of civil and religious liberty as defined in the first amendment to the United States Constitution.

✓ The "Martin Luther" picture has been received and acclaimed by the cinema public throughout the United States, including Chicago, and many foreign countries as a picture of high artistic and dramatic excellence and of historic authenticity.

✓ The picture was reviewed and received by the station directors and by the commercial sponsor as such a film and it was accepted as a dramatic, historic film of high excellence.

✓ It presents the story and struggle of a character and a period of history precious to the religious traditions of a large segment of Chicagoland people.

✓ It presents a movement in history vital to the principles of liberty and freedom inherent in our democracy.

✓ While the picture has important religious content, it is not sectarian, and is far less controversial than many other television programs which have been telecast by WGN-TV without protest from us, although their content and point of view was favorable to the Roman Catholic Church.

✓ Announcement of the showing has been

widely received and the picture has been expected by thousands of people throughout the area.

Other steps taken by the committee included the following:

✓ It authorized the setting up of an organization whose membership would consist of all Chicagoans who approve its purpose "to maintain civil and religious liberties in the communication area."

✓ It authorized an immediate communication to 1,600 Chicago churches giving a detailed report on the controversy over the film.

✓ It asked the Church Federation of Greater Chicago and all other inter-Church agencies to use all their facilities to arouse the Church people to the serious threat to freedom in the censorship and cancellation of the film.

✓ It planned to explore the filing of protests through other channels of public opinion and to inform appropriate Congressional committees.

Saul Talks about Saul

"The conversion of Saul" as explained by "Saul" was the topic of a recent sermon at St. Andrew's Church, Jackson, Miss. The latter "Saul" it turned out, was the Rev. Robert L. Saul, associate rector of the church.

Laymen's Work Committee Plans Expansion of Training Course at Annual Meeting

A Laymen's Training Course will be given in dioceses requesting such assistance it was decided at the annual meeting of the Presiding Bishop's Committee on Laymen's Work, held at Seabury House, January 11th to 13th.

Dr. Albert Jacobs, president of Trinity College, Hartford, Conn., held a discussion on the course during the meeting. The committee agreed that the course had much to do with "awakening" the laymen of the Church. With this in mind, the men requested the Rev. Howard V. Harper, executive director of the committee, to send teams of men to hold the course in dioceses which are in need of such assistance.

They also requested Dr. Harper to secure, insofar as possible, the appointment of capable men to diocesan chairmanships. They agreed that the Laymen's Training Course showed great promise for the men of the Church and discussed the ways and means of bringing this course to dioceses and parishes of the Church throughout the coming year.

Among the 25 men present at the meeting were Harvey S. Firestone, Jr., chairman of the committee, and the Hon. Charles S. Thomas, secretary of the Navy



Episcopal Church Photo

Members of Committee on Laymen's Work listen to Bishop Sherrill give address at annual meeting.

and member-at-large of the committee. The committee adopted several resolutions presented by Mr. Thomas, chairman of the committee on reorganization, including one calling for the development of a program to acquaint the clergy and laymen of the Church with the objectives and activities of the committee.

The committee members also heard several special reports made by Dr. Harper, the Rev. Carleton J. Sweetser, associate director of the committee, and Capt. Robert Jones of the Church Army, who discussed the work of the Army during the past year and its plans for the future. In addition, Francis Armstrong spoke on the activities of the Brotherhood of St. Andrew, Edward N. Perkins spoke on the National Guild of Churchmen, Joseph Boyle and the Rev. Dana Kennedy on radio and television activity, William Kirk and Robert Jordan on the work of the Episcopal Church Foundation, and the Rev. M. Moran Weston on a traffic safety program endorsed by the National Council.

The men adopted a resolution of cooperation wherever possible with these men and activities.

Bishop Sherrill delivered an address on "the spiritual life of the men of the Church" in which he called Church work "the totality of our lives."

Academy Names Headmaster

New headmaster at the Episcopal Academy, Philadelphia, Pa., will be James H. McK. Quinn, a member of the English department there since 1943 and assistant headmaster since 1953. Mr. Quinn, who is 40 years old, will succeed Dr. Greville Haslam, who is retiring in June after serving as headmaster for 36 years.

Under Dr. Haslam, Episcopal Academy expanded from a campus of 14 acres with 200 boys and a faculty of 17, to a property of 33 acres with 714 pupils and faculty of 60.

Leaders Sponsor Prayers During Inaugural Observances

At the request of nine Church leaders, including Bishop Dun of Washington, prayers were said in churches throughout the Washington area for the President, the Congress, and the American people during Inaugural observances.

The Churchmen, all members of the Inaugural Religious Observances Committee, made the request in letters to churches in the area. The letter said in part:

"We urge that in all our places of worship on occasions of public worship during the Inaugural weekend, special prayers be offered for the President and those in the Executive Branch, for the new Congress and for the whole people of our Nation.

"We recommend further that on Inauguration Day, January 21st, so far as possible, our places of worship shall be open for prayer and the members of our congregations be urged to visit them for private prayers on behalf of our President and all in places of authority."

Archbishop Paget Asks Respect For Rights of Natives in Africa

A retiring archbishop appealed in Salisbury, Southern Rhodesia, for "unrestricted partnership" between natives and Europeans in Africa.

Dr. Edward Francis Paget, who was enthroned in 1955 as the first Archbishop of the new Province of Central Africa, made the plea in a farewell message. He is resigning his office as of March 20th, it was announced.

Addressing Africans of the Rhodesian Federation, Dr. Paget asked "sincere, wholehearted and unrestricted partnership between Europeans and Africans" as "the only way to bring peace, happiness, respect and goodwill to Africa."

[RNS]

Crewmen of Doria And Stockholm Are Guests at Institute

The Seaman's Church Institute of New York City had an opportunity to enlarge its ministry recently in the unfortunate incident of collision at sea between the Italian liner *Andrea Doria* and the Swedish steamship *Stockholm*, when the Italian crew survivors were brought direct from the scene of the tragedy to the Institute. Further, the hearings to determine the blame for the collision, which were still being held, as THE LIVING CHURCH went to press, are conducted daily at the Institute.

The 75 *Doria* crewmen, tired after almost 48 sleepless hours, and shocked at the loss of their ship, received not only physical but spiritual comfort on their arrival at 25 South Street, on New York's waterfront. After they had rested the clock around, they were taken to Macy's, the city's largest department store, with a \$60 clothing allowance from the Italian line, to replace lost wardrobes and personal possessions.

For the most part, the revived seamen enjoyed this shopping tour. The only sufferer was Tom Taggard, assistant to Institute Director Dr. Raymond S. Hall, who asked wearily at the end of the day: "Have you ever gone shopping with 75 men?" However, he was able to observe, they shopped wisely, older men counseling the younger.

During their week's stay at the Institute the men were guests of the Brooklyn Dodgers at a Sunday baseball game, went on a sight-seeing tour of Manhattan, visited the United Nations headquarters and several Italian restaurants.

When it came time for them to depart, the guests assembled for a group picture they asked to have taken as a reminder of their stay, and soundly kissed Director Taggard of *Operation Andrea Doria*, each and every one, upon saying good-by.

This is no new service to the Institute, which was founded in 1844 as a floating chapel in New York's East River and has grown to be the largest shore home for merchant seamen in the U.S. (300,000 guests every year).

In a single month last year the Institute was host to 18 sailors from Japan, 27 from Peru, and 63 from Germany, in addition to the regular and assorted visitors from all over the world.

The Institute made particular effort to welcome the Germans, who were greeted with playing cards and games as gifts of the Women's Council, and German-language books from the Conrad Library. The city's museums (visits arranged by the Institute) were the greatest satisfaction and delight of their stay — next to the Institute's cafeteria, where several of them got into the habit of ordering three servings simultaneously.



RNS

VISITING in Alaska, Dr. Blake and Bob Hope met. Gen. T. A. Bennett, Commander, Ladd AFB, looks on.

Lonely Alaskans Need More Attention From U.S. Churches, Says Dr. Blake

"Neither the Churches in the United States nor the Pentagon are giving full and effective support to religious life in Alaska," said Dr. Eugene Carson Blake, president of the National Council of Churches, on his return from a Christmas visit to the frigid Northern territory.

"Good men are frustrated by lack of properly located chapels that provide adequate space for Sunday school classes for the children of military dependents. It is even reported that requests for religious education wings have been eliminated in approving construction of new chapels in the Command," said Dr. Blake as he urged for more personnel, closer supervision, and larger financial outlay to enable the chaplains to do their work.

Dr. Blake observed that if these wings are not restored, or other really adequate buildings, located properly, are not made available, chaplains will be greatly handicapped. He added that the location of schools near the families being served is important in a climate where the weather sometimes is 40 degrees below zero and it is dark outdoors when the school bell rings.

He described Alaska as an "in-between land."

"Nothing you say about it is quite true. It is part of the United States but it is not a state. When we flew into Portland, Ore., after our two-weeks' visit to the Armed Forces, our planeload of passengers was inspected by an immigration officer just as if we were coming from a foreign country like Canada or Mexico. The last thing I heard him saying to another passenger as I debarked was, 'Were you born in Alaska or the United States?'"

"The population of the Territory, twice as big as Texas, is now over 200,000 and is growing. One historian claims it will be able to support a population of 10 million. The churches are flourishing and expanding. Yes, you can point to new

buildings, expanding programs, increasing budgets and new leadership. You can also detect the concern of missionary leaders for the preservation of native culture, disintegrating under the impact of civilization including the Christian culture of some peoples who were converted a generation or more ago. I came away with the feeling that Alaskans are lonely," said Dr. Blake. "They need to be visited more often by people from the States who are interested in their problems. They need to be encouraged and supported. We must give Alaska twice the normal attention because it is an in-between land."

At a farewell luncheon at Elmendorf Air Base, the National Council president pledged himself "to encourage the Churches and the NCC to concern themselves more effectively in the support of the ministry of the chaplains."

General Frank Armstrong, Jr., Commander in Chief of the Alaskan Command, assured Dr. Blake that the military shares his concern "that those of us who return to civilian life do so with the same religious devotion we had before entering the service."

On behalf of the chaplains, Staff Chaplain Martin C. Poch declared that Dr. Blake's visit made a definite contribution to the spiritual life of the Command, and of the communities, and to the "cementing of cordial relationships between the two groups — military and civilian — upon whom Protestant spiritual life in Alaska depends."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$323.85
Receipts Jan. 16th through Jan. 21st	124.00
	\$447.85

Ground Broke for Building At St. Francis Boys' Homes

The first spadeful of earth, marking the start of a new building on the campus of St. Francis Boys' Home was turned by Bishop Lewis of Salina during ground breaking ceremonies at Ellsworth, Kan. Bishop Lewis is chairman of the St. Francis Boys' Homes' board of directors.

Named O'Donnell Hall for a pioneer Kansas family, the building will provide much-needed staff quarters and activities space for the boys at Ellsworth, one of two units operated by St. Francis Boys'

Cover

Bishop Lewis turns the first spadeful of earth at ground-breaking ceremonies for O'Donnell Hall, activities building and staff quarters for St. Francis Boys' Homes. From left: Bishop Lewis, the Rev. Robert Mize, Jr., founder and director of St. Francis Homes, and Church Army Captain John R. Hunt.

Homes for the reclaiming of juvenile offenders. The building was made possible by a completion grant from the United Thank Offering of the women of the Church.

Three of the surviving children of John and Elizabeth Hill O'Donnell, Ellsworth pioneers, were interested spectators at the ground-breaking ceremonies, held on the 95th birthday of Miss Ann O'Donnell, who handed the shovel to Bishop Lewis.

The service started at the altar of the Ellsworth Unit building, with a procession to the actual site of the new building. Officials in addition to Bishop Lewis were the Rev. Robert H. Mize, Jr., founder and director of St. Francis Boys' Homes, and the Rev. Peter Francis, dean of boys at the Ellsworth Unit. It is expected that the new building will be ready for occupancy in the late spring.

Bishop-Elect Foote Honored At Diocesan Survey Lunch

A luncheon in honor of the Rev. Norman Foote, bishop-elect of the district of Idaho, was held January 11th at a diocesan survey kick-off meeting for priests of the diocese of West Missouri. Bishop-elect Foote, who has been director of the National Town and Country Institute, Parkville, Mo., was presented with his bishop's pectoral cross, by fellow priests of the diocese of West Missouri.

The cross is a copy of the one given to Bishop Welles by the family of the late Bishop Matthews of New Jersey. It was given to Bishop Matthews some years ago as an anniversary gift. The cross was made by Thomas Ware, who also made the pectoral cross for Bishop Spencer, retired, of West Missouri.

Threefold Capture

NELSON'S COMPLETE CONCORDANCE OF THE REVISED STANDARD VERSION BIBLE. Compiled under the supervision of **John W. Ellison.** Thomas Nelson & Sons. Pp. 2157. Buckram, \$16.50; leather, \$27.50.

This is it — the first concordance to the Revised Standard Version Bible, and in less than five years after publication of the latter (September 30, 1952), whereas most concordances have taken a quarter of a century or so to compile.

A biblical concordance is a work which lists in alphabetical order every word that appears in the Bible and under each word all the contexts in which the word is found. Thus, if you can recall for certain one word in a biblical quotation, you can find, under that word in a concordance, the chapter and verse in which the quotation occurs.

It is obvious that a concordance based upon the King James Version will not work properly when used with another version. It may here and there enable you to locate a passage which in both versions happens to be sufficiently similar but it can never be a sure and trusted tool, except when used with the version for which it was made.

The production, in so relatively short a time, of Nelson's concordance to the RSV Bible was made possible through electronic computing methods. These were described in *THE LIVING CHURCH* of September 23, 1956, by the Rev. John W. Ellison, rector of Epiphany Church, Winchester, Mass., under whose direction the RSV Bible Concordance was compiled. Remington Rand, Inc., whose large-scale Univac was used in the production of the concordance, have reprinted Fr. Ellison's *LIVING CHURCH* article, now being circulated by the publishers.

There is one drawback to this concordance: it does not give the Hebrew or Greek equivalents of the key words as it lists them. As is explained in the Preface, this is impossible under Univac methods. This seriously limits its usefulness for those who, like this reviewer, want to know what Greek word the particular key word in the English translates. Those who desire this additional information must therefore content themselves with such stand-bys as Young or Strong.

Most persons, however, with the possible exception of professed scholars, naturally think in terms of the King James

Continued on page 23

I WAS talking with a young man of college age the other day about the difference in outlook between his college generation and mine.

MY GENERATION was an opinionated one. No eternal verity or political solution was beyond us. We knew exactly what was true, good, and practical; and if on any occasion we didn't, we could settle the matter in a bull session before 3:55 on any morning before going to bed.

TODAY'S young people, on the other hand, live in a world of doubts and uncertainties. They depend on experts as our generation did not. They still enjoy bull sessions, but don't expect them to settle anything, even their own opinions. In a rather negative sort of way, it is probably a more religious generation than mine was. We had the behaviorism of John Watson, the pragmatism of Dewey, the skepticism of Will Durant, the materialism of H. G. Wells, to define the areas in which intelligent opinion was possible. Names that are still great were heroes to young people then in a very personal way — Bertrand Russell, George Bernard Shaw, H. L. Mencken, Aldous Huxley.

YET, if you were religious in the 1930's, it wasn't because it made you feel good to be religious, nor because it was traditional, nor because religion seemed to be a possibility in a swamp of uncertainties. Faith, to us, was not a wish, but a value-judgment.

WE BELIEVED in God (those of us who were believers) because we believed in truth, beauty, justice, and love. These passions burned in us with Walter Pater's "hard and gemlike flame." They were passions that we shared with our atheistic and agnostic intellectual guides. Indeed, the most cynical and atheistic among them seemed to us to testify to God with their wit and their honesty at the very moment that they denied Him verbally.

THE THING IS (or so it seemed to the religious college student of the 1930's) that the materialistic universe of the scientific philosopher explains a lot of things but it doesn't explain the scientific philosopher himself, nor his devotion to truth and beauty and justice and love. The more he protests that we are mere bundles of atoms and electricity, the more he unconsciously bears witness to the existence and glory of absolute truth and absolute value. You might be able to explain a bishop or a fundamentalist as

the lifeless product of heredity and environment, but never a Keats or a Shelley — or a Bertrand Russell.

OR AT LEAST, so it seemed to a dogmatic-minded Christian in an intellectual world of dogmatic-minded atheists and agnostics. That was before the physicists showed us a trick with atomic nuclei that turned physicists into priests, politicians, and soldiers overnight. It was before our nation's role in international affairs became so great and burdensome that either cynicism or sentimentalism in foreign policy could be a foible costing millions of lives.

THE WORLD a young man faces in 1957 is a world that demands intellectual humility. God is still in charge of it but He has placed such power in the hands of men that their freedom becomes an almost intolerable privilege. Mankind has demanded and striven for the ability to shape his environment as he pleased. Now he has it, and he is both frightened and confused.

LOOKING BACK, I do not think that the world has really withheld very much that the college students of the 1930's and their philosophical guides were demanding. We wanted progress, and we got it. We wanted more education, less dogmatism (we said), the expansion of science, the ending of starvation in the midst of plenty, greater control over natural forces. We got everything except a morally and spiritually improved mankind.

IT IS only natural that religion should be more respectable these days. It may not solve the world's problems, but at least it gives us a little comfort in the midst of our problems. Yet a wishful faith is no faith at all. Today, as in the 1930's, only a faith based on hot passions and cold thinking — a hard and gemlike flame — can possibly be relevant to mankind's needs.

THERE IS a genuine darkness in the intellectual world of today — a darkness that was not characteristic of the 1930's, in spite of the many problems and perplexities of that long-ago time. One kind of religion serves as a comforting arm in the darkness, and we should not begrudge it to those who cry for comfort. But Christianity is something else — a light shining in the darkness; Christianity's object is not to make the darkness endurable but to pierce it with a hard and gemlike flame.

PETER DAY.

EDITORIALS

The Quota Moves To the Suburbs

America is moving to the suburbs, as everyone knows. Along with the springing up of suburban residential communities comes a whole complex of related developments — both secular and religious — more schools, and an ever-rising scale of taxes to pay for them; new, sprawled-out shopping centers designed for automobile users; suburban industry; freeways and expressways; new, fast-growing churches and Sunday schools.

The Episcopal Church is taking a vigorous part in meeting the needs and opportunities of the suburbs. A mission that began with a tiny handful of Churchmen becomes a thriving parish in a few years, and in a few years more it is nearing the 1,000-communicant class with a curate and a full-time director of Christian education. Churches, educational buildings, and rectories are springing up like mushrooms. Meantime, the great parishes in the centers of the cities are mostly marking time or even slipping back. The new generation of Church leadership is moving away to the suburbs, taking the children along with it.

One problem that confronts the young, fast-growing suburban parish is its young, fast-growing missionary quota. The suburban vestry is stunned, year after year, to discover that the missionary demands of the diocese and national Church seem insatiable. A 15% increase in 1955 becomes a 20% increase in 1956, and a 22% increase in 1957. Not only must the parish meet its own enlarged budget year after year — it must increase its giving to the Church's needs outside the parish at the same time.

This gives rise to the impression that the missionary budget of the Church as a whole is galloping upward in ruthless disregard of the ability of Churchpeople to pay. But actually the impression is an erroneous one. The amount that the Church is asked to give to the budget of the National Council was set by General Convention in Honolulu in 1955 and will not be changed until the General Convention of 1958 at Miami Beach, Fla. The real explanation is that just as the children, the communicants, the leadership, and the money are moving to the suburbs, so are the responsibilities for supporting the program of the Church.

The system established by General Convention for assigning missionary quotas is based on the current

expenses of each parish and mission of the Church for the last three years for which figures are available. The percentage of each parish's share in the national objective is the same as its percentage of the total current parochial expenses of the Church except that it is modified somewhat to give a slightly higher percentage to large parishes and a slightly smaller percentage to small ones. Though these figures are worked out on a parochial basis, the total quota is assigned to the diocese as a whole and each diocese may divide it up among its own parishes and missions in any way that it pleases. Usually, the diocese's system is pretty much the same as the national one.

Thus, as the suburban parish grows in communicants and in parish budget, it also grows in responsibility for supporting diocesan and general Church missionary efforts, even though the missionary work of diocese and National Council may not be greatly increased. And as a diocese grows and prospers in relation to other dioceses, so do its missionary obligations for work outside its own borders.

Struggling rural missions and declining downtown churches may actually be given lower quotas as this process is worked out; if their people and their resources have moved to the suburbs, it is only fair that this should be so.

One thing that makes life hard for the suburban parish under these circumstances is the fact that it also faces many capital needs at the same time that it faces an expanded budget for current expense. The church, the parish house, the rectory must be built and perhaps enlarged before the mortar is dry. Such expenditures as these are not added into the items on which the quota is based, for it takes account only of certain defined "current expenses." Nevertheless, the bills for building come along at the same time as the bills for increased current expense and increased missionary obligation, and they must be paid, in the last resort out of the same pockets.

The fact that the current expenses are averaged over a three-year period gives some relief to a growing parish. Its missionary quota, in other words, is not based entirely upon the high figure of its current budget, but on the lower budgets of last year, the year before, and the year before that.

But the real problem may not be the budget. Rather, it may be the remoteness of the Church's work outside the parish from the knowledge and concern of the parish leadership. Many a suburban parish is actually in a position to overpay its quota substantially — perhaps even double or triple. There was a time when many of the great downtown parishes were doing exactly that. The older generation of lay leadership, still attached to these parishes in many cases, included many men who had learned about the Church's missionary task. The younger generation must learn it too.

The suburban vestryman of today is quite likely to take a vacation in Cuba or Arizona or Honolulu or

Alaska. Why shouldn't he and his wife make themselves known to clergy and Church leadership in such missionary areas as these, take a look at the work being done, and come home and tell the parish about it?

Missionaries have long made the circuit of the big city churches. Some suburban parishes are becoming aware of their missionary responsibility and are inviting missionaries to come and tell the Church's story. But this process needs to be speeded up. The National Council has a speaker's bureau, of which the Rev. George McCrea has recently taken charge, through which arrangements can be made.

Many a suburban parish was a mission a few short years ago. Its own growth may give it a sense of impatience with the slow struggle of work in rural areas, among the Indians, in Latin America. "We achieved self-support in five years — why can't they?" The suburbanite, on reflection, will realize that he had a few extraneous factors on his side. Perhaps his vigor and optimism can nevertheless make a contribution to those who work in less rewarding fields. The discovery that the Church does have a mission in areas of low income and scattered population, in areas of blight and decline, on the other hand, may help him to sort out his religion from his secular folkways.

The real missionary issue — first, last, and all the time — is not quotas but stewardship. The figure calculated by the National Council and diocesan headquarters is not a yardstick of parochial virtue, but a minimum beneath which a parish should be ashamed to fall. The question every layman must ask himself — and it is a question which the vestry should not be delicate about bringing up — is: "What share of my own income do I consider a reasonable amount to set aside for God and His Church?"

It has been said that the mature parish is the one which spends more for the work of Christ outside the parish than it spends on itself. The quota never gets that high; and, in the Episcopal Church, at least, parishes do not often get that mature. Yet Christ did not come to earth just to bring a well-ordered, tranquil life to one particular suburb; and unless the parish recognizes that its real significance is its part in the world mission of the Church, there is something woefully incomplete about its outlook.

The parish priest is in this, as in most other matters of Church life, the key person. He receives energetic young couples who are anxious to join a happy suburban club, to make it prosper, and to use its facilities to bring up healthy, happy, well-adjusted children exposed to suitable choices for friends and (ultimately) a husband or wife. The priest must turn these healthy barbarians into followers of a crucified Lord, into people who see all life, the whole universe, and all eternity as explained and shaped forever by a grim event that happened in an obscure corner of the world 1900 years ago.

"Where your treasure is, there will your heart be also." Christ Himself thus defined the significance of the missionary budget for His followers. If the budget of the parish represents the budget of a thriving suburban club that patronizingly takes on a few good works, the theology and sacraments and prayer life of the parish will be more like the ritual of a fraternity than the expression of eternal truth. But if the parish budget reflects the mission of the Church to all men everywhere, then the hearts of the parishioners will be where their treasure is going.

When the priest unthinkingly castigates "that bunch at 281" for their monetary demands, he may be falling into a spiritual trap. He may be weakening the significance of Christ and His Church among his own people by falling in with their tendency to regard Christianity as one of the amenities of suburban living. And in doing so, he may actually be compounding the financial problems of the parish itself, for he is training its members to think of a little church in a little world instead of a big Church in a big world.

The quota has moved to the suburbs, along with much of the vigor and leadership, both secular and religious, of the country. Suburban vestries and clergy are beginning to feel the weight of missionary responsibility as they never felt it before. But the suburban parish will become a grown-up parish only when its missionary consciousness outgrows the quota so completely that the parish normally stands ready to give more than the Church assigns it.

Now Is The Time

We publish in this issue the second and last of Fr. Whittemore's two articles, "The Years of Retirement and the Prayer Life" [see page 12].

These two articles are intended primarily to enable retired persons and persons about to retire — as all clergy 72 or more years of age in 1957 will be bound by canon law to do — to undergird their years of retirement with a strong, rich, and sustaining life of communion with Almighty God.

But the years of retirement are not really very far off for any of us. "Time flies" may be a cliché but it is true nevertheless. The years creep up on us, and we are older than we realized. And it is not as easy to begin something new when we are old. The time, therefore, to lay the foundation for a "strong, rich, and sustaining" life of prayer is NOW.

We hope, therefore, that readers old and young alike will carefully ponder Fr. Whittemore's wise counsel, born of years of both theoretical and practical acquaintance with the life of prayer.

The Years of Retirement

and the Prayer Life



RNS

GRACE BEFORE MEALS and thanksgiving after eating, either aloud or in one's heart, should be a part of the daily rule of prayer for everyone.

Your best years may lie before you — if you follow a sensible but substantial rule of prayer

Part II

In Part I of his article, "The Years of Retirement and the Prayer Life," published in last week's issue, Fr. Whittemore dealt with some general principles; this week, in Part II, he turns to the specifics, outlining a definite rule of daily prayer.

The articles, of which Part II is the conclusion, are addressed primarily to those who are retired or about to retire; nevertheless, the material here given is adaptable to all ages.

A musician practices for a certain period every day, whether he feels like it or not. Just so, we, who intend to base the rest of our lives on communion with God, need a sensible but substantial rule of prayer: a rule to be followed faithfully rain or shine. Almost everyone who reads these pages has some sort of a rule already. At the least we go to church on Sundays, as a matter of principle, and say our prayers at night. Now, with more time ahead, we need only add to our rule.

First, let us think of an ideal rule — balanced, complete, and well tested. Its formidability need not frighten us because, unless we already have worked our way up to it, we probably need a rule that is ridiculously easy by comparison. But it is thought-provoking to catch a glimpse of what thousands of priests and laypeople (outside the cloister) are doing. And, no matter how much their rule must be whittled down for our own use, it may lead us to seek a balance in our smaller rules between corporate and private prayer and between various kinds of the latter. Here is the ideal rule:

1. *To celebrate (to attend, if a layman or a priest without an altar) the Holy Eucharist daily.*

For many people it would be more beneficial, spiritually and otherwise, to leave one morning each week free for extra rest. On such days one can make a "spiritual communion." Ask your rector to explain its theology and how it is done. There is not space for it here; but it is very simple and need not take more than a minute or two.

Sometimes people ask how often it is legitimate to receive Holy Communion. The answer is, "As often as you are willing to prepare." If there has been grave sin you should make your confession first, if possible. Otherwise five minutes of quiet prayer will do, including, perhaps, a formal "preparation" such as is found in many manuals. When we have made our communions we should remain a little while after the service to give thanks to God.

2. *Attendance at the principal service every Sunday, whether or not we have been at an earlier one.*

For people who are busy almost all the rest of the week, there is something to be said for the quite common practice nowadays of attending an early celebration and leaving the rest of Sunday free for exercise or amusement. But no one ought *always* to miss the principal service. Especially is this true of us who will have more time for the other things. Besides the importance of joining in Sunday worship with the main body of our fellow parishioners, we all need to hear a sermon from time to time.

3. *Sacramental Confession.*

If one is accustomed to make a confession in the hearing of a priest monthly, or even oftener, it may be as well to continue; but for most people of mature age three times a year is sufficient; before Christmas and Easter and in September.

4. *Prayers on rising and before going to bed.*

There are five kinds of prayer: adoration, thanksgiving, contrition (self-examination and an expression of sorrow for sin, with purpose to amend), intercession (prayer for others) and petition (prayer for our own spiritual and temporal needs). We might include the first and the last, adoration and petition, on rising and the other three before going to bed. But the morning devotions need take little more than one minute; and the evening ones only three or four.

The Venite (Book of Common Prayer, p. 9) is a magnificent form of adoration; or the Te Deum (p. 10). Our petitions can be in our own words. Remember the advice of the old priest: "Son, when you pray always speak to God as a child would speak to a very loving father."

We have space for only two comments on our night prayers. (a) It helps to keep a record of sins during the day. Use abbreviations or symbols which would be unintelligible to another person and put dots beside each symbol for the number of times. This will be useful when you prepare for your next confession.* (b) After your evening devotions, the last thing before going to bed, read a short passage from the Bible.

5. *Grace before meals and thanksgiving after; aloud or in one's heart according to circumstances.*

6. *Family prayers, if there is a family (see, for example, Book of Common Prayer, pp. 277 f.).*

*Over-scrupulous persons will make themselves worse if they torment themselves over self-examination and record-keeping. But if, on the contrary, they will be courageous enough to do it simply and expeditiously, with trust in their Father's love, it will be a strong antidote against scrupulosity.

Daily Morning Prayer, from the Prayer Book, is an ideal form for Family Prayer when all the members of the household are old enough and have the time. A husband and wife might offer it to God together. But, whether alone or in company, both Morning and Evening Prayer from the Prayer Book have a place in the full rule which we are considering. (So far as the clergy are concerned, many of them feel under absolute obligation in the matter.)

7. *Two of the lesser Offices from the Breviary.*

Sext is appropriate around noon and Compline during the evening.

Some people consider the entire Breviary Office as a sufficient substitute for Morning and Evening Prayer; but the latter gives longer Bible readings.

8. *A 30-minute meditation every morning.* (I suppose that a really "ideal" rule would include another such period in the late afternoon; perhaps right after Evening Prayer.)

Incidentally, it is well to bunch several of the obligations together; for example, Morning Prayer, spiritual reading, the first meditation (and study) in a single block beginning shortly after breakfast; Sext and the 15 minutes of intercessions (of which more later) beginning 20 minutes or so before lunch; etc.

9. *Thirty minutes of spiritual reading daily except Sunday;* for the first 10 minutes using the Bible.

10. *On week-days a 15-minute period of intercession for others.* (This is in addition to the prayers for our family and friends, etc., which we offer briefly in our last devotions at night.) On Sundays substitute five minutes of thanksgiving on behalf of yourself and others.

In a note-book write "Daily" at the top of the first three pages; "Monday" at the top of the next three, and so on through Saturday. Begin to write, under "Daily" the names of your family and such other people, institutions, or causes as you feel that you should remember every day. Do not try to do it all at once. Let your notebook grow. Make your entries with a pencil and do not hesitate to erase names from time to time to make room for others.

Here are suggestions for headings to be written under the names of the week-days, one for each day: "Personal," i.e. relatives, friends, or acquaintances, etc., that are not under

"Daily"; "The Church"; "The State"; "The Nations"; "Victims of sin, sickness, or sorrow," under Friday; "Work of the World," which refers particularly to the divers jobs and professions. Add a page or two at the end for "The Departed." Each week-day use the "Daily" page or pages and those of the occurring day; sometimes add "The Departed."

The approximate total time for the full rule, as above, on a week-day (and with two 30-minute meditations) is three hours and a quarter. So Luther with his four hours is ahead!

Since study is not a substitute for prayer in the strict sense, we cannot count that. But it will enrich and strengthen our prayer life if we spend an hour or so on week-days in painstaking study of the Bible (as contrasted with devotional Bible reading) or of the Church's history, belief, and practice.

The Whittling Down

Now let us whittle; beginning with a layman who has not worked hard at his religion but who wants to do better. I suggest: attendance at the Holy Eucharist at least once each Sunday (and at the principal service twice a month); confession three times a year; a very brief prayer on rising and somewhat longer devotions at bedtime; grace and thanksgiving at meals, silently or aloud; and — this is the difficult thing but immensely important — a five-minute meditation, each day, in the simple, happy way suggested in Part I. His meditation could be preceded by five minutes' Bible reading and his night prayers should include intercessions for others. He should have some religious book always on hand and read it occasionally; the oftener the better, but certainly not less than once a week.

For various reasons a fuller start could (and should) be made by a priest, even if he has been very lax. He should begin with a 15-minute meditation and increase it fairly soon to 30 minutes. He also should add to the "Beginner's Rule," as given above, Morning and Evening Prayer from the Prayer Book. And he should certainly do a definite amount of theological study.

For all, in general, I recommend noting how much of the ideal rule we keep already and, on our retirement from active work, adding to it substantially but discreetly. There are two opposite faults to avoid: cowardice, which would add nothing, and

presumption, which would bite off more than we can chew. If our rule is worth anything at all, no matter how small it is, there will be times when it is difficult to lay aside the newspaper and begin our five-minute Bible-reading promptly, as we ought to do. But, generally speaking, our rule should not be far beyond our present growth. If it were, and even though by sheer willpower we were to keep it perfectly, it would be a nagging burden, whereas it ought to be a comfort and joy.

Write down a rule which seems to you appropriate, erring, if at all, on the side of being too easy. Give it a two-months' trial and keep careful record of failures. At the end of the two months revise it, if necessary, and then add a written resolution to keep it, by God's help, for 12 months — no more. Each year you can readjust and perhaps add to it. (You might preserve this article as a guide.) A five-minute meditation, for example, may be raised to 10 or 15; or, you may include two half-hour periods a week of spiritual reading; or add attendance at a week-day celebration. If you do not go too fast your rule will be an increasing source of strength.

Prayer Is Work

As we thought in Part I, prayer is work; and the kind of work that helps others as well as ourselves. All souls are linked together in God. Whenever we really pray, or honestly try to pray, fresh opportunities are given to our brethren. Your fidelity to your rule is work of the highest order and releases God's power in hearts all over the world.

Most of our "religious communities" have groups of clerical and lay associates, with a rule of prayer adjusted to the needs of each group. Some people find great inspiration in the sense of a common project and will want to write to a monastery or convent for information. (If you cannot find a general rule which entirely fills your need, you can supplement it with items of your own.)

The musician works so hard at practice in order that he can play with spontaneity and freedom at any time. The results of a well-kept rule of prayer likewise extend to daily living. Every moment of work or play, of sympathy with others in joy or sorrow, becomes a prayer.

The best years of your life may lie before you. You can make them certainly so, by God's power.

What They Are Saying About The Living Church

Many Episcopalians do not realize that their national Church newsweekly, **THE LIVING CHURCH**, is widely recognized as one of the top religious journals in the country. Here are a few comments from experts in the field.

Willmar L. Thorkelson
of the **Minneapolis Star**:

"I don't see how any Episcopalian can be without **THE LIVING CHURCH**. It is clearly one of the best of a score of Church publications which come to my desk. Its news coverage is fast and reliable, its editorials are stimulating and frequently brilliantly written (although one may not always agree with them), and the articles and features are usually interesting.

"It seems to me that one of the real strengths of the publication is that it is free of official relationships. It therefore can perform a service for the Church such as the secular press attempts to do for the secular world.

"I might add that no Church publication editor is held in higher esteem by newspaper religion reporters who know him than is Peter Day, editor of **THE LIVING CHURCH**. We hope that **THE LIVING CHURCH's** campaign to double its circulation will be a resounding success."

Louis Minsky, managing editor of Religious News Service (used by many daily newspapers and Catholic, Protestant, and Jewish publications):

"At *Religious News Service* headquarters here we receive hundreds of religious publications every week. Because of the pressure under which we have to work I have time to read only a few of these.

"**THE LIVING CHURCH** is a *must* with me. It is one of the best religious journals in the country. I find it necessary for its coverage of developments in the Episcopal Church and the world of religion generally. . . . I always look forward to reading it.

"Episcopalians all over the country, and members of other groups as well, should support **THE LIVING CHURCH** as a fine example of religious journalism and a very necessary enterprise in a secular world."

Caspar Nannes of the Washington Star:

"**THE LIVING CHURCH** is regarded by newspapermen as one of the top publications dealing with religious news. It follows the time honored maxim of treating events happening in and to the churches as straight news, and as a

result newsmen everywhere regard its accounts with great respect. . . .

"As a religious news editor anxious to keep abreast of happenings in my field, I read **THE LIVING CHURCH** with care and profit. I can heartily recommend it not only to Episcopalians but to all interested in what is going on in the Church world."

Harold E. Fey, editor of the interdenominational Christian Century:

"I know of no paper which more richly deserves to have its circulation doubled than **THE LIVING CHURCH**. Episcopalians will do themselves and their Church a service by giving time and thought to expanding its circulation and reading its well-edited pages. Independent Christian journalism does not require agreement, but it cannot live unless there is concern."

Paul E. Gustafson
of the **daily Milwaukee Sentinel**:

"In a talk the other evening I mentioned specifically **THE LIVING CHURCH** as a fine example of religious journalism, bringing to its readers understanding treatment of Church news without the official binding of the Church it serves.

"This is distinctive and should be preserved. Too often, Church publications are directed, edited, and harnessed by a separate line of thought. This has not been the case of **THE LIVING CHURCH**. . . .

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"In my judgment you and your fellow workers are doing an outstanding job of reporting and interpretation.

"As a spiritual descendant of John Wesley, I enjoy keeping up with activities and currents of thought in the Episcopal Church. **THE LIVING CHURCH** has been invaluable for this.

"The professional quality of your magazine has been recognized not only by individuals like myself but in the Associated Church Press and other meetings where journalists of the Church get together and talk shop.

"I hope Episcopalians recognize what a good thing they have in **THE LIVING CHURCH**."

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Needed:

A Church Business Manager

to give the rector time to pray and think

By R. P. Schlabach, Jr.

One day recently the rector of a church in the deep South was walking up and down a lane which parallels the Sunday school building. This day was hot. A baking summer sun had sent almost everyone else inside to seek whatever relative comfort could be found.

As the rector was walking, a car came up the lane. The woman who was driving parked the car, got out, lifted from the back seat a big box piled high with clothes, then walked hurriedly toward the nearest door of the church school. As she passed the rector, she said:

"My, but you certainly are busy this morning."

The rector smiled, nodded his head, and kept on walking as the woman disappeared into the building. Soon he, too, entered the building, opened another door marked "Rector's Study" and closed it behind him. As he did so a phone rang, the sexton came purposefully up a corridor to knock on the study door, the church secretary emerged from her office, pencil and stenographer's notebook in hand.

Soon the rector indeed was "busy."

This little sequence of events is repeated hundreds of times daily in

parish churches all over the world and it illustrates two fundamental failures — a failure in the organization of the institution and a failure of understanding on the part of those who make up the Church.

The rector of this story had an air-conditioned study. A very human person, he would not have left it for the relentless heat outdoors but for one thing. He wanted to think, perhaps to pray, and he hoped that he would be allowed to do so if he sought the most uncomfortable place available.

The woman intent on her mission of sewing for the Church fair was a good and faithful worker for the parish. She meant no unkindness in her passing remark, but what she really said was:

"I wish I had nothing better to do than to stroll around the yard."

The Obvious Answer

Somehow the Church must find a way to let its clergy think and pray. Somehow the members of the Church must learn that thinking and praying keep a man "busy" and are really a part of God's work which the parish priest is supposed to be doing.

In the very early days of the Church

the Apostles discovered that they could not do God's work well and at the same time tend to all the routine matters arising daily.

"It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word" (Act. 2:2-4, RSV).

This decision, though traditionally regarded as the origin of deacons, is presumably reflected in practice in our modern institution of wardens and vestry. But, somehow, it doesn't work out properly. Many things are done, it is true, by devoted wardens and vestrymen. The writer, a layman, has been a member of a vestry which built a Church school with its own hands.

There is nothing wrong with the present function of wardens and vestrymen, but by the very nature of the case they cannot be present daily to supervise or carry out the details of church management — office work, building and grounds maintenance, purchasing, and all the other matters which enter into the functioning of



RNS
THE RECTOR must be free to do God's work.

who would be on hand at all times to relieve the rector, in effect, of the obligation "to serve tables."

"Busyness"

An immediate objection to this solution is, of course, that it would impose a new financial obligation upon the parish. So it would. The real issue is whether this new obligation would be more than justified as it freed the rector to do God's work for which he was trained and to which he is presumably dedicated.

The ability to see this need raises the question of the second failure — the failure of understanding on the part of those who make up the Church. The woman on her way to the sewing circle is representative woman, or man, of the times.

"Busyness," is to her the doing of something that can be seen or heard—the mending of a garment, the serving of a church supper, the dictation of a letter, the conference with a sexton. While she is vaguely aware that much of Christ's time was spent in prayer, that much of it must have been spent in thought, she fails to make the connection between His ministry and the ministry of her rector.

Her attitude is quite natural. She lives in a world where action, not prayer or thought, is supreme. That prayer and thought are needed to give meaning and direction to action she does not immediately see.

The solution to this problem would seem, again, to be up to the wardens and vestrymen. It is difficult for the rector to argue the point without seeming to complain or shirk his duties as they are generally understood. The elected representatives of the congregation must themselves go apart to pray and think a bit.

There are many ways in which they could approach the subject, but perhaps the best way would be for them to examine themselves.

Among them may be a doctor. He went to college for four years, to medical school for three more, to internship for a couple more. Was this his preparation for repairing the wheelchair of one of his patients? Of course not. It was his preparation for examining that patient, studying the nature of the illness, and directing the proper course for its remedy. This doctor's business was mending and saving physical bodies. It is a full-time job, a job that requires study, thought—and prayer.

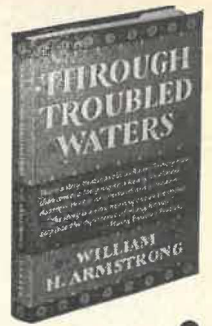
What of the rector?

an institution with hundreds of members and perhaps hundreds of thousands of dollars invested. They can serve as advisors, they can plan and carry out specific projects, but they cannot be where they are needed each day of the week to discharge time-consuming routine obligations.

These routine duties fall upon the rector and eventually may send him out into the hot summer sun seeking a few moments for prayer and thought. So, the problem of the Apostles again rises. How can God's ministers devote themselves to "prayer and the ministry of the word"?

The obvious answer would seem to be for the vestry of each parish to employ a church business manager, a man "full of the Spirit and of wisdom"

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Lore and Concern

By this time most of you teachers — whether Seabury-bound or traditional — will have become aware of the distinction between *lore* and *concern*. At least you will have heard these two terms used at meetings and in articles about the new approach. In case the full meaning of the two is not clear to you, let's examine both, and see what is being done about them.

After the first burst of child-study had made us see that, unless we understood our pupils, we could not start them learning, we went deeper and asked, "What are our children thinking? What is really on their minds? What are their small worries, their unspoken questions? What is the real world of day-to-day thought in which they live?" This was far more than the former "child-study" in which we described the conduct of typical children in each year of their lives. This was getting beneath the surface, getting in touch with the real child, whose outward actions might still hide his real concerns.

Thus was thrown into the educational arena the new word — *concern*. It is important that we understand clearly what is meant by it, lest it be lodged as a word only, used glibly by the newcomer, but without full appreciation of its intent. We are now using the term *concern* to refer to the present content of our pupils' minds. We say, in the greeting phrase of the street, "What's on your mind?" and we partly mean it. To meet a person you must contact his present awareness, the things that are on the forefront of his mind at the moment. More particularly, we hope to discover the matters that are felt deeply, about which the person is really troubled or elated or bewildered — in short, the things with which he is now concerned.

Things They Ought to Know

But what of *lore*? This means simply the accumulated knowledge of the Church from the past. It is sometime called *heritage*: what we have received from our spiritual ancestors, and must hand on to our children. From this concept comes the familiar educational theory of, transmission, or handing on. The things which may be included under *lore* are numerous, and adults are very much aware of them. *Lore* includes everything in the Bible and Prayer Book, also Church history, customs and practices, and the settled formulas of the Faith. These things our children should know, we feel sure. Clearly, both *lore* and *concern* are im-

portant. We must find a way to touch concern; we must give our pupils a working knowledge of their inheritance of Christian *lore*. But how can we do both?

In brief, the following four ways of dealing with these seemingly opposed areas may be used by teachers: On a given Sunday, here is the possibility:

1. Deal with nothing but *lore*. That is, present a Bible passage, incident or practice as the "lesson," simply as something to be learned. It might be impressed by drill, but no effort need be made at the time to interpret. Simply present facts and correct details. This is fairly easy; some teachers do it always.

2. Start with *lore*, but end with *concern*. For example, give a Bible incident, ending it with an application to present life. This easily degenerates into a neat little moral lecture by the teacher, but it can be vital if original expression is desired and started. This is the classic form of "Bible lesson" which held the field for a 100 years or more, and elderly teachers now find it difficult to leave it for other ways. It is the order of most of our sermons — i.e., Bible text expounded, then applied.

3. Deal with nothing but *concern*. Here the teacher decides, by probing questions, or by loosely guided conversation, to draw out the opinions and needs of his pupils. At its worst, this plan is unrestrained "progressive" education; at its best, it is a preliminary to guided learning at a later session.

4. Start with *concern*, but end with *lore*. For example, a conversation on the things we are afraid of, leading into shared ideas of trust in God, and where we can find a collect to help.

Note that points one and two are old-style. They are still workable and necessary at times, but they do not use the new discoveries in vital teaching. Points three and four start with *concern*, and are used by teachers who genuinely believe that we must touch the hidden springs of life before we can hope to impart any knowledge. It is not merely that we are to get our pupils started and in motion toward the old mass of subject-matter; rather, we hope to serve our children as they are, using what portions of *lore* are applicable. (Certainly they can never know all of the *lore*!)

Teachers may plan a lesson on any one of the above four ways, but should never fall into the habit of using any one exclusively.

LETTERS

Continued from page 3

week, yes, before the break of dawn, and he would find his answer in humble souls — pleading — interceding — beseeching.

As one of my vestrymen remarked after reading Mr. Cuthbert's letter, [L. C., January 20th] "How can one judge the devotional life of 90 clergy by reading one isolated article, incident to concelebration."

(Rev.) THOMAS A. WITHEY
Rector, St. Andrew's Church

Kenosha, Wis.

"One Body in Christ"

Mr. Cuthbert's letter regarding eucharistic concelebration [L.C., January 20th] seems to deserve a reply. If the meaning of the three-fold ministry and the corporate nature of Holy Communion are regarded by some as "purely esoteric liturgical nuances," then this is because we, the clergy, have not lived up to the obligations imposed on us by Canon 45, Sec. 2 (a).

It is sad that many people are still ignorant of the tremendous contribution which the Liturgical Movement is making to the resources of Christian Evangelism and Pastoral Care in our Church and in other parts of Christendom, both Catholic and Protestant. It is even sadder that some suppose there is a conflict between Evangelism and Liturgy. Bringing men to Christ through the Gospel (and by other means), and bringing Christ to men by the Sacraments (and by other means) are two complimentary processes that must meet. The time they regularly do meet is when we make our Communion.

Mr. Cuthbert speaks of "a closer relationship with Jesus Christ." St. Paul, as the Epistle for the First Sunday after Epiphany reminded us, is blunter: Christians are "one body in Christ." In Holy Communion, the Sacrament of the "one body," this union finds its sacred expression, as the Prayer Book plainly teaches on pp. 81 and 82. From the altar, we are intended to carry this supernatural relationship out into our daily life, as taught on p. 83.

Surprising as it may be, therefore, when several clergy are celebrating the Liturgy together, they are in a sense doing precisely what Mr. Cuthbert wishes them to do — they are talking about "how to bring men into a closer relationship with Jesus Christ." That these topics must also be talked about (and prayed about) in other ways and at other times, obviously we all agree.

(Rev.) H. BOONE PORTER, JR.
Nashotah House, Wis.

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7. Cathedral of St. Luke, Portland, Me.
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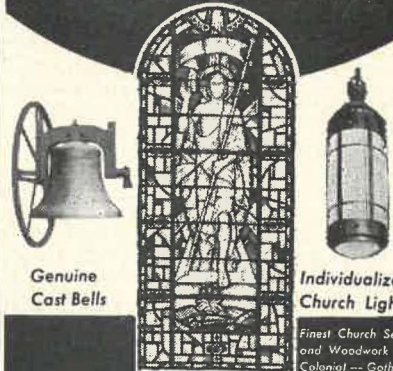
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The Rev. Theodore W. Bowers, formerly assistant at St. Paul's Church, Steubenville, Ohio, is now in charge of Trinity Church, Fostoria, Ohio. Home address: 409 W. North St.

The Rev. J. E. Lemart, formerly rector of the Church of St. John the Evangelist, Chico, Calif., is now rector of St. Stephen's Church, Colusa, Calif.

The Rev. J. Harold Mowen, formerly vicar of St. Martin's-in-the-Field, Selbyville, Del., is now vicar of the Prince of Peace Chapel, Gettysburg, Pa.

Before entering the ministry, about 10 years ago, the Rev. Mr. Mowen was a chiropractor. At one time he was appointed by the governor to the State Board of Chiropractic Examiners.

The Rev. C. Osborne Moyer, formerly associate rector of Palmer Memorial Church, Houston, Texas, is now rector of Christ Church, Holly Springs, Miss., and vicar of Calvary Church, Michigan City, Miss. Address: 700 Randolph St., Holly Springs.

The Rev. Dr. Conley J. Scott, canon of Grace and Holy Trinity Cathedral, Kansas City, Mo., and bishop's missionary for the diocese of West Missouri, is now rector of St. Paul's Church, St. Clair, Mich.

The Rev. Jack Hillary Smith, formerly rector of St. Barnabas' Church, Marshallton, in suburban Wilmington, Del., is now curate of St. Stephen's Church, Olean, N. Y.

The Rev. Mr. Smith was also chairman of the department of Christian social relations in the diocese of Delaware.

The Rev. Ernest J. (Jerry) Zeller, formerly a Fulbright student at American University, Cairo, Egypt, is now assistant chaplain at the University of Florida. Address: 1522 W. University Ave., Gainesville, Fla.

Resignations

The Rev. William F. Bassill, archdeacon of Dublin and most recently vicar of the Church of the Good Shepherd, Swainsboro, Ga., has retired from the active ministry for reasons of health. Address: 217 E. Thirty-Fourth St., Savannah, Ga.

The Rev. J. Roy Gregg, rector of Christ Church, Boonville, Mo., for the past 29 years, retired from the active ministry on January 1st. He was the oldest active priest in the diocese of West Missouri.

The Rev. Benjamin Mottram retired several months ago after serving St. Paul's Church, College Point, N. Y., for 49 years. He and his wife are now living at Shelter Island, and the Rev. Charles R. Baker is rector of St. Paul's.

The December issue of *Tidings*, diocesan publication of Long Island, quoted Fr. Mottram:

"You know, I never was one to seek glory or recognition or material gains in life. If I had wanted those things I would never have gone to a small parish like College Point. But instead I was seeking and I found a grand opportunity to try to lead my people to understand my Lord and His Church. I am a parish priest first, last, and always."

The Rev. Robert N. Perry, vicar of the Church of the Good Shepherd, Thomasville, Ga., since 1924, retired on January 1st because of having reached the age for compulsory retirement.

Changes of Address

The Rev. Vincent Butler, who formerly served St. Paul's Church, De Kalb, Ill., is now studying at the University of Bonn on a fellowship offered by the Federal Republic of Germany. His wife and three children are with him in Germany.

The eldest Butler child, Heidi, was born in Germany. Fr. Butler was stationed there during World War II, and his wife was associated with the American government staff.

The Rev. Edward Cosbey, retired priest of the diocese of Newark, formerly addressed in Wood Ridge, N. J., may now be addressed at 93 Green St., Brookfield Apts., Claymont, Del.

The Rev. Fred Nicholson, curate of Christ Church, Dearborn, Mich., formerly addressed in

Dearborn, may now be addressed at 1060 Cardwell, Garden City, Mich.

The Rev. R. R. Rhudy and his mother, Mrs. Helen Rhudy, have moved from Woodward, Okla., to 616 Linden St., Alva, Okla. Mailing address: Box 84, Alva. He is the assistant at St. John's Church, Woodward. St. Stephen's Church, Alva, is a mission that has been served from St. John's.

Ordinations

Arizona — By Bishop Kinsolving: The Rev. John K. Becker, on December 24th, at the Church of Our Saviour, McNary; preacher, the Bishop.

Chicago — By Bishop Burton of Nassau, acting for the Bishop of Chicago: The Rev. William Wallace Rowell, on December 30th, at the Church of St. John the Evangelist, Boston.



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Fond du Lac — By Bishop Brady: The Rev. John David Bloomer, on December 8th, at St. James' Church, Mosinee, Wis., where he is vicar; presenter, the Rev. A. B. Ward; preacher, the Very Rev. E. S. White.

By Bishop Brady, on December 19th, at the Cathedral Church of St Paul, Fond du Lac (the Rev. A. L. Pederson, SSJE, preaching):

The Rev. Arthur Paul Becker, vicar of the Church of Christ the King, Sturgeon Bay, Wis., and the Rev. James William Samter, assistant at the cathedral. Both were presented by the Rev. E. C. Lewis.

Harrisburg — By Bishop Honaman, Suffragan: The Rev. Theodore K. Evans, on December 22d, at Trinity Church, Shepherdstown, W. Va., where he will be rector; presenter, the Rev. S. F. Gast; preacher, the Rev. D. B. Birney. The ordinand will also be vicar of St Bartholomew's, Leetown.

Idaho — By Bishop Rhea, Acting Bishop of Idaho: The Rev. Allison H. Baer, 70-year-old retired construction firm executive, on December 18th, at St. Michael's Cathedral, Boise, where he is now canon missionary. Presenter, the Rev. E. F. Ellis; preacher, the Very Rev. M. B. Hitchcock.

In accordance with his father's fervent wishes, the Rev. Mr. Baer studied for the ministry as a young man. Later he instead entered the construction business. He was ordained deacon in 1953. He is the son of the late Rev. Winfield Scott Baer, former priest of the Church in Philadelphia.

By Bishop Rhea, Acting Bishop of Idaho: The Rev. Benjamin T. Spinks, on January 3d, at St. Paul's Church, Blackfoot, where he is vicar. He is also missionary at Mackay and Arco, Idaho. Presenter and preacher, the Rev. K. L. Tiedemann, OHC. Address: 72 N. Shilling, Blackfoot, Idaho.

Missouri — By Bishop Lichtenberger: The Rev. Leigh B. Putnam, on January 5th, at Emmanuel Church, Webster Groves, where he is assistant; presenter and preacher, the Rev. A. B. Secombe.

New York — By Bishop Donegan, on December 17th, at the Cathedral of St. John the Divine (the Rev. Dr. G. W. Barrett preaching):

The Rev. Edward Joseph Berey, presented by the Rev. G. V. Barry; to be vicar at St. Francis' Church, Sloatsburg, N. Y.

The Rev. Kenneth Willie Costin, presented by the Rev. Dr. J. O. Patterson; to be master at Kent School, Kent, Conn.

The Rev. Cyril Francis Coverley, Army chaplain, presented by the Rev. K. M. Sowers.

The Rev. Robert Warren Cromey, presented by the Rev. P. C. Armstrong; to be assistant at Christ Church, Bronxville, N. Y.

The Rev. William Frederick Fahsing, presented by the Rev. F. A. Nichols; to be vicar of churches at Tomkins Cove, N. Y., Fort Montgomery, and Jones Point.

The Rev. Theodore Ricardo Gracia, presented by the Rev. W. O. Hanner; to be assistant at the Church of the Holy Comforter, Kenilworth, Ill.

The Rev. David Paul Kern, presented by the Rev. Paul Moore, Jr.; to be assistant at St. Andrew's Church, Beacon, N. Y.

The Rev. Richard Golder Shepherd, presented by the Rev. Dr. Grieg Taber; to be assistant at St. Paul's Church, Woodbury, Conn.

The Rev. William Joseph Turner, Jr., presented by the Rev. C. E. Davis; to be assistant at St. Simon's Church, Buffalo.

The Rev. James Curtis Walworth, presented by the Rev. Dr. W. W. Phillips; to be assistant at Christ's Church, Rye, N. Y.

Ordained at the same service, for the Bishop of Kentucky, was the Rev. Andre Trevathan. [L. C., January 13th]

Newark — By Bishop Washburn: The Rev. John Hausmann Dingle, on December 29th, at Grace Church, Van Vorst, Jersey City, N. J.; presenter, the Rev. Paul Moore, Jr.; preacher, the Rev. Eugene Avery; to be vicar of St. Augustine's Church, Yonkers, N. Y. The ordinand transferred his diocesan connection to New York on December 31st.

North Carolina — By Bishop Penick: The Rev. Hugh Crichton Edsall, on December 21st, at St. Martin's Church, Charlotte, where he is curate; presenter, the Rev. W. W. Moore, Jr.; preacher, the Rev. Dr. J. V. L. Casserley.

Ohio — By Bishop Tucker, retired Bishop of Ohio: The Rev. Clarke Kimberly Oler, on December 19th, at St. John's Church, Youngstown, where he is assistant; presenter, the Rev. John Burt; preacher, the Very Rev. J. M. Trotter.

By Bishop Burroughs: The Rev. Robert James Elliott, on December 23d, at Grace Church, Galion, Ohio, where he will be rector; presenter, the Rev.

John Hughes; preacher, the Rev. Dr. Robert Page.

By Bishop Tucker, retired Bishop of Ohio: The Rev. Laurence Hugh Larson, on January 5th, at St. Paul's Church, Cleveland Heights, where he will be assistant; presenter, the Rev. Dr. J. L. O'Hear; preacher, the Rev. J. K. Baiz.

By Bishop Burroughs: The Rev. Theodore Greene Sullivan Whitney, on January 6th, at the Church of the Ascension, Lakewood, Ohio, where he will be assistant; presenter, the Very Rev. Dr. C. C. Roach; presenter, the Rev. Dr. L. M. Brereton.

By Bishop Tucker, retired Bishop of Ohio: The Rev. James William Seibel, on January 7th, at St. James' Church, Cleveland; presenter, the Rev. Canon V. A. Peterson; preacher, the Rev. Dom Leo Patterson, OSB; to be a graduate student at Yale.

By Bishop Burroughs: The Rev. Richard Louis Hicks, Jr., on January 12th, at St. Andrew's Church, Cleveland; presenter, the Rev. Dr. J. C. Davis; preacher, the Rev. Dr. D. H. Brooks; to be an instructor at Cuttington College, Suakoko, Liberia.

San Joaquin — By Bishop Walters: The Rev. Stanley Robert Sinclair, curate of St. John's Church, Stockton, Calif., on December 22d; presenter, the Rev. Paul Langpaap.

By Bishop Campbell, OHC, retired Missionary Bishop of Liberia, acting for the Bishop of San Joaquin: The Rev. Connor Lynn, OHC, on December 22d, at St. Mary's Church, Bolahun, Liberia; presenter, the Rev. Joseph Parsell, OHC; preacher, the Rev. Lincoln A. Taylor, OHC; to assist in the work of the Liberian mission of the Order of the Holy Cross; address: Holy Cross Mission, Kailahun, Sierra Leone, British West Africa.

Fr. Lynn, a June graduate of the Church Divinity School of the Pacific, went to Liberia in August for two years of service there.

South Florida — By Bishop Moses, Suffragan: The Rev. Walter Gable Martin, a former Orlando newspaperman, on January 7th, at St. Stephen's Church, Coconut Grove, Miami, where he will be curate; presenter, the Rev. D. H. Copeland; preacher, the Rev. H. B. Ellis.

By Bishop Louttit: The Rev. James Madison Gilmore, Jr., on January 7th, at St. John's Church, Brooksville, Fla., where he will be vicar. He will also serve St. Margaret's, Inverness. Presenter, the Rev. Canon W. L. Hargrave; preacher, the Rev. C. E. Wood.

By Bishop Louttit: The Rev. William Frederick Herlong, on January 9th, at St. James' Church, Leesburg, Fla.; presenter, the Rev. K. A. Larsen; preacher, the Rev. D. O. Platt; to be vicar of Emmanuel Church, Orlando.

By Bishop Moses, Suffragan: The Rev. Robert Gould Tharp, on January 9th, at St. Mary's Church, Tampa, Fla., where he will be curate; presenter, the Rev. W. I. Densmore; preacher, the Very Rev. O. R. Littleford.

Deacons

North Dakota — By Bishop Emery: John Glynn Holton, on December 11th, at Christ Church, Mandan; presenter, Canon T. J. McElligott; preacher, the Rev. W. H. Powell; to be in charge of Christ Church, Mandan, N. D., and St. Matthew's, Linton, and to be assistant district youth advisor.

Northern Michigan — By Bishop Page: Lester J. Maitland, on December 23d, at St. John's Church, Iron River, Mich.; presenter, the Rev. Herman Page; preacher, the Rev. Dr. G. R. Selway; to be in charge of St. John's, Iron River, and St. David's, Sidnaw. [See news section, L. C., January 27th.]

Western New York — By Bishop Scaife: Whitney West Gilbert, on January 6th, at the Church of the Transfiguration, Buffalo, where he will serve as a perpetual deacon; presenter, the Rev. H. W. Heermans; preacher, the Rev. W. F. Staton. The Rev. Mr. Gilbert is a Buffalo attorney. Address: 25 Roycroft Blvd., Snyder, N. Y.

Armed Forces

Chaplain (Captain) Porter H. Brooks, formerly stationed at Brooke Army Hospital in Fort Sam Houston, Texas, may now be addressed: HQ 29th AAA Bn., 1st Cavalry Division, APO 201, San Francisco.

The Rev. Porter B. Cox, formerly curate of Christ Church, Prince George Parish, Rockville, Md., is now a chaplain in the United States Air Force and may be addressed: Office of Chaplain, Chanute AFB, Rantoul, Ill.

Chaplain (Major) Eric I. Eastman, formerly ad-



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dressed at Fort Devens, Mass., may now be addressed at the Chaplains' School, Fort Slocum, N. Y.

Laymen

Mr. Adrian M. Massie has been elected a vestryman of Trinity Church, New York. Mr. Massie is chairman of the board of the New York Trust Company.

Mr. Fred C. Gore, of St. James' Church, Newport, Del., has been elected to a second term as a national vice-president of the Brotherhood of St. Andrew. Mr. Gore, a chemist with the DuPont Company, will be one of six vice-presidents of the Brotherhood. The president is Mr. Henry G. Sapp of Columbus, Ga.

Deaths

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

The Rev. Charles C. S. England, rector of St. Augustine's Church, Brooklyn, died December 26th at St. John's Episcopal Hospital, Brooklyn, after a brief illness. He was 58 years old.

Mr. England was born in the British West Indies and attended school there and at Oxford University in England. He was ordained priest in 1926 in Canada and moved to the United States in 1937. Before taking over his duties at St. Augustine's in 1944 he served at St. Michael and All Angels' Philadelphia, and St. Augustine's Church, Asbury, N. J. He is survived by his wife, Evelyn; a son, Charles; four daughters, Mrs. Elizabeth Robinson, Mrs. Grace Scott, Mrs. Olive England, and Mrs. Roberta Barksdale; one sister; one brother; and eight grandchildren.

The Rev. Mark Suluen, missionary in the Philippines, died December 9, 1956, at the age of 52.

Born in Tukukan, Pontoc, P. I., Mr. Suluen was ordained deacon in 1939, and served missions and mission churches at Besao and Baguio. In 1952 he became resident missionary at St. Andrew's Mission Balatoc, an outstation of Balabang. He is survived by his wife, Juliana, and six children.

The Rev. Thomas H. Young, retired priest, died at his home in Torrance, Ontario, Canada, October 7, 1956, at the age of 72.

Mr. Young was born in Ontario, Canada, and attended Trinity College, Toronto. He was ordained priest in 1913 in Canada and served there until 1924 when he became rector of the House of Prayer, Tampa, Fla. He served as associate rector at Trinity Church and as vicar of Holy Comforter Chapel, Miami, from 1939 until 1944, and as rector of the Church of the Holy Comforter, Miami, from 1944 until his retirement in 1945.

Joseph P. Annin, 67, publicity director for the Roman Catholic Archdiocese of New York, died December 23d at his home in Armonk, N. Y. Although Mr. Annin worked for the Roman Catholic Charities, he remained an active Episcopalian all his life.

A former newspaperman, Mr. Annin served on the Washington Herald, the Washington Evening Star, the Washington Post, and the Washington bureaus of the New York World, New York Sun, and New York Tribune. He joined the New York Catholic Charities in 1933 as publicity director for a national conference. Among his many accomplishments, he was instrumental in arranging the first televising of a Christmas midnight mass and of a consecration from St. Patrick's Cathedral. He is survived by his wife, Anne; a son, William Edwards; a sister, Mrs. Ralph L. Paddock; two brothers, Col. R. O. Annin and William E. Annin, Jr.; and two grandchildren.

Joseph Kirley Carson, Jr., Oregon state senator and member of St. Andrew's Church, Portland, died at his home in Portland.

Mr. Carson, ex-mayor of Portland and ex-member of the United States Maritime Commission, was in active practice as a lawyer until his

death. Funeral services were held at St. Andrew's Church.

Louis S. Clarke, founder of the Auto-car Company and the last of America's automotive industry pioneers, died January 6th at his home in West Palm Beach, Fla., at the age of 90. He was an active member of Holy Trinity Church, West Palm Beach.

Mr. Clarke is credited with developing the first American sparkplug, the direct drive motor car, the double reduction gear, and the circulating oil system. He was born in Pittsburgh and attended the University of Pittsburgh. After working in the mill supply business for several years he formed his own automobile manufacturing company in 1897. Just recently he built 10 metal chandeliers on his own forge for Holy Trinity Church and a cross made with stones he brought back from the Holy Land for the Bethesda-Church-by-the-Sea, Palm Beach. He is survived by a son, L. Phillips Clarke; a brother, James K. Clarke; and a sister, Mrs. James A. McCrea.

Mrs. Dorothy C. MacDonald, mother of the Rev. Malcolm Richard MacDonald, died January 3d at Memphis, Tenn. Fr. MacDonald is rector of Grace-St. Luke's Church, Memphis.

The 75-year-old Mrs. MacDonald moved to Memphis last September from Newport Beach, Calif. She was born at Redwood Falls, Minn., and was the widow of Earle MacDonald, president of a cement company at Riverside, Calif. She is survived by her son, who came to Memphis last year after serving for two years in the Panama Canal Zone.

Mrs. Mattie Lou Seger, retired teacher and active member of St. Michael and All Angels Church, Portland, Ore., died at the Physicians and Surgeons Hospital in Portland.

Born in Wisconsin, she had lived in Portland and Vancouver for 33 years. She was a graduate of Oshkosh Teachers College, Oshkosh, Wis. and of Washington State College and had studied at the University of California. Mrs. Seger was a member of the Retired Teachers association of Vancouver, and the Republican Women's club.

we congratulate

The Very Rev. ROGER W. BLANCHARD, dean of St. John's Cathedral, Jacksonville, Fla., who was recently honored by a leading sports magazine. Dean Blanchard, who 25 years ago was an outstanding football player, has been named one of 25 winners of the Silver Anniversary All-America of Sports Illustrated. The award, in the form of a trophy, honors senior football lettermen of a quarter century ago who have distinguished themselves in their chosen careers and by their community service. Dean Blanchard, who was graduated from Boston University in 1931, played end on the university's grid squad.

The Rev. LLOYD B. THOMAS, former rector of St. Mark's Church, Hood River, Ore., who was honored on the occasion of the 50th anniversary of his ordination to the priesthood. A special service was held, at which the present rector of St. Mark's, the Rev. Albert E. Allen, told of the life of service dedicated to God which Fr. Thomas has led. It was followed by an afternoon reception at the church and dinner at Fr. Allen's home.

ST. GREGORY'S CHURCH, DELRAY BEACH, Fla., which celebrated its third anniversary at a supper and annual meeting. The Rev. Earle Closson, rector, gave thanks that the church now had its own building. The Rt. Rev. Benjamin F. P. Ivins was the guest speaker.

ST. ANDREW'S SCHOOL FOR BOYS, MID-DLETOWN, Del., which has four students that have been named finalists in the National Merit Scholarship competition. The four are William H. Clayton, Leslie P. Fairfield, Thomas N. Rightmyer, and David Zuckerman. They are among the highest scorers on a nationwide college aptitude examination given 162,000 seniors in 12,500 high schools. The finalists now face a stiff three-hour college board examination, plus intensive screening of their leadership and extra-curricular records by a selection board. At stake are more than 700 four-year scholarships.

BOOKS

Continued from page 9

Version when they wish to locate a passage in Scripture, and will therefore find it more practicable to do so in Young or Strong or Cruden, and then to see how the RSV itself renders the passage.

On the other hand, the RSV may in time become the "Bible of the people." To the extent that it does, the usefulness of the new concordance will increase; and it may be that a version of this which does give the Hebrew and Greek equivalents of the key words in their various contexts will become a practical necessity. (Could not such a version, given the present one, be produced by the old-fashioned method in less than 25 years?)

Meanwhile, for those who wish to know how often a particular English word appears in the RSV, the Nelson concordance of course has no rival. In itself it is a fine piece of work. The type, though not especially large — it can hardly be, or the volume would be unbearably bulky — is clear, the page margins wide, and the whole general format attractive. Even the buckram edition would make a handsome display on the reference shelf. And its publication is certainly a literary event.*

FRANCIS C. LIGHTBOURN

*It is a pity, though, that its production was not delayed until after publication of the RSV Apocrypha, possibly in spring 1958. This will mean the putting out either of another edition containing the Apocrypha or of a separate concordance to the latter.

T. S. ELIOT'S POETRY AND PLAYS. A Study in Sources and Meanings. By **Grover Smith, Jr.** University of Chicago Press, 1956. Pp. xii, 338. \$6.

The general public has recently been surprised at the newspaper notices of the second marriage of T. S. Eliot, a widower in his late sixties. Well-informed Church-people, however, ought not to need the daily press to remind them of the exceptional importance of the most distinguished man of letters in the English speaking world.

As a critic and essay writer, Eliot has won the love of conservative and thoughtful readers with an elegant classical prose that has rarely been equalled in any age. As a poet, he has long held a leading position in "modern" and "esoteric" circles. As a playwright, he has amazed even his admirers by achieving popular box-office success. Few writers can capture three different audiences.

All of this has represented a spiritual achievement. In his poetry, for the past 30 years Eliot has consistently looked to the faith and practice of our Church for inspiration and illumination. In his prose, he has eloquently praised the great Anglican writers of past centuries. No one has done so much to make Anglicanism a living intellectual force in the great universities, colleges, and cultural centers of the world. It is an amusing fact that today the poems of John Donne and the sermons of Lancelot Andrewes are better

known to students of literature than they are to most of the clergy. This is in no small part due to Eliot's influence.

Yet it must be admitted, Eliot's poems and sections of his plays are for most people virtually impossible to read. It is here that Dr. Smith's new book is valuable, for it provides an "exegetical commentary" covering Eliot's whole vast range of poetic and dramatic works. It does not make Eliot easy, but it certainly opens innumerable new vistas of meaning for those who enjoy strenuous intellectual exercise.

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In Brief

MEMBERS OF CHRIST. Sermons of Today Series. By the Rt. Rev. **Joost de Blank**, Bishop of Stepey. London: Mowbrays. New York: Morehouse-Gorham. Pp. 96. \$1.90.

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RETREATS

CLERGY, House of the Redeemer, 7 E. 95th St., New York City 28, February 11 (P.M.) — 15 (A.M.), conductor, Dom Francis Bacon, OSB. For reservation write The Warden.

TWO RETREATS FOR WOMEN, House of the Holy Nativity, 143 Bayway, Bay Shore, N. Y., February 8 (P.M.) — 11 (A.M.) and February 15 (P.M.) — 18 (A.M.), conductor, Dom Francis Bacon, OSB. For reservation write Sister-in-Charge.

SOCIETIES

NEW YORK AREA WARD of the Society of Mary being established. Interested applicants write to: R. K. O'Connor, 327 E. 145th St., Bronx, N. Y.

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THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

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

KEY—Light face type denote 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.

MADISONVILLE, KY.

ST. MARY'S 163 N. Main St. (Hy. #41)
Rev. W. Taylor Stevenson, Jr.
Sun 7:30 and 10:45

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

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

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekdays 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 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

HOLY COMMUNION 6th Ave. at 20th St.
Rev. Charles A. Elliott, r
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



NEW YORK N. Y. (Cont'd)

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail