

The Living CHURCH

February 15, 1959

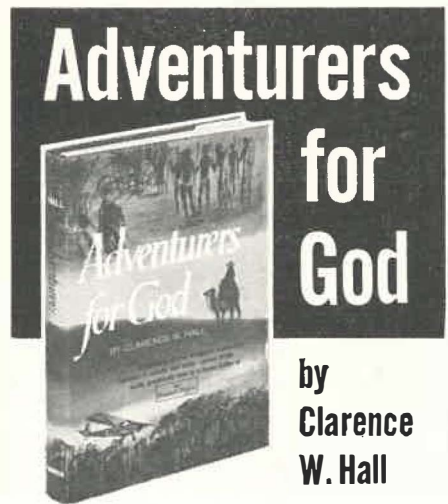
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West Texas convention voted million dollar capital funds campaign.
For news of this and other conventions, see pages 11 and 12.

Contemplation is for everyone [page 15].

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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. (Most letters are abridged by the editors.)

Eye-Opener and Shock

The February 1 issue of THE LIVING CHURCH arrived today, and your editorial, "National Council's Secrecy," is an eye-opener and a distinct shock.

Let's keep on demanding that everything be above board and open to accredited Church magazine reporters. Thanks for bringing this policy to the knowledge of the Church.

(Rev.) WILLIAM P. S. LANDER

Rector, Church of the Good Shepherd
Rosemont, Pa.

The Unconventional Crucifix

I had not intended to enter the fray in regard to criticism of the cross which is part of the decor of the chapel in my house, since there is nothing less fruitful than argument about art [L. C., December 28 ff.] there being "no accounting for tastes"! However, there has occurred to me what is the basic difficulty which has brought forth such vociferous comment; hence I am sympathetic to those who have made the comments.

When, at the Miami Beach Convention, Mrs. Pike and I first saw the cross which had been commissioned from Mr. Karl Giehl, the distinguished Milwaukee artist, as a consecration present, we, too, had difficulty in "taking it in"; and the reason is that we were still thinking in the categories of a pictorial presentation, and this cross certainly "flunked" in terms of that category. When we transferred our thinking to the category of abstract art, which was the medium the artist was using, the whole thing took on a different light. It is an abstract representation — and I believe a successful one — of the Crucifixion, the Resurrection, the Ascension, the Heavenly Session, (i.e., the "coronation"), and the Coming of the Holy Ghost.

The picture in THE LIVING CHURCH, of necessity, does not adequately catch the effect of the three dimensions and the fine artistry achieved through the combination of ebony, cocobola wood, and silver. Maybe some people don't feel there is any room for abstract art in the Church; but there is no value in applying to abstract representations the categories of conventional art or of photography. It is only to make this point that I have taken up some of your space; it is not to try to convince someone to like something that he doesn't like after seeing a two-dimensional black-and-white picture.

(Rt. Rev.) JAMES A. PIKE
Bishop of California

San Francisco

Editor's Note: One of the donors of the cross comments: "I am glad that Bishop and Mrs. Pike like the crucifix even though your more articulate readers do not seem to do so. I must admit that it takes a very special kind of appreciation but, as I told the Pikes, no one who sees it will ever forget it and if they

really give it some deep thought and meditation they will find that it conveys a genuine spiritual message. The very fact that it arouses controversy is, I think, a point in its favor. The conventional crucifix has become so familiar to us that it is likely to be considered as little more than a piece of furniture and the really shocking impression that it ought to make on the mind of the beholder is lost."

Thank you and your readers for the attention and thought given to the cross . . . adverse or otherwise, all have received something from it.

Terrible and terrifying in the sense of awe-inspiring is a much overlooked quality in the essence of beauty. Creation in its moments of grandeur — child-birth, the child's vision of its parents, man's view of Niagara, the mountains and canyons of the West — all leave a terrifying mark. St. John in the Apocalypse when confronted with Christ glorified fell at Christ's feet in terror.

I'm sure that your readers on seeing the cross in its real state rather than judging a picture of it would feel the words of the Apocalyptic Christ to St. John, "Fear not."

KARL GIEHL

Milwaukee, Wis.

Spiritual Fact

The most interesting letter of the Rev. T. Carleton Lee [L. C., January 18] calls forth some brief comment. He states:

"But if the subjects involved are the biological Virgin Birth, and the Empty Tomb, and insistence is made that these be accepted by everyone literally, then others must protest that it is ridiculous that these should be called the 'bread' of Christianity. They are really part of a great disagreement in principle within contemporary Christianity as to whether our religion should be founded on an absolute propositional theology or on a biblical existential theology."

I don't know what Mr. Lee means by the "bread" of Christianity." I suppose he means the fruits of the Spirit in the Christian life which sanctify and regenerate the soul in charity, humility, forgiveness. But the whole message of the New Testament, which makes it unique, is precisely that these come to us by faith and hope in the Jesus of Nazareth whom the apostles declared to be the Incarnation in man of that same God who created and sustains all things. This is the only reason why the Christian Gospel is authoritative, and can in fact bring reconciliation and at-one-ment between real men and a real God.

The sign by which those simple folk knew that Jesus was God's Way, Truth, and Life, was His Resurrection from the dead, the transformation of His natural body into a "glorified" or super-natural body by the God who was Creator of both nature and super-nature. The hope that Christianity holds out to the world is that, not only in an ideological and mental vindication, our bodies "will be made like unto His glorious body" because He is the Lord of Nature and History. What is inward and hidden ("spiritual," in the modern sense of the word only) now, will one Day be openly realized in the re-creation of the natural order; and in our

resurrection to life . . . an "historical" vindication.

In contemporary Christianity there are allowable areas and limits within which disagreements are healthy. I should like to suggest that this is not one of them. Our religion can never be "founded upon an absolute propositional theology"; it can be founded only in realities. But if they are realities, they will be real in the natural and historical as well as in the immaterial realms. This is the whole proclamation of Scripture, the Hebrew-Christian message to the world, and, in particular, the core of prophetic and apocalyptic books of the two Covenants. What may *appear* now as defeat and the cross of shame and humility borne in love, will one Day, on this level, the "earth," in the "flesh," be openly transformed outwardly into what it is already in fact "spiritually."

Mr. Lee refers to "biblical existential theology." I should like to take these words at their face value. "Existential" must ever refer to the experience of realities. Realities, for creatures of time and space, must ever be mediated to them in terms of time and space. This is the meaning of the Incarnation. If we are to experience realities, then, we experience them in and through natural and historical data which we can know.

The office of the Church is to guard these realities by minimal "absolute propositional theologies," among other things. This is what St. Paul did when He said, "If Christ be not risen, then is your faith in vain." It is what the Church Fathers attempted to do in the Creeds, which were originally "existential" affirmations of faith in an historic Person at the time of Baptism or incorporation into His mystical Body, the Church. There is no such thing as a "Resurrection experience" in an historical religion, without an historical Resurrection. Only from that point on do we have the necessary trust to "open up" before the Spirit of God for the healing of our souls.

I shall end by quoting Massey Shepherd: "The Resurrection of our Lord is not only the crucial fact of the Christian Faith; it is the crucial center of Christian worship. Easter Day is the focus of the whole liturgy of the Church. As St. Paul reminded the Corinthian Church — 'if Christ be not risen, then is your faith in vain' — so without Easter, none of the worship of the Church would make any sense."

Our prayers are not addressed to a Christ who is in any sense "dead" — even on the "physical" level. He is alive, but transformed in a "Glorified Body." The basis of the sacramental principle is that outward and natural things, visible signs, can mediate supernatural grace, the Life of God-made-Man, to us, because they were so utilized by Him who has "taken up" the natural, "redeemed the world," by the Resurrection of Christ's Body. The "One who raised Christ from the dead" is none other than the Lord of Nature and History, as well as the Lord of the hosts of the "Heavenly Places."

(Rev.) JOHN LESLIE ROSSNER
McGill University Faculty of Divinity
and the Diocesan College
Montreal, P.Q., Canada

Belated Reactions

Belated reactions to the installation of the Presiding Bishop. Congregational hymn singing GREAT! Cathedral Choir a musical "let down" with far too many chanted psalms, an

uninspiring Te Deum, and the "squeaks" of boy soprano voices ear-distressing. A mausoleum-like Cathedral which should be "junked" before another dollar is wasted on it. It defies the congregation to see anything taking place at the altar. Actual installation itself brief! Deeply spiritual! Very well done! Thrilling! Alone worth the trip to Washington! Bible reading by the layman a "high spot" in the service. The Presiding Bishop's sermon well prepared! Well read! Nothing said! Magnificent irrelevance. This rector left praying for the speedy return of the Church militant.

(Rev.) W. HAMILTON AULENBACH, D.D.
Rector, Christ Church and St. Michael's
Germantown, Pa.

I would like Bishop Lichtenberger to know I wholeheartedly approve his view of "a fully integrated society" [L. C., January 25].

Surely Bishop Lichtenberger has an abundance of the Holy Spirit to show such boldness. May the Holy Spirit continue to "direct and rule" his life.

VIRGINIA B. PEARMAN
(Mrs. Robert W.)

Grosse Ile, Mich.

Lost Ministers

On the diocesan and missionary district pages of the *Episcopal Church Annual*, 50 are marked with a blank, signifying "address unknown." There are more than twice that number of clergy adorned with "S.H.B." after their names, presumably because of whereabouts unknown when dropped from diocesan lists. On these last, one is impressed by the number of non-parochials without "retired" after their names.

The bishops are ever complaining about lost communicants. How about lost ministers?

(Rev.) C. G. ZIEGLER
Cheboygan, Mich.

Under 30

I have known men of the type of whom Sara Jane Gray [L. C., January 25] writes, but most of us at 72, or before, have shot our bolts.

The advertisement [L. C., January 18] "Needed — 10,915 Clergymen" should read "10,915 clergy, 30 years or younger."

(Rev.) ELDRED C. SIMKINS
Rector, Emmanuel Church
Elmira, N. Y.

The Crucial Year

Fr. Alexander Stewart [L.C., January 18] raises the important questions of effective introduction of the newly ordained clergyman into the life of the Church.

The damage not infrequently done to young men, and the opportunities lost because of the present system, are certainly great. They are not confined to the Episcopal Church.

Recently the Federated Theological Faculty of the University of Chicago completely revised the course leading to the bachelor of divinity degree. Under the new set-up the student first spends two years at the university in fundamental study. His third year is spent in practical work in his chosen field of ministry. He must work with clergy who have been selected by the faculty and who have received special orientation in guiding young men. He is paid not by the parish

Good books for Lenten reading— The Wonder of Prayer

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Foreword by the Rt. Rev. Austin Pardue, who says: "As rector of the largest Episcopal Church in New York City, (Dr. Bishop) has had a vast experience in the cure of souls . . . His book will help you grow in grace, wisdom, and understanding of God and man." Step by step he shows how to learn and to develop the art of prayer — its practice, struggle, failure, the power and peace it brings. A strong book for Lenten reading. \$2.25

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The King in His Beauty

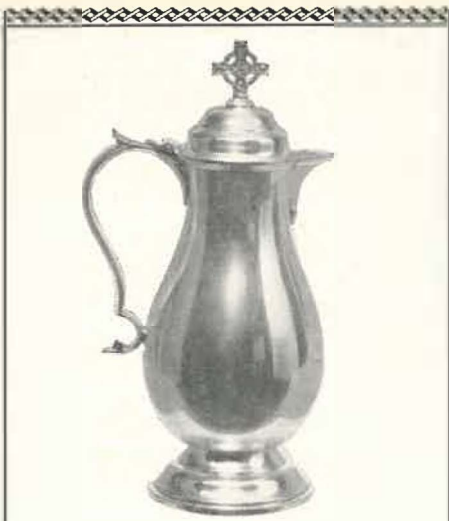
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but by a fellowship from the university. He then returns to the university for his final year of study, and is helped to correlate his practical experience with his academic training.

Perhaps our seminaries are not yet ready to do this, but at least we should realize that a man's first year in the ministry is of crucial importance both to himself and to the Church. It should not be too difficult for the seminaries and dioceses, working together, to see that this is a constructive and supervised year, rather than a random association between an individual rector and a curate.

THEODORE M. SWITZ
 University of Chicago

Chicago, Ill.

Seeless

What a sad thing it is that our Presiding Bishop, having no diocese, must lose those associations of being a chief pastor. But how much more it shows a disregard for individuality, requiring us all to learn to spell his name: "LIKHTENBERGER."

(REV.) JOHN W. ELLISON
 Rector, Parish of the Epiphany
 Winchester, Mass.

Editor's Note: The Presiding Bishop beat Dr. Ellison to the punch by requesting (perhaps because he will soon be seelless) that reporters drop his middle initial ("C" for "Carl") in publishing his name.

Iona and Sewanee

It is of interest, in connection with the splendid article on Iona [L.C., February 1], that the altar stone in the high altar of All Saints' Chapel at the University of the South, Sewanee, Tenn., came from Iona.

I believe that Sewanee's Iona Stone may be the oldest altar stone in America. This fragment of stone is embedded in a handsome metal cross. It was taken from the altar of St. Columba's Cathedral at Iona, erected in 1203 A.D. on the site of the ancient church and monastery built by St. Columba in 563 A.D.

This Iona stone was presented to the University of the South by the rector and vestry of St. Andrew's Episcopal Church, Glasgow, Scotland. It bears this inscription: "This fragment of Iona marble serves as a connect-

ing link between the American Church and the beginnings of Christianity in Scotland, from whence we (Episcopal in America) derived our Episcopate." CHARLES E. THOMAS Greenville, S. C.

The Spirit and St. Martha's

I'd like to say the very first things I turn to [in THE LIVING CHURCH] are "Inside the Parish," by the Very Rev. William S. Lea, and "Diary of a Vestryman," by Bill Andrews.

I feel these two articles are truly inspired by the Holy Spirit. Not that I always agree with them 100% — perhaps 90% of the time. After all, they are human, too.

God bless them in their efforts and may they both continue in their good works.

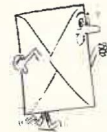
Congratulations to the Rev. Dennis Bennett for his opposite viewpoint [L.C., January 29] on the "Diary of a Vestryman." He undoubtedly has a growing and thinking parish, and doesn't need Bill Andrews' truths.

JOSEPHINE K. HOYT
 (Mrs. Ralph C.)
 Shillington, Pa.

When I read Mr. Bennett's "protest" about "Diary of a Vestryman," I felt that I wanted to rush to Bill Andrews' defense immediately. Mr. Bennett's idea of humor must be quite different from mine, as I always get a few quiet chuckles from the column, and occasionally a loud guffaw.

While my experience has been with the vestry of a church that is well established, we have many serious problems to face, and we are all somewhat less than perfect human beings; I find myself with a warm sympathy for St. Martha's.

I find their progress most heartening and encouraging. Apparently Mr. Bennett missed



the columns on stewardship and tithing; I thought them most realistic and entertaining. St. Martha's apparent defeat is always turned to partial victory, and the rector and vestry are never tempted to rest there in cheerful complacency, but always turn to meet new difficulties.

St. Martha's parish may suffer tempest, travail, and affliction, but it is never overcome.

F. BRUCE GERHARD
 Summit, N. J.

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.

February

15. Trinity, Fort Wayne, Ind.
16. Church of the Messiah, Glen Falls, N. Y.; St. Francis' Home, Madison, Wis.
17. Church of the Redeemer, Chicago, Ill.
18. Christ and St. Barnabas' Church, Troy, N. Y.; Grace, New Lenox, Ill.; St. Andrew's, Brooklyn, N. Y.
19. All Saints', Winter Park, Fla.; St. Michael's, Fort Worth, Texas; All Saints' Cathedral, Milwaukee, Wis.
20. St. James', Zanesville, Ohio; Trinity, Logansport, Ind.; St. Augustine's, Philadelphia, Pa.; St. Philip's, Philadelphia, Pa.; St. Philip's, Coral Gables, Fla.
21. Grace, Hartland, Wis.; the Rt. Rev. Charles F. Boynton, New York, N. Y.; All Saints', Lakeland, Fla.

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 Communions, missionary societies, or emergencies.

February

15. Bendigo, Australia
16. Bermuda
17. Bethlehem, U.S.A.
18. Bhagalpur, India
19. Birmingham, England
20. Blackburn, England
21. Bloemfontein, South Africa

The Living CHURCH

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

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THINGS TO COME

February

15. First Sunday in Lent
Brotherhood Week, National Council of Christians and Jews, to 22.
17. National Council, Greenwich, Conn., to 19.
18. Ember Day
Philippines convocation, to 21.
20. Ember Day
21. Ember Day
Consecration of Very Rev. Allen W. Brown as suffragan of Albany.
22. Second Sunday in Lent
Washington's Birthday, Corporate Communion for Men and Boys.
24. St. Matthias
Consecration of Rev. Benito C. Cabanban as suffragan of the Philippines.
25. General Board Meeting of the National Council of Churches.

March

1. Third Sunday in Lent
8. Fourth Sunday in Lent
15. Passion Sunday
22. Palm Sunday
23. Monday before Easter

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. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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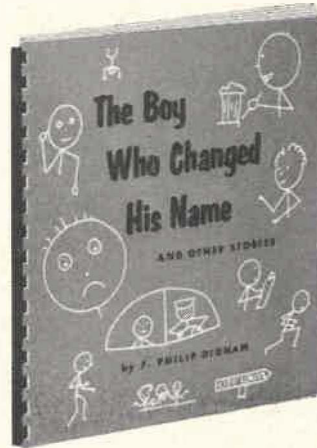
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Come to him,* to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

1 Peter 2:4-5 (Revised Standard Version).

*EDITOR'S NOTE: i.e., to Christ.



"Meaningful Meaning"

Ground was broken not long ago for the Church properties of St. Peter's Mission, Amarillo, Texas (Diocese of Northwest Texas), which is a missionary venture of St. Andrew's Parish.

After ground had been ceremonially broken, with suitable prayers, responses, etc., the rector, the Rev. Evans Moreland, said (in effect): "Since the Church of God is not made of bricks and boards, but of people, let us outline the building with ourselves, joining hands to form living walls of the Church; and as an act of thanksgiving for this step forward let us sing the doxology."

"We did, and the heavens shook with meaningful meaning," writes Mr. Moreland. (In our picture the people can be seen joining hands to form the outline of the new church.)

The Living Church

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

First Sunday in Lent
February 15, 1959

EPISCOPATE

Suffragan Elected

The Rev. Morris F. Arnold was elected suffragan bishop of California on February 3, at the diocesan convention held in Grace Cathedral, San Francisco. The Rt. Rev. Henry H. Shires, who was suffragan, retired in July.

Mr. Arnold was also nominated as coadjutor in the election which resulted in the choice of Bishop Pike [L.C., January 19, 1958]. In the earlier election he asked the nominating committee to withdraw his name, and announcement of this fact kept him from receiving votes. Before the later election he asked Bishop Pike to keep his name out of nomination, but the convention overrode his request by electing him.

Christ Church, Cincinnati, Ohio, where Mr. Arnold has been rector since 1950, is a booming downtown parish, with 1,636 communicants. Before coming to Ohio, he served parishes in Massachusetts. He was assistant at Trinity, Newton Centre, and Emmanuel, Boston, 1939-40; priest in charge, St. John's, Saugus, 1940-43; and rector, Grace Church, Medford. From 1943 to 1945 he was chaplain in the U.S. Air Force, and Episcopal student chaplain at Tufts College, from 1949 to 1950.

Morris Arnold was born in Minneapolis, Minn., in 1915. He was educated at Williams College and the Episcopal Theological School. He received the B.D. in 1940, and was ordained to the priesthood in that year by retired Presiding Bishop Sherrill. He is married, and has two children.

Also named by the diocesan nominating committee were the Rev. Charles M. Guilbert, rector of St. Clement's, Berkeley, Calif., the Rev. George R. Millard, rector of Christ Church, Alameda, Calif., and the Rev. Carl N. Tamblin, rector of St. Luke's, San Francisco. Mr. Tamblin withdrew before the balloting began.

Nominated during the convention were the Rev. Messrs. Paul Moore, Jr., Christ Church Cathedral, Indianapolis, Ind., Keppel W. Hill, Church of St. Mary the Virgin, San Francisco, Henry B. Getz, St. Paul's, San Rafael, Calif., and the Very Rev. Corwin C. Roach, formerly dean of Bexley Hall.

The Rev. Messrs. Hill and Getz with-

California Election

Ballot	1		2		3		4		5	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Votes Cast	112	405	111	397	114	407	115	404	112	407
Necessary to elect	57	203	56	199	58	204	58	203	57	204
Nominees										
M. F. Arnold	30	119	40	129	44	145	55	175	64	216
C. M. Guilbert	26	101	27	106	24	98	20	70	—	—
G. R. Millard	12	37	7	21	10	16	—	—	—	—
Paul Moore, Jr.	28	107	33	126	35	141	40	150	47	188
C. C. Roach	2	10	1	5	1	7	—	9	1	3
K. W. Hill	5	12	—	3	—	—	—	—	—	—
H. B. Getz	9	19	3	7	—	—	—	—	—	—

drew after the second ballot, the Rev. Mr. Millard after the third, and after the fourth the Rev. Mr. Guilbert withdrew in favor of Mr. Arnold.

Albany Consecration

The Presiding Bishop has taken order for the consecration, on Saturday, February 21, at St. John's Church, Ogdensburg, N. Y., of the Very Rev. Allen W. Brown, D.D., dean of the Cathedral of All Saints, Albany, N. Y., as suffragan bishop of Albany. He was elected at a special diocesan convention in Albany last November 29.

This will be Bishop Lichtenberger's first



The Very Rev. Allen W. Brown

episcopal consecration since his assumption of office as Presiding Bishop.

The suffragan-elect chose Ogdensburg, in preference to his own cathedral, for several reasons. It will mean that Church-people in the more remote sections of the diocese can witness a consecration; it is close to his birthplace; and it will enable two Canadian bishops — Bishop Evans of Ontario and Bishop Reed of Ottawa — to participate, as epistler and gospeler, respectively.

ROME

How Ecumenical a Council?

The picture of the ecumenical council which is to be convened by Pope John XXIII was still fuzzy at press time for this issue, but certain parts of the picture seemed to be coming into focus.

Sorting through a maze of rumor, papal statements unofficially reported at third hand, comments of individual cardinals, and possibly "guided" commentary on the Vatican radio, the following general outlines were taking shape:

(1) Protestants are not likely to be invited to share in the council, but "dialogues" between Protestants and Roman Catholics would be welcome outside the council.

(2) Rome is saying nothing publicly about inviting the Eastern Orthodox, but an RNS report quotes a spokesman for Patriarch Benediktos of Jerusalem as saying patriarchs of the Greek Orthodox communion will jointly consider the Pope's invitation to the forthcoming council. The spokesman stressed that only the highest prelates are competent to decide whether or not to accept the invitation.

(3) The Archbishop of Canterbury still had given (at press time) no indication that he had received any invitation. But leading

Anglicans (including the Bishop of Guilford, the Archbishop of Capetown, the Archbishop of Central Africa, and the secretary of the Church of England Council on Ecumenical Relations) expressed hope that the Pope's move might bring progress toward Christian unity.

Roman Catholics waxed euphoric over prospects for the council, and the Archbishop of Milan has said it will be "the greatest which the Church has ever celebrated in its 20 centuries of history."

HOSPITALS

Reconciliation to God

The Assembly of Episcopal Hospitals and Chaplains met in St. Louis, Mo., in connection with the annual meeting of the American Protestant Hospital Association.

At the meetings, held in Christ Church Cathedral, the Rev. Canon George D. Krumbhaar, St. Paul's Cathedral, Boston, and chaplain, New England Center Hospital, Boston, spoke out of his experience as both physician and priest. Before being ordained, Dr. Krumbhaar was a practicing obstetrician for 25 years.

Presenting the basic notion that a person is body-mind-spirit, Dr. Krumbhaar

pointed out that a physician should help where the person's illness is more clearly of the body; a psychiatrist is the competent person to seek when the mind is ill; and when the illness centers in the soul, a clergyman is needed. A clergyman, he said, is a minister of reconciliation, for he is there to relate an estranged, sick person to God. In a hospital, where the sterile, antiseptic, and impersonal is so evident, the patient needs a minister as a link with the ordinary and the normal. One way to describe Christ's work in the world is in these words: God was in Christ making the world friendly to Himself. The minister of word and sacrament, of reconciliation, does much of his priestly work in a sickroom setting.

While the minister is neither physician nor psychiatrist, he needs the benefit of accurate knowledge of the working of mind and body, and can use such knowledge tailored to his own pastoral education.

In a seminar with the Rev. Kenneth Nelson of the National Council, Division of Health and Welfare Services, there was thought given to the four "areas of knowledge" of the clergyman. 1. He is expected to focus upon others and their needs, so his measure of proper self-

awareness is especially important. 2. He must understand the dynamics of personality development and human behavior. 3. He has to learn and improve upon his pastoral skills and methods. 4. He must understand, and properly relate to, the social, cultural and environmental forces that are at work in life.

It was pointed out that he must also understand the group process, for his relationship with other groups will help him to understand and properly interpret his own distinctive role.

Canon Nelson also spoke of the need for the hospital to create in the community's mind the right image of itself and its work. This, he said, is true also for the hospital in terms of its relationship with the Church in the diocese.

Elected president of the Episcopal Assembly was the Rev. Canon J. Albert Dalton, chaplain of the Juvenile Courts of St. Louis and St. Louis County, Mo. Other officers elected in the business session were: Chaplain Robert L. Evans of St. Luke's Hospital, Denver, secretary; Mr. Leon A. Bondi, Administrator of Bishop Clarkson Hospital, Omaha, treasurer; Chaplain Frederick Springborn of Norton Infirmary, Louisville, Ky., historiographer; and Chaplain Armen D. Jorjorian of St. Luke's Hospital, Houston, president-elect.

AROUND THE CHURCH

The favorite music of teenagers, **rock and roll**, echoes through church halls in the diocese of **Newark**. The young people gather — sometimes with their parents — on Sunday evenings not simply to enjoy themselves, but to learn, under the guidance of **the Rev. Richard N. Bolles**, rector of St. John's Church, Passaic, N. J.

"Rock and roll music is very revealing," Mr. Bolles says, "of what is going on in the mind of the teenager." He says that the many changes of adolescence are expressed not only openly but also in symbolic form. Music is one of these symbols, and should be understood by the young people and their parents.

With the help of a tape-recording of 30 popular hits which he compiled, Mr. Bolles attempts to explain the musical symbols: the beat, the rhythm, the discord, the drum, and the words. For visual appeal, he uses a king-size tablet for notes and drawings. His collection also includes calypso music, folk songs, ballads, and hymns.

Typical of teenagers' comments to Mr. Bolles, one girl said, "I'm glad my parents came along." "They never like me to play that sort of music, but after hearing you, they said it was all right with them from now on."

There are four Episcopalians in the **Indiana State Legislature**. All of them were present at a corporate communion and breakfast arranged on their behalf by the dioceses of **Indianapolis** and **Northern**

Indiana. **The Rev. Canon Frank V. H. Carthy**, executive director of the department of Christian social relations of Indianapolis, said that this was an attempt to bring together Episcopal Church legislators with concerned Churchpeople. Bishop Craine, coadjutor of Indianapolis, told the legislators, who represented both political parties, that the Church was anxious to assist them in any way possible, particularly by gathering information and informing them on the temper of Churchpeople and by furnishing a Christian basis for their legislative action. The guests of honor were Senators Marshall Kizer and Clifford Maschmeyer and Representatives Cable Ball and Walter Benneville.

Believing that a happy wife makes a happy priest, **Bishop Burrill of Chicago** has shown keen interest in **The Clerica**, a diocesan organization to foster fellowship among wives of the clergy. Members number some 175 wives and mothers, who meet twice a year. At their spring meeting they attend the theater, as guests of the bishop. A newsheet is mailed quarterly.

A recent "**Queen For A Day**" television program held considerable interest for **St. Joseph's Church, Detroit, Mich.**

The winner was **Mrs. Magloire Potvin**, a member of St. Joseph's choir for 14 years. Jeanette Potvin was selected because she and her husband, unable to have children of their own, have for

years provided a home for children who are state wards. They have adopted two boys, one with defective eyesight, and the other with impaired hearing.

The rector of St. Joseph's, pointing out that Mrs. Potvin has given much of her time and talents to others, said "She has many skills, but they are always made available without any fuss or desire for recognition. . . . She is a very devout person who offers these gifts to God to be used by Him. . . . We are glad to congratulate her as Queen for more than a day."

When asked what she wanted if elected "queen," Mrs. Potvin expressed the wish that an additional room be added to her house. She and her husband want to adopt a two year old girl, but have not been able to satisfy state space requirements. As "queen," Mrs. Potvin got the room.

Dr. Anderson, Bishop of Salisbury, (England), suffered a **dislocated shoulder** when he stumbled and fell while celebrating Holy Communion in his cathedral. He was reported resting in the Salisbury Infirmary, where he was taken by ambulance.

The Rev. Dewi Morgan, **LIVING CHURCH** London Correspondent, writes that Dr. Anderson, whose 67th birthday is this month, "has done a good piece of work in choosing one deanery of his diocese each year and walking through every parish in it, meeting all and sundry, not only

Continued on page 17

B R I E F S

FOR STRATEGY, NO BUDGET: First meeting of the committee to survey overseas missionary work of the Church was held January 29 and confined itself largely to organization of definition of its role. Appointed at the request of General Convention (in answer to critical resolutions from the dioceses of Chicago and Virginia), the committee's general feeling is that its purpose is not to investigate the Overseas Department of National Council but rather to do some long-range, strategic planning.

How much it can do will depend on whether National Council decides to give it any funds with which to work. At present, the committee has none.

Bishop Gray of Connecticut was chosen chairman, and the committee heard from both Presiding Bishop Lichtenberger and Bishop Bentley, head of the Overseas Department. It was agreed that a second meeting would be held April 30 to May 1.

In addition to previously announced committee members [L.C., February 1], Bishop Donegan of New York is a member. However, Bishop Donegan, Bishop Gibson, coadjutor of Virginia, and Bishop Burrill of Chicago were absent from the meeting.

"AND" NOT "OR": Holy Communion, preceded by a shortened form of Morning Prayer, is now being celebrated at the 11 a.m. Sunday service every week at Grace Cathedral, San Francisco. Dean Bartlett said the action was taken at the wish of Bishop Pike of California and added: "Many Episcopalians are unaware that the Book of Common Prayer assumes that the principal service on every Sunday will be the Holy Communion, with the sermon to be preached in its context. . . . It is terribly unfortunate that issues of Churchmanship in the past have painted the label of 'High Church' on places seeking to be faithful to the worship thus commended in the Prayer Book."

AGAIN, CATASTROPHE: On February 3, just before midnight, an American Airlines plane crashed into the East River, carrying 65 persons to their death. On nearby Rikers Island, the Rev. E. Frederick Proelss, chaplain of the New York City penitentiary, was wakened by hollow sound of the crash and rushed out to see if he could help. Almost exactly two years earlier, on February 1, 1957, a Northeast plane had crashed on Riker's Island itself, and Fr. Proelss and his family had been the first on the scene to help survivors and to pray for the dead and dying [L.C., February 17, 1957]. But in 1959, Fr. Proelss could not help, though prison searchlights helped light the scene. The few survivors were taken to a shore distant

from the island. A Lutheran pastor and three Methodist ministers were among those killed, and it was not known at press time whether any Episcopalians were among the passengers or crewmen of the doomed plane.

POLITY CONFERENCE: ACU'S Midwest Regional Committee has announced "The Polity of the American Church" as the topic of its Priests' Institute at DeKoven Foundation, Racine, Wis., April 6-9. Speakers include Mr. Spencer Ervin, president of ACU, the Rev. Thomas Davis, and the Rev. Everett Bosshard. Interested laymen are invited. Reservations are being accepted by the Sister in Charge, DeKoven Foundation.

UNRETIRED DEAN: Some Churchmen were disappointed when another birthday (his 85th) rolled around without producing a statement from the Dean of Canterbury, Dr. Hewlett Johnson, that he was retiring. Dr. Johnson, known as the "Red Dean" because of his long and articulate defense of Soviet policy, told reporters recently, "As long as my health lasts I shall go on, for I would be a traitor to the cause of world peace to give up now." And, says Dewi Morgan, LC's London correspondent, the dean is "still amazingly alert and has the rosy cheeks and striking appearance which so many visitors to Canterbury will remember." From the Archbishop of Canterbury, no sharer of the Dean's political enthusiasms, came no comment.

SMUT AND CENSORSHIP: Rhode Island Commission to Encourage Morality in Youth faced debate on the tactics of protecting youthful morals from newsstand smut. Commission secretary, A. J. McAloon, argued for censorship, pointing out that going to court on individual cases was an impossible task. Milton Stanzler of the R. I. branch of the American Civil Liberties Union argued that censorship violated the Constitution, and that better result would be obtained by education, development of good taste, and action after publication. The one priest of the Church on the Commission, the Rev. Howard C. Olsen, was not available for comment, but an LC correspondent noted that Fr. Olsen has said repeatedly that the Commission's task is not censorship. The Very Rev. Darby W. Betts, director of Church and Community Relations for the diocese of Rhode Island told LC, "I am firmly convinced that the choice of reading matter is not a matter for police power primarily, but rather should be a part of the total expression and desire of the individual personality." He also said, "I do not believe that any 'black list'

method is a suitable way to control the reading of our people, be it by a commission of the state or by an 'index' of a Church."

NCC VERSUS DRAFT: A National Council of Churches spokesman once again has voiced opposition to peacetime universal military training in testimony before the House Armed Services Committee. Dr. Henry C. Koch, speaking for NCC, acknowledged the need for adequate defense measures, but said, "We are opposed to permanent UMT."

AN HOUR OR A YEAR: Several Protestant denominations are jointly sponsoring *One Great Hour of Sharing*, Sunday, March 8, in which funds are solicited for aid to destitute people throughout the world. The Rev. Almon Pepper, secretary of the National Council's Committee on World



Relief and Church Coöperation, pointed out that the Episcopal Church's program of world relief is financed by an annual budget item, but said that individual Churchmen who wanted to join the *Hour of Sharing* could do so by sending contributions to the Presiding Bishop's Fund, 281 4th Ave., New York 10, N. Y.

CANADA QUESTIONS MISSIONS STRATEGY: Review of "missionary appeal and strategy" of the Anglican Church of Canada was presented in a panel discussion in Montreal this month. Session was a striking echo of similar discussions south of the border [see L.C., last week]. Among the panelists was C. P. Morehouse, former editor of *LIVING CHURCH*, who said the missionary strategy of the Anglican Communion should be carefully studied and reviewed. He suggested joint missionary projects by the Canadian and American Churches.

FROM TEN TO THREE: Four years ago, says RNS, 10 state governors were Episcopalians, but today there are only three (Collins of Florida, Chandler of Kentucky, and Williams of Michigan). Big gubernatorial boom, by Church affiliation, was among the Roman Catholics, Baptists, and Lutherans (they had a combined total of 13 governorships four years ago and have 23 now).

OVERSEAS

INDIA

From Cathedrals to Orange Groves

by the Rev. DEWI MORGAN

It is with some sense of relief that the Church Missionary Society announces that it has now transferred land and property in India to the value of over £3,000,000 (three million pounds sterling) to the Church of India, Pakistan, Burma, and Ceylon and the Church of South India. The Society for the Propagation of the Gospel has for some years been occupied with a similar transaction for a similar value, but has not yet succeeded in concluding it.

The land and property concerned consists of innumerable items which have been vested in the Societies since the beginning of their work in India and Pakistan over a century and a half ago. The complications arise from the fact that over the years individual lots have been vested in individual missionaries or corporate bodies, and in many cases deeds have been mislaid. Accordingly neither the Society headquarters in London nor the Church authorities in India and Pakistan have been able to compile comprehensive lists of properties.

The Church Missionary Society has been able to overcome this by the fact that one day five years ago a solicitor, Mr. J. B. Measures, unexpectedly offered his services as a missionary. He wanted to do manual work in the heart of Africa, but the C.M.S. pointed out the need for professional services in India. Within three weeks he was on the boat but it is only within the last year that he has been able to conclude his inventories and return to London to effect transfers.

The Society for the Propagation of the Gospel has suffered the further disability that by its Royal Charter it has hitherto been prohibited from transferring properties. This has been overcome by a Supplementary Charter signed by Queen Elizabeth II in 1956, and negotiations have been proceeding since.

Compiling inventories of properties is much complicated by the infinite variety of properties which have accumulated. These range from cathedrals to important colleges, such as Bishop's College, Calcutta, or St. John's College, Agra, to individual mission bungalows to orange groves and in some cases whole villages with all their assets including such things as the post office. Undeveloped land given to missionaries decades ago has appreciated in value, but the Church has not always been the benefactor. Mission property in some cases was let on long lease to individual Indians at a very low rental and occasionally became the basis of great family fortunes.

These transfers will not make the Lon-

don Societies poorer, since the properties have only been vested in them as trustees. Nor will they make the Church in India and Pakistan any the richer in material assets, except in name, for that Church has always had the fullest use and profits of such properties. But there can be no possible need to stress the fact that the successful transfer is not only a relief to the Societies in London but also a matter of profound psychological importance to the Church in India, and indeed to the whole community in which that Church works.

This marks a further step toward the realization of what was written into the Constitution of the Church of India, Pakistan, Burma, and Ceylon when it was written in 1928: "This Church aims at accomplishing for India . . . what the Church of England has accomplished for England. As the Church of England, receiving Catholic Christianity from the undivided Church, has given a characteristically English interpretation of it, so the Church of India . . . aspires to give a characteristically national interpretation of that same common faith and life."

HAITI

Education Climax

The first building for Collège Saint Pierre, the Church's new secondary school in Port-au-Prince, Haiti, was dedicated by Bishop Voegeli in the presence of about 1,000 guests, including Dr. François Duvalier, president of Haiti.

This dedication was the climax of a project to complete the Church's schooling program in Haiti, which already included 40 primary schools, with a secondary school.

A "collège" in the French educational system (used in Haiti) should not be confused with an American college. The "collège" offers the equivalent of the

American high school plus approximately two years of university education.

Land for the collège had been bought in the heart of Port-au-Prince in 1956 with a gift from the United Thank Offering, supplemented by a grant from the Builders for Christ Fund. The next year, the children's Lenten mite box offering was designated for furthering the Church's educational program in Haiti, and construction on the first building for the collège started early in 1958.

The building, designed by Haitian architect Pierre Saint-Côme, has an administration section, 14 classrooms, and an auditorium.

Future plans call for a science laboratory building, library, sports area including a swimming pool, and an auditorium and fine arts building with a gallery for exhibiting a permanent collection of Haitian art.

Collège Saint Pierre opened in the fall of 1956, in temporary quarters, with the first two grades of Haiti's seven-year secondary school program. Each year a grade is being added, so that eventually the school will offer all courses leading to the baccalaureat degree in rhetoric and philosophy.

Enrollment in the four grades offered this year has reached 150, but the school facilities are planned for an eventual enrollment of about 400. Tuition is charged, but where possible scholarships are granted to deserving students who are Church members. The school is coeducational and is open to all students who are scholastically qualified.

Education is one of Haiti's major problems; the Church is making an important contribution by opening this new school, which will presumably help chip down an illiteracy rate of almost 90%. The presence of President Duvalier at the dedication ceremonies emphasizes the government's interest in the expanding of educational facilities in Haiti.

Collège Saint Pierre, Haiti: Chipping away at illiteracy.



The Living Church



CONVENTIONS

VIRGINIA

Bishop to Retire

Bishop Goodwin announced to the annual council of the diocese of Virginia his intention to retire December 31, 1960. He will be 72 years old on November 5, 1960.

On his suggestion, council voted that the standing committee be appointed to confer with Bishop Goodwin and Bishop Gibson concerning the question of the election, to be held in 1960, of a suffragan or a coadjutor. Bishop Gibson, who is now coadjutor, will succeed Bishop Goodwin as diocesan.

The Council requested its bishops, advised by the standing committee, to appoint a special racial study commission under the bishops, to be composed of not more than 30 communicants, including both races, men and women, distributed as evenly as possible among the geographical localities of the diocese, and between clergy and laity, and among persons of differing opinions, so as to represent fairly all viewpoints on this issue. To this commission was referred all resolutions, petitions, and communications pertaining to racial matters, for report to the 1960 council. The commission will also receive communications from the executive committee of the council or from any diocesan or parish organization or any communicant, "with the purpose in mind of maintaining communications on this subject within the diocesan family."

Council approved a budget for 1959 of \$575,497. This includes a minimum pledge of \$148,000 to the program of the General Church.

The canons of the diocese were amended to provide that:

"No one shall be eligible for election who has served as a deputy at each of the last preceding three regular meetings of the General Convention unless at the most recent meeting, he was an officer of the House of Deputies, or a member of a joint committee or commission of the Convention, or a member of one of the following committees of the House of Deputies: Committee on the Constitution; Committee on Canons; Committee on Dispatch of Business; or Committee on the Book of Common Prayer."

A service of thanksgiving in observance of the Nippon Seikokwai centennial was held on the first night. The Rev. Dr.

William G. Pollard was the principal speaker and the offering of more than \$2,000 was designated toward Virginia's share in the gift of an atomic reactor to St. Paul's University, Tokyo.

ELECTIONS. Standing committee: the Rev. L. N. Laylor; A. A. Smoot.

DALLAS

The Sun Was Warm

Warmed by the Texas sun, delegates to the convention of the diocese of Dallas dropped their overcoats in their automobiles or piled them in back pews of St. Matthew's Cathedral in the see city. In session, warmed by Christian enthusiasm, they adopted what they consider a pioneer five-year plan, requiring stewardship of time and talent from "every communicant in the diocese."

Big part of the plan is a series of studies to decide if, when, and where a hospital, a secondary school, and several homes for senior citizens are needed. No financial commitment has been made.

The 1959 convention adopted its largest budget ever: \$230,920. Item: minimum stipend for all mission clergy is now \$3,600 per annum.

Convention voted to adopt for three years the Church's newest missionary district, Central America, with special emphasis on Nicaragua. This adoption commits the diocese to effort "above and beyond" the usual missionary endeavor.

Delegates also agreed to change the convention date from January to June.

ELECTIONS. Standing committee: Rev. H. L. Fullerton, Dr. A. B. Small. Executive Council: clerical, B. L. Smith, Raymond Abbutt; lay, Louis Sarazan, Dr. Robert Shirey, Mrs. Jack Trigg, Mrs. C. D. Fleet, Jr.

WEST TEXAS

Million Dollar Campaign

A million-dollar capital funds campaign will be undertaken by the diocese of West Texas in the spring of 1960. The annual council, meeting in St. Luke's, San Antonio, unanimously endorsed this recommendation by the diocesan evaluation committee and Bishop Jones, the diocesan.

During 1959 a capital funds committee will study needs and special projects to be included in a sweeping 15-year program culminating in a centennial council in 1974.

While half the funds will be earmarked for Church extension, some of the special projects will include camp and conference sites, a new diocesan center, and college work centers. The evaluation committee's report to the council covered growth of the diocese in the last decade and made proposals for coping with anticipated growth in the next 15 years.

Church property values, for one thing, are expected to soar from \$8,547,000 today to \$39,864,000 in 1974. Communicants are expected to jump from the pres-

ent 20,000 to nearly 57,000, and clergy requirements from 64 now to at least 130.

For the current year the council adopted a budget of \$305,000, of which \$65,969 is earmarked for world missions and \$37,460 for diocesan missions.

Council also set up a division of evangelism in the department of missions, a division on the care of the aged, and a division on alcohol studies in the department of Christian social relations, and an episcopal communities foundation to be empowered to receive and disburse money in the care-of-the-aged program.

Approval was given to the executive board's acceptance of a 19-acre tract in Alamo Heights (San Antonio), valued at \$175,000. This site, former home of the G. A. C. Half family, will become a conference and retreat center, the eventual headquarters of the diocese, and a school campus.

Highlights of the council was opening service, [see cover] in San Antonio's municipal auditorium. Nearly 4,000 Episcopalians and friends attended to hear the guest speaker, Bishop Bayne of Olympia.

ELECTIONS. Executive board: clerical, William Weeks, Harold Gosnell; lay, Dean Metts, George West, Sumner Hunter. Standing committee: the Rev. Paul Abbott, Otis Johnson.

TENNESSEE

Plenty of Postulants

The number of young men wanting to study for the ministry in the diocese of Tennessee is increasing faster than the Church there can offer sufficient aid.

In response to a plea for help in this area, from Bishop Barth, the diocesan, a committee for theological education was appointed at the diocesan convention.

Theological students receive help through a discretionary fund administered by the bishop.

Bishop Barth said,

"I have been finding it more and more difficult to give the help that is needed. I have come to the place that I have pretty well determined to limit the number of postulants I will accept in any year. When I spoke of this at several spots in the diocese, there was shocked reaction, which indicated that it is unthinkable that a diocese of this size and strength cannot find the means to help a worthy potential priest through seminary."

The bishop predicted the need would be fulfilled.

Laymen at convention thought an increased interest in the ministry was because of stepped up activity of priests among young people.

The bishop said that the diocese was better staffed with clergy at present than at any other time since he has been in Tennessee. He added that "graduates from the seminaries will put in our hands a sufficient supply of men to do many things that we have been eager to do."

A resolution presented during conven-

tion to withdraw from the Tennessee Council of Churches for at least another year was ruled out of order, and the issue referred to the bishop and council for further study.

The original resolution was presented by the Rev. Paul Shields Walker of Gatlinburg. Questioned by local newsmen about his reasons he said, "My resolution had nothing at all to do with the fact that Negro congregations are represented on the Council."

C. Tom Baker, executive secretary of the Council of Churches, said he was "happy" over the action (referring the matter to bishop and council). He said "our Council now has an opportunity to demonstrate to the Episcopal diocese how it works with many Communion to strengthen the life and witness of the whole Church of the Lord Jesus Christ."

Tennessee's council voted to join the Council of Churches last year.

ELECTIONS. Bishop and council: clerical, H. C. Carrier, John Bonner, William Ray; lay, C. M. Crump, Newton Dicks, Cecil Wray. Chancellor: Arthur Seymour, succeeding his father, the late Charles Seymour.

IDAHO

Record Budget

Convocation of the district of Idaho adopted a record budget in excess of \$46,000; voted to assume its proportionate share, of \$59,000, in the expansion drive of the Church Divinity School of the Pacific and began a study of the complete revision of the district's constitution and canons.

The Rev. Clifford H. Buzard of the Unit of Research and Field Study of the National Council spoke on the survey to be made in Idaho this Spring.

ELECTIONS. Bishop and council: clerical, W. D. Ellway, James Trotter; lay, Bert Larson, John Smith. Council of advice: clerical, M. B. Hitchcock, Harold Myers, Fred Pickett; lay, Dewey Bowman, Thomas Nielsen, William Kallenberger.

WESTERN MICHIGAN

Church Urgency, Too

Opening his annual charge to convention, Bishop McNeil of Western Michigan said:

"There is urgency abroad in the world today; urgency to fly a rocket to the moon before anyone else; urgency to put a satellite in orbit to circle the earth; urgency of national pride in a dozen countries throughout the world; urgency in our own country on the part of labor and capital, political parties and isms, those who advocate spending and those who advocate thrift. . . . It almost smacks of selfishness — 'I want what I want and I am going to get it.'"

Urgency should be the password of the Church even more than the password of the pressure groups that are trying to "get something" for themselves, the bishop said. This urgency is to praise God and to try to bring in His Kingdom

through the redemption of our Lord on the cross and the power of the Holy Ghost.

Convention learned of increases in many areas:

The number of clergy in the diocese was up 31%, the number of lay readers, 79%; parishes and missions up from 42 in 1950 to 58 in 1957; baptized persons from 16,638 to 21,718. Church schools showed an increase, with 37 schools in 1950 having 3,243 pupils and 49 schools in 1957 having a registration of 5,477. Special offerings had increased also, from \$8,207 to \$17,146.

Bishop McNeil reminded the convention that there is an anticipated increase of 35% in population in Michigan, and to prepare for the challenge of 1970.

Bishop McNeil said:

"One of the great problems in America during the past year has been the subject of integration and segregation. I feel sorry and sad for our brethren in the South who have been having such difficult times with this problem. I think of Bishop Harris of Liberia, the suffragan bishop-elect of the Philippines, Bishop Yashiro of Japan, and other bishops, priests, and laymen and lay women of the Church who happen not to have the same color skin as some of us. There is no room in our one, Holy Catholic and Apostolic Church for racial prejudice. I am happy to say there is little of this feeling in this diocese and, from this moment on, I hope there will be none."

A budget of \$101,417.34 was accepted which included an item of \$51,844.84 for the general Church, an increase over the \$43,095 given in 1958.

The Rev. Charles M. Stuart, chairman of the department of Christian social relations, presented the story of Starr Commonwealth for Boys and the need for a resident chaplain. The Commonwealth will furnish the residence and the diocese will assume the other financial arrangements.

ELECTIONS. Standing committee: clerical, Dr. G. A. Stams, C. E. Bennison, C. R. Dibble, F. J. Foley; lay, K. J. Deal, H. F. Bigelow, S. B. Tremble. Executive council: clerical, D. H. Burr, G. D. Hardman; lay, George Smith, W. C. Chaffee. **NSV PARISH:** St. Andrew's, Grand Rapids.

OHIO

Eighth Try — No Success

For the eighth time since 1926 the proposal was made at Ohio's convention to permit the election of women to vestries. A special committee introduced a study and report urging such amendment. But the necessary 2/3 vote of the convention was not forthcoming.

Bishop Burroughs told convention that a plan for establishing 10 congregations in 10 years was proceeding satisfactorily: already seven have been established in 13 months. The bishop was pleased with the progress of the Church in Ohio, despite the recession which has affected many communities in northern Ohio.

To deal with what the bishop called

the most pressing need in the diocese — recruiting for the ministry — a committee was appointed to plan conferences and visitations aimed at keeping the need in the forefront of the minds of Church-people. At present, Ohio has 26 postulants and candidates for Holy Orders, a slight increase over last year, but still an inadequate number for local needs. The bishop said, however, that there would be no letdown in the normal standards of scholastic qualifications:

ELECTIONS. Standing committee: clerical, A. W. Hargate, L. M. Brereton, Maxfield Dowell, W. C. McCracken; lay, R. A. Ramsey, W. J. Hitchcock, G. P. Bickford, R. P. Becht.

MEXICO

Know to Let Know

With 33 parishes and missions represented, Mexico's convocation assembled at the Cathedral of San José de Gracia, in Mexico City. Bishop Saucedo presided.

The theme of the convocation was "To know the Church in order to let it be known" and Bishop Gooden of the Panama Canal Zone, the guest speaker, expressed this in many interesting ways.

A manual of religious education written in Spanish, for children of ages five to seven, was presented.

ELECTIONS. Juan Araujo, treasurer.

MISSISSIPPI

A Thorough Revision

Mississippi's council ratified a thorough revision of the diocesan constitution and canons and overrode its finance department's recommendation by accepting the full amount of the National Council's asking for 1959.

Most significant changes from the present constitution and canons were the application of rotation to the offices and committees of the diocese (and the parish vestries), and the enlargement of the executive committee, especially in the number of laymen (increased from five to 12). The revision does not take effect until confirmed by next year's council.

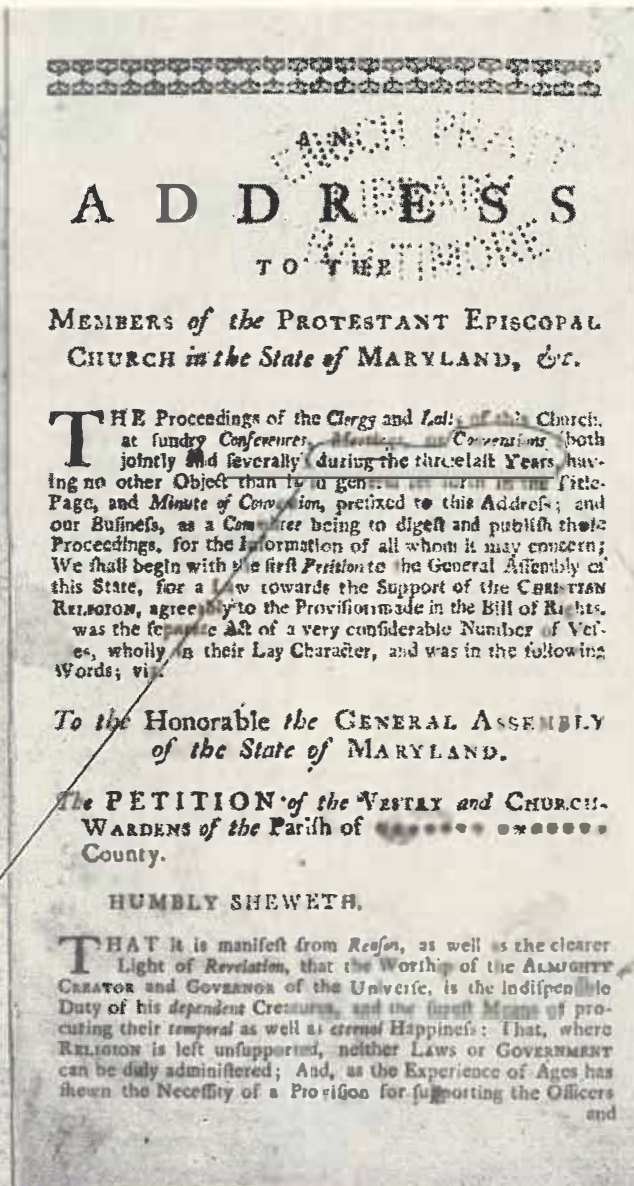
Although the finance department had prepared and published a budget and assigned parish quotas on the basis of giving \$35,000 to the general Church program, the council voted to accept the full amount of \$38,157 asked of the diocese. This action was taken after enough parishes had subscribed the difference on an informal roll call.

To expedite the council's business almost all committee and departmental reports were distributed to the delegates in printed form, as was the proposed revision.

ELECTIONS. Standing committee: clerical, R. M. Allen, F. J. Bush, D. M. Hobart, William Asger; lay, Reynolds Cheney, Sherwood Wise, Dr. L. J. Clark, J. W. Barksdale. Executive committee: clerical, R. C. Bascom, W. J. Fitzhugh, D. M. Gray, Jr., W. J. Gould, H. B. Kishpaugh; lay, R. L. Dent, J. D. Guyton, Wade Hollowell, Tom McGlothlin, Dr. Gwin Mounger.

where and when was the name

“Protestant Episcopal” adopted?



William Smith's Address of 1784 refers to "Conventions . . . during the three last years," which means the first Maryland convention was held in 1781, not 1780 as claimed by Ethan Allen a century later. Photo courtesy of the Enoch Pratt Free Library, Baltimore.

Mysteries engulf the selection of the name "Protestant Episcopal." Of course, people complacently relate that the name was adopted at a village on the eastern shore of Chesapeake Bay in Maryland, called Chestertown, on November 9, 1780. The famous Church historian, Ethan Allen, is responsible for making this claim a full century after the event, and his word has been accepted at face value by all historians for about 80 years now. Yet people writing in the late 1700s and early 1800s — even those who presumably participated in selecting the name — were strikingly silent on this point!

Allen's "standard" version (there was

an earlier one) of adopting the name "Protestant Episcopal," published as an appendix to the Maryland diocesan *Journal* for 1878, makes four claims: (1) A formative convention met, before the close of the Revolution, at Chestertown, Md., on November 9, 1780; (2) the convention was attended by three priests (William Smith, president; James J. Wilmer, secretary; and Samuel Keene) and 24 laymen who are named; (3) the convention drew up a petition (filling two pages in Allen's printed account) to the Maryland legislature asking for public support of religion; and (4) "On motion of the Secretary [Wilmer], it was proposed that

By Robert W. Shoemaker
Assistant Prof. of History,
Rensselaer Polytechnic Institute
February 15, 1959

the Church . . . be called 'the Protestant Episcopal Church,' and it was adopted."

Unfortunately, the sources upon which these claims rest are not given, though Allen adds: "Note. — In a letter dated May 6, 1810, from the Rev. James Jones Wilmer to Bishop Claggett, he writes, 'I am one of the three who first organized the Episcopal Church during the Revolution, and am consequently one of the primary aids of its consolidation throughout the United States. The Rev. Dr. Smith, Dr. Keene and myself held the first convention at Chestertown, and I acted as secretary.' He also states in this letter that 'he moved that the Church of England . . . be now called The Protestant Episcopal Church, and it was so adopted.' See Md. Archives."

Everything is in good order — until you try to verify it, and until you try to find what "Md. Archives" are!

During the first six years of research and writing on a book to be published in 1959, *The Origin and Meaning of the Name "Protestant Episcopal,"* I found absolutely nothing to substantiate Allen's version. Now what? Somewhere, sometime the name "Protestant Episcopal" was chosen; that's obvious. But where and when?

Certainly somebody of the late eighteenth or early nineteenth centuries should have written *something* about selecting the name "Protestant Episcopal." Thousands, literally thousands, of letters, diaries, pamphlets, books, newspapers, and the like have gone under my perusal in some 25 depositories from Boston to Washington. Not a whisper about adopting the name.

To take some specific cases: William Smith, a prolific writer and reputed president of the convention, should have said something for us. Every extant writing of his, I feel sure, has been under my inspection, including copies of his mss. located in England and Egypt. No mention of the name. Bishop White, though no one ever claimed his attendance at the convention, was one of the most important, best-informed men in the early American Church and a life-long friend of Smith's; also, he was a voluminous writer. I doubt that any of White's works either in ms or in printed form (including several historical accounts of the Church) has escaped my attention. Not a whit about adopting the name. Even our first real historian, Francis L. Hawks, was totally silent on the subject in important writings of 1836, 1839, and 1840.

It would serve no purpose to go on reciting the numerous other mute sources I have utilized, though it should be noted that I have endeavored diligently to locate all writings of the 27 men named by Allen as delegates to the supposed convention. Except for the great output of William Smith, very little was found; and that, of course, said nothing.

Why all this silence? Going from one blind alley to another, I discovered that the two Maryland newspapers published during the 1780s made no reference to the convention. This silence is more odd than it first appears. Such routine affairs as vestry meetings were frequently noted in

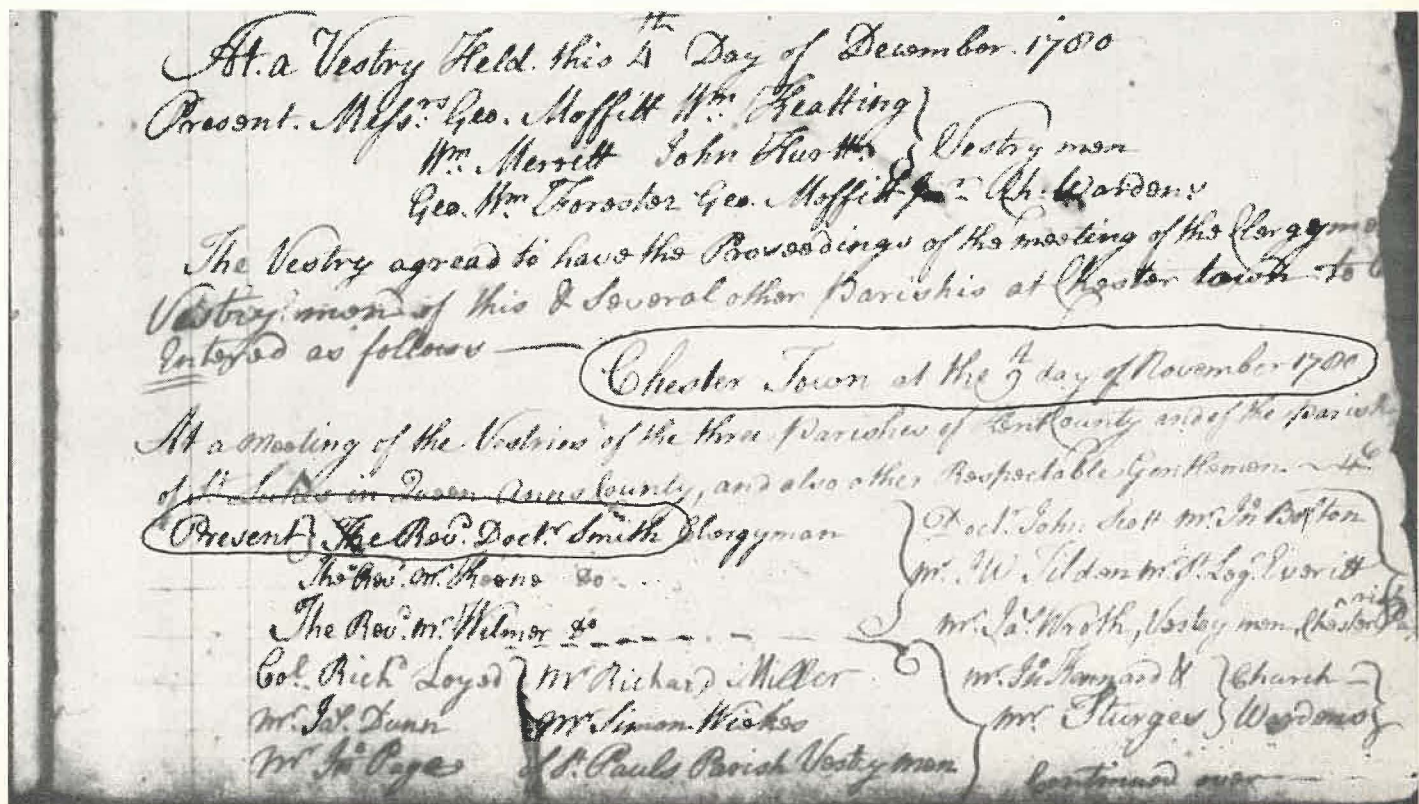
the Maryland press. But a convention attended by 27 delegates from four parishes? Not a word! In a personal conversation with a leading authority on American newspapers, Clarence Brigham, I was told that such a gathering certainly should have been reported in the papers.

Any way you look at it the silence is complete until we consider a pamphlet published by William Smith in 1784, *An Address to the Members of the Protestant Episcopal Church of Maryland* (see cut, page 13). This date contains no printer's error, because an advertisement for the brochure appeared in a newspaper, the *Maryland Journal*, for October 22, 1784. Notice that the *Address* opens by referring to "Conventions . . . during the three last years"; this makes 1781, not Allen's date of 1780. In describing activities of earlier conventions, the pamphlet does not even hint at things purported by Allen. This one shred of evidence seriously undermines Allen's claim.

Probably it was knowledge of this brochure that impelled the Church's great historian, William S. Perry, to call Allen to task a few weeks after the latter had published a statement in the *Church Journal* for February 19, 1862 saying that the name "Protestant Episcopal" had been adopted at Chestertown in 1780. Furthermore, in a sarcastic manner, Perry challenged Allen (if we may use the expression) to put up or shut up. Allen did neither.

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The sole reference to the 1780 Maryland convention, in the vestry book of Shrewsbury Parish. Smith's name not only appears in the list of those present but also is first. Photo courtesy of the Hall of Records of Maryland, Annapolis.



Listening Prayer

God will pray in us, if we are attentive to His "still small voice"

By the Rev. Gregory Mabry, D.D., S.T.D.

Warden, Retreat House of the Redeemer, New York;

chaplain, Retreat House of the Holy Nativity, Bay Shore, L. I.

Prayer is too often thought of as vocal only. The highest, and simplest, is: *listening prayer*.

It seems incredible that one word could have discouraged so many people from practicing "the one thing needful," distinctly taught by our Lord (St. Luke 10:42). That word is "meditation." How many it has caused to fall by the wayside! It is a pity that it ever got associated with prayer. Often people who decide to try "meditation" experiment with one of the classical methods, get mangled in the machinery, and then decide that meditation is not for them. Meditation is for everybody, but sometimes its goal, purpose, and way are misunderstood.

While all three apparently discovered the truth independently, St. Augustine, St. Francis of Sales, and Fr. Huntington all taught, "Each soul must learn to love God in its own way." The goal is God, not knowledge, or even spiritual experience, but God only. The purpose is that God may pray in us. The way is attention. In the quotation from the three saints I would underscore *learn*, for of all the axioms none is more true than "we learn to pray by praying."

Some spiritual writers avoid the discouraging word "meditation" by using the term "mental prayer." But it too is misleading, for it conveys the impression that this is an intellectual exercise, which emphatically it is not, except as a means to the end. And it, too, frequently becomes such involved business that many despair and give up. *Listening prayer* is purely spiritual.

Reflection is the door to listening prayer; the doorway through which we must pass to gain audience with our Friend. Here is a way to go about it:

First, **recollection**: Determine how much time *each day*, preferably at the same time, you will devote to it. Make that time sacrosanct! Fence it round. Ten minutes is enough for the beginner. After some months lengthen the time to 15 minutes. Then to 20. And finally to half an hour. Any rule in life has to be built up slowly — and generally, painfully — if we are to persevere. No spiritual rule can be put on like a garment, but must be assim-

ilated like food, becoming a part of one. Go slowly. Be patient. Never give up. Success comes to the steadfast.

Second, **attention**: Kneel, if feasible, for your preparatory devotions, for physical posture is important in prayer. Indeed, physical posture *is* in itself a part of prayer, and at times it may be all that is necessary. Then still yourself with an incomparable prayer most suitable for the purpose: "For Quiet Confidence," to be found among "Additional Prayers" in the back of the Book of Common Prayer. This prayer should be learned-by-heart, rather than merely memorized, for indeed it is a powerful prayer. Then make a simple act of adoration and of contrition. Then invoke God the Holy Ghost for guidance and illumination by reciting the *Veni, Creator*, (to be found in the Prayer Book on page 543, in the Form and Manner of Ordering Priests), or any other invocation of the Holy Spirit. We strongly recommend frequent use of the prayer in the Office of Institution of Ministers beginning, "O God, Holy Ghost, Sanctifier of the faithful." Then assume whatever physical posture will make you least conscious of the body, for physical discomfort can be a serious distraction.

We are now ready for a starter. Obviously our material should be derived from Holy Scripture. Select before, preferably the week or night before, a passage, a verse, a parable, an incident, whatever you will, so long as God is the center. Our Church offers an excellent aid, *Forward Day by Day*, to be found on the tract tables of most of our churches.

Read through your selection. Then read it through again — slowly and thoughtfully. Now reflect on it as a whole, on whatever picture it has painted in your mind, or concentrate on any phrase or point which may have struck you; and, as there is time, go on from point to point in your selection. This consideration of your material may occupy your period of *listening prayer* for several days, or even weeks. But, there is no hurry, for devotion is one area in which time is not of the essence; indeed, drive destroys devotion.

This reflection may include cogitation

(thinking it over), meditation (thinking it through to some conclusion), affection (expressions of love for God, either in your own thoughts and words or by using prayers, psalms, hymns, poems, etc., which may come to mind). And very probably it will eventually lead you into contemplation, that is, simple enjoyment, without conscious thought, of some truth already possessed, as suggested by Faber's great hymn, 284 in *The New Hymnal*. We all contemplate scenes, sunsets, and babies: why not God?

Do not let the word *contemplation* frighten you. *Simple regard* or *acquired contemplation*, far from being for the spiritually *elite* only, can be practiced by anyone, anywhere, at any time. In certain periods men have been badly misled about this crown of prayer. Contrary to such misapprehension, no one has the right to assume that he is not called at least to acquired contemplation, as distinguished from infused contemplation, which is, of course, a special boon from God. But, then, all prayer is a gift from God. It is prudent not to get too technical about prayer and its various stages, especially *reflective prayer*, for "the letter killeth."

It would be presumption to seek infused contemplation, but very likely we shall not be granted it unless we practice the lower stages of *reflective prayer*. Although a close scrutiny of St. Paul reveals him as perhaps the greatest contemplative of all times, yet even he had to say of his experiences "I cannot tell" (Corinthians 12:1-9). The contemplative specially honored by God never knows that he is one. So be content simply to reflect, and then let the Holy Spirit lead where He will.

All prayer is essentially an attitude, not a string of words; it is a way of life; and it can ultimately become a state of life. It is thus that we can come to live in the presence of God, and to "pray without ceasing," all the while going about the business of making a living and doing the same things every other honest man does, only the motive and inspiration being different.

We should aim for *listening prayer*, that is, letting God do the praying — pray in us; while for our part we are attentive for His "still small voice." "Speak, Lord, for thy servant heareth," the Prophet Eli taught the child Samuel (I Samuel 3:9,10). It is probable that we shall not often be sensible of anything He may convey to us, at least not until long afterward. That is unimportant, for He most often speaks into the heart, that is, the soul, which we moderns call the subconscious without realizing we are talking about the soul.

Be not deceived, the soul controls us, be it a good soul or a bad one, depending on our cultivation of it, just as in the case of the mind or the body. The pow-

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A Church and the Church

In a small western town, there is a 40-year-old, 40' by 20' box church, built to a stock plan duplicated in many towns in its diocese. Sawdust drips from the frayed, carpet-covered kneeling pads. The sanctuary is so tiny that priest and acolyte have difficulty in maneuvering around each other during the Communion service. The pedals on the reed organ creak loudly, and icy pools sometimes flood the steps of the entrance.

Yet, to the writer of this editorial, and to a small congregation, the little church has a special meaning and wonder and glory — even a kind of beauty.

The wonder and glory come, of course, from what has happened in this church. There have been a few score baptisms — routine baptisms like any others, yet each completely unroutine to those closely involved. There have been services of confirmation. Two men have been ordained to the priesthood within these walls. Here have been the sorrows of funerals and the joys of marriages, the worship of God and the gift of the sacraments of Christ. Children have acted in pageants of the nativity, and penitents have encountered the great gift of absolution. There have been parish dinners of light good humor, and vestry meetings of tension and disagreement. Children have been taught the catechism and the simple Bible tales. Adults have encountered the formal proclamation of the Gospel.

A Useful Parallel

Of such elements is meaning and wonder and glory and beauty made for those whose lives are connected with the pine church on the corner of Main street.

There is a useful parallel between this situation and the situation which confronts the concerned Churchman in dealing realistically with the life of the Episcopal Church at large.

No one who truly loves the Church and who is not a hopeless sentimentalist can fail to see elements of fault and weakness and ugliness in her makeup. There are many high ecclesiastical equivalents of the cracked foundation, the leaking roof, the burned-out light bulb, the cranky furnace, the poor Sunday school class, and the half-baked sermon.

Inevitably the staff and the readers of a magazine concentrating their attention upon national Church affairs are made deeply aware of shortcomings. Chroniclers (whether they be journalists or scholarly historians) are far more likely to record the details of trouble than the details of quiet accomplishment. The Book of Acts simply enumerates thousands of conversions to the faith, but it describes with agonizing detail

the lynching of St. Stephen. The Old Testament story of David is so loaded with negative information that it sometimes is hard for the beginning student of the Bible to understand the Jews' high admiration of this imperfect man.

Since we as staff and you as readers are inevitably caught in this net of detailed negations, we are setting ourselves a Lenten discipline of recalling weekly through Palm Sunday one major source of wonder and glory in the Church.

This is not to deny the usefulness of a frank facing of fault. As the small-town Church needs a priest and people who know when the floor is dirty or a window broken and need to be stirred to remedial action, so a National Church needs a frank facing of her shortcomings by her clergy and laity, so that weaknesses can be corrected.

Yet we must never forget the real wonder and glory and beauty that makes the Church transcend her faults and deserve our love, loyalty and unshakable support.

For instance

The Church Is One

Almost uniquely, the Episcopal Church presents to the tragically divided people of Christendom the reality and the great hope of unity.

Through no merit of our own, through the combination of historical accidents utilized for the revelation of the truth by the Holy Spirit, we stand before the Christian community as witnesses to that oneness which is the Church and which must become visible in the Church.

It is our opportunity and our duty to stand before part of the Christian community and say, "Are you Catholics? So are we." And we must stand before other parts of that community and say, "Are you inheritors of the Reformation? So are we." If, sometimes, individuals among us become all things to all men in the worst, most worldly sense, it is also true that we are called to be all things to all men in the most sublime, Pauline sense.

We are assigned the task of witnessing for the sacramental, universal traditions of the Church before our brethren of the councils of Churches. We may soon be called to witness for those traditions before our Roman Catholic brethren assembled in ecumenical council.

Asks Little

We are a Church which asks little of our Christian brethren of all persuasions. We are a Church which (in intention at least) asks nothing of them except their acceptance of the common heritage of the one, holy, catholic, apostolic Church as she was in the times of her unity, before reformation was necessary.

We can honor the unquestionably valid orders of the Roman Catholic priest, while at the same time

acknowledging the grace given to Protestant ministers to be teachers and preachers of the Gospel and pastors to portions of Christ's flock. We can share with our Protestant friends a strong conviction of the authority of Holy Scriptures, while acknowledging with Rome and our Eastern Orthodox friends the continuing gifts of the Holy Spirit to the Church in the interpretation of God's word.

Simple Oneness

In holding firmly to the policy of a liturgy entirely in the language of the people, we are in line, not only with Protestant thinking, but with some of the best Roman Catholic liturgical thought of our day. In

holding firmly to the idea of ordered worship utilizing the inherited riches of Christian devotion, we are in line not only with Catholic teaching, but also with the best of modern Protestant liturgical thought.

Sometimes our witness to the unity of the Church is clouded by our own divisions, or by our too broad or too narrow understandings of the heart-matter of the faith upheld by the one Church.

Yet we are called, by God Himself, to the simple, onerous, and sometimes terribly difficult tasks of bringing the oneness of the Church into visible fulfilment.

This fact, among many, brings meaning and glory and wonder and beauty to the life we live within our little segment of the Church of Christ.

AROUND THE CHURCH

Continued from page 8

in church but also in factory, home, village, pub, etc. He calls this 'the most rewarding week of the year.' Every morning he celebrates the Holy Communion in the village in which he has stayed the night."

A **diocesan camp** is being established at In-The-Oaks, near **Black Mountain, N. C.**, Western North Carolina diocesan center.

The camp, named "**Camp Henry**" after Bishop Henry, will consist of four villages. The dining room, central recreation center, and administration office will be in the main house.

This year the camp will be in three sessions of one week each, beginning June 7, for groups aged 9 to 11, 12 to 14, and 15 to 17. The cost is \$20 per week.

In addition to the camp villages an outdoor chapel will be erected in honor of Bishop Gribbin, who retired in 1947.

by GERTRUDE ORR

James Platt Berkeley was prevented by pleurisy from conducting the new Presiding Bishop and his immediate attendants to their proper places in the Great Choir of the **Washington Cathedral**. This participation in Bishop Lichtenberger's installation [L.C., January 25] would have been Mr. Berkeley's last official act as verger [master of ceremonies] of the cathedral.

Verger Berkeley retired on January 1, at age 70, after 35 years of service. He had assisted at the installation of Presiding Bishops Sherrill and Tucker. He has guided Queen Elizabeth II. He has been present at the consecration of two bishops of Washington.

And now he has most carefully trained his successor, Edward L. Marr, who has been following in his footsteps for the past 25 years. Verger Marr has now been invested with his robe of office and handed the verge [staff] by the Very Rev.

Francis B. Sayre, Jr. A replica of that verge is being specially made by the cathedral for Mr. Berkeley as a parting memento.

Verger Marr, in turn, is training his son, John, as his assistant to take over when the right time comes. This is an important office which requires special aptitudes and a wealth of intimate knowledge of the cathedral, its personnel and resources. It requires psychology, too, to keep would-be-wayward choir boys in



James Berkeley and Alaska's flag: For choir boy and queen, psychology and proper places.

line, uphold nervous bridegrooms and brides in those preliminary moments before the ceremony when knees are apt to knock and rings to get lost. There also is a wealth of administrative detail in regard to robes, cottas, cassocks, altar vessels, and supplies, to attend to.

Shortly before his retirement Verger Berkeley placed the flag of Alaska alongside the cathedral's banners of the other 48 states. The flag shows the stars of the

Big Dipper pointing toward the north state in a field of blue. It was in place for the Presiding Bishop's Installation.

As a boy of 18, James Berkeley sang with the choir of the old St. Paul's Church, Washington, at the laying of the cornerstone of the Washington Cathedral in 1908. In 1924 he became the verger when the Bethlehem Chapel was the only completed part of the great structure. He has been associated with it ever since and watched it grow stone by stone until now it is some two-thirds built. In those early days he gave janitor service as well as guiding the growing throngs of visitors. Now there is a corps of janitors to keep the cathedral spotless and a staff of well trained guides to shepherd some quarter of a million annual visitors on daily tours. But "Pop" Berkeley, as he is affectionately known to one and all, always will be a special tradition in the life of the cathedral he has served so well.

Presiding Bishop Lichtenberger has sent thanks to all **Church school pupils** for their contributions to the Church School Missionary Offering during the past three years. He says, "You will be pleased to know that in 1956, '57, and '58 you and your fellow Church school students and leaders contributed more than \$1,300,000. This is a very substantial gift and so far has made possible important new work in more than 50 places, work which could not have been done otherwise."

A gift of \$25,000 has been made to **Episcopal Theological School** to endow the **Kellogg Lectures**. The gift is from **Mrs. Frederic Rogers Kellogg**, as a memorial to her husband, founder of the National Community Chest of America, and her son, who was, until his death last July, chaplain to Episcopal students at Harvard and Radcliffe. The late Frederic B. Kellogg started the lectures in 1951 in memory of his father. This year's lecturer is the Rev. Chad Walsh, Ph.D.

Listening Prayer

Continued from page 15

ers of the soul are made manifest, for weal or for woe, by our life, our speech, and most particularly our acts. The effect of *reflective prayer* is cumulative. It is a powerful agent in attaining a sound soul, and consequently a quiet mind, serenity in life, true security, firmer faith, hardy hope, lengthening love, and wider wisdom in spiritual matters.

"The one thing needful," taught by our Lord Himself when commending St. Mary of Bethany's choice to her sister, St. Martha, is listening — attention. That wins the "dish," "the good part which shall not be taken away," companionship with the Guest — Christ. Of course there will be "wandering thoughts" because of our finite minds, but, no matter, so long as we bring the mind back to the work in hand. The will to pray is the important thing — sticking at it. Indeed the will to pray is prayer. Perseverance discloses God's answer — Himself, for He Himself is the only answer there is to any prayer. All answers are in Him. One has to listen to realize that.

Third, **freedom**: Shall we use books of "meditation" and other aids? Yes, especially if we are beginners. But use them only as springboards, not as crutches; and the moment the Holy Spirit leads us to dwell on some particular point abandon the book and "let yourself go," or, more accurately, give the Holy Spirit free rein. Be free.

Last, **time** and **place**: How can we get the time for such prayer? And where are we to find a quiet place when probably there is none such at home? Our modern houses and apartments do not often provide even a nook for apartness. It is probable we can not visit a church daily. Monks and nuns of even the strictly contemplative orders come to learn that enclosure is not a place, but an attitude. "The secret hidingplace" is in the heart, the soul; there is our enclosure, there is our "place apart." On the other hand, all the great contemplatives have been constantly and intensely active. God in us is our enclosure, not a cell in a forest.

As for time, use the time we otherwise waste. We have plenty of time if we choose to use it. A single suggestion: As for both time and place, use the transportation we take to and from work — the train, the bus, the subway, even while hanging from a strap in the last. Through 50 years I have been impressed with how many people use the subway for their oratory.

Recollection, attention, freedom — they are the fundamentals of listening prayer, as this writer has come to know through 45 years of trying.

This highest type of prayer is as simple as that. As an offering to God, it is next to the Holy Sacrifice. It is companionship with Christ — "the one thing needful."

sorts and conditions

WHEN the theologians tell us that pride is not only a sin but the deadliest of the seven deadly sins, we instinctively feel that the kind of pride they are talking about must be of a very special kind — the pride, perhaps, of a Hitler or Mussolini, a paranoiac effort to dominate the whole world.

THIS, however, is not what the theologians mean. They mean the kind of sin that everybody is likely to fall into. Every man is a sinner because every man does in fact show the effects of sinful pride. It consists of regarding as good and desirable those things which benefit ourselves without regard to the claims of God and our fellowmen. We wouldn't commit any sins at all if we didn't have this distorted idea of what is good and desirable.

WHEN I was somewhat younger, I used to be bothered quite a bit by the problem of trying to escape from self-centeredness. How can you remake yourself, reorient yourself, improve yourself, without having a great interest in yourself? I thought that altruism in the most sweeping sense, a complete stifling of self-interest in the service of others, was the demand of Christian morality. And this is not only very hard to do in the area of good deeds, but simply impossible to do in the area of motives and values. If you are hard at work turning yourself into a glorious moral hero, you are really just as self-centered as ever. Tennyson's King Arthur was like that when, in forgiving his erring wife, he said, "I whose vast pity almost makes me die. . . ."

THE DILEMMA of pride doesn't bother me so much nowadays. There is, perhaps, a point in your intellectual and religious development at which you get tired of shuffling paradoxes around and decide to take them at face value. However, there are other ways out of self-centeredness than the pursuit of a higher self-centeredness.

IN THE FIRST place, the fact that all the deadly sins are perversions of naturally good desires applies to pride just as much as it does to gluttony. Self-regard is not sinful. Inordinate self-regard is what is sinful. The way out of pride is not to cramp yourself into a strait-jacket of angelic virtue, but rather to recognize yourself as a very earthly creature who needs his food, warmth, sleep, and comfort just like other earthly creatures.

THE CHIEF antidote for pride, ac-

ordingly, is humility, a good old Latin word which means "earthiness." In the recognition of our own ordinariness, our own creaturely needs, we can begin to understand the needs of other creatures like ourselves.

IN HIS great passage on charity, St. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Virtue based on "the wonderful kind of person I am (or want to be)" may be altruism, but it is not charity.

THE KIND of self-sacrifice to which a Christian is called is the kind that is the response of one person to another person, one self to another self. In particular, it is the response of the Christian to the divine Person who came down from heaven for us men and for our salvation. Christ's demand that we lose our lives for His sake and the Gospel's is not a demand that we depersonalize ourselves but rather that we redirect and dedicate ourselves.

THE MAN who undertakes some great act of self-sacrifice for his wife or sweetheart does it because he finds joy in such service. He is not being selfless but finding a fuller self-realization. So it is in loving God. The relationship to God is a greater and more joyous self-realization than the worldly prudence which would tempt us to hold on to some lower good. As Jesus said, the man who gets a pearl of great price is gaining, not losing, when he sells all he has to buy it.

THE HUMILITY to recognize the need for completion and fulfillment of self in relationship with other selves is the true opposite of pride and the necessary first step toward genuine charity. Moses is called the "meekest man" in the Old Testament, in spite of the fact that he is represented as a stern and authoritarian figure. One reason, perhaps, is found in Exodus 32: 31-32: "And Moses returned unto the Lord and said, Oh, this people have sinned a great sin and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

THE WELFARE OF his people and the honor of God were so important to Moses that he could see his own future only in relationship to these two great loves. That was what made him a humble man.

PETER DAY

The Wealthy Pagan

THE LATE LIZ. By Elizabeth Burns. Appleton-Century-Crofts, Inc., 1957. Paper bound edition published by Popular Library, New York, 1959.

The cover of the paper edition of *The Late Liz*, by Elizabeth Burns, is rather lurid and you may feel you have to hide it inside the *Atlantic Monthly* if you read it in public, but a good many people may pick it up who would never think of buying a religious book. If so, they will be in for a real surprise. It is one of the most moving and convincing religious books that I have ever read.

It is an autobiography, with only minor changes of name and location, to protect the people involved. Since first reading the book, I have become acquainted with the author and have found that in many ways the real story is even more dramatic than the book. It is the story of a once extremely wealthy pagan — a woman of real charm and ability who, largely because there was no meaning to her luxurious life, slipped gradually into almost every sin one could imagine. She divorced three men, neglected her children, became an alcoholic, took to drugs, and finally tried to commit suicide. The first half of the book is an unvarnished description of her pagan life, written with a wonderful gift for telling phrases and with surgical honesty.

To many of us in the Church, who have grown up in respectable, middleclass, religious homes, the life of the rich worldling is as remote as the life of the underworld. It often seems incomprehensible to us that people who have "everything" in a material sense can be in desperate need. The vivid and terrible picture of such need, which this book gives, can help all of us who would try to understand and to minister to all of God's children.

This first half of the book is not pleasant reading. In the author's vivid phrase, "If you're the Holy Joe type, it could shock you right out of your halo." The language is blistering, and the cynicism and bitterness of most of the people one meets are appalling. But such people exist, and it may be well that we meet them.

Then comes the conversion! It would not be fair to tell the story, because the reader of the book should get it in the author's own words. Suffice it to say that it is wonderfully unsentimental and believable. From then on, great things happen, yet there is no "happy ending" in a worldly sense. The third husband, for

example, dislikes her more as a Christian than as a pagan. Yet, because she has found a real relationship with God, she discovers strength to stand blows which in earlier days would have driven her to drink or worse.

For an Episcopalian, one of the joys of the book is the fact that she comes into contact with two Episcopal clergymen after her conversion (she had had no connection with any Church before), and both of them are true men of God, who recognize the reality of her experience in spite of her unconventional language and questions. Her description of the first Communion Service which she attends, and her amazement that the prayers were written exactly for her — she quotes parts of the service — is deeply moving.

The second of her two spiritual advisers dissuades her from an understandable desire to enter a convent, or to go into the slums to minister to the poor. He points out that she has a natural gift for reaching her own kind — the privileged, the surfeited, those who have become alcoholics or worse because of the disillusionment and boredom of empty lives.

Actually she did give away a great part of her wealth, and now lives very simply on a small income. But the world is beating a path to her door. Alcoholics, disillusioned pagans, people in all kinds of trouble have heard about her or read her book and sought her out. She is beginning to be called on to tell her story to many groups both within and without the Church. But she has not lost the quality, which shines in the book, of wonder at what God can do with what she would consider the most unlikely material.

This book is a wonderful tonic for those of us whose faith sometimes gets taken for granted. CYNTHIA C. WEDEL

MADISON AVENUE, U.S.A. By Martin Mayer. Harpers, 1958. Pp. 332. \$4.95.

The Church lives today not only in "the age of publicity" but in a vortex of hidden persuasion, of "hard" and "soft" sell, and untold gimmicks which are aimed to influence the making of decisions. As Christians, we must understand the kind of contemporary culture in which it is our task to proclaim the Gospel. What "points of contact" can we find in our society to which to relate the Gospel? What techniques developed by our culture can we utilize, in the spirit of the Gospel, and what are the techniques we cannot use? Indeed, what is the very image of the Church within our culture? Is it the image we had hoped, or do we perhaps desire to alter it?

A major force in our culture is that of advertising. Mr. Mayer's is a definitive book on that subject. He has engaged in an admirable depth and scope of re-

search, and his conclusions are scholarly. He avoids the pitfall of isolating himself in an extreme position of judgment: on the one hand, he soberly and rightly analyzes the advertising industry on the basis of its best craftsmen and its high calling, and, on the other hand, he makes us aware of its hucksters and its perils.

Mr. Mayer tells how advertising mogul Stanley Resor earned money during his Yale vacations by selling Bibles door to door:

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There is a titillating story, which the author tells about the boomerang of an automobile's "prestige" advertising campaign:

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Mr. Mayer has written a basic book of lasting significance. This reviewer would like to recommend that its study be complemented by reading Vance Packard's *The Hidden Persuaders* (David McKay Co., 1957), and Pierre Martineau's *Motivation in Advertising* (McGraw Hill, 1957), an excellent study of motives that make people buy. MALCOLM BOYD

In Brief

BIBLICAL SUBJECT INDEX. Edited by William J. Kiefer, S.M. Newman Press, 1958. Pp. 199. \$4.50. Lists biblical passages under topics, arranged alphabetically, rather than under key words, as do the usual concordances. Lays no claim to being exhaustive, but simply to being handy for certain purposes and less expensive than a full-scale concordance. Usefulness for those outside Roman Catholicism somewhat limited by fact that some of references (e.g., Virgin Mary — Judith 15:10-11) depend for their support upon a theologizing not acceptable to everyone.

"Reflection Books" — small, paperbound titles published by Association Press at 50 cents each — include: *What Psychology Says About Religion*, by Wayne E. Oates; *Mixing Religion and Politics*, by William Muehl; *The World Crisis and American Responsibility*, by Reinhold Niebuhr (selected and edited by Ernest W. Lefever); *Romance in Christian Marriage*, by W. Clark Ellzey; *Miracles*, by C. S. Lewis (slightly abridged); *What Divides Protestants Today*, by Hugh T. Kerr.

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DIARY OF A VESTRYMAN

Back to Kindergarten

(fiction)

by Bill Andrews

February 13, 1959. Two weeks ago, at vestry meeting, we went through a wonderfully exciting experience. We had discovered that we could do some new and significant things for our parish church, and we went home from that meeting with a warm feeling of dedication — and maybe some measure of sinful pride.

What has happened since that meeting has dented both my satisfaction and my pride.

One of the decisions of the meeting was to form a plant committee to handle maintenance problems at the church. I sort of assumed, since I'm an engineer, that I'd head that committee. It was a little of a jolt to find that the senior warden had gotten Leo Dray, a plumber, to be chairman, and that I was to be on call only for some manual labor.

I had volunteered, also, for the job of being one of a group of laymen to visit the sick, new families, and so on. But, as Harry Hunting told me (he's chairman of that group), I'm already too busy with my church school class and my maintenance labor to take on more than one new thing, so I'd better go into the lay-readers' class and leave the visiting to others. I suspect that Harry is afraid of my tendency to get argumentative.

So, instead of playing Mister Bountiful to strangers and the unfortunate, I'm attending classes two nights a week — one class on theology and Bible from the rector, and another on how to read Morning and Evening Prayer from the seminarian who helps out in the parish.

I don't know which class is the more frustrating. After many years in the Church you would think I would know a little about the Bible. But I've already learned, in two class sessions, that I don't! It's something of a shock to discover that there are things it is important to know about the Bible that aren't in either Genesis or Matthew.

Theology will probably be worse. We haven't had any yet, but the rector has told us to bring in, as homework, a 200 word essay on what we mean by Father, Son, and Holy Ghost. He says he'll use the essays to find out how far back he has to start. My conviction is that I will have to start at the kindergarten level.

But if the rector's class seems to have so much and such deep material to cover, the seminarian's is painfully specific. So far, all we've done is try to get familiar with the table of psalms and lessons in the Prayer Book. Tonight I totally flopped an effort to find the lessons for the first day of this month. I counted weeks in my mind decided that the first of Febru-

ary must have been the 4th Sunday after Epiphany, but it turns out to have been Sexagesima, and the patronizing pity of that all-knowing seminarian was something very hard to bear.

However, I'm getting one good out of the class. Toting a Prayer Book around to study as I commute, I also find myself using it to help me pray. The short form of Family Morning Prayer makes a good antidote for the dismal morning paper as I ride the 7:20 into town.

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Continued from page 14

What about the purported letter from Wilmer to Claggett dated May 6, 1810, supposedly in "Md. Archives"? My own search for this letter in anything that could possibly be considered "Maryland Archives" has been futile, and a colleague of Allen's had this to say in the Baltimore *Sun* for October 28, 1866: "A careful search among the Episcopal archives of the diocese did not reveal . . . this letter. . . ." These two challenges, one during Allen's lifetime by the Church's leading historian and the other post-humously by a friend, combined with the authentic 1784 pamphlet indicating 1781 instead of 1780, cast grave doubt on Allen's claims.

But — and this confounds the issue even more — after disputing, even ridiculing, Allen's assertion, Perry in 1885 turned around and reprinted Allen's account verbatim in volume II (pp. 21-22) of his famous *History of the American Episcopal Church!* It is from this reprint that Allen's portrayal gained universal acceptance. Unblushingly and with no explanation, Perry reversed himself and accepted Allen! What occurred between these men? We wish we knew!

A flicker of light was cast on the affair when I discovered two letters from Wilmer to Claggett in the Maryland diocesan library, one written the day after Allen's and the other three weeks later. The former (dated May 7, 1810) said nothing for our purpose, but the latter (May 26, 1810) — while silent on the topic of "Protestant Episcopal" — stated, "**I am one of the three who first organized the episcopal Church during the Revolution, and consequently was one of the primary aids of its consolidation throughout the United States. The Rev. Dr. Smith, Dr. Keene and myself held the first convention at Chester Town, and I acted as the Secty.**" Notice that the words in bold face type are identical with a passage quoted by Allen from the apparently non-extant letter of May 6, describing the adoption of "Protestant Episcopal." It seems inescapable, then, that there was such a letter and its contents must have been those reported by Allen!

Yet no mention of the other business of the Chestertown convention or its date was made in either of the Wilmer letters. Then, while working in the Hall of Records at Annapolis during June of 1958, I was astounded to find an entry (dated December 4, 1780) in the vestry book of Shrewsbury Parish (see cut, p. 14) opening:

"The Vestry agreed to have the Proceedings of the meeting of the Clergymen & Vestrymen of this & Several other Parishes at Chestertown to be Entered as follows—

"Chester Town at the 9th day of November 1780

"At a meeting of the Vestries of Kent

County and of the parish of St. Luke's. . . . A Petition to the general Assembly of Maryland for the Support of publick Religion was Read and Approved. . . ."

Allen's claims are certainly being vindicated! This Shrewsbury vestry entry also names three clergymen and 24 laymen in attendance — the same 27 enumerated by Allen. Furthermore, the very petition to the Maryland legislature (i.e., the General Assembly), for the support of religion printed by Allen is found under the date of November 29 (three weeks after the convention) in the vestry book of Chester parish.

Allen has been explicitly substantiated in his first three claims, viz., (1) the convention met at Chestertown on November 9, 1780, (2) it was attended by the 27 particular men, and (3) it approved the identical two page petition presented by Allen. His fourth claim, about adopting the name "Protestant Episcopal" has not been categorically verified, yet the Wilmer letters of May 7 and 26, 1810 by themselves make this practically certain. Combined with Allen's vindication on three points, this highly probable fourth point must also be accepted as correct.

The mystery is now upside-down! Why the utter silence about this convention? Why did Smith's *Address* of 1784 fail to report this convention which he himself attended (*probably as president!*) and also point to a wrong date? Why is the sole known record not in the *Chester* parish vestry book but in that of a different parish? Whatever the answers to these riddles may be, it seems beyond question that the name "Protestant Episcopal" was adopted at Chestertown, Md., on November 9, 1780.

(N.B. The author wishes to thank Rensselaer Polytechnic Institute for a grant from the Liberal Arts Research Fund which made possible the work underlying this article.)

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DEATHS

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

The Rev. Lloyd William Weidener Bell, rector since 1954 of St. Mary's, Carle Place, L. I., died January 24 in New York at the age of 49.

Fr. Bell, born in Altoona, Pa., in 1910, was a graduate of St. Stephen's College, the General Theological Seminary, and the New Brunswick Theological Seminary. He was a minister in the Dutch Reformed Church from 1939 until 1944, ordained deacon in the Episcopal Church in 1946, and was priested in 1948. He served as deacon-in-charge of St. Timothy's, Herndon, and Christ Church, Chantilly, both in Virginia, until 1948, and was rector of these churches until 1952.

Fr. Bell leaves his wife, the former Marjorie Mihalko, and his children, Lloyd, Suzanne, and John.

The Rev. George Henry Thomas Cliff, rector of St. Paul's Church, Steubenville, Ohio, since 1955, died January 28 after a long illness.

Mr. Cliff was born in Bloomfield, N. J., in 1903. He was ordained to the priesthood in 1941, and served parishes in the diocese of West Virginia, at Sistersville, New Martinsville, and Huntington, until 1943, when he became rector of Grace Church, Windsor, Conn. In the diocese of Connecticut, he served as a member in the department of religious education and missions.

Mr. Cliff is survived by his wife and two children, Joan and Thomas.

The Rev. McVeigh Harrison, OHC, a priest at Holy Cross Monastery, West Park, N. Y., died January 27, in Kingston, N. Y.

Fr. Harrison, who was born in Hannibal, Mo., in 1878, received the M.A. from the University of the South, the LL.B. from Washington University, and the B.D. from the General Theological Seminary. He was priested in 1907, and professed membership to the Order of the Holy Cross in 1910. He served the order as a missionary in Pdembeu, Liberia, West Africa.

Fr. Harrison is survived by a niece.

Mary Cocks, widow of the Rev. Bertrand R. Cocks, who was the superintendent of St. Luke's Hospital, Phoenix, Ariz. for 34 years, died January 12 in Phoenix.

Mrs. Cocks prepared Christmas gifts for St. Luke's patients for many years, and she and Mr. Cocks started the custom of giving Christmas parties for St. Luke's patients. After his death, in 1941, she continued the custom as a memorial to him.

Harriett Kingsland, an active Churchwoman who held an appointive office in the Christian Social Relations Department of National Council, and who was also head of that department in the diocese of Easton, died January 21, in Easton, Md.

Mrs. Kingsland was born in Pittsburgh, Pa., in 1889, and spent much of her life in Fairmont, W. Va. She was a member of the Woman's Auxiliary executive board for three years, and an elected member of National Council for six years. Mrs. Kingsland was appointed as a coopted member of National Council for three years, and her last appointment was made by Presiding Bishop Lichtenberger. She was presiding officer of the 1949 Triennial.

Mrs. Kingsland was a member of the executive committee of the diocese of Easton, and was active in the Girl Scout organization for many years. At the time of her death, she was chairman of the Girl Scout advisory committee for Talbot county in Maryland. Mrs. Kingsland also served as treasurer of the Children's Home in Easton.

Surviving are her husband, Roger L., three sons, Roger L. Jr., Richard, and Harold, and four daughters, Mrs. Edward W. Clark, Mrs. Fielder Smith, Mrs. Victor R. Hurka, and Mrs. William Gunn, Jr.

Eleanor Wilson, widow of Frank E. Wilson, first bishop of Eau Claire, and LIVING CHURCH correspondent since 1946, died in Eau Claire on January 24, at the age of 74.

Mrs. Wilson was born in Chicago. She was graduated from the University of Chicago, in 1910, and did social work in Chicago. In 1929 she was married and moved to Eau Claire, where she became active in Christ Church Cathedral. She served as president of the Eau Claire Woman's Club, and was active in many civic activities.

Surviving are a step-daughter, Mrs. Florence Gould, and a sister, Mrs. Adele Hall Ives.

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RESOLUTION

AT THE REGULAR MEETING OF the Philadelphia Branch of the Catholic Clerical Union, January 21, 1959, the following resolution was offered:

Whereas the death of the Rev. James Martin Niblo, D.D. has deprived us of his long, active association as a member and has deprived us as individuals of his help and counsel which was sought out not only by priests but by bishops also and has deprived the Diocese and National Church of a faithful and honored priest who served on many important committees and commissions and has deprived the parish of a beloved pastor who guided St. John's Church, Norristown, for thirty-two years

Be it therefore resolved that the Philadelphia Branch of the Catholic Clerical Union expresses its sense of loss of his presence among us and its gratitude for the work he accomplished and its certainty of his continued prayers for the Church and the many souls he helped, and also expresses sympathy for his family.

"Give rest, O Christ, to thy servant with thy Saints; where sorrow and pain are no more; neither sighing, but life everlasting."

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THE REV. G. G. C. ROBERTSON and family of Harlaxton Rectory (Diocese of Lincoln), Grantham, England, would like to arrange for an exchange of 10 months to a year beginning in July or August, 1959. Please write to him immediately via airmail. Send brief biography and description of your parish.

FOR SALE

COLLECT CARDS. Prayer Book Collects on 3 x 5 cards. Free samples. Write today. The Episcopal Church, Seaford, L. I., N. Y.

LENTEN COURSE — Family service, Church school, Mission, *Chyrbnik*, Christian Living Illustrated by Rocket, Satellite, etc. \$1.00 Postpaid. Rev. George Packard, 3820 Roland Ave., Baltimore 11, Maryland.

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

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.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

MISSION STAFF NEEDED: hospital, chapels, classes, community activities, etc. Six days (at least) a week; long hours (can be 24), varied duties, low salary. Priest for expanding field; nurse for hospital; office help also needed. Superintendent, San Juan Mission, Box 547, Farmington, New Mexico.

REGISTERED NURSE OR Licensed Practical Nurse for small Episcopal Home for elderly Churchwomen near Cincinnati, under the direction of the Sisters of the Transfiguration. Write to the Mother Superior, 495 Albion Avenue, Glendale, Ohio, giving summary of experience, references and recent photograph.

SINGLE PRIEST under 35 needed for large Western New York Parish. Prayer Book Churchman. Please submit photo and give references. Reply G-223, The Living Church, Milwaukee 2, Wis.

WANTED—PRIEST for a team of three in large midwestern parish. Completely Anglican in theology and practice with Liturgical Movement emphasis. Share fully in celebrations, preaching, calling, education and pastoral work. Reply Box J-225, The Living Church, Milwaukee 2, Wis.

TEACHER for second grade in small Parochial School in South Florida. Reply Box 526, Fort Myers, Florida.

PRIEST-ORGANIST for strong, active parish in university city. Must have excellent qualifications and experience. Send all particulars in first letter. Reply Box G-220, The Living Church, Milwaukee 2, Wis.

TEACHER-DIRECTOR OR TEACHER for First or Second Grade of Parish Day School which will open for the first time in September, 1959. Salary up to \$4,500, depending on qualifications and experience. For details write: R. D. Doyle, Rt. #1, Box 83-B, Martinsburg, West Virginia.

EXPERIENCED PRIEST. Midwestern city, large, active parish. As assistant. What are your special talents? Reply Box G-221, The Living Church, Milwaukee 2, Wis.

UPSTATE NEW YORK PARISH, Prayer Book Churchmanship, in community of 20,000, wants assistant clergyman to share in pastoral and priestly ministry to congregation of 950, plus sizeable Episcopalian contingent in local college. Good stipend and allowances. Excellent opportunity in a parish with a vital program and a happy congregation. Inquiries invited. Reply, Box G-222, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST, wide editorial and public relations experience, 15 years parish, cathedral, chaplaincy, seeks post. Reply Box L-224, The Living Church, Milwaukee 2, Wis.

PRIEST, 20 years experience; take over in absence of Rector or fill in during vacancy. Experience in Church school organization, youth work, parish calling. One to six months. Reply Box P-226, The Living Church, Milwaukee 2, Wis.

RETREATS

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

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THE LIVING CHURCH

GO TO CHURCH DURING LENT

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun H Eu 8, 9:30 (2, 45), 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. John B. Midworth
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon; MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

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

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others MP; HC Tues & HD 7; Thurs HC 10; C by appt

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: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30, Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also Wed 6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30; C Sat 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

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

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

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser; Daily 12:20 to 12:50; HC Tues & Thurs 11 & 12:20, HD 11, Wed 7:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; 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; 1S, first Sunday; 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.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat 8:30) & Wed 10; EP 5:45; C Sat 5 & 8

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. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

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 Delmor Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 15, MP; HC Tues 7, Wed 10

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown r; Rev. George H. Bowen
Masses: Sun 7:30, 9:15, 11; Daily 7:30, Fri & HD also 9:30, Wed also 12:10; MP daily 7:10; EP daily 5:10; C Sat 11-12, 5-5:30, 7:30-8

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

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

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Louriston Castleman, r
Sun HC 8, MP 9:15 & 11; Wed & HD HC 10

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 12:10; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS' West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30; Wed 8 Ev & B; C Sat 4-5

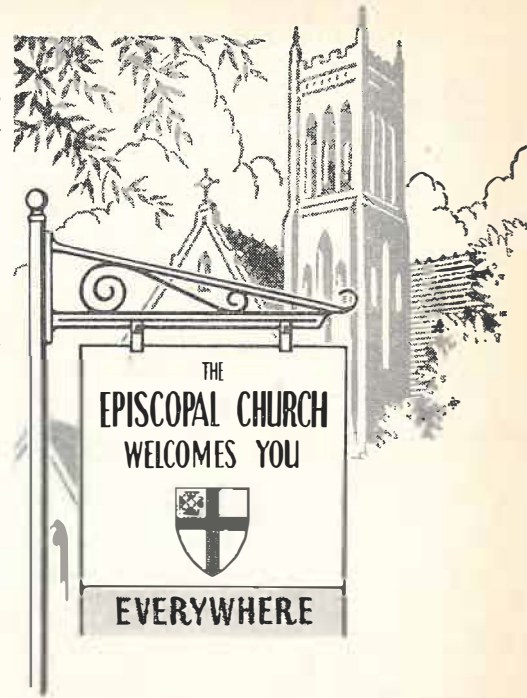
ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11; 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); 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. Jahn Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt



NEW YORK, N. Y. (Cont'd.)

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; Int & Bible Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt; Organ Recital Wednesdays 12:30

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, S.T.D., v
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

POUGHKEEPSIE, N. Y.

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

MUSKOGEE, OKLA.

GRACE Court Street at Sixth
Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

CHAMBERSBURG, PA.

TRINITY Rev. Benjamin V. Lavey, r
Sun: Low Mass 8, Sung Mass & Ser 9, MP & Ser 11, Low Mass 11 (1S); Weekday Masses: Mon, Tues, Fri 8; Wed 6:30; Thurs 10; Sat 9; C 1st Sat 4:30-5 & by appt

PHILADELPHIA, PA.

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

CHARLESTON, S. C.

ST. ANDREW'S Magnolia Gardens Rd.
Established in 1706
Sun 8, 9:30, 11:15; HD 10

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 Union 2d Thurs 10:30; C Sat 4-5

HAVANA CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, 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