

The Living CHURCH

June 15, 1958

25 cents



Ohio children picnic, see
puppets at cathedral, p. 12.

The Problem of Provinces — See p. 14.

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.

Prayer Book Revision

Allow me to heartily endorse your editorial "Unnecessary and Undesirable" [L.C., June 1], concerning trial use of a revised Book of Common Prayer.

Was there a trial use of the revisions of 1892 and/or 1928?

Are the clergy who desire a trial use prepared to supply their congregations with individual copies of the revised services, so that they may intelligently share in the service?

The basic question is not whether one "likes" the revised services, but whether they will help us to realize more fully the presence of God and to worship Him more devoutly.

(Miss) ELIMA A. FOSTER

Cleveland, Ohio

Air Insurance for the Church

At the suggestion of my son-in-law, the Rev. James B. Trost of St. Andrew's Church in York, Pa., I am making bold to recommend an idea for the financial welfare of any Episcopal parish or of the Church at large.

The idea may at first glance seem a bit on the macabre side, but I am convinced that a broad view of the plan will negate such a thought.

Briefly, it is to suggest that air travelers

from our Church, in taking out the insurance which has become so routine for most air voyagers in these days, set aside perhaps 50% of the policy in favor of the Church! I have not done it before, but will certainly do it the next time I travel by air, even though I do not expect to end the journey in a violently tragic manner.

The matter of insurance for many things has become increasingly one of interest for many organizations, such as universities and similarly endowed institutions, but I do not think there has been any thought given to such a plan as I suggest. Granted that there is great uncertainty as to the return on such a plan, it might well be considered as a potential accessory to all fund raising.

ALBERT H. STACKPOLE

Dauphin, Pa.

More than a Handful

May I point out some facts which were not available to you when you reported [L. C., May 25] that the General Theological Seminary's campaign for \$3,500,000 has now passed the million dollar mark, "thanks mainly to a handful of givers." It is quite true that the result to date would not have been achieved except for the anonymous gift of \$500,000 and the 16 other large gifts, which add up to 84% of the total.

But it is also significant that in addition to the 17 large givers there have been 880 other contributions ranging from \$1 to \$4,999. These contributions come from individuals all over the world, and without them our fund would not stand where it does today.

One of the larger gifts was a \$10,000 grant from the national Board of the Woman's

Auxiliary. But these funds simply came out of the little blue UTO boxes of countless Episcopalian women whose names we do not know but who have our gratitude. In the same way the tens of thousands of Episcopalians who made an offering on Theological Education Sunday contributed namelessly to GTS, because a part of that offering — everything over the first \$65,000, which means more than \$15,000 to date — has gone to the building fund.

PERRY LAUKHUFF

Publicity Director

New York City

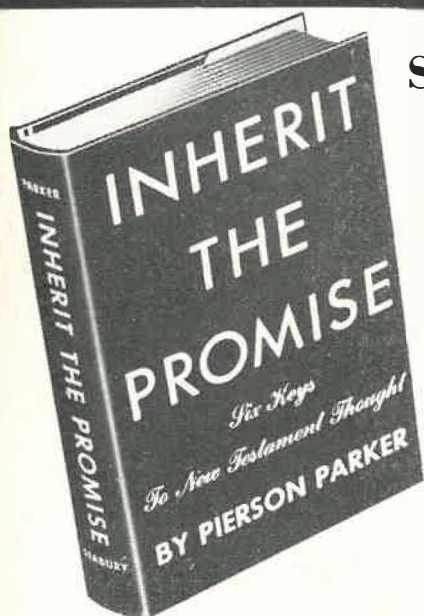
GTS Building Fund

Uses for Used Vestments

For nearly a year now, this church has been storing in the attic of the parish house a number of used cassocks, which have been replaced by new cassocks for both the adult choir and the junior choir. Both because I did not know whether these could be used by any other church or not, and also perhaps through sloth, I did nothing about these cassocks until recently. In the last issue of *Churchways*, however, there appeared in the column entitled "Haves and Have nots" an offer from this church to give these cassocks to any mission that might need them. The first response came from a mission priest in Puerto Rico, and the cassocks are now on their way to him. However, we have had at least 15 other requests for them, some by mail and some by long distance telephone call, and the requests are still coming in.

It is my thought that my experience in this regard might stimulate some other church to go through its attic or storeroom

Continued on page 4



Summer reading for refreshment and inspiration

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The Living CHURCH

Volume 136 Established 1878 Number 24

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

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 3818 Chestnut St., Philadelphia 4
 Chicago: 154 East Erie St.
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 266 S. Alexandria Ave.
 Los Angeles 4, Calif.

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

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

CONTENTS

ARTICLES

Puppets *Polly Bond* 12
 Provinces *A. J. duBois* 14

DEPARTMENTS

Letters 2 The Big Picture 6
 Searching the News 7
 Scriptures 4 Editorials 18
 Diary of a Parish 20
 Vestryman 5 Books 21
 People & Places 22

Things To Come

June

- 15. Second Sunday after Trinity
- 16. North Conway Institute (on alcoholism), North Conway, N. H., to 20. Anglican Society Conference at Kent School, Kent, Conn., to 20.
- 22. Third Sunday after Trinity Valley Forge Conference for young people, Valley Forge Military Academy, Wayne, Pa., to 28.
- 24. Nativity St. John Baptist
- 29. St. Peter

July

- 2. Eucharistic Congress, London, England, to 5.
- 3. Lambeth Conference, Lambeth Palace, London, England, to August 10.
- 6. Fifth Sunday after Trinity
- 13. Sixth Sunday after Trinity

NEWS. Over 100 correspondents, at least 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 St., Milwaukee 2, Wis. 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.

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a self-addressed envelope and return postage.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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and find some things for which the parish has no further use, and offer them through one means or another to some other parish or Mission.

(Rev.) L. BARTINE SHERMAN
Rector, St. Philip's Church

Durham, N. C.

Church of South India

Your editorial "Tradition or Traditions" [L. C., May 25] hit the nail squarely on the head! Welcome back to the fold! As your editorial makes abundantly clear, some of us are opposed to such methods as that of the Church of South India not because we are opposed to Christian unity — but, on the contrary, because we believe in *real* Christian unity according to the method of Christ's One, Holy, Catholic, and Apostolic Church.

Some years ago I read *The Christianity of Main Street* by Canon Wedel. In this book Canon Wedel pleads for a return to the "orthodoxy" of such would-be "reformers" of the Church as Martin Luther. I found it fascinating reading — but what the author of this book fails to realize, it seems to me, is that the spiritual descendants of these "reformers" abandoned this original "orthodoxy" because of the Protestant conception of Faith as an individual relationship or union with God's Holy Spirit, and of the Church as a sort of by-product of this union (or association of such individuals), instead of being the very source and means of such Faith and Christian unity.

I sincerely hope, and pray, that the attempted partial endorsement of the South India method will be as harmless as you seem to think it will; but if it undermines the tradition of the Episcopal Church and the "Chicago Quadrilateral" approach to Christian unity it will be disastrous!

(Rev.) C. M. BATES

Linden, N. J.

Diocesan Business Managers

Eight years ago I became business manager of the diocese of Western Massachusetts, a new approach under the pioneering spirit of the Rt. Rev. W. Appleton Lawrence, retired bishop of the diocese . . . and since have found a rewarding experience in serving the Church in a lay capacity. My job covers a multitude of details, some being comparable to those of an archdeacon's position, others to those of a secretary of a convention in some dioceses, and still others to those of a treasurer. . .

Last week I received four letters from consecrated laymen in excellent positions who want to serve the Church in a similar capacity. I am sure that there must be some diocese somewhere looking for some of these people. While I am not running an employment agency, I do feel that if we can get these laymen together with some of the forward-looking bishops of the Church, all will gain tremendously.

Please write me if you are interested [at 37 Chestnut St., Springfield, Mass.]

ROBERT W. BOYER
Business Manager

Diocese of Western Massachusetts
Springfield, Mass.

searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Fortitude

Proverbs 28:1; Jeremiah 15:15-21; II Kings 6:8-17;
Psalm 91; John 11:1-16; Acts 21:7-14.

The fourth of the virtues which men of biblical faith admire in common with good men of every other creed is that of fortitude, or courage. As with the other natural virtues, the Bible simply adds to it a more solid foundation, because it makes fortitude an expression of faith in God rather than merely evidence of personal strength of character. Fortitude means primarily the capacity to persevere in one's appointed task in spite of opposition and discouragement. It may take different forms: on the one hand there is the spectacular courage which is called forth by a sudden emergency such as a hand-to-hand battle with an enemy; on the other hand, there is an undramatic kind of fortitude which makes it possible for a person regularly to perform duties which are disagreeable, burdensome or even worse. In many respects the latter type is the more difficult and therefore the more to be desired and cultivated.

The book of Proverbs (28:1) furnishes a good motto for this whole discussion: "The wicked flee when no man pursueth; but the righteous are bold as a lion." To the writer of this verse there was no doubt that evil is essentially cowardly. The wicked man is self-centered; he has no great causes to which he can give himself and for which he is willing to die; his courage cannot rise above the level of petty self-interest. There is probably some over-simplification in this view, but it contains enough of truth to make it worth saying. While history knows of some intrepid criminals whose courage seems their one redeeming quality, the criminal type is, on the whole, a cowardly type — as any daily newspaper will demonstrate.

Courage, on the other hand, is one of the characteristic marks of the righteous man. He speaks up for the truth in the face of every temptation to be silent; he does not hesitate to take the unpopular side of an argument if he knows it to be right; he persists over long periods of time in unpleasant tasks if convinced that duty leads him in that direction. The prophet Jeremiah is an excellent example of this type of person. A man of natural timidity, he became strong in God, and for nearly forty years carried out a distasteful mission to announce the imminence of judgment and to preach repentance to a prosperous and self-satisfied people who, most of the time, merely laughed in his face. Jeremiah 15:15-21

is one of a series of remarkable passages in this book in which the prophet discloses his secret doubts and his appeals to God for help. Vss. 15-18 contain his prayer, a pathetic complaint which shows how discouraged even the boldest saint may become. Vss. 19-21 are the reassurance which came to him, through prayer, that if he was faithful to God, God would be faithful to him, and make of him "a fortified wall of bronze."

The second passage (II Kings 6:8-16) is not, perhaps, to be understood as strictly historical, but it is at least an admirable parable on the convictions which make the righteous man "as bold as a lion." Elisha's servant was fearful because he knew the insufficiency of the city's human defenses (v. 15). But the prophet saw with the eyes of faith and was able to show him that as long as they were on God's side "they that be with us are more than they that be with them (16f)." The courage of the man of biblical faith is always larger than that of the merely natural man because it rests upon a more accurate assessment of the resources which are at his disposal.

Psalm 91 is an expression, in classic devotional form, of this same conviction. The righteous man, who has committed his life to God, is sustained by invisible forces. One must, of course, beware of interpreting the poetic language too literally, for the real protection God offers is not so much against physical mishap or even major disaster as it is against permanent loss and ultimate defeat.

The story told in John 11:1-16 is a fine illustration of the simple, imitable courage which was so important an element in the human nature of Jesus. The point of vss. 9f (with which 9:4 should be compared) is that His life was too short to permit the luxury of cowardice. What was to be done must be done *immediately*, without fear for the threats of enemies (v. 8). The concluding verse (16) shows how our Lord's courageous attitude inspired an immediate and corresponding courage in His disciples.

Acts 21:7-14 records a similar display of courage on the part of the greatest of the followers of Jesus. When Paul arrived in Caesarea, at the end of his last "missionary journey," he was warned that he should not go up to Jerusalem because he would probably be arrested when he got there (v. 11). But neither his personal sense of danger nor the tears of his friends could stop him from making a pilgrimage which, he was sure, would be for the glory of Jesus' name (13).

Attractive Nuisance

(Fiction)

by Bill Andrews

June 14, 1958

It's been a cold, wet June so far. We've had six days of rain in the last eight — and yesterday two inches fell. Work on the new addition to our parish building has been slow anyway, and now it has come to a complete stop, with the foundations not yet poured.

I put on my old clothes this morning and went down to look the project over. Everything was a mess, and I got plenty of the mud on my trousers, even though I tried to stay on the planks as much as possible.

Fr. Jones came over from the rectory, and we discussed the way things were going. "There doesn't seem to be serious damage," I said. "There isn't even much water in the hole."

"No," he replied, "there isn't even enough to sail a toy boat in."

We stood on the edge of the excavation a few minutes discussing this and that about the new building. Then a shrill voice called, "Hi, Father." I looked up and saw on the opposite side of the hole a boy about five years old, dressed in a bright yellow rain outfit. Fr. Jones waved, "Hello, Johnny. I guess the tide is out."

The boy replied, "That's O.K., Father. I got heck from momma yesterday for gettin' all muddy, but now I got my big boots on, and I'm gonna sail in the gutter today." He turned away, and I saw a toy boat in his hand. I turned to Fr. Jones, asking, "What did you mean about there not being enough water to sail a toy boat in the excavation?"

"Oh," he said, "There was a foot of water standing in it yesterday, and Johnny and some of his friends turned it into the Atlantic ocean. They had lots of fun with their boats."

"You mean you let them play in there?" My voice must have risen, because the rector look startled. "Why yes," he said, "they are just little tikes and wouldn't do any damage. And there wasn't more than a foot of water. There was no danger. I came over to make sure."

I groaned to myself, and then said curtly, "You watch me." I climbed down the ladder onto the slimy, soggy floor of the excavation and walked to the northeast corner. There was what appeared to be a perfectly round puddle about four feet in diameter. I got a piece of lumber

and shoved it into the puddle. It went down three feet before it hit bottom.

I turned and climbed back to where Fr. Jones stood. I just about shouted, "Yesterday there was a foot of water in that excavation. That means that there, where the sump will be, the water was four feet deep. And you let toddlers play down there! Don't you realize that if one of them had gone to that corner —"

He saw, all right. He was the most con-trite-looking priest I ever looked at and almost the most frightened. When he had abjectly explained that he hadn't known about the sump hole or thought about the danger, he said, "But what can we do? There'll be danger of one sort or another till the work is finished. What can we do?"

All of a sudden, I stopped being angry at him. I'm an engineer. The vestry has three other men with some sort of technical training, including one contractor. Yet not one of us, who should know about such hazards, had said a word of warning to our priest, who we knew was not technically informed. I apologized.

"No," he said, "I'm to blame. I'm on the spot. I should have known. But what can we do now?"

At least I could act competently from that point. I left Fr. Jones on duty as watchman, while I went to the phone. By the time I got through, one badly scared excavating contractor was on his way to make and install a cover over the sump hole; McGee had volunteered to canvass the mothers of nearby houses with a word of warning; the police had agreed to keep an eye on the project during their rounds; and I had a pump lined up in case we got more rain.

Then I went back outside and started checking. The ditch for the sewer was covered, but some of the boards were loose, and I showed them to the contractor when he arrived. Finally, we could leave, and Fr. Jones and I went to his office and took off our wet shoes.

"There ought to be sermon material in that incident," he said.

"Maybe there is," I answered, "though I never heard one preached on an attractive nuisance — that's the legal term for the kind of hazard we've produced."

"Attractive nuisance — yes, definitely, a good sermon theme. That, and the mercy of God, who protects men from their own foolishness."

I said, "Isn't there also something said about not presuming upon that mercy?"



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High Altar, Vested in Jacobean Frontal

Church of St. John Baptist
Nottingham, England

Our picture this week shows the high (or. main) altar of the Church of St. John Baptist, Oakdale Rd., Nottingham, England. It is vested in a Jacobean frontal, revival of a usage of the time of James I (1603-1625) — the "carpet of silk or other decent stuff, thought meet by the Ordinary of the place" (Canon 82, Canons of 1603, Church of England). This would appear to stand in contrast to the severe functional design of the building, adding a touch of warmth and color often lacking in such architecture. (This editor knows of no altar in America with Jacobean frontal.)

The parish of St. John's is definitely geared to the Liturgical Movement. Center of its life is the Parish Eucharist, with a strong social outreach into the community.

Photograph is by T. Michael Jarvis, of Nottingham, who describes himself as "a keen amateur photographer and a server at St. John's."

Almighty God, who of old didst command Thy servants to erect altars unto Thy Name, and by Thy blessed Son didst sanctify the Holy Table in the upper room by the offering of the Holy Eucharist; bless, we beseech Thee, this Altar, set up in Thy glory (and in honour of — — —), and grant that the offerings made here may be acceptable unto Thee, both to the relief of our necessities and to the setting forth of Thy glory; through the same Jesus Christ our Lord. *Amen.*

**Benediction of an Altar: From *The Book of Offices*, p. 61
(by permission of the Church Pension Fund).**

The Living Church

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

June 15, 1958
Second Sunday after Trinity

Dr. de Blank Calls South African Policies Inhumane

by Nanci A. Lyman

"I can state categorically that the way apartheid (segregation) is being implemented in South Africa makes for inhumanity and unhappiness and is thus unchristian."

So spoke the Most Rev. Joost de Blank, Archbishop of Capetown and Metropolitan of the Province of South Africa. The bishop spoke quietly, if firmly, in sharp contrast to the angry dramatics of the South African tension. He was addressing his comments to a group of newsmen at a conference which preceded a 22-day tour in June of American cities, arranged for him by the American Church Union.

The archbishop, who has been in Capetown for eight months (he was enthroned last October) said that he found the situation in South Africa exactly what he expected it to be, but for three exceptions: (1) the weather is worse, (2) the general educational standards are lower than he had thought, and, (3) there is less difference than expected in the policies of the major political parties. Apartheid was as he expected: a system with principles certainly open to rational consideration, but with practices beyond reason.

While the people as a whole (the three million whites, two million colored, or people of mixed blood, and over nine million blacks) have long been conditioned and to a degree accept segregation, the effects of apartheid on the Church are even more vivid. One effect is good: the Church has gone to the areas where the people live, or are forced to live.

Thus, the Church has not only expanded its physical coverage, but a multi-racial ministry has resulted.

On the other hand, the archbishop explained, the colored and black man equates the white man with Christianity and concludes that Christianity is therefore apartheid. Secondly, there has been a strong revival of Islam, he said. While the Moslem faith is being propagated with great zeal among the blacks, it has a stronger force among the colored.

It was a surprise to see that big industry in South Africa accepts the segregation policy, almost without complaint, the

NEWS BRIEFS

RESPONSIBLE PERSON? Bishop Hallock of Milwaukee has been battling for urban renewal in the face of opposition from the Milwaukee County Property Owners' Assn., and has been challenged to debate on television by officials of that organization. The bishop agreed, subject to the condition that he be allowed to study the membership list of MCPOA (to determine whether it includes owners of sub-standard housing who profit from slum property.) The association has been claiming to represent 10,000 property owners and has offered to allow "any responsible person" to examine this list of 10,000. But when William A. Norris, columnist of the Milwaukee *Sentinel*, asked if Bishop Hallock could see the list, he was told, "Is Hallock a responsible person when he attacks us unjustly? No." Norris also told his readers that the list of 10,000 was not a membership list, but a list of signers of a petition for a 10% tax cut who authorized MCPOA to try to get it. The real membership list is about 950, according to Norris, and this list the association officers refuse to release to anybody unless a majority of the membership votes for its release. Since only about 100 people attend the average MCPOA meeting, Norris sees little hope for such action or for the holding of the debate.

TREASON TRIALS SLATED: South Africa's trial of 91 persons accused of treason for opposing *apartheid* is scheduled for late this month, according to Ecumenical Press Service.

archbishop said. Yet it is here — in industry — that he expects to see the first cracks in the wall to appear, for industry cannot afford too long to work with unskilled laborers.

What can the Church do to help? "My immediate plans," the archbishop said, "are to make certain the entire population is within reach of the Church. We must have more churches and more clergy." More clergy, as the archbishop sees it, means a multi-racial clergy, not more priests from outside the country, for people see this as not their Church but a

RUSS TO MEET WCC: A Russian Orthodox delegation, headed by Metropolitan Nikolai of Krutitsky and Kolomna, will meet for three days in the Netherlands beginning August 8 with members of the World Council of Churches. Metropolitan James of Melita, representative of the Ecumenical Patriarchate in Istanbul to the WCC, made the announcement in Geneva on his return from a visit to Moscow.

ROMAN CATHOLIC PRESIDENT?: Panelists on NBC's TV show, "The Big Issue," divided on whether a Roman Catholic for the presidency should be subjected to special questioning of his fitness for office. In favor of such questioning were Dr. John A. Mackay, president of Princeton Theological Seminary, and Dr. Glenn L. Archer, executive director of the POAU, extremist separation-of-Church-and-state group. Dean Francis B. Sayre of Washington's Episcopal Cathedral and Rep. E. J. McCarthy (D-Minn.), a Roman Catholic layman, declared that religious affiliation should not become an issue in any political campaign.

WASHINGTON ELECTION: Bishop Dun of Washington has announced the date of Nov. 24 for a special convention to elect a bishop coadjutor, subject to approval of bishops and standing committees to the holding of the election. Nominating committee: clerical, E. F. Kloman, chm., D. H. Brown, James Richards, D. C. Shaw, P. W. Stoutsenberger, T. O. Wedel; lay, C. L. Carr, E. W. Greene, R. H. Wilmer, Mrs. R. A. Dayton, Mrs. R. M. Eaves. Bishop Dun plans to continue in office until May, 1962 [L. C., May 18].

Church from "another country." "Presently 50% of the white priests here are from overseas," he said.

The Bantu Education Act has virtually eliminated Church school education. However, the archbishop sees this as a problem to be overcome, if only in a smaller way for the moment, by continuing the Church's social and recreational programs, by not allowing segregation in the churches themselves, and by continuing to make available the "ordinary activities within the Church framework" with which the government does not interfere.

Faith and Order Studies Undertaken by NCC

Faith and Order studies will become a part of the program of the National Council of Churches as soon as funds are forthcoming from member Churches, as the result of action taken by the NCC's General Board at its meeting in Minneapolis, Minn., June 4 to 5.

The present 20-million-dollar program of the NCC is concerned almost entirely with matters of coöperation between Churches. The new program, to be operated on an experimental basis for two years, will be concerned with the problems that divide the Churches — theological issues, differing types of government, sacramental and ministerial practice, etc.

Faith and Order has been a central concern of the World Council of Churches since its inception, but the National Council undertook its first venture in this area when it accepted joint sponsorship of a North American Study Conference on Faith and Order held in Oberlin, Ohio, last fall.

The Oberlin Conference, in addition to issuing a lengthy report on "The Nature of the Unity We Seek," adopted resolutions urging continuing Faith and Order Studies under the direction of the NCC and pinpointed two areas for special attention: One was "The ecclesiological significance of local, state, and national councils of churches" (i.e., are they "churches" or likely to become churches? Do they have something of the nature of the Church? Are they voices or organs of the Church? Or are they merely organizations to serve common concerns of the churches?). The second area was "order and organization" — i.e., the different views of the ministry and the different kinds of Church government.

At its Minneapolis meeting, the General Board adopted a plan for engaging a Director of Faith and Order Studies at a salary of \$10,000 to \$12,000 a year plus office and travel expenses of \$12,500. Under a plan worked out with World Council officials and Canadian interchurch leaders, it is agreed that he will have one definite employer, the National Council of Churches, but will work in close liaison with the World Council and the Canadian Council of Churches.

In other action at the Minneapolis meeting, the General Board:

✓ **HEARD** Dr. Roy G. Ross, General Secretary, declare that American churches face such a chaotic situation in church planning and comity that a desperate need for aggressive national leadership has developed.

✓ **CALLED** on the government to take necessary steps — both short and long-term — in stemming the current wave of unemployment, noting the "responsibility of . . . the government . . . to use the vast resources available in its fiscal, monetary, public works and other powers when needed as stabilizers."

✓ **ASKED** elimination of inequitable and punitive requirements for public assistance

which today force tens of thousands of Americans to exist at standards below that of decency and health.

✓ **UPHELD** the farmer as a citizen of equal economic rights in calling for economic protections "long accorded to wage workers in industry" as a "conscious goal of national policy."

✓ **LISTENED** to Dr. R. Norris Wilson, Church World Service head, propose for American churches a broad Christian technical assistance program to attack overriding human problems with "Christian infiltration — slow, but forceful, and healing."

✓ **GREETED** the newly-formed United Presbyterian Church in the U.S.A. in a message expressing the hope that it "may continue to bear triumphant witness to our common faith."

✓ **ADVOCATED** control and limitation of all nuclear tests and the development of missiles, satellites and space vehicles by international agreement under a system of inspection and safeguards under the United Nations as one step toward more fundamental disarmament negotiations and with a full-scale public information program.

✓ **WERE APPRISED** of the plight of two million agricultural migrants, at the bottom of the economic ladder and voteless, by Galen Weaver, chairman of the National Migrant Committee.

✓ **APPROVED** for the executive staff of the Council, John L. Regier, Executive Secretary of the Division of Home Missions; S. J. Patterson, General Director of United Church Men; Harold C. Letts, Associate Executive Secretary, Division of Christian Life and Work.

The smallest Episcopal Church delegation in four years attended the meeting, consisting of the Rev. Gardiner M. Day, Mrs. Josephine Cowan, Mrs. Cynthia Wedel, and Peter Day. They joined with Episcopalians on the NCC staff at a Communion service and breakfast on the second morning of the meeting.

William G. Connelly, outspoken young Anglo-Catholic supervisor of the building management section of the NCC's Office of Business Services, presented his resignation to the General Board. A resolution of affectionate appreciation for his services as the NCC's "chief expediter" was adopted with a standing vote and applause such as has seldom been given to a departing staff member.

Bishop Says Social Agency Manifests Christ's Concern

For the 37th year, social workers of the Episcopal Church participated in the National Conference of Social Work at its annual forum.

Under the auspices of the Church's national Department of Christian Social Relations and the national office of Episcopal Service for Youth, a joint exhibit and consultation booth was maintained at conference headquarters.

Over 100 social workers from all over the country gathered for a corporate Communion at the Cathedral Church of St. James, Chicago.

Bishop Burrill of Chicago, meeting

with delegates for an informal dinner, discussed experiments in his diocese with central financing of its 10 social agencies. He emphasized the essential importance of a close working relationship between social agencies and the Church. These agencies, the bishop said, are the outposts and manifestation of Christ's concern for the welfare of the people, and they have had the financial as well as the moral support of Churchpeople.

Speaking to delegates of the Church Conference of Social Work, which meets at the same time as the NCSW, the Rev. J. V. Langmead Casserly said that the role of Christian social work "is to challenge constantly social work from the inside, to keep social work aware of its true nature, and to provide prophetic criticism from within."

Directive on Communion, Lent Practices in S. Florida

Bishop Louttit has authorized celebrations of the Holy Communion after the noon hour in the diocese of South Florida, "although traditionally the morning hours seem more appropriate," he says. When Eucharists are in the afternoon or evening, "the communicants should be advised that they should abstain from solid foods and all alcoholic beverages for at least three hours preceding the service," the Bishop directs.

The use of intinction in the diocese is authorized if and when there are "strong convictions" on the subject by the communicant. In such case the priest is to minister directly to the lips of the communicant.

A further change was to authorize at weekday Eucharists where proper collects, epistles, and gospels are not provided in the Book of Common Prayer, the use of propers from any of the Anglican Prayer Books or from the Missals provided for the use of the Anglican Church. Introits, graduals, tracts, etc., are allowed also at sung Eucharists but forbidden at low celebrations. For all diocesan and deanery services Prayer Book services alone are authorized.

Lent is defined as beginning at midnight on Ash Wednesday morning and ending at midnight on Easter Morn. "The proper observance of Lent suggests that our clergy and people should not participate in such social events as demand newspaper society page notices or those which bring scandal on the Church. Lent as a penitential season is not a proper time for the solemnization of Holy Matrimony."

"Although gambling per se is not a sin, still it is a temptation which quickly leads to sin," the Bishop writes, "and it is obviously an evil in our time and place, hence, the Church must not in any way set a bad example by sponsoring bingo or other games of chance, lotteries, raffles, drawings, and the like."

Ordination Held in Spite of Disorder in Panama

Riots and martial law formed the background when the Rev. Samuel Walden was ordained priest in the Cathedral of St. Luke, Ancon, Panama Canal Zone. A former Methodist minister, Fr. Walden is to serve the Church in Colombia.

An uprising of students in Panama, demanding removal of the minister of education, the president, and other government and military officials, started widespread disorders in which several people were killed and many injured. Stray bullets came up on the Cathedral area, and one entered the Bishop's House and was imbedded in a picture in an upstairs bedroom. Windows were smashed in St. Paul's, Panama City.

Most of the violence was on May 22d. By the 24th, the day of the ordination, all was quiet in the Canal Zone and all the clergy on the Isthmus were able to be present. The new priest's visa was held up by the Colombian foreign office, but was finally received in Panama.

Church of Scotland Moves Toward Unity by Close Vote

The General Assembly of the Church of Scotland (Presbyterian) has voted, by a narrow margin, to send to its local presbyteries for study a report proposing a system of Presbyterian bishops and Anglican lay elders as a means of promoting closer relations between the Anglican and Presbyterian Churches in Britain. The joint report was drafted last year as a result of conversations between representatives of the Church of England, the Church of Scotland, the Presbyterian Church of England and the Episcopal Church in Scotland.

A four and a half hour debate preceded the vote. In seconding the report, Dr. W. J. Baxter said that no one, not even the Episcopalians, wanted to see "a return to the old bishops. There is no suggestion, in regard to intercommunion, of the Church of Scotland surrendering its right to have communion with members of other denominations such as the Congregationalists and Methodists."

A critical view of the report was offered by Dr. W. R. Forrester, who said that "some ministers have told me they simply dare not have a discussion of the report in their kirk sessions or congregations. In some cases elders have resigned their leadership because of this report.

"Bishops may be appropriate agents of ecclesiastical authority in a Church like Rome," he added, "which keeps its members in perpetual infancy or in the Church of England which treats them as adolescents, but they are entirely inappropriate to a Church which treats its members as responsible adult citizens. Nothing can obscure the fact that at the Reformation we put away childish things." [RNS]

Dr. Fisher Puts Cyprus Invitation in Context

by the Rev. DEWI MORGAN

The ancient Guard Room at Lambeth Palace, with its 15th century oak roof and its portraits of earlier archbishops on the walls, was the scene of an unusually large gathering of newspaper men when the Archbishop of Canterbury held a press conference on the Lambeth Conference. The size of the gathering was in some measure due to the sensational treatment which some sections of the press had given that morning to the announcement (which had not been made by the Church authorities) that exiled Archbishop Makarios of Cyprus had been invited to the opening session of the Conference.

Dr. Fisher showed his awareness of this in his very first words, "Later on in its proper place I shall say a word or two about the invitation to Archbishop Makarios."

Dr. Fisher then proceeded to give an outline of the coming conference and its background, emphasizing that it carried no legislative authority but was rather an occasion for common counsel among the bishops of the Anglican Communion. Such resolutions as were passed, he explained, had no binding force upon the Church in any part of the world until they had been through the appropriate diocesan or provincial machinery of the Church in that place.

It is essential to the conference, the archbishop pointed out, that all the bishops present should be able to speak with absolute freedom, so the meetings of the conference proper are all closed sessions. The opening days of the conference, however, are a "settling down" period and it is to one of the formal sessions, as well as to the opening service at Canterbury Cathedral, that representatives of non-Anglican Churches have been invited.

Dr. Fisher then came to comment on the invitation to Archbishop Makarios, saying that he had in no way been picked out for special attention. Invitations have gone to a large number of people including the Ecumenical Patriarch in Istanbul, the Patriarchs of Moscow, Jerusalem, Antioch, Romania, and Bulgaria, the Archbishops of Cyprus and Athens, Bishop Dibelius of Berlin and Brandenburg, as representing the European Lutherans, Dr. Fraser, Moderator of the General Assembly of the Church of Scotland (Presbyterian), and men of similar standing in the Old Catholic, Congregational, Methodist and other Churches.

"To have omitted Archbishop Makarios from the list," said Dr. Fisher, "would inevitably have been interpreted by other Orthodox Churches, not as an ecclesiastical but as a political action."

Dr. Fisher had a specially prepared statement about this invitation:

"There should be no political significance attached to the invitation. It was an exclusively ecclesiastical decision and was regarded as such by the government departments concerned who had been informed of the intention several months ago. The ecclesiastical position is as follows: It is customary for the



RNS

Archbishop Makarios: No Political Significance?

chairman of the Lambeth Conference to invite heads of other Churches in Europe who have fraternal relationships to the opening of the conference as guests. They take no part beyond being at the opening services and formally present at the first session.

"In this matter I do not act as an official of the Church of England as such but as chairman of a conference drawn from many races and nations entirely outside the English political scene. . . The Church of Cyprus is one of the most ancient of the Orthodox Churches and as such had a representative in the 1930 conference. . . The Church should always endeavor to rise above such calculations in order the better to promote the principles of fellowship and reconciliation among Christian people."

Contemporary Problems

Dr. Fisher, outlining the agenda which faces the conference, made it clear that all our contemporary problems have a place in it. This coming Lambeth Conference could be a most important occasion for the Church but it was wrong to assume that there were bound to be sensational news stories among its resolutions, he said. The Lambeth Conference would make "no pronouncements to strike terror into the heart of the infidel — thank goodness." Dr. Fisher believed such pronouncements were nearly always ineffective.

Dr. Fisher warned the press, "The nature of our work is not spectacular. It consists of dealing with the great themes of human affairs, and Christian affairs, and if ever they become spectacular then something has gone wrong."

DIOCESAN CONVENTIONS

MINNESOTA: Massive missionary job. Bishop Kellogg of Minnesota, in his address to the annual convention, said that there is a massive missionary job to be done in the diocese and throughout the Church as a whole. He went on to say, "The immediately necessary work of Churchpeople is to increase their knowledge of their religion. They must become Christians not by convention, but by conviction."

The diocese's suffragan, Bishop McNairy, urged activation of the deanery as a strong planning and executive unit. He proposed a permanent deanery council consisting of a clergyman and layman from each parish and mission, with representation from the women's division.

A daily intercession schedule was instituted throughout the diocese, including intercessions for parishes, missions, and diocesan institutions. Shut-ins were urged to assist the clergy in this important work of the Church.

The diocese, Bishop Kellogg reported, gained 1527 members through confirmations and receptions in 1957, an increase of 244 over the 1956 total.

The diocese exceeded its 1957 national Church quota of \$83,791 by some \$200.

ELECTIONS. General Convention deputies: clerical, Henry Hancock, G. F. Lewis, O. W. McGinnis, J. W. Hildebrand; lay, D. E. Bronson, John Gregg, Lloyd Hatch, Lyman Huntley.

Standing Committee: clerical, Harlan Coykendall, T. J. Williams, O. W. McGinnis; lay, Dr. Norman Johnson, Dr. John Rosenow, E. F. Sullivan. Bishop and Council: clerical, H. A. Guiley, D. A. Carty, G. A. Smith, C. H. Berry, Philip Lewis, R. D. Wright; lay, DeForest Spencer, Nathaniel Langford, Vern Luther, Wallace Bloom, Dr. P. H. Rockwood, Milton F. Williams.

NEW YORK: Millions for Expansion. With the diocese of New York now concentrating on its 175th Anniversary Fund Campaign, it was appropriate that this multimillion dollar program should be the focus of Bishop Donegan's speech at the diocesan convention on May 17.

Noting that in some parishes progress is excellent, while in others there has been no action, Bishop Donegan suggested that while no quota has been established, each parish and mission should take as a minimum goal the amount the congregation spends on itself in a year.

The Campaign will help the Church in the diocese expand its present facilities and create new work in areas being developed in New York City. The goal for 1958 is a minimum of \$1,750,000. "We can reach the objective if it is your desire to do so," the bishop said. To date Trinity Church and St. Thomas' have contributed the largest amounts — Trinity: \$155,325; St. Thomas': \$119,050.

Women participated in the convention as voting delegates for the first time. There were 20 women delegates and 22 alternates among the 1000 delegates. They

had been granted the right last year to serve on vestries and as convention delegates.

Bishop Donegan gave backing, in his speech, to the recommendations of the Joint Commission on Ecumenical Relations, regarding the Church's relationship to the Church of South India. The Joint Commission report suggests limitations in contacts with C.S.I. at this time . . . which, Bishop Donegan noted, is holding out a hand of Christian fellowship and affirming principles of Anglican tradition at the same time. "These two things I believe the Commission has admirably accomplished in its considered recommendations. . . , " he said.

Aware that in many communities there is a lack of proper facilities in the education field, be it in school buildings, low salaries, or the wide-spread attitude of anti-intellectualism, the convention adopted a resolution which has been sent to President Eisenhower and other appropriate government officers.

The resolution offers support to all government measures, meeting the needs of public schools, which will specifically provide for scholarships, research grants, and aid to school construction.

Convention adopted an annual budget of \$694,794.

ELECTIONS. Standing Committee: Rev. J. E. Large, J. T. Foster. Council of the diocese: clerical, G. V. Barry, C. K. Myers; lay, E. H. Carson, R. H. E. Elliott.

NORTH DAKOTA: \$25,000 late in '58. The district of North Dakota took action to raise a fund of \$25,000, in the fall of 1958, which will be known as the Bishop Walker Memorial Fund. The fund will serve to point up the fact that diocesan status was desired by a bishop who was consecrated 75 years ago.

The memorial fund will be included in a \$500,000 amount, which the present Episcopate Endowment Commission hopes to raise for the same purpose.

ELECTIONS. General Convention deputies: Rev. Thomas McElligott, Gilbert Horton. Alternates: Rev. Elliott Sorge, Charles Burke.

HARRISBURG: Against bureaucracy. Bishop Heistand expressed opposition to the proposed capital funds drive of National Council, to any increase in diocesan apportionments, and especially to the extension of "authoritarian bureaucracy." While no formal action was taken to instruct deputies to General Convention on this point, delegates appeared to agree with the bishop's position. The convention voted to memorialize General Convention for more specific legislation in regard to difficulties between bishops and parish clergy.

The diocesan constitution and canons were revised to harmonize them with those of the Church generally.

Anticipating the 15th anniversary of Bishop Heistand's consecration in Sep-

tember, the people of the diocese presented Bishop and Mrs. Heistand with \$4,400 for their trip to the Lambeth Conference this summer.

Bishop Hall of New Hampshire was guest preacher at the convention.

ELECTIONS. General Convention deputies: clerical, H. G. Clark, H. W. Becker, L. O. Diplock, E. E. Philipson; lay, S. A. Burns, S. S. Schmidt, D. H. Reynolds, J. D. Denney.

Bishops Sail For Lambeth

Scheduled to sail on May 28 to attend the Lambeth Conference in London were **Bishop Mason** of Dallas, accompanied by Mrs. Mason and their daughter, Virginia. On June 1, **Bishop and Mrs. Horstick**, of Eau Claire (Wis.), planned to sail on the "Nieuw Amsterdam," accompanied by their four children. They planned a tour of Switzerland and France in a Volkswagon. **Bishop Campbell** of West Virginia was scheduled to sail on June 6 from New York on the "Parthia," with his wife and son Arthur. He planned a tour of cathedrals in Scotland and England and will preach in a number of these. His plans also included a visit to Stratford-on-Avon, and flying trips to Paris and the Brussels World's Fair. And **Bishop and Mrs. Hallock** of Milwaukee plan to sail for the Conference on June 26.

Presbyterian Merger Forms Fourth Largest Church

A new Church with over 3,100,000 members was formed in Pittsburgh by the merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church recently. The new Church, to be known as the United Presbyterian Church in the U.S.A., is the fourth largest Protestant Church in the country.

Not all of the major Presbyterian bodies are included in the newly-formed Church. The original plan for the merger included the Presbyterian Church in the U.S., a group which withdrew from the Presbyterian Church in the U.S.A. during the Civil War, and which is often known as the Southern Presbyterian Church. Its total membership is over 800,000. The required number of local presbyteries in the southern Church failed to ratify the merger early in 1955. It was believed that many southerners feared that the new Church would engulf them, or disliked "modernist" tendencies among northern Presbyterians.

The General Assembly of the merged Church took stands on many public issues. It advocated a policy of coexistence with Communist nations. It changed the name of its board of foreign missions to Commission on Ecumenical Mission and Relations, to emphasize the goal of independent, indigenous Churches in foreign countries.

AROUND THE CHURCH

COMING EVENTS: Southern Town and Country Church Institute opened June 11 at Valle Crucis, N. C., and continues, including instruction period, field work, and evaluation, through August 27.

Valley Forge Conference for Young People, June 22 to 28, at Valley Forge Military Academy, offers courses including "the Holy Eucharist," "Christian Marriage," "Athletes of God." Valley Forge Conference, Rosemont, Pa., is address for registration facts.

A two-week intensive training session for Eighth Province organists, choir-masters, and clergy, runs from July 14 to 25, at **Church Divinity School** of the Pacific, Berkeley, Calif. The man with detailed information is Norman Mealy, Summer School of Church Music, 2451 Ridge Road, Berkeley 9, Calif.

A HEALING MISSION AT TRINITY CATHEDRAL, EASTON, MD., begins Sunday night, June 15. Subjects include "How to Speed Your Recovery," "The Healing of the So-Called Incurable Diseases," "Religion and Psychiatry," "The Healing of Mental Diseases," and "How to Help Someone in a Nervous Breakdown." Missioner is the Rev. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, who has become nationally known for the results of his healing services. Sessions on Monday, Tuesday, and Wednesday open with Holy Communion celebrated by the Rev. Canon R. B. Gribbon. The mission closes on Wednesday, June 18.

COMMENDED BY THE PRESIDING BISHOP for his service to Arab refugees, Henry R. Labouisse returns to the United States from Beirut, Lebanon. He has resigned after four years as director of the United Nations Relief and Works Agency for Palestine Refugees in the Near East. Mr. Labouisse is a communicant of St. Matthew's Church, Wilton, Conn. His wife is Eve Curie, author, lecturer, and daughter of the discoverer of radium.

FIRST FULL-TIME COLLEGE CHAPLAIN to be employed by the Church in the diocese of Milwaukee will be the Rev. James D. Moffett, who at present is the rector of St. Mark's Church, South Milwaukee, Wis.

Fr. Moffett's appointment is the first step in the Church's attempt to face new opportunities in Milwaukee. At present there are 19,000 students enrolled in six colleges, but total enrollment is expected to increase to 38,000 within the next 10 years.

Fr. Moffett has had experience in working with college personnel, including service as Episcopal Church chaplain to students at the University of Tennessee.

BOY SCOUTS who are members of the Church may work for their "God and Country Award" by fulfilling newly-published requirements set forth in a "Record Book for a Boy Scout in the Protestant Episcopal Church." The requirement schedule, authorized for Scout use by the National Council, provides for "program of Christian study, worship, fellowship, and service which will help a Scout to fulfill the Scout Promise and to obey the Scout law in accordance with the Faith, Worship, and Work of the Episcopal Church."

Scouts are warned to be sure that use of the Record Book has been approved by their dioceses or missionary districts.

TRINITY COLLEGE, Hartford, Conn., has received a \$100,000 grant to establish the Cesare Barbieri Center for Italian studies. The center is named for Dr. Cesare Barbieri, educational benefactor.

'PISCOPALIAN PETE is the name bestowed upon a Hereford bull, weighing 1800 pounds, who was pledged to Grace Church, Colorado Springs, Colo., by two ranchers, Roy and Willet Pring. In order to give Pete an appropriate home and the Church the money involved, another rancher and his wife, Mr. and Mrs. Ed O. Abrahamson, bought the bull and installed him on their Peaceful Valley Ranch, a mile south of Elbert, Colo. Pete is there now, receiving visitors. In the hope of attracting other ranchers who might be able to part with an animal more easily than with money the *Record*, magazine of the Episcopal Church in Colorado Springs, published Pete's story and picture [see cut].



The Prings' pledge.

HOSTEL FOR ALCOHOLICS is being planned by the diocese of California. Although it is being sponsored by the Church, the hostel is a community effort and will be open to men of all races and creeds.

The hostel will cater to men who have reached sobriety and need a place to live while reestablishing themselves in society.

It will not be a medical hospital. No attempt will be made to treat the guests except through counseling.

There is room for 50 guests, and each will pay room and board. Credit will be extended to those in need. A financial drive to establish the hostel has begun.

ANNIVERSARIES around the church:

The 75th anniversary of **St. Mary's Church, Madison, Fla.**, was celebrated May 27. Bishop West of Florida officiated at the service of consecration. Records show that Episcopal services were held in Madison county as long ago as 1858.

The 100th anniversary of the city of **Salina, Kan.**, was commemorated during the month of May. The anniversary brought to the attention of Churchpeople the many areas in which the Church was "first" in Salina.

According to the Rev. Robert Mize of Salina, the Church brought to the city the first nurses' training school, private secondary school, football team, gymnasium, boys' choir, carillon, parish house, and in recent years the first Church Education Building. Also listed among the firsts were the cathedral and bishop, and with the cathedral the first Boy Scout troop (said to be the second in America), the social work center (St. Faith's House), boys' home (St. Francis), and with it the first mental health team and the town's first psychiatric social worker and clinical psychologist.

The Rev. **Eric S. Greenwood** celebrated his 10th anniversary at the Church of the Holy Communion, Memphis, Tenn., in May. Among the gifts from parishioners was a watch from the vestry, and telegrams from throughout the country and England. When Mr. Greenwood arrived in Memphis 10 years ago, it was to become the vicar of 50-member Holy Communion Sunday School chapel, a mission project of Calvary Church. Today, the property includes a church and educational building valued at more than \$500,000, and a \$225,000 Sunday school wing to the education building is nearing completion. The church at the present time has a communicant membership of about 1100.

SEVENTY YEARS OF SERVICE were celebrated by the Rev. Dr. J. Hollister Lynch, rector emeritus of the Church of Our Saviour, Mt. Auburn, Cincinnati, Ohio, on June 1.

Since his retirement in 1938, Dr. Lynch has not been idle. In addition to his continued interest in the Church of Our Saviour, he has been active on various diocesan committees, and has been constantly "on call" for service to other churches. This type of duty, usually for churches temporarily without rectors, often continued for months at a time.

During his active ministry, Dr. Lynch served as chaplain of the Children's Hospital in Cincinnati, and saw it grow from modest quarters to an efficient institution.

Puppets in the Pulpit



Bishop Burroughs, Wilbur and friend (left) had their hands full with the crowd of children at Trinity Cathedral (above).



by Polly Bond

Ever had puppets in your pulpit? We did at Trinity Cathedral, Cleveland, in the diocese of Ohio, on April 26.

The bishop of the diocese, the Rt. Rev. Nelson M. Burroughs, sent invitations to the fourth, fifth, and sixth grade Sunday school children in the diocese to be his guests at luncheon and have a pilgrimage to their cathedral.

Those of us in on the planning sessions of this new experiment in religious education were full of excitement over a presentation planned for us by George Latshaw and his puppets. Mr. Latshaw is a parishioner of St. Paul's Church, Akron, Ohio. When presented with the problem of how to explain a cathedral, its background, tradition, functions, and history, he decided to use "Wilbur," his delightful puppet who comes equipped with all the curiosity of little children.

The day of the pilgrimage Wilbur popped up all over the cathedral. In the pulpit he directed his questions to the bishop, addressing him, with a grand sweeping bow, as "Your Majesty." Wilbur, like most of the audience, had never formally met *a bishop* before. The bishop, through questions directed by Wilbur, told the why of the vestments he wore, the meaning of cathedra, etc.

As Wilbur's curiosity mounted, the inquiries about the planning and construction of a cathedral were asked of and answered by the Cleveland architect and Trinity parishioner, Travis Walsh. He brought with him for the presentation a huge photographic blow-up of the floor plan of



Margaret Kennedy and the puppets (left) explain the makings of a cathedral window to one of the group of 800 (below).



June 15, 1958

Trinity Cathedral. He explained to his young audience in their terminology the cathedral vocabulary. Whenever the word or phrase seemed too adult, Wilbur stepped up to the situation and demanded in little boy fashion, "Hey now, what does that mean?"

At one point a tiny puppet stone mason appeared and, with miniature blocks and stone, learned the art of cathedral building — getting across the point that flying butresses really have no wings.

Margaret Kennedy, a brilliant young stained glass maker and designer, parishioner of Christ Church, Oberlin, Ohio, showed a puppet glazier the intricacies of the creating of cathedral windows.

When puppets tried to put some tiny organ pipes together unsuccessfully, David Porkola, an organist, explained the special installation of a big organ in a cathedral, and demonstrated the results by presenting the various instrument effects the great organ can achieve. Wilbur liked the violin and chimes best. So, apparently, did the youngsters, for, as the bishop commented, "you couldn't hear a sound during the chimes."

In estimating the day's guest list (having no similar occasion to guide us), we guessed three to five hundred would attend. The day before reservations closed we had 578 (three days before the pilgrimage). The morning mail of the final day for reservations brought a flood of letters adding up to 1740 reservations.

An emergency meeting with the bishop brought one answer: we would meet the rush head on and make sure that every blessed little soul who answered his bishop's invitation was well taken care of.

From the original plans to have a group of women prepare sandwiches and bake cookies, we switched quickly. We called the head of a large bakery and caterer, the Hough Bakeries, and he produced delicious box lunches for over 1700.

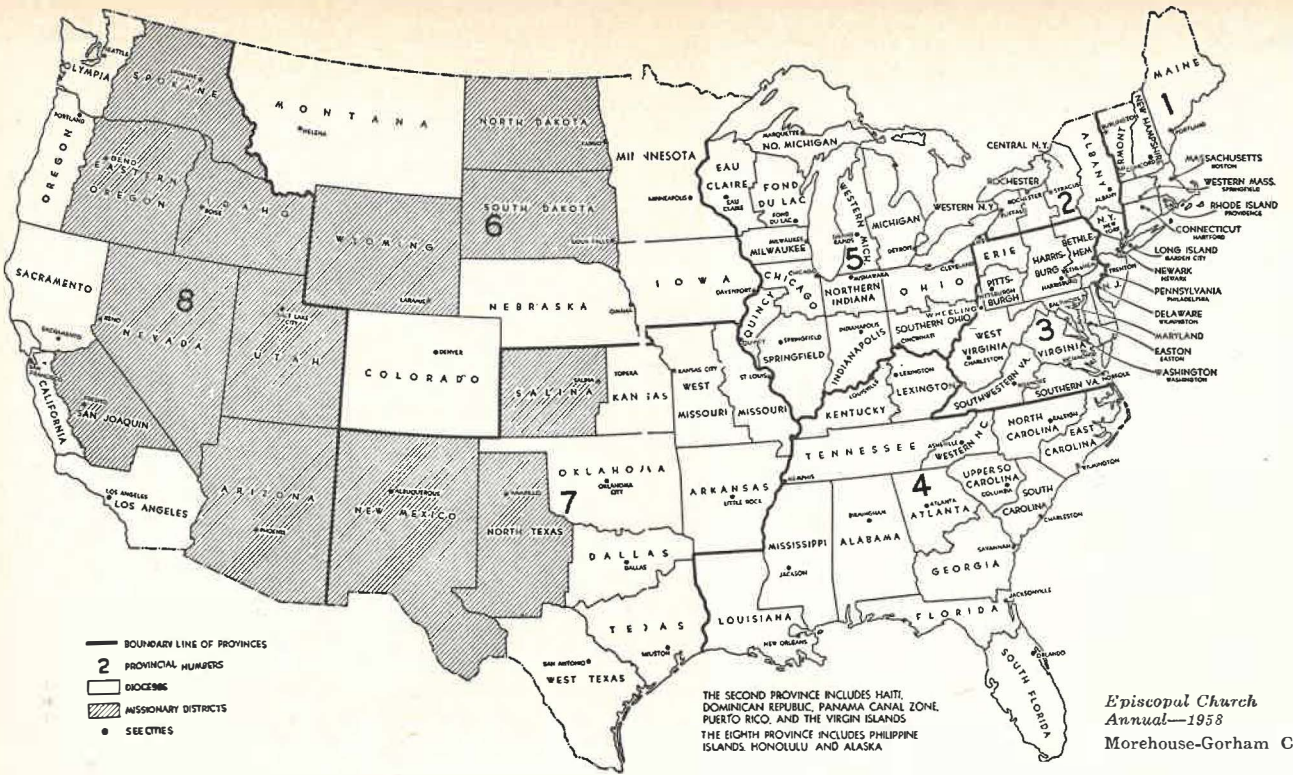
Almost 100 clergy and laypeople — young and older — worked all day. While 800 youngsters and their adult chaperones from all over the diocese saw the first puppet presentation, over 800 others ate in two areas of the cathedral parish house and in a green and white striped tent that the bishop had ordered put up in the cathedral garden.

Later there was a great shift. Those in the eating areas moved out on to the sidewalks and formed an orderly procession around and into the three great front doors of the cathedral. At the same time, through the doors on either side of the chancel, the group who had seen the puppets filed out for their box lunches.

After the double lunch hour both groups joined to fill the great gothic cathedral to overflowing. The bishop, with help of a 168-voice choir of fourth, fifth, and sixth grade Sunday school children from three Cleveland churches, conducted an impressive children's service.

As the service closed, the bishop walked to the porch of the cathedral to autograph Bible bookmarks, which the children received as mementos. The crowd literally stopped traffic on the main artery of Cleveland, Euclid Avenue.

Bishop Burroughs received thank-you letters by the hundreds.



The Provinces

Groupings of Weakness Under a Canon of Straw

By the Rev. Canon Albert J. duBois

About 50 years ago (1907) the General Convention of the Episcopal Church enacted what Bishop Burrill of Chicago has called "a canon of straw." This canon set up eight regional areas within the Church, grouping a number of dioceses in each area in what were given the ancient name of "provinces." There was provision for a synod in each province and one of the bishops in the area was to be designated as president of the province. Through the intervening years little has been done to make this grouping an effective instrument in the life and work of the Church, and Churchmen who have served their dioceses as delegates to provincial meetings have increasingly questioned the worth of these gatherings. A sign of a growing desire to examine this whole matter of the provincial system was seen at the last General Convention in the appointment of a joint commission to consider the function of the provinces in the life and work of the American Episcopal Church.

The province has been a part of Church life for many centuries. It is natural for dioceses that are geographically contiguous to meet together to consider problems and opportunities for their areas. The traditional officer of a province is the

archbishop who presides at the synod meetings and has general supervision of the Church in the province. All branches of the Anglican Communion have continued the provincial system and our Presiding Bishop is in fact, if not in name, the archbishop of the American Church.

The Rev. Dr. Powel Mills Dawley, in his book *The Episcopal Church and Its Work*, gives the background of the provincial system and points to its possibilities:

"Anciently the Church was divided into provinces, each normally the sphere of an archbishop's jurisdiction and possessing some measure of autonomy and independence. In many Churches of the Anglican Communion these divisions still exist, for instance Canterbury and York, in the Church of England. While the Episcopal Church uses the technical term 'province' to describe different groups of dioceses within the National Church, our provinces are not separate and independent ecclesiastical jurisdictions. The diocese, not the province, is the basic constitutional unit; the Episcopal Church is really a single national province."

Our Presiding Bishop is primate and metropolitan of the American Church, a metropolitan with 150 suffragans! The

result is that the Presiding Bishop is so burdened with official responsibilities toward the national Church that he has no flock at all of his own, no diocese, no jurisdiction, a state of affairs which is not only contrary to the practice of most of the rest of the Anglican Communion, but is not in accord with the custom of the Universal Church or those "ancient canons" which, our Prayer Book reminds us, are still binding on the American Church.

Dr. Dawley goes on to say:

"The eight regional divisions are simply groupings of dioceses for greater convenience and closer cooperation in doing the work of the Church in different parts of the country. Each province consists of the dioceses located in a given geographical area. The First Province is that of New England; the Second and Third comprise the Middle Atlantic dioceses; the Province of Sewanee covers the southeastern states; the Fifth Province is that of the Mid-West; the Sixth and Seventh those of the Northwest and Southwest; and the Eighth Province is composed of the dioceses and missionary districts in the Pacific area. The organization of the provinces is modeled after that of the National Church."

In his diocesan magazine, *Advance*, Bishop Burrill of Chicago has written:

"Let us consider our present situation. The

tendency in recent years has been to concentrate and centralize more and more authority in our National Council. This is particularly evident at meetings of the General Convention. Originally the National Council was set up to administer the affairs of the Church between sessions of General Convention. It was intended to be a creature of General Convention to carry out the policies of that body.

"With the passage of years, however, this procedure has tended to become reversed. The General Convention has become a sort of rubber stamp for National Council policies. Today the committees of General Convention serve more to expedite than to establish policy. Indeed, if any delegate is brave enough to criticize the ready-made plans brought to General Convention by the National Council, he is frowned upon as a 'disturber of the peace.'

"Today the committees of General Convention seldom establish policy. They serve more usually to smooth the way for the legislative implementation of policies already agreed upon.

"The result of this centralizing of power has been to create a gap between the parish and diocese and the National Council. Many clergy do not think of the National Council as their creation, subject to opinion at the grass roots. They regard it more often as a sort of 'vatican' superimposing a program on them from on high.

"Here, in my opinion, is the place where the provinces can function with real effectiveness. The province, if provided with proper authority, could be the liaison between the National Council and the local church."

Melancholy Result

The Rev. Roger J. Bunday of Western Michigan made these observations in an article in the Canadian quarterly, *His Dominion*:

"The absence of an effective provincial system in the American Church has this melancholy result: an impossible degree of uniformity is urged by National Headquarters, and legitimate variations of thought and action are looked upon as disloyal or, what is worse, 'uncoöperative.' The American Church, with its three million members spread over this vast country and spilling over to distant parts of the globe, cannot much longer be forced into the strait jacket of uniform procedures in secondary matters. For example, a new system of religious education is worked out. It fits admirably the needs of a large parish in New England populated with commuters from New York City. So a group of staff members is sent over land and sea to introduce it in Alaska. It turns out that the Alaskan Eskimos and Indians cannot make use of the method just now. The emissaries from Greenwich are puzzled and displeased. They go to Hawaii. The Oriental and Polynesian children are polite but disinterested. Again our staff members are disappointed with the lack of coöperation. They go to the mountains of Kentucky and to Nevada. The children from 'them hills' are not edified by the latest application of the psychology and theology of rejection and acceptance. So everybody is unhappy, and feels rejected, or vaguely guilty."

Real reform of our provincial system requires a recognition of the historical

antecedents and causes of our present system and a conception of normal, that is, constitutional, Church government: The best starting point is consideration of the office of bishop as it exists today in the American Episcopal Church. Mr. Spencer Ervin of Philadelphia has made an intensive study of this subject which emphasizes these points:

The Episcopal layman of the immediate post-Revolutionary period, though recognizing that if he was to have an episcopal Church he must have bishops, was disposed to limit their powers. There had been nothing in the office of bishop as it existed in England under the first three Georges to arouse his admiration. English bishops had been in general mere placemen of government, and of a government against which he had just been fighting. There had been no bishops in colonial America and the Episcopal layman was, generally, not too sorry that this had been so; it was the clergy who had been fighting the unsuccessful battle to obtain bishops. The layman did not intend to have bishops interfering with the power he had long enjoyed in colonial vestries of choosing the parson and to a considerable degree dominating him.

Consider further the American Episcopal Church in terms of the bishop's power over his clergy. Vestries generally may choose the parish priest and often any assistants. At most the bishop has a veto on the choice and that is disputed in many, perhaps in most, dioceses. Moreover, it seems possible for a vestry to delay indefinitely filling a vacancy, simply by making a succession of temporary provisions for the maintenance of services. Such action can destroy a parish, for pastoral care obviously involves more than services. Nor has the bishop any power over salaries. Of two men doing equal work, one may be paid \$3,500 and the other \$12,000 or \$15,000.

The Rt. Rev. Hugh M. Thompson, a former bishop of Mississippi (the subject of an exceptionally interesting study in the *Historical Magazine* for September, 1957) said to his convention of 1892:

Obstacles Imposed

"I think our canons, general and diocesan, were originally mainly obstacles imposed on a bishop to prevent his doing the work he is supposed to be sent to do. Our Fathers were dreadfully afraid of bishops as Lords over God's heritage, and so proceeded carefully to tie his Lordship's hands in a network of canonical restrictions . . . As responsibility involves authority, and as the canons give us no practical authority whatever, I shall decline a thankless responsibility and discharge my conscience of any concern about vacant parishes hereafter."

He added in 1902:

"Like all bishops, in my callow days, I tried to act as if I were a real bishop and had authority and responsibility. It was a lesson dearly paid for. I have learned it thoroughly now. I assume no responsibility

in regard to parishes. They must let me alone."

It has been commonplace for a long time that a principal defect of the Episcopal Church is the congregational spirit of its parishes. But it does not seem to be understood that this congregationalism is not merely an attitude to be overcome by patience and the gradual recognition of the importance of the diocese: it is a feature of our polity. We do not have an episcopal polity; we have a "congregational-episcopal" polity: a hybrid, a complete deviation from the norm of constitutional apostolic government. The bishop of the Episcopal Church who should attempt to insist that proper confirmation instruction be given and that parish calls be made would soon learn the limits of his authority!

But now let us turn to the other side of the picture. Side by side with lack of episcopal authority there exists — strange anomaly — a virtually complete freedom for arbitrary action: a power subject to no review. If a bishop keeps clear of the offenses listed in the Canon of Offenses he can, by arbitrary administrative action, inflict the most outrageous injuries. And as to the offenses in the Canon, a presentment based on them is virtually impossible save in the most extreme cases. Diocesan bishops are very much on their own. The bishop who is a tyrant, and the one who is weak and indecisive, are in the American Church deprived of that official advice, guidance, and moderating



Canon duBois: Power for the Provinces.

influence that in Canada and other parts of the Anglican Communion come from the metropolitan and other bishops of the province. Thus a whole diocese may go off on a tangent, impairing the unity of the Church.

Let us examine some of the possibilities. Under the Canon of the Dissolution of the Pastoral Relation, a bishop can connive with a vestry to oust a priest (and concrete examples of such conniving

Our unity in fundamentals will be strengthened if our Church is given scope to develop with a rich variety in the eight provinces.

are not wanting!) and there is no review of his action. He can leave his diocese for three months without making any provision whatever for its care during his absence. He can refuse to ordain men unless they will make promises which he has no right to ask, *and there is no review*. He can make all sorts of things "a matter of personal loyalty" to himself. We know, for example, that the bishop of a large eastern diocese refuses to ordain men, or place them in parishes, unless they make solemn pledges promising not to belong to certain Church organizations which the bishop dislikes! This is, of course, a violation of a man's fundamental rights in terms of freedom of religion, a violation that we should be the first to regret in most areas of national life, but one that goes unrebuked in the diocese in question as it does in many other dioceses of the Church. If a bishop is virtually incapacitated, but has enough mind left to be capable of withholding consent to the election of a coadjutor, or the deputizing of a coadjutor, suffragan, or standing committee, there is no means under the canons of getting him out.

Bishops Under the Law

There are those in the Church who wish to extend still further the congregational features of our polity as a guard against such arbitrary action; the last thing they wish is the removal of existing restrictions on the bishop. The dilemma they imply is: continue, indeed extend, the restrictions, or submit to arbitrary action. Actually, there is no such dilemma. *True Episcopal Church government is inherently constitutional. Bishops are under the law, and always have been.* The remedy for present defects is to provide proper law, free from ambiguities, with clear definition of duties, and an effective system of review of arbitrary action. This is where the subject of provinces is important, for it is through properly constituted provinces that this review is to be obtained.

The classic type of constitutional Church government was worked out in the Roman Empire, chiefly in the East. The features of this system are, in brief:

The diocesan bishop rules his diocese with full authority subject to the obligation to consult his priests in synod, but the decisions are his. He is the lawgiver and administrator. All his acts and decisions are, however, subject to review (and not merely in the event of disciplinary proceedings for violation of canons) by the synod of his province, under the presidency of a metropolitan. To the provincial synod, meeting periodically,

the humblest priest or layman of a diocese may bring his complaints against his diocesan. The acts and proceedings of the provincial synod are in turn subject to review by a primatial synod, or by whatever higher body the circumstances of the time provide.

Certainly one of the most important and crying needs for the implementing of our present canons to make the provinces true provinces of the Church is in this realm of Church government and in the review of arbitrary actions of diocesan bishops. Today the whole American Church is one province and it is, as such, much too big for the due rights of regional or local groups to be preserved, much less for the individual bishop, priest, or layman to enjoy the canonical rights which the Catholic Church has throughout history ensured to him.

National Council and Convention

Let us now turn our attention from bishops and the review of their acts to the legislature of our national Church, General Convention. This huge body is supposed, in a session averaging nowadays 10 or 11 working days, to order the finances of the national Church for the next three years; make such amendments to Constitution and Canons as have been indicated by experience or are promoted for any reason; deal with the reports of from 20 to 30 committees and commissions prepared during the preceding three years; deal with a number of memorials and petitions on a variety of subjects (some 20 different ones were presented in each House in 1955); and finally to consider and dispose of, by reference to a joint committee or commission or standing committee or by examination and debate, any resolution which any bishop or any deputy may present.

Consideration of the program and budget takes half a day of the time of the two Houses in joint session, and then from one-half to a whole day in each House separately; and yet there is little time for questions which individuals may wish to raise for information or discussion. When some vital question of the day, such as the proposal for union with the Presbyterians in 1946, is on the calendar, discussion has to be severely limited in terms of the time allowed to any one speaker. The Deputies' Committee on Constitution and its Committee on Canons and the Bishops' Committee on Constitution and Canons struggle manfully to give proper consideration to both the policy and the wording of amendments, and yet report them out in time for a vote on the floor; but the final result is not always good.

It is not surprising that a Joint Committee on the Structure and Organization of Convention was appointed in 1937 and continued until 1952; then, refused further life by the bishops in 1952, was recreated in 1955. Its only significant recommendation to date, however, has been for reduction of the size of the House of Deputies.

Reduction in Size Is Not the Answer

Reduction in the size of the House of Deputies will facilitate discussion; but the main difficulty is the volume of important business to be digested within a short time, and above all the fact that much of this business needs a thorough consideration by the Church at large and not merely in convention. The Episcopal Church is far behind some other provinces of the Anglican Communion in the general character of its Constitution and Canons and in the time and care devoted to legislation.

It should be obvious that a main defect in the structure of the Episcopal Church is the absence of any assemblies intermediate between the diocesan and the national. No Anglican province with a large Church population except the Episcopal Church leaves so much to its national synod. The Episcopal Church has somewhat more than three million members. The Anglican Church of Canada, with about one million members, has *four provinces*, each under an archbishop and with its own synod. The Episcopal Church badly needs true provinces to make constitutional Church government possible by providing means for reviewing the acts and policies of diocesans and to relieve the General Convention. The establishment of true provinces need not, indeed should not, limit the final authority of the General Convention. Two types of devolution could be used. In one, specified affairs would be semi-permanently delegated to the provinces, subject to the power of the General Convention to resume control over them at any time. In the other, all provincial acts would be subject to triennial review. It should be apparent that the provinces would enlist the interest of a larger number of Church-people than now has opportunity for participation in policies and programs of the Church.

"Class Distinction"

Further, the creation of eight true provinces in the American Episcopal Church would make the Church far more democratic. While it is true that many dioceses allow some financial aid to elected deputies to General Convention and to their bishops, the aid is far from suffi-

cient in most cases, especially in view of the tendency to hold General Conventions in the lavish and expensive surroundings of fashionable resort areas. Add to this that very few laymen are in the fortunate position of being able to leave their business for three weeks for General Convention, and it all adds up to the fact that the present representation of the Church tends far too generally to be in the hands of the few who are economically independent and able to pay their way or a large part of it. This is not true representation, whereas attendance at the more frequent provincial synods, closer to the home parish and more generally arranged on a less luxurious and expensive plane, would allow for a breaking down of that "class distinction" now so apparent at our General Convention.

In matters of Churchmanship the provincial system would provide a setting in which all points of view can be given a reasonable hearing. This is hardly the case in General Convention where hundreds of strangers vote against each other after brief harangues designed to stir up prejudices. As some provinces have a Low Church majority and at least one has an Anglo-Catholic majority, we would know that important matters could not be presented in a one-sided way to the General Convention if they were first given due consideration in the provincial synods.

The vexing problem of the unwieldy and confused state of General Convention could be solved by indirection. Many of the matters it now handles might better be left to provincial disposition. A smaller Convention could thus be freed

to deal with the really top-level affairs of the national Church in a dignified and unhurried way.

The Bishop of Chicago has made some wise suggestions on the matter of our provinces and it is to be hoped that they will be offered as resolutions at the 1958 General Convention:

(1) *"That the provinces, rather than the General Convention, elect all the members of National Council."* This procedure would not only insure the distribution of the membership throughout the country but, above all, it would make the National Council more responsive to the thinking of the whole Church.

(2) *"That matters of general Church policy be referred to each yearly meeting of the synod for debate and judgment."* What sounder way could be found to get the best thinking on such a question as that of, e.g., the Church of South India than to have this question referred to the provinces for debate and recommendation?

(3) *"That the whole program and budget of the National Council be presented the year before General Convention to the meetings of each synod."* This is perhaps one of the most important items. It is absolutely necessary if General Convention is to be much more than a "rubber stamp" to department- or committee-prepared budgets.

These proposals are merely suggestive and the details, of course, will require careful study. But the provinces can have a real function in a Church as large and as widely distributed as ours. It is high time that we give the provinces the power to function effectively.

Whether the president of the province be named merely president or archbishop is not of great moment. The traditional archbishop is in canon law much like a president save for his power to veto the election of a provincial bishop and for the oath of canonical obedience taken to him. There is no connection between the title of archbishop and any particular ecclesiastical or Churchmanship views, as should be evident from a consideration of the Anglican Church of Canada and the Church of Ireland, and it might be helpful for the American Episcopal Church to follow the practice of the great majority of Anglican provinces.

I do not propose that we set up eight Churches in place of the one American Church. Our unity in faith and practice in fundamental matters will in fact be greatly strengthened if our Church is given full scope to develop according to its own genius, and with a rich variety, in the eight provinces. Let a beginning be cautiously made by the devolution to the provinces of enough matters to guarantee interest and to make them real provinces of the Church. If these matters are well handled and the benefits of devolution are to that extent demonstrated, more can then be delegated later.

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EDITORIALS

Christian Education —Here and Now

The most important issue facing the Episcopal Church at the present time is probably not the question of relationships with the Church of South India, nor the huge proposed increase in the missionary budget, nor the large campaign for national capital needs, nor the plan for an official Church magazine, nor the question of discontinuing H-bomb tests, nor the choice of the next Presiding Bishop.

The most important issue, in our opinion, is the question of Christian education: The Seabury Series, the parish life conferences, the group life laboratories, and the other aspects of the program of the national Christian Education Department.

The Seabury Series was brand-new at the time of the last General Convention. But in Honolulu three years ago, powerful forces were already lined up both for and against the new curriculum. The opposition crystallized its dissatisfaction in the following resolution, which was proposed but not adopted:

“Resolved, . . . that the National Council be asked to make serious effort in the first revision [of the Seabury Series] to bring it more in line with the theological content of the Book of Common Prayer by taking away the center of attention from man and back to God; and to introduce more organized factual content for weekly teaching assignments; and to rely less upon current theories concerning solution of psychological exigencies of the individual at the moment.”

This resolution seemed to some of those present at the Honolulu General Convention to be an example of the well-known logical “fallacy of many questions.” Everybody present would wish to vote in favor of the theological content of the Book of Common Prayer and the centrality of God. The real question was whether the series did or did not pay adequate attention to these fundamentals of the Church’s teaching.

The third point of the resolution, referring to “current theories concerning the psychological exigencies of the individual at the moment,” had a similar flavor; anything less than a certainty is a theory, and it is better to have one’s teaching based on “current theories” than outmoded ones. To assume that the Seabury Series was more interested in the psychological “exigencies” of children than in their spiritual, material, social, and intellectual needs was a pretty large assumption. To say that the Seabury Series intended the Sunday school class to center upon the relevance of God, the Church, and the Prayer Book to the present, however, raised a more relevant issue. And this issue bears a close relationship to the second

point of the resolution — the demand for “more organized factual content for weekly teaching assignments.”

This resolution was balanced by a memorial from the diocese of South Carolina expressing great satisfaction with the Seabury Series. Both of them, however, fell to the ground, and the House of Deputies adopted a compromise resolution which perhaps deserved its fate of being shelved in the House of Bishops.

Three years later, the issues dealt with inconclusively by the 1955 General Convention are still before the Church. Two different Sunday school series — Seabury and the Episcopal Church Fellowship Series — are in wide use. The former is the main, though by no means the only, concern of the National Council’s Department of Christian Education, and as such involves the expenditure of large amounts of Church funds in addition to sales revenues. The latter is published by private enterprise and is paid for entirely by the users.

As far as acceptance by the Church is concerned, the two seem to stand on almost the same level. A comprehensive survey, based upon quantity replies rather than scientific testing methods [L. C., June 1] found that, of churches replying, more parishes used the Morehouse-Gorham ECFS, but that there were more pupils in the parishes that used the National Council’s series. With scientific polling methods a much smaller sample would have given more reliable measurements of use and of opinion about the merits of the two series. However, we doubt that anyone would challenge the finding that the two are both widely used and that each is used by less than half of the Church.

Having observed the two series in action in parishes of sound and articulate theological orientation, this editor is led to the conclusion that the merits of both are considerable, and that the major difference around which all else turns is the weekly lesson plan. If, to you, the thing that children do on Sunday morning is to have a class in Church doctrine, history, etc., and if you think that this is an effective means for transmitting the faith of the Church from generation to generation, then the Seabury series is not for you. It provides no such systematic lesson plan. Many a teacher of a Seabury class has smuggled in a subject-based outline from another source, or has created one for himself (or herself) in order to make the Sunday school class a little more like Sunday school as he knew it and school as the children know it.

If the Episcopal Church Fellowship Series did not exist, such a series would undoubtedly have to be created, because this kind of Sunday school class is the kind demanded without any thought of compromise by many of the clergy, the parents, the teachers — and even by many of the children themselves.

There has been in past generations, however, a peculiar characteristic of this “school” type of religion. And that is: *It is for grade school children only.* The high school class practically didn’t exist in the pre-Seabury years, and even the seventh and eighth grade enrollment showed that the ability of the child to make his own choice about what to do on Sunday

morning pretty generally resulted in a decision against Sunday school. By the time adulthood was reached, the docile recipients of the strong doctrinal pills of an earlier generation showed almost no signs of having learned anything about God, Christ, and the Church, except — if Mr. J. Edgar Hoover is correct — that they were conditioned against selecting crime as a career.

It can be argued that the materials of an earlier day were very bad ones, but they seemed adequate when they were first produced. Certainly, today's weekly lesson plans are better for this generation, and they have benefited greatly from current psychological theories: The Seabury Series has no monopoly on developmental studies, psychological up-to-dateness, and skillful hooking up of content to life.

It is possible that the whole idea of treating the Christian Faith as a branch of elementary knowledge, a "fourth 'r'", as it has been called, is actually a disservice to both God and man. Perhaps, in most parishes, what really ought to happen is the abolition of the Sunday school and its replacement by little groups in which Christian adults seriously discuss Christianity with their neighbors' children. This, in essence, is the "revolution in the Sunday School" urged upon the parishes of the Church by the National Council's Department of Christian Education.

The completeness of the break with the system of the past 100 years is not always completely realized by either friends or foes of the new curriculum. What is intended is really a return to the methods of Christian education used for the first 18 centuries of the Church's existence — the method, incidentally, set forth for the Jewish Church in the Book of Deuteronomy: The inculcation of religion among children by adults who believe in it and explain the child's problems and experiences to him in religious terms.

This approach to the Christian Faith could not exist in a vacuum. It implies the exposure of the child to the Bible and Prayer Book. It implies regular participation in the worship of the Church and in living the Christian year. It implies the inculcation of "forms of sound words" in the Creeds, the Catechism, the Ten Commandments, the Lord's Prayer. It implies sermons by the priest at a level that makes contact with young minds.

And — of equal importance with all these — it implies Sunday school teachers who are convinced and reasonably articulate Christians, working within a parish framework of parents, godparents, and other adults who are also convinced and articulate Christians.

Why abolish the weekly lesson, on a plan designed to "cover the subject" in measured doses over a period of eight years or so? There certainly is such a thing as organized, systematic religious knowledge. Christianity is full of facts and rational conclusions from facts, which can be organized into a curriculum.

In a sense, the problem is that Christianity has too large a factual content, with too urgent a relevance for the child's present situation, to tolerate a division into "things we will take up this year," "things we will take up next year," and "things we will take up three years hence." *Now* is the time for knowing God; *now* is the time for embracing Christ; *now* is the

time for faith, for hope, and for charity; *now* is the day of judgment and the day of redemption.

There are many subjects that are too important to be meaningfully taught in grade school. Logic is one example. Children must begin to learn logic with their first efforts at connected speech. They must use it all through grade school and high school. But it doesn't become a "subject" until the college level.

Ethics begins to be a part of a child's life before he can walk. Grade schools do make a stab at teaching it, by way of courses in social living and the like. But ethical decisions, like decisions in hygiene, cannot await the introduction of weekly lessons on the subject. They must be made now, and they must be made in an adult-child collaboration which will help the child increasingly to understand and accept his responsibilities as an ethical person.

The principle behind the abolition of the weekly lesson plan is not that the intellectual content of Christianity is unimportant. Essentially, the principle is just the opposite. Some part of the great and various intellectual content of the Faith is of immediate importance, of urgent necessity to this particular child at this particular moment. You cannot tell him to wait until you get to that subject in class if he needs to learn about it now.

The first question facing the Seabury teacher, accordingly, is "What are the religious questions upon which the members of my class must make decisions *now*? What problems are on their minds, what experiences demand interpretation, what spiritual insights are open to them?" A good system of weekly lesson plans tries to gear its content to these same concerns, but must do so in terms of the average at a particular age in a generalized American social setting. It is quite possible, however, that the age group average and the broad social scene do not meet the concerns of a particular group of children in a particular place. And, in this case, it takes a strong-minded teacher to set aside the weekly lesson and take up the thing that matters most here and now.

The difficulties of the Seabury approach are many. The weaknesses may, in some situations, be well-nigh insuperable. Some wrong emphases may well have entered into the philosophy upon which the courses are based, and, some vital clarification may be required on theological points. Yet the goal of taking up the particular aspect of the Christian Faith that is most urgently important here and now is not one that should be lightly abandoned.

What the Department is trying to do is actually much more radical than some of the things of which it is erroneously accused. It is not engaged in "progressive education." It is not promulgating a "least-common denominator" Christianity. It is not substituting psychology for theology. It is not abdicating the serious teaching function of the Church for the purpose of currying the favor of children.

But because it has seemed to be doing some of these things, there has been a failure of communication and understanding between the Department and some of those who ought to be most sympathetic to its goals. In a later editorial, we shall try to explore the causes of this failure of communication and suggest remedies.

Post-Commencement Addresses

“Roast Rector”

by the Very Rev. William S. Lea

No sooner does the torrent of commencement addresses subside than we go through an annual mass change of addresses. Behind that play on words is a fact of American life of real significance to the whole Church.

We have no statistics on the subject, but it is an easily observable fact that a very large number of the young people finishing college this spring will not return as permanent residents to their old homes, and will never again be communicants of the parishes which nurtured their early spiritual life.

From the small towns and rural areas, each June brings a great exodus of youthful talent. Well trained, intelligent young people must, in most cases, seek their careers far away from Main Street.

For other hundreds of thousands, the married students, the break with the home town has already been made, and college days have seen the establishment of a temporary family home in the shadow of the campus. Such homes, in almost all cases, will now move, often to distant communities.

Thousands of other June graduates leave the scene of their undergraduate education either to continue in graduate colleges elsewhere or to enter military service.

Finally, and this is perhaps the largest group of all, there are countless students who will, in the restless society of our day, seek their fortune in communities distant from their home cities.

In this mass movement, Church ties may easily be lost. In urban areas, the in-migrant Churchman may be very hard for the local clergy to find. This is especially true for those who are absorbed into the rooming houses and small apartments of the inner city.

The most constructive step that can be taken to help these young people continue their relationship with the Church must be taken by their former parishes.

These parishes presumably know which of their young people are graduating from college this spring. It is not difficult in most cases to make inquiry of their families and secure their new addresses.

Informal letters to the parish priest in their new communities will, in the great majority of cases, lead to the establishment of contact between the young people and the Church where they live.

It is a matter of routine in many parishes to take this step when young people leave home for college or military service.

We think it is even more important to take the step for our spring graduates who have left home to face the world in distant places.

We were talking about criticizing the parson the other day when someone suggested that this rather dubious pastime was gaining in popularity. A psychiatrist friend in our group suggested that this had a perfectly natural psychological explanation. People, he said, have simply transferred their “father images” to the parson and consequently he has become for many of them rather like a pin cushion into which they can thrust their pent-up hostilities. I must admit that this seemed a little far-fetched to me. On the other hand, I admired (and envied) another parson, who was in on the discussion, for his good humor and his equanimity. “Let the poor dears have their fun,” he insisted. “It can’t hurt them too much if they want to have ‘roast rector’ for Sunday dinner.”

I wonder! We need not worry too much about the parson. If he deserves the criticism, he ought to have it; and if he is smart enough to learn from it, it may even do him good. The parson is God’s man and God will not leave him without the inner resources to see him through. Let’s think, rather, of the harm which is done to the one who makes a habit of criticism in the church, and the harm which is done to the parish in which this petty habit grows.

For one thing, the critical attitude can easily block the communication of God’s Truth from the critic. If he is always finding fault, it may be impossible for his minister to minister to him. Suspicion and mistrust feed upon themselves and extend to every corner of a man’s soul, undermining his faith and blunting his ability to be any kind of a Christian witness. The negative attitude helps no one at all, but like a cancer it grows until it destroys the whole body of the parish fellowship. We repeat what we wrote a few weeks ago, that we have yet to see a failure in the ministry which was not due in some measure to the failure of the congregation itself, nor have we ever known a really great priest who was not in some degree made great by the support of the congregations he served. This, I believe, is axiomatic.

We haven’t the space to discuss what the parson himself can do to meet this situation, but here are some suggestions for laymen: 1. Believe in your parson. He is “God’s anointed,” chosen and called to serve as your pastor. 2. Expect much from him, but do not be disappointed when you find that he, like you, is a human being with faults and foibles. 3. Pray for your rector every day. 4. Before you find fault too easily, look at yourself and ask this question: “If all of the parish were like me, what kind of a parish would it be?”

And anyway, “roast rector” can become a very poisonous diet. Avoid it!

BOOKS

A Living Picture

SAINT BERNARD OF CLAIRVAUX. An Essay in Biography. By **Bruno S. James.** Harpers. Pp. 192. \$2.75.

Bruno S. James, an English priest currently working in the slums of Naples, some years ago edited and translated the letters of St. Bernard, and has also published a shorter volume of his *Selected Letters. Saint Bernard of Clairvaux*, the "Essay in Biography" now published, is largely based on this source-material with which he is so familiar. In James's treatment we are enabled to see the human being without losing sight of the saintly abbot and the church leader.

The result is a sound biography which is also the best kind of hagiography. For

St. Bernard did not step down from a stained-glass window, but consecrated to the love of Christ the emotional Burgundian nature which was his by nature and family inheritance — eager, enthusiastic, devoted to friends, capable of outbursts of temper which were not always perfectly controlled. Slowly he learned, as he taught one of his disciples on his call to the abbot's office, that the abbot (or other leader) must be willing to comfort without expecting to be comforted (p. 84).

Fr. Bruno gives us a vivid sketch of the man, the monk, and the ecclesiastical statesman; there is barely a hint of the mystic, perhaps because he would rather have us read the *Sermons on the Song of Songs* for ourselves. (Personally, by the way, I would not share Fr. James's doubt as to whether these were delivered as written. The monks of Clairvaux lived with the Latin Bible and Liturgy, and should have been capable of appreciating discourses on mystical theology in that language.)

The book has a useful map of St. Bernard's Burgundy, and a frontispiece of the church at Chatillon where he went to school — illustrations which help us to see him in the proper context of time and place. Not rivalling the more detailed studies of the Order of Citeaux and of the 12th-century Church, Fr. James gives us a living picture of the saint and the man. **E. R. HARDY**

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve
College Preparatory

Wholesome surroundings on an 1,800 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

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The Cathedral Church of St. John the Divine. A boarding and day school. Curriculum follows standard independent school requirements, but where the emphasis is placed upon the Christian perspective. From 4th through 8th grades. Applications welcomed from boys of good voice. Liberal scholarships for choir memberships.

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Dept. D, Cathedral Heights, N. Y. 25, N. Y.

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A small school with the cheerful, quiet atmosphere of a well-ordered home in the beautiful mountains of North Carolina, sixty miles from Asheville. Balanced routine of activities; study, play, housekeeping chores, spiritual exercises. Under the direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. Possible monthly rate, \$60. Catalog.

Rev. P. W. Lambert, O.G.S., Box 1, Penland, N. C.

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REV. D. C. LOVING, Headmaster
Box 1, St. George, Virginia

Books Received

THE LANDS BETWEEN. By John S. Badeau. Friendship Press. Pp. vi, 138. Cloth, \$2.95; paper, \$1.75.

CONCERNS OF A CONTINENT. Edited by James W. Hoffman. Friendship Press. Pp. 165. Cloth, \$2.95; paper, \$1.75. [Chapters on Alaska, Canada, the U.S., Mexico, etc.]

MIDDLE EAST PILGRIMAGE. By R. Park Johnson. Friendship Press. Pp. xi, 164. Cloth, \$2.95; paper, \$1.50.

WORSHIPING WITH THE WOMEN OF THE BIBLE. A Book of Devotions. By Florence C. Brillhart. Revell. Pp. 150. \$2.

STRENGTH FOR THE DAY. A Collection of Devotional Meditations: One For Each Day of the Year. Foreword by Rev. J. Darsow, D.D., Evangelical Lutheran Church of Australia. Marshall, Morgan & Scott, Ltd., 1-5, Portpool Lane, Holborn, London, E.C. 1, England. About 365 pp. 15/- (about \$2.25 if ordered direct).

20TH CENTURY LITANY TO THE POVERELLO. By P. Martial Lekeux, OFM. Chicago: Franciscan Herald Press. Pp. vi, 159. \$2.50.

CAMEO OF ANGELA. By S. M. Johnston. Chicago: Franciscan Herald Press. Pp. 181. \$3.50.

POWER THROUGH PRAYER GROUPS. Their Why and How. By Helen Smith Shoemaker. Introduction by Bishop Everett H. Jones. Revell. Pp. 124. \$2.

FAITH AND PERSEVERANCE. Studies in Dogmatics. By G. C. Berkouwer. Eerdmans. Pp. 256. \$4.

BELIEVING. By Herbert M. Waddams. Morehouse-Gorham. Pp. 98. \$2.15.

THIS HOLY ESTATE. (Guidance in Christian Homemaking.) By John E. Riley. Warner Press. Pp. 191. Paper, \$1.25.

LIFE'S INTIMATE FRIENDSHIPS. By Lauriston J. DuBois, M.A., D.D. Warner Press. Pp. 95. Paper, \$1. [Friendship, From Friendship to Courtship, From Courtship to Marriage, etc.]

SCHOOLS

FOR GIRLS

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Church Boarding School for Girls. 88th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

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An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

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

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NURSING

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PEOPLE and places

Appointments Accepted

The Rev. Robert C. Ayers, who has been in charge of Emmanuel Church, Adams, N. Y., and Zion Church, Pierrepont Manor, will move to Syracuse, N. Y., in the summer and begin work as chaplain to Episcopal Church students at Syracuse University.

The Rev. W. Lever Bates, formerly chaplain of DeVeaux School, Niagara Falls, N. Y., will on July 1 become rector of the Church of the Ascension, Buffalo. Address: 24 Linwood Ave., Buffalo 9.

The Rev. Clifford A. Buck, formerly rector of St. Bartholomew's Church, Chicago, is now rector of St. John's Church, 139 St. John's Pl., Brooklyn 17.

The Rev. Elsom Eldridge, formerly executive secretary of the Leadership Training Division of the National Council's Department of Christian Education, will on September 1 become director of research for the Episcopal Home for Children, St. Louis, Mo.

The Episcopal Home for Children was established in the 1840's as an orphanage. About 20 years ago the resources of the institution were turned to the study of Christian education. The Rev. Dr. Charles F. Penniman became director in 1945. Much of the impetus of the Seabury approach to Christian education is attributed to the St. Louis studies.

Dr. Penniman will become assistant director of an eastern office of the institution which he will help to establish in West Chester, Pa. His address will be 342 W. Miner St., West Chester.

The Rev. Robert Bruce Hall, formerly rector of Trinity Church, Huntington, W. Va., will become rector of St. Chrysostom's Church, Chicago, on September 1. Address: 1424 N. Dearborn Pkwy., Chicago 10.

The Rev. Philip S. Harris, formerly rector of Trinity Church, Atchison, Kan., will become rector

of St. James' Church, 833 W. Wisconsin Ave., Milwaukee, on August 1.

The Rev. Andrew D. Milstead, formerly rector of the Church of the Nativity, Maysville, Ky., will become vicar of St. Michael's-by-the-Sea, Carlsbad, Calif., on July 5. Address: 3226 Highland Dr.

The Rev. James L. Postel, formerly vicar of St. Mark's Church, Maquoketa, Iowa, is now rector of Trinity Church, Ottumwa, Iowa. Address: 222 E. Fifth St.

The Rev. Edgar L. Tiffany, formerly in charge of Calvary Church, Montgomery, W. Va., and the Church of the Good Shepherd, Hansford, is now rector of St. Paul's Church, Weston, W. Va. and vicar of the Church of the Transfiguration, Buckhannon. Address: 349 Main Ave., Weston.

The Rev. J. Robert Zimmerman, formerly assistant at the Cathedral Church of the Nativity, Bethlehem, Pa., will become rector of Calvary Church, Danvers, Mass., on July 1. Address: 44 Cherry St.

Changes of Address

The Rev. Theodore A. Bessette, rector of St. Clement's Church, Harvey, Ill., formerly addressed at 15421 Ashland Ave., may now be addressed at 95 E. 153d.

The Rev. George W. DeGraff, of Grace Church, Galesburg, Ill., has moved from 698 Greenleaf St. to the new rectory at 929 Brown Ave. Business mail for Fr. DeGraff should be addressed to Grace Church, Prairie and Tompkins Sts.

The Rev. John C. Harris, who recently became rector of St. John's Church, Broad Creek, Md., may be addressed at 4974 Shelby Dr., South Lawn, Oxon Hill, Md.

St. John's is the parish church of King George's Parish, which was created in 1692 as one of the 30 parishes into which the Province of Maryland was then divided.

The Rev. Richard A. Henshaw, of the Church

of Our Saviour, Mount Auburn, Cincinnati, formerly addressed on Lafayette Ave., may now be addressed at 48 E. Hollister St., Cincinnati 19.

Ordinations

Priests

Texas — By Bishop Hines: The Rev. Charles W. Roberts, Jr., on May 17; in charge of St. Stephen's Church, Huntsville, and chaplain to Episcopal Church students at Sam Houston State Teacher's College and to the Texas state prison.

West Virginia — By Bishop Campbell: The Rev. Carl C. Richmond, Jr., on May 1; rector, St. Paul's, Williamson.

Western New York — By Bishop Lofthouse, retired Bishop of Keewatin, Canada, acting for the Bishop of Western New York: The Rev. George T. Swallow, on May 15; curate, Calvary Church, Williamsville, N. Y. By Bishop Campbell, retired Bishop of Liberia, acting for the Bishop of Western New York: The Rev. Bernard E. Campbell, on May 17; curate, St. Luke's, Jamestown, N. Y. (The ordinand is Bishop Campbell's nephew.)

Deacons

Long Island — By Bishop DeWolfe, on May 17: George C. Hoeh, in charge, St. Lydia's, Brooklyn, with address at 958 Glenmore Ave., Brooklyn, N. Y.; and Richard W. Turner, who will do mission work in the diocese.

West Virginia — By Bishop Campbell: Leslie F. Prutton, on May 23; in charge, Calvary Church, Montgomery, W. Va., and Good Shepherd, Hansford.

Laymen

Miss Barbara E. Arnold, who has been doing graduate work at William Temple Theological College, Rugby, England, will join the staff of Trinity Church, San Jose, Calif., in September. She will be a college worker at San Jose State College.

Engagements

Mr. and Mrs. John McAlevey of Brooklyn, N. Y.,

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH FURNISHINGS

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

FOR RENT

VACATION COTTAGE, 5 miles from Ocean City, Md., sleeps 6, \$50 week. Address: Rev. William Dewees, 302 N. Baltimore Ave., Ocean City, Md.

BEACH-FRONT cottage on the Gulf coast of Florida for the month of August. Reply Box C-151, The Living Church, Milwaukee 2, Wis.

FOR SALE

PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

INVESTMENT OPPORTUNITIES

5% INSURED SAVINGS. Also list 50 highest rate Federal Agency insured associations gratis. Last notice! Investor Service, (DD), 11 W. 42d St., N. Y.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

JUST ARRIVING from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

HOUSEMOTHER for girls' boarding school, ages 7-18. Moderate salary and maintenance. Reply: Sister in Charge, Bethany School for Girls, Glendale, Ohio.

IMMODERATE CATHOLIC priest can have vacation at moderate cost. Room and meals offered in return for daily Morning Prayer, Mass, Evensong and light pastoral duties. Reply Box C-148, The Living Church, Milwaukee 2, Wis.

EMMANUEL CHURCH, Webster Groves, Missouri, needs young priest as assistant. Large suburban parish. Opportunity for broad experience. Moderate Churchmanship. Reply: Rev. Alfred B. Secombe, 9 South Bompert, Webster Groves 19, Missouri.

CHURCH SCHOOL FOR GIRLS in East desires librarian and secretary. Reply Box J-154, The Living Church, Milwaukee 2, Wis.

WANTED: Priest-Organist, parish 700 communicants, growing parish, community, Mid-South. Share full parochial ministry. Adequate salary, housing, car allowance. Reply Box J-149, The Living Church, Milwaukee 2, Wis.

DIRECTOR OF APPEAL AND PUBLICITY for Episcopal multiple-function agency. Demonstrated successful experience in direct mail, foundation and special gifts required. Send resume, Box N-153, The Living Church, Milwaukee 2, Wis.

WANTED, PRIEST first Sunday in August, one Mass, 9 A.M., All Saints' Chapel, Elkhart Lake, Wis. Write: The Rev. Robert F. Sweetser, 1011 North Seventh St., Sheboygan, Wis.

POSITIONS WANTED

CANADIAN RECTOR, 38 married, two children, desires holiday duty, use of rectory, August 24th, 31st, September 7th. Reply Box M-152, The Living Church, Milwaukee 2, Wis.

TRETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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

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THE LIVING CHURCH

The Living Church

and Warren, Conn., has announced the engagement of their daughter, Joan, to the Rev. R. Sherman Beattie, associate at the Church of the Heavenly Rest and Beloved Disciple, New York.

Marriages

Miss Earluh E. Epting, daughter of the late Rev. Thaddius Epting, was married on April 16 to the Rev. Raymond E. Abbitt, assistant rector of St. John's Church, Dallas, Texas.

Degrees Conferred

Seabury-Western Theological Seminary announced that it would confer the honorary degree of doctor of divinity on the Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, Wis., at its centennial commencement exercises.

Deaths

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

The Rev. Levitt C. Sherburne, retired priest of the diocese of Southern Ohio, died March 26, in Plant City, Fla.

Born in Eastport, Maine, in 1880, Fr. Sherburne was ordained to the priesthood in 1913. He served parishes in Connecticut and Missouri, and was rector of St. Philip's Church, Circleville, Ohio, from 1931 until his retirement in 1952.

The Rev. William F. Chamberlain, vicar of St. Francis' Mission, Tampa, Fla., died April 26, after a brief illness.

Born in Newark, N. J. in 1914, he was ordained to the priesthood in 1941. Fr. Chamberlain served parishes in Wisconsin, New Jersey, Texas, and Florida.

He is survived by his wife, Aneita Anderson Chamberlain.

The Rev. Jesse Hutchinson Hawkes, of the diocese of Pennsylvania, died May 19, at the age of 74.

He was born in Philadelphia, and ordained to the priesthood in 1928. Fr. Hawkes served as a supply priest in New Jersey, Maryland, and Pennsylvania, and was a counselor and chaplain at a

summer camp at Mantoloking, N. J. for 22 summers. He was rector of St. John Chrysostom Church, Philadelphia, Pa., from 1936 to 1940, and from 1944 until his retirement in 1951.

The Rev. Frederick Ralph Davies, retired rector of Holy Trinity Church, La Gloria, Cuba, died in Cuba on May 14, at the age of 75.

He was born in 1883 and ordained to the priesthood in 1942. Fr. Davies served the San Pablo Mission in Camagtiey, Cuba, from 1941 to 1947, when he became rector of Holy Trinity.

He is survived by his wife, the former Maria Cunalia Ledesma.

The Rev. Edmund Gwynn Coe, rector emeritus of St. Peter's Church, Charleston, S. C., died May 18 at the age of 66.

Born in 1892, Mr. Coe was priested in 1932. He served as headmaster of the Porter Military Academy in Charleston from 1929 until 1934, and became rector of St. Peter's Church in 1932, where he remained until his retirement in 1950.

He leaves his wife, the former Helen Turner Cheung, and two sons, Francis Turner Coe and Edmund Gwynn Coe, Jr.

The Rev. Arthur Morgan Aucock, rector emeritus of All Saints' Memorial Church, Providence, R. I., died May 23, at the age of 96.

He was ordained priest in 1891, and was rector of All Saints' Memorial Church from 1898 until his retirement in 1932. He then made his home in Asheville, N. C. He was a member of the Memorial Standing Committee of the diocese of Rhode Island for 31 years, and was its president for seven years. He was vice-president of the diocesan council, and served as a deputy to General Convention nine times.

The Rev. Horace W. Wood, retired priest of the diocese of Los Angeles, died in May at the age of 75.

He was born in 1883 in Illinois, and priested in 1914. He served parishes in Indiana and California for many years, his most recent post being that of vicar, and later rector of St. Mark's Church, San Diego, Calif., from 1940 to 1944.

He is survived by a sister, Mrs. Florence Brown of Redlands, Calif., with whom he made his home for several years.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

June

15. Kyoto, Japan
16. Kyushu, Japan
17. Lagos, W. Africa
18. Lahore, Pakistan and India
19. Lebombo, S. Africa
20. Leicester, England
21. Lexington, U.S.A.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

June

15. Christ Episcopal Church, Zillah, Wash.; St. Andrew's, Cripple Creek, Colo.
16. St. Simon's, New Rochelle, N. Y.; St. Stephen's, Racine, Wis.
17. Emmanuel Church, Winchester, Ky.
18. Grace Church, Alexandria, Va.
19. Christ Church, Elizabeth, N. J.
20. Holy Nativity, Clarendon Hills, Ill.
21. All Saints', Orange, N. J.

LIBERAL COMMISSIONS are available to Church groups selling The Living Church — subscriptions or bundle plan. Write to Circulation Department, The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.



ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. MARY'S 2290 S. Clayton (at Iliff)
Sun Masses: 7:30, 9 (Sol), 11:15 (Sung), Ev & B 8; Weekdays: 7:30; C Sat 8-9:30

FAIRFIELD, CONN.

ST. PAUL'S Old Past Road
Rev. Oliver Carberry, r; Rev. Russell Smith, c;
Rev. Eaton V. W. Read, d
Sun 8, 10; HD 10

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 & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I. Densmore, Headmaster & Director of Christian Ed.
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
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

Continued on page 24

KEY—Light face type denotes AM, black face PM; odd, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev; Evensong; ex, except; first Sun, 1S; 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.

ATTEND SUMMER CHURCH SERVICES

Continued from page 23

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Avenue
Sun HC 8, Ch S 10; 1S HC 10; Others MP; Tues
& HD HC 7; Thurs HC 10; C by appt

MIAMI, FLA.

TRINITY Bayshore Dr. at Venetian Way
Rev. G. I. Hiller, S.T.D., r; Rev. Geo. McCormick
Sun HC 8, Ch S 9:30, MP 11 (1 S HC); HC Thurs 10

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 1058 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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,
Th.B.; Rev. H. B. Lilley
Sun 7:30, 9, 10; Daily 10

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Third and Baltimore Ave.
Rev. William L. Dewees, r
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;
HC Daily 8, HD 10

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri
& HD 12; C Sat 12-1, 5-6, Sun 10:15

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

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

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 1S, 11 MP; HC Tues 7, Wed 10:30

The Living Church

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45; MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30 & by appt

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.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M. Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

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 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9, 10; High Mass 11; B 8;
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,
7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses 8 & 10 (Sung); Daily 7:30 ex Sat;
Wed & 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
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

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 5:15; 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

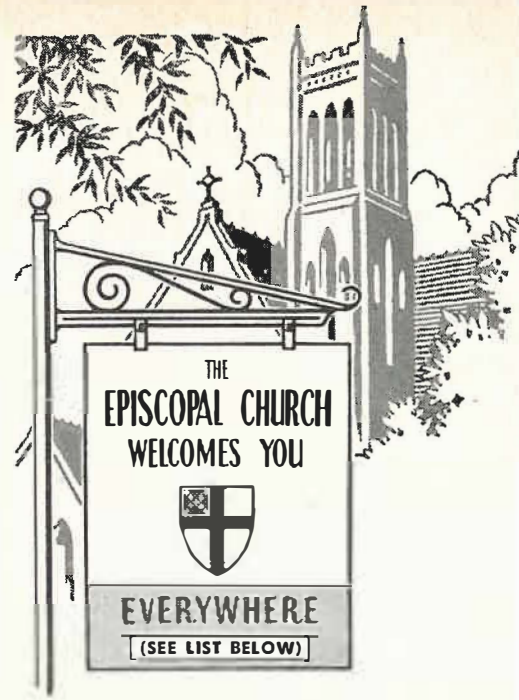
ST. AUGUSTINE'S CHAPEL

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

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



POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MP
(2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

ASHEVILLE, N. C.

ST. MARY'S 339 Charlotte Street
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

FARGO, N. DAK.

GETHSEMANE CATHEDRAL 204 9th Street, South
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott
Sun HC 8, MP 10, Wed HC 10

PHILADELPHIA, PA.

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

WAKEFIELD, R. I.

ASCENSION 159 Main St.
Rev. James C. Amo, r
Sun 8, 10; Wed 9; C Sat 5-6

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish Eu 8:45

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC