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February 22, 1959

25 cents

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Our Writing Readers

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Holy Cross Retreat House,
Santa Barbara: On a week-
end, refreshment and hope.
page 14

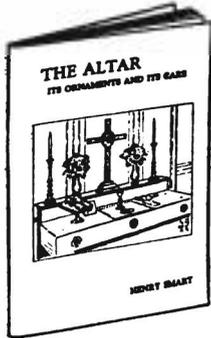


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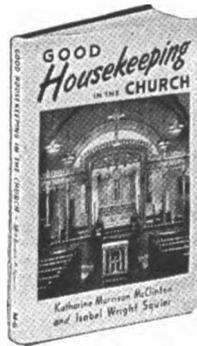
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LETTERS

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.)

National Council's Secrecy

Many thanks for your editorial "National Council's Secrecy" [L.C., February 1]. Your position is entirely correct. There seems to be something in us which makes it natural to like to do things that way.

I have never been able to see why such strict secrecy is taken with many matters which come before the House of Bishops. The same is true as to the National Council. I am grateful that the tendency is away from that practice — taking a long look into the past. For instance, when it comes to the election of a bishop by a diocesan convention, it is done in open session.

Of course, there are matters which should be considered in secret session, but let us hope that the burden of proof will be upon that plan rather than doing it in the open.

(Rt. Rev.) WALTER MITCHELL
Retired Bishop of Arizona

Rancho Santa Fe, Calif.

The editorial in THE LIVING CHURCH of February 1, 1959 entitled "National Council's Secrecy" gives an unfair and misleading picture of the manner in which the Council conducts its business. Having attended each meeting for a six-year term ending last October and having followed carefully the minutes of all Council, department, and division meetings during that period, I am familiar with its procedures.

Many of your conclusions cannot be supported by the facts and some of your observations indicate ignorance or inexperience. The editorial contains much that is distorted, inaccurate, and calculated to create unjustified misgivings in the minds of Churchpeople about the National Council. I write to comment on the more important charges you have made against the Council in the belief that the truth will refute the errors and injustices in your editorial.

The members of the National Council, as every informed person knows, are elected by General Convention and the provincial synods, and are thus completely independent of the Presiding Bishop. They can and do differ with the "P.B.," but the latter, if he is worth his salt as an executive (and our Church in recent years has been most fortunate in this), is obviously in a position of distinct leadership. Please remember that the staff, which is elected by Council, after being first nominated by the "P.B.," works regularly day-by-day with him as president. Any one familiar with institutional or business organization would accept the simplicity and soundness of this procedure. For the chairman and Council members of a department or division to initiate and be fully responsible for the actions of the department or division, a completely different set-up would be required, and one in which Council members would in effect supplant the staff. This of course would be impracticable and has never been

contemplated. However, at the department and division meetings quarterly, and by communication between regular meetings, members of Council both criticize and amend the recommendations of the staff. Considerable differences of opinion over policy and procedure naturally occur, but where the chairman of a department suffers "frustration" as a result, it only means that the Council as a body has accepted the viewpoint of the staff of the department rather than its chairman. All matters are decided by a majority vote, whether in committee or in Council, and any other inference is incorrect and improper.

Your inference that National Council considers itself responsible to the Presiding Bishop and that it fails in its responsibility to the Church at large, as "its constituency," is not true. Your implication that it conducts regularly a considerable part of its business by "long, long hours of secret sessions" is false and misleading. The manner in which you impugn the integrity of the Council in recording properly any decision reached in closed session reflects on the honesty of its members.

Take a look at the record, please. First of all, National Council issues annually a comprehensive printed report to the Church and then it reports extensively on the general program of the Church at each General Convention through its budgetary recommendations. With reference to the regular meetings at Seabury House, it should be recalled that the Council meets all day Wednesday and for at least one hour on Thursday — an average of seven hours, exclusive of department and division meetings. The executive sessions, at which all except Council members leave the room, average between 15 minutes and half an hour at each quarterly meeting, a relatively small part of the program. Decisions reached in executive sessions are participated in and witnessed by all members attending (an average of at least 20 persons, clerical and lay), but in spite of this you would lead your readers to believe that these decisions are not properly or fully recorded.

The practice of holding executive or "closed" sessions by legislative bodies and committees and administrative agencies is generally recognized and followed in this country. There is nothing unusual or improper about this, and anyone can understand the wisdom and necessity, from time to time, of discussing matters of policy and personnel in private. In fact, in the past six years, I can only recall one lengthy closed session and, as this was investigatory in nature, any other procedure would have been unwise.

Your protestation that THE LIVING CHURCH is the only representative of the press at Council meetings because it alone has been willing to stand "the rebuffs and concealments which National Council's secrecy policy makes routine" is silly. In the first place, it is your job to report on these meetings and in the second place whenever there is an important announcement National Council's Division of Public Relations can be relied upon to make the appropriate press releases. It is a rather sad commentary, however, on the perception of your reporter at these meetings that he fails to grasp the spirit of mutual confidence and team-work with which the group of men and women, comprising both the members and staff of National Council, work and plan to carry out their conception of the legislative and administra-

tive responsibilities delegated to them by the Canons and General Convention. You seem to feel that the Council meetings should be marked by strife and bickering and apparently you complain about the capacity of its members to compose their differences, such as they may be, in a strong and constructive manner.

The National Council must of necessity expect to be a "whipping boy," because it is only natural for any disgruntled or uninformed individual to blame the things with which he disagrees on it or "281." However, it is shocking to me to see an organ such as yours, which should be well informed on all aspects of National Council's activities, come out with an unwarranted and erroneous attack on its procedures. Your position in this matter, in my opinion, is harmful and mischievous, and deserves severe criticism.

P. BLAIR LEE, President
Western Saving Fund Society

Philadelphia, Pa.

Editor's Note: When we first read the above, we wondered whether Mr. Lee was talking about some other editorial than the one which appeared in THE LIVING CHURCH. On reviewing the matter carefully, we find that the assumption was apparently made that we disapproved of every fact about the National Council which we recited. This was not our intention. The only thing we disapproved of was the element of secrecy.

There can be no doubt that important information affecting the interests of the entire Church has been presented in executive sessions and has never been made known to the Church as a whole in the printed reports to which Mr. Lee refers.

Turned Tide

I note [L.C., February 8], in the little article on page 10 entitled "Preamble without Divinity," the statement that the Rhode Island State Council of Churches voted 111 to 85 against substituting for its present preamble, the preamble of the National Council of Churches. The vote was 111 to 85 for substituting, but since it was a vote involving a change in the Constitution a two-thirds majority of those voting was required, and the amendment therefore was lost.

Even though defeated in our efforts to Christianize the Rhode Island State Council, we all can rejoice that the tide has turned and that Jesus as Divine is the choice of the majority, if not yet the language of the Constitution.

(Very Rev.) DARBY WOOD BETTS
Director of Church and
Community Relations
Diocese of Rhode Island

Providence, R. I.

Diary Readers

I enjoy every word of Bill Andrews' Diary of a Vestryman. The sad thing is, I am sure, not enough vestrymen see his column.

GENEVA TREDER
(Mrs. R. W.)
Clergy wife

Dodge City, Kan.

Continued on page 18

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The second reality of the ordinary parish and the average class is that the teacher lacks the skill to meet the real needs of the pupils and to mediate the truths of the Gospel to them. If we teach without listening to what our children are saying, or seeing what they are truly experiencing, we are as sounding brass. And if we only play up the amazing prattle of the class, we may not know how to meet it.

I am indebted to a correspondent in the diocese of Michigan for the following slice from real parish life in a city parish. It was written by Fran Harris.

The Things They Say!

"The primrose path is Main Street to this Sunday School teacher — it is a well traveled road of good intentions, dedicated to 5th and 6th graders who convene each Sunday morning at St. Andrew's Memorial Church, on the campus of Wayne State University, Detroit.

"There are between eight and 15 each Sunday, depending on temper, weather, and convenience. Some youngsters are bona fide members of the Church, other are neighbors who are brought along. For instance, among the white, colored, and American Indian members of the class there are part-time Baptists, three who were brought up as Romanists, and the rest casual Protestants. There is even one Jewish child.

"Teaching such a group is exciting and exacting — it would help if this volunteer teacher had had some practical teaching experience and knew the tools of discipline and interest. Failing those, we do get into the most astonishing conversations, such as:

"Teacher: Explain, 'Honor thy father and thy mother.'

"Bessie: My father don't live with us no more.

"Teacher: That's too bad, Bessie.

"Bessie: No it ain't. It's lots nicer.

"Or how about this one:

"Teacher: Explain, 'Thou shalt not steal.'

"Mary: Michael stole my loose-leaf in school and he wouldn't give it back till

*Preface of *Teacher's Manual for Life and Times of Jesus*, 1922.

I pounded him — he was wrong.

"Teacher: Wasn't it wrong to use violence, Mary?

"Mary: You ain't very smart, is you, teacher?

What Should the Teacher Say?

"And then there was this one:

"Teacher: 'Thou shalt not bear false witness against thy neighbor.'

"Georgia: That means you mustn't tattle.

"Delphine: Minnie Jo, she tattle on me.

"Teacher: You don't have to tattle on her, though, do you?

"Delphine: How else I get even? My ma say, 'If that Minnie Jo tattle on you, you just up and tattle on her to her ma, and see how she likes it!'

"Three challenges — to be met by an unskilled teacher! How sad the teacher was unskilled, and how thrilling the class, for no member was aware of its racial differences or income ratings. Each child recognized the other as a neighbor, as a friend, with mutual interests, all matching their standards against the teacher's."

We wish we had many more such direct quotations from classes in session. We can hope also that ways be proposed by which the teacher might handle them as a learning experience. Indeed, we still need what was done at the start of the Seabury Series texts — tape recordings of sample sessions, edited for guidance, with possible lines of direction for the teacher.

Such reports, similar to the three above, might well be used at any teachers' meeting, as a kind of open-end story, with these questions asked: What should the teacher have said? What does this indicate? What line of discussion does this suggest? Such discussions, by teachers who are themselves in the midst of the fray, would be excellent group process, and fine training.

This would illustrate that we must face two realities: what people reveal by their talk, and how unskilled we are in helping them.

ACU CYCLE OF PRAYER

February

22. St. Francis', Chicago, Ill.
23. St. Mary's Retreat House, Santa Barbara, Calif.; Trinity, Bridgeport, Conn.
24. Church of the Resurrection, Kew Gardens, N. Y.; St. Elizabeth's, Chicago, Ill.
25. Church of St. Mary of the Snows, Eagle River, Wis.
26. Oratory of St. Gertrude of Nivelles, Whippany, N. J.; All Saints', Concord, N. C.
27. Church of the Good Samaritan, Oak Park, Ill.
28. Church of the Messiah, Chicago, Ill.

The Living Church

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and the Thought of the Episcopal Church.

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THINGS TO COME

February

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
2. Meeting of the Joint Commission on Church Music, New York City.
8. Fourth Sunday in Lent
15. Passion Sunday
22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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February 22, 1959

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Religious Liberty

Our picture for this issue (date of which falls on Washington's Birthday) shows symbols of religious liberty embossed on a 24-foot trylon unveiled in front of the new United States Court House in Washington, D. C. The trylon, made of Maine granite, also contains symbols stressing other freedoms basic in American law.

The 10 Commandments, it will be noted, are here given in the original Hebrew (read from right to left), or rather the first couple of words of each commandment are given.

One side of the trylon faces the Capitol, one the Court House, and the third the direction of the White House, symbolizing the three branches of the government.

O almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

— *The Book of Common Prayer**

*P. 70 of the American Prayer Book, where it is given as an optional Collect for use after the 10 Commandments or the Summary of the Law. Dr. Massey Shepherd comments upon this Collect as "a fine example of rhythmic balance of coordinate words and phrases" (*The Oxford American Prayer Book Commentary*, p. 70).

The Living Church

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and the Thought of the Episcopal Church.**

**Second Sunday in Lent
February 22, 1959**

MISSIONS

Search for Understanding

Efforts to establish better understanding and liaison between the overseas department of National Council and the Overseas Mission Society were made at a meeting in the presiding bishop's office early in February [see also L.C., January 25]. Participants were Presiding Bishop Lichtenberger, Bishop Bentley, director of the overseas department, and these representatives of O.M.S.: the Rev. Theodore O. Wedel, the Rev. William F. Creighton, the Rev. A. Theodore Eastman, the Rev. George F. Tittmann, and Dr. Francis B. Savre, Sr.

The meeting was closed, but an O.M.S. spokesman told THE LIVING CHURCH that the session began with a statement by O.M.S. representatives of the problem as they saw it. Bishop Bentley responded with a statement about the reasons for poor liaison and misunderstanding between the department and the society. The meeting continued to a full discussion of the points raised. Agreement was reached to continue to try to work out the problems. The O.M.S. spokesmen said he was "generally encouraged" by the meeting and that he felt that the group "reached a better understanding of the problems involved and declared a willingness to work together in our common cause."

In response to a request for comment, Presiding Bishop Lichtenberger told THE LIVING CHURCH, "The meeting was held at the request of the then president of O.M.S., Canon Wedel, for the purpose of having a clear understanding of the relationship of the O.M.S. and the director of the overseas department. It had nothing to do with the National Council. It was a friendly meeting."

The presiding bishop's reference to the lack of a National Council tie-in was probably made to distinguish between this conference with O.M.S. leaders and the meeting a few days earlier of a committee appointed by National Council to study overseas mission work [see L.C., last week].

**Next week:
Report on National Council's
February meeting**

Practical Christianity

Receipts of \$119,830 and disbursements of \$120,221 for the year 1958 were reported to the annual meeting of the American Committee for KEEP, held in Chicago.

KEEP (Kiyosato Educational Experiment Project) is a missionary effort under the leadership of Paul Rusch. Its four-point program includes developing upland farming methods for Japan's underfed rural population; medical and health services; educational projects, including a free library, a nursery school, conferences, and an annual county fair; and a rural church with a fast-growing chain of outreach missions.

The majority of the 1958 appropriations went to special projects and capital items. KEEP'S farm required a subsidy of only \$215, although an intensified trainee and outreach program in 1959 will require a larger subsidy of \$3,300. Of the hospital's \$15,855 expenditures in 1958, only \$1,728 came from the American Committee. The rural church was entirely self-supporting in 1958, except for a \$300 discretionary fund given to the rector.

Camp Seisen Ryo, the conference center for the Japanese Brotherhood of St. Andrew, received \$15,894 in 1958. This year, it is expected to be self-supporting.

Budget Emphasis: Outreach

"Outreach" is the main budget emphasis in 1959. This involves spreading the techniques and resources developed at KEEP to new areas in the semi-mountainous countryside. Until KEEP appeared on the scene the main cash crop of the rural people was charcoal made from sticks gathered in the scrubby woodlands. Beef and dairy products, supported by forage crops on reclaimed land, have been shown to be economically feasible for small one-family farms.

KEEP'S 1959 budget for operating and outreach items is \$30,000. The capital budget is open-ended, including \$69,675 in high priority items. Two of the 10 chapels, which will also serve as community centers for their villages, were provided in 1958. The cost of each chapel is \$3,000. Funds for several others were already on hand or promised, and it appeared likely that all 10 would be provided by the end of 1959.

PUBLIC AFFAIRS

Defended Neighbor

Fifteen Sewanee clergy and laymen have told the governor of Tennessee that a "subversive" charge against Highlander Folk School, near Monteagle, Tenn., is "unjustified and unfair."

The Tennessee legislature has just passed a resolution calling for an investigation (with \$5,000 appropriation) of activities at Highlander, in an attempt to link discussions at the school on the subject of integrated education with such integration crises as those in Little Rock, Atlanta, and Birmingham.

All but one of the signers of the letter of protest to the governor are on the faculty of the University of the South:

Rev. Dr. C. F. Allison, assistant professor of Church history;

Dr. Scott Bates, professor of French;

Dr. Ben F. Cameron Jr., director of admissions;

Dr. James M. Grimes, head of the department of history;

Dr. William B. Guenther, assistant professor of chemistry;

Dr. Charles Harrison, former dean at Sewanee and head of the department of English;

Rev. Dr. Wilford O. Cross, professor of Church ethics and philosophy of religion;

Dr. Robert A. Degen, associate professor of economics;

Marvin E. Goodstein, assistant professor of economics;

Dr. H. Malcolm Owen, head of the department of biology;

Rev. Dr. Vesper O. Ward, professor of homiletics and Christian education;

Eugene M. Kayden, retired professor of economics;

David E. Underdown, assistant professor of history, and Dr. Stratton Buck, head of department of modern languages.

The Rev. Donald E. Chapman, member of the faculty of St. Andrew's School for Boys near Sewanee, also signed the statement.

The letter said:

"We have found the spirit of Highlander to be wholeheartedly dedicated to the free institutions of democracy, and we believe that Myles Horton (school director) and his director of education are devoted to American ideals. . . ."

The writers said they have visited Highlander on numerous occasions for "some years" for seminars, addresses, and in-

formal "chats," the *Memphis Commercial Appeal* reported.

"We trust no official body of the State of Tennessee would countenance the naive and pernicious notion that persons who do not accept racial segregation as an ideal are therefore Communists."

The statement added it would be a "tragic irony" if efforts to combat communism should suppress freedom and democracy.

Mr. Horton, who founded the school in 1932, has denied the charges. Highlander is racially integrated.

Censure in North Carolina

The Rev. James Dees has been censured by the Statesville (N. C.) Area Ministerial Association for his pro-segregation activities. He has resigned from the association, which he was serving as president.

Mr. Dees is also president of the North Carolina Defenders of States' Rights, Inc., which fights for "racial integrity" in that state.

The censuring resolution of the Ministerial Association, which is an interdenominational group, read:

"We assert that the statements of the principles of the Defenders of States' Rights and those of the president of that organization relevant thereto do not reflect the thinking of the members of the Statesville Area Ministerial Association relative to human relationships and the oneness in Christ that should characterize us as ministers of the Gospel."

Immediately after the motion was passed by a vote of 16 to 2, Mr. Dees resigned from the group. He stated that integration "seems to me to be contrary to the natural primal creation of God and to natural law, and to enlightened common sense."

Since coming to Statesville in 1955, Mr. Dees has championed absolute segregation and white supremacy in conventions of the diocese and in the press.

Asked why the Episcopal Church had taken no action, the Rev. Martin Caldwell, LIVING CHURCH correspondent for North Carolina, said that "just now there seems to be an inarticulate fear of making Mr. Dees a martyr and creating a worse breach between clergy and a few of the laity than now exists. The Church is caught. The unexpected censure by the Statesville Association may now force the Church to take similar action."

Mr. Caldwell, who also serves as chairman of publicity for the diocese, continued, "It has been hoped by many that some day Mr. Dees' activities and pronouncements would be restrained by his own congregation inasmuch as they have been the greatest sufferers." Trinity Church, located in a rapidly growing town in North Carolina's piedmont, had 163 communicants when Mr. Dees became rector about four years ago but has now dropped to 119.

BRIEFS

A TRIP FROM SEATTLE: In 1950 the Rev. John P. Craine travelled across the country from Seattle, where he had been rector of Trinity Church, to become rector of Christ Church, Indianapolis. After three years he was named dean of Christ Church Cathedral, Indianapolis, and a few years later Churchpeople of the diocese of Indianapolis chose him as the man who would eventually become their bishop. He was consecrated coadjutor in 1957. On February 8, 1959, upon the retirement of Bishop Kirchhoffer, who had shepherded the diocese for 20 years, the Rt. Rev. John P. Craine was installed as the new bishop.

BISHOPS AT GLIMMERGLASS: Cooperstown, N. Y., at the foot of J. Fenimore Cooper's "Glimmerglass" (Otsego Lake), and home of the National Baseball Hall of Fame, is the site of the interim meeting of the House of Bishops, October 17 to 22, 1959.

The encyclopedia *Britannica* observes: Cooperstown "is served by the Delaware and Hudson (freight only) and one bus. The population in 1950 was 2,727. . . . The charming village, with many quaint old houses," also boasts a reproduction of an early New York state village. Christ Church (483 communicants) is the Episcopal parish.

Albany is the host diocese for this meeting. Host diocese for the next meeting, November 12 to 17, 1960, is the diocese of Dallas, which has not yet named a site.

The next scheduled meeting of the bishops will be at General Convention in Detroit. Dates have been set for September 17 to 29, 1961.

THE GRIM PATH: The tornado which struck St. Louis, Mo., suddenly in the early morning hours of February 10 did no damage to Episcopal churches, and so far as is known no Churchpeople were injured.

The storm spared the four parish churches and one settlement house that are in or near its grim, narrow path. Diocesan authorities immediately called the rectors of All Saints' Church, St. Augustine's Church, the Church of the Ascension, Trinity Church, and Grace Church - Grace Hill House, but were told no help would be needed as no damage had been done. Church authorities were also ready with offers of assistance to others. Another type of razing, man-made and more cheerful, was being planned in downtown St. Louis [see below].

CATHEDRAL'S CLAUSTROPHOBIA: Over the years, since 1867, when Christ Church Cathedral moved to the corner of 13th and Locust streets in downtown St. Louis,

buildings have been going up around it and hemming it in until it has become, in the words of L.C. Missouri correspondent, the Ven. C. F. Rehkopf, "somewhat hard to find." The cathedral has now found an escape from claustrophobia by buying an old hotel next door. The building will be razed in spring and the site landscaped for a parking lot, opening up the view of and to the cathedral. Archdeacon Rehkopf says this participation in the redevelopment of downtown St. Louis indicates the cathedral's "faith in downtown St. Louis."

NEW AFRICAN PROVINCE: A new Anglican province in east Africa is planned as a result of consultations at Dodoma, in Tanganyika. The new province will have its own archbishop and will include the dioceses in Kenya, Tanganyika, and Zanzibar. Present at the conference were the bishops of Mombasa, Zanzibar, Masasi, Central Tanganyika, and South-West Tanganyika. The Archbishop of Canterbury, in a letter to those bishops, said "it is no longer possible for adequate jurisdiction and control to be exercised from England. The responsibility must be in the hands of the local Church."

NEW AFRICAN DIOCESE: Shortly after the Dodoma conference [see above] laid the groundwork for a new Anglican province in east Africa, the new diocese of Owerri was inaugurated in the province of west Africa. Church Missionary Society observes that "in spite of the fact that it has asked for a European [the Rt. Rev. G. E. I. Cockin] as its first bishop . . . Owerri will be an overwhelmingly African diocese. There are only a hundred or two Europeans living within its boundaries; at present all its 25 clergy are Africans, and the only white missionary is the principal of a girls' secondary boarding school."

PAVING THE WAY: The Rex. Alexander Jurisson, assistant secretary of National Council's Committee on World Relief and Church Cooperation, has completed a month's tour of duty in the Netherlands, helping prepare some 6,000 Dutch nationals for resettlement in the United States. Most of these refugees lost their homes and possessions in recent Indonesian civil strife.

TO A SATISFYING ADVENTURE: Interdenominational "Institute on Overseas Churchmanship" recently called on American businessmen and technicians going overseas to bear lay witness to their faith. Such a traveler "should consider his main objective not in terms of dividends for his shareholders, or power for America, or

prestige for himself, but an essential Christian ministry. This will call for imagination and courage and deep faith; it is the way to a satisfying adventure," declared a conference leader. Group included some Episcopalians, and statements favoring conferences on this subject were made during the recent annual meeting of the Overseas Mission Society [see also, page 7, this week].



INTEGRATION INSURANCE: Second denomination to vote financial aid for churches losing financial support by standing up for racial integration is the United Presbyterian Church in the U.S.A., whose board of national missions voted an initial \$30,000 budget item for such help. Similar action was taken by the Congregational Christian Church a few weeks earlier.



CHAPLAINS' FILM: Ready for release in February is the Church's new sound and color movie, *Worthily to Serve*. The 30 minute film, produced with the cooperation of the U.S. Department of Defense, illustrates the role of chaplains in the life of servicemen in the Army, Navy, and Air Force. Starring three Episcopal chaplains, it was filmed aboard the U.S.S. Northampton, at Brize Norton Air Force Base in Oxfordshire, England, and with the 4th Armored Division near Nuremberg, Germany.



POLYNESIAN BISHOP RECOVERING: The Bishop in Polynesia, the Rt. Rev. L. S. Kempthorne, is reported to be making a good recovery after a hernia operation. He is 72. The bishop, whose wife is an American, was one of the recipients of the D.D. degree during the Lambeth Conference.



LANDMARK MARKS BEGINNING: Management of a home for aging has been taken over by the diocese of Indianapolis. It is called the Chauncey Rose Home after its donor, whose will provided for the establishment of a board for its administration. [The house has been a Terre Haute landmark since 1883.] The diocese plans to establish a board for "Episcopal Homes for the Aging," as the beginning of work to provide housing for elderly Churchpeople.



CANADIAN CHANGE: Alan H. Charters, supervisor of the Division of Information of the Department of Information and Stewardship of the Church of Canada, has announced his resignation. On or before April 30 he will assume a position in his family's business, the Charters Publishing Company, of Brampton, Ontario.



END TESTS: WCC executive committee urges cessation of atomic tests and asks member Churches to build informed public opinion.

MICHIGAN

Goal: Three Suffragans

by MARGARET PHINN

The diocese of Michigan will be subdivided into three districts, each under the direction of an administrative head, it was decided at Michigan's convention.

This plan to sub-divide for administrative purposes has an ultimate goal of three suffragan bishops.

The step officially puts in action suggestions made in Joseph G. Standart's report on the reorganization of the diocese.

Bishop Emrich, the diocesan, will be released from much administrative travel time in order to give more pastoral care to the diocese. His chief administrative duties will be in district three, consisting of Wayne County — the Detroit area.

Bishop Crowley, Michigan suffragan, will devote much of his time to district two, comprising 10 counties surrounding Detroit. He will continue to maintain his headquarters in the diocesan office, but the people of his district are to look upon him as "their own suffragan bishop," according to Donald Thurber, the new diocesan planning director.

The Ven. Charles D. Braidwood, archdeacon of the diocese, will take over the administrative work of the remaining 23 counties, located chiefly in the northern part of the diocese. He will be headquartered in Lapeer.

Both Archdeacon Braidwood and Bishop Crowley will continue to report to Bishop Emrich.

Integration Struggle

A long-simmering but concealed struggle over racial segregation in Williams House, an Episcopal Church-established home for disturbed girls (in Detroit) erupted into the open at convention.

An out-spoken delegation from Grace Church, Detroit, demanded the delegates cut off financial help unless integration took place immediately, and asked the Church to ask officially the United Community Services, which contributes funds, to do the same.

The dispute was resolved when a substitute motion was adopted unanimously directing that Episcopal financial support be withheld from any institution or agency which practised segregation.

The convention adopted a diocesan budget of \$116,434 for the coming year, plus a missionary extension budget of \$134,459; which includes \$230,989 for the general Church. The two budgets represent an increase of \$59,000 over last year's budgets.

Delegates also directed the executive council to find an additional \$9,000 by July 1, 1959, to be used to increase salaries of missionaries (clergy) within the diocese to a minimum of \$4,500 a year.

They also voted to provide \$10,000 group life insurance for all clergymen and not less than \$3,500 for those full-time lay employees named to the plan by local churches and missions. Diocesan staffers were also included in the plan.

Reports on the new diocesan center said that the development fund had received a total of \$1,367,477.62 in pledges to date, with \$950,000 on hand, after expenses, to start construction.

Delegates also acted to seat the first two women on its executive council. One is Mrs. Frederick Sparrow, president of the Episcopal Churchwomen, diocese of Michigan, of Ann Arbor; the other, yet unnamed, is to be selected from the women's diocesan board.

At the convention dinner Bishop Emrich honored Miss Wihla Hutson for her 35 years of service to the diocese. Miss Hutson is secretary to the Rev. Allan Ramsay, executive secretary of the diocese.

ELECTIONS. Executive council: clerical, Gilbert Runkel, R. W. Parks, H. C. White; lay, C. F. Cowley, G. G. Guinan, W. A. Walker.

Four assistant chancellors appointed by Bishop Emrich: F. G. Bueser Jr., J. R. Hughes, E. H. Phillips, Paul Younger.

CALIFORNIA

Teaching To Tithe

Bishop Pike, in his first diocesan convention address, stressed the biblical tithe as a measurement of giving to California delegates. Convention unanimously passed a resolution asking that each parish and mission teach tithing and stewardship, and that for a minimum of two years every church voluntarily pledge more than its diocesan assessment.

This was the convention which elected the Rev. Morris F. Arnold as suffragan [L. C., February 15].

Convention delegates also unanimously voted to pledge \$634,568 to Church Divinity School of the Pacific and to conduct a \$300,000 drive to be known as the "Bishop Block Memorial Fund." Money raised in this campaign will be used for a permanent home for the School of the Prophets, which Bishop Block founded.

The convention adopted a minimum wage for clergy: \$3600 for single men, \$4000 for married men, plus \$600 per year automobile allowance, as well as house and utilities. Convention added ex-officio members to both diocesan council and standing committee, and amended several of the canons to eliminate discrepancies which have been discovered through the years.

One of the highlights of the convention was the installation of Bishop Pike at Grace Cathedral, by Bishop Walters of San Joaquin and president of the 8th province, and the Very Rev. C. Julian Bartlett, dean of the Cathedral.



Mass meeting in the Canal Zone (Bishops Voegeli and Gooden at left).

ARIZONA

Fulfillment for 100 Years

On February 4, at Grace Church, Tucson, Ariz., the Presiding Bishop received the diocese of Arizona into union with the General Convention.

At the same service, the Rt. Rev. A. B. Kinsolving II, who has served for 13 years as bishop of the missionary district of Arizona, was inducted and received as the first bishop of the new diocese.

The Presiding Bishop also presented, on behalf of the National Council of the Church, two awards for meritorious, conspicuous missionary work in this jurisdiction. The first award was presented to the Ven. James Rockwood Jenkins, D.D., 90-year-old retired archdeacon, who has given 50 years of missionary endeavor to Arizona. The second presentation was to the Rev. Charles E. Huntington, retired chaplain to St. Luke's-in-the-Desert, Tucson, and to the sick in Pima County, who began his pastoral ministrations as a missionary in Ray and Hayden in 1926.

This brings to fulfillment a hundred years of growth for the Episcopal Church in the southwest. Arizona was ratified as the 77th diocese at the 1958 General Convention.

Arizona's convention passed a budget of \$140,474.22, including the Indian and Spanish Missions, and voted to accept \$171,000 as its share of the four-million dollar capital funds drive for the Church Divinity School of the Pacific.

OKLAHOMA

Education Debate

by the Rev. RALPH MACY

Oklahoma's convention was marked by reports of new institutions and rapid growth, two new parishes and three new missions, and lively debate on Christian education and college work programs.

Most heated debate came on the motion

to increase budget support for the diocesan department of Christian education, with echoes of the General Convention discussions on the same subject evident. Final approval of the budgetary increase came after debate had made it become a vote of confidence in the department. Full time diocesan consultant in Christian education is Miss Lynette Geisecke, who came to Oklahoma late in 1957 from the national department.

The other major budget increase was in the college work department, allowing further aid to the program at the University of Oklahoma at Norman and provision toward securing a first campus clergyman for Oklahoma State University at Stillwater. Oklahoma's college program has been considerably behind that of surrounding dioceses in the amount of financial support given.

Confirmations in 1958 totaled 1333, a new record, bringing communicant strength to nearly 15,000. New missions welcomed were St. Matthew's, Sand Springs (Tulsa), St. Michael and All Angels', Lindsay, and St. Barbara's, Fort Sill. The Sand Springs mission is the fourth parochial mission established by Trinity Parish, Tulsa. Advanced to parish status were the host church, All Saints', Miami, and St. David's, Oklahoma City.

Convention welcomed gratefully the gift to the diocese of the \$2,250,000 Jane G. Phillips Memorial Hospital at Bartlesville [L.C., October 12], and heard a report that a nursing home and convalescent wing was nearly ready for occupancy. In Tulsa, St. Simeon's home is under construction as a community for retired or elderly persons, with \$126,000 raised by Tulsa Churchmen as a tribute to the retiring rector of Trinity Parish, the Rev. E. H. Eckel. Dr. and Mrs. Eckel have been the guiding spirits behind the project and are building their home there as a part of the first unit.

Also to be constructed is the third unit of Casady School in Oklahoma City. The diocesan school has grown to two units

with nearly 600 enrollment in grades one through 12, and the addition of a middle school for grades five through eight will increase the capacity considerably. Oklahoma City Churchmen have raised nearly \$400,000 for the new unit.

ELECTIONS. Standing committee: the Rev. Joseph Young; Ancel Earp. Bishop and council: clerical: Herbert Conley, Russell Rauscher, Curtis Junker; lay: Malcolm Deisenroth, John Doolin, Ancel Earp, R. B. Gunning, George Lynde, A. F. Porta, A. T. Singletary.

PANAMA CANAL ZONE

Progress Along the Line

The convocation of the missionary district of the Panama Canal Zone convened with Bishop Gooden presiding, and all the active clergy of the district present, except the Rev. Alan Taylor, who arrived ill and had to spend a few days in Gorgas Hospital.

Bishop Gooden's annual address and the reports of the various committees and departments showed progress all along the line. There were more confirmations than ever before in 1958, and a greater amount of self-support in the various missions. The bishop stressed stewardship, self-support, and laymen's work — especially the training of layreaders.

The congregation at Puerto Pilon near Colon was accepted as an organized mission with the name of St. Stephen. An unorganized mission was accepted near Panama City at Juan Diaz and a congregation has been ministered to at Pedro Miguel.

Regarding Spanish work a committee has produced and distributed all over the Caribbean thousands of pieces of literature necessary to the work. This literature is also distributed in the district of the Canal Zone. The Spanish congregation at the cathedral showed an increase.

One of the features of convocation week was a laymen's dinner with all the keymen of the growing men's movement present.

Bishop Voegeli of Haiti was the special preacher at an annual missionary rally and mass meeting held at Balboa Stadium.

INTERNATIONAL

CUBA

Not Criticism — Prayers

Strong support for the present revolutionary government in Cuba has been voiced by members of the faculty of Union Theological Seminary in Matanzas, Cuba.

In a letter written to friends of the seminary by the Rev. Milton R. LeRoy, Episcopal Church priest and professor of pastoral counseling, Americans were asked to "urge your legislators not to interfere," and "not to criticize the Cuban leaders; pray for them!"

Motive of the letter, according to Mr. LeRoy, is "concern about deteriorating relations between the United States and Cuba, false interpretations reaching you through the press, and the declarations of certain U.S. senators who apparently have been misinformed."

Mr. LeRoy declares that "it is the express intention of the revolutionary leaders that this should be a model revolution, one that executes justice but does not seek revenge," not a "reign of terror."

"If the revolutionary justice seems to be acting too rapidly, let me assure you that if the rebel army had not acted quickly and justly through its courts, the mass of the people would have taken justice in its own hands, and then the uncontrolled mobs would have run riot," he said.

He also said that the revolution is not Communist inspired. "This revolutionary government will beat out Communist infiltration on the grounds of freedom, not oppression," he said.

The letter asks what "moral right" the U.S. government has to protest present conditions after remaining silent concerning "the killings and tortures without trial" of the Batista government and "even aiding the preservation of the dictatorship by shipments of arms (suspended rather late) and maintaining an army training group with Batista's army."

The letter concludes: "Learn a lesson from the greatest revolutionary of this century, Fidel Castro; a few men who really believe in liberty can triumph against overwhelming odds. These men are striving for an honest and just government in Cuba. They have the backing of the Cuban people."

Earlier in January three American members of the Union Theological Seminary's staff sent this telegram to President Eisenhower, the chairman of the House Committee on Foreign Relations, and the chairman of the Senate Foreign Relations Committee:

"Urge withhold criticism of Cuban Government which has overwhelming support including civic, Church, and other democratic organizations. American silence on countless crimes of Batista Government make present

criticism of executions offensive and dangerous to Cuban American relations. Press reports overlook the moral reform, order, and renewed faith in government created by the new regime."

The telegram was signed by Mr. LeRoy, the Rev. David White, a Methodist, and the Rev. Raymond Strong, a Presbyterian.

Mr. LeRoy, a 36 year old graduate of Virginia Theological Seminary, has worked in the missionary district of Cuba since 1950.

ENGLAND

by the REV. DEWI MORGAN

Primate in Pajamas

Among the decisions taken by the recent meetings of the Church Assembly was one to dismiss the existing Church Information Board and replace it with a Church Information Office which shall be much more closely integrated with the central secretariat of the Assembly. No financial decisions were taken, but an increased allocation from the existing £14,320 to somewhere around £17,500 is anticipated at the next Assembly meeting.

A particular feature of the new office is that it will welcome press inquiries throughout the 24 hours. At present such inquiries out of normal office hours go direct to Lambeth. "There are some evenings," said Dr. Fisher, "when news has broken, as they say, when the telephone goes incessantly from 9 to 12. There are occasions when it goes at 12:30, 2:30 or 4 a.m. After midnight it must be answered by me or my chaplain."

Canon R. L. Hussey said that to get the sort of service envisaged and to save the Primate of All England from appearing in his pajamas at 2 a.m., the suggested cost would be cheap indeed.

The new Information Office, which will not begin operations until May, will have an officer in general control, carrying a rank equal to that of an assistant secretary of the Church Assembly, assisted by a press officer and a publications officer. There will also be three advisory panels — press, broadcasting, and television.

More Teachers? Of Course!

A proposal to expand the number of places for students in the Church of England general teacher training colleges from 4,964 to 7,715 was warmly welcomed by the Church Assembly. This proposal is the Church's response to the minister of education's announcement that he proposes to increase teacher training places by 12,000 by 1962.

Proposals to extend colleges will cost some £4,250,000 but since the ministry is offering, in place of the existing 50% grant on capital expenditure, a grant of 75%, the Church's share will be about £1,200,000.

Teachers trained in such colleges will

be, as now, eligible for teaching posts either in Church or state schools.

Commenting on the whole debate on this subject Dr. Fisher said, "What has impressed me today is the simple, quiet, unspectacular acceptance by everybody that of course the Church must do this."

Women Lay Readers

By a vote of 80 to 62 the House of Laity of the Church Assembly asked that Conventions amend the present draft canon to allow for the admission of women as lay readers.

Road From Rome

During the last year 31 Roman Catholics living in the diocese of Rochester were received in the Church of England. Although no figures are available this may be presumed to be a typical figure for most of England's 43 dioceses.

Canon Waddams Resigns

The Rev. Canon Herbert Montague Waddams will resign as secretary of the Church of England's Council on Foreign Relations on April 30, to accept an appointment to the parish of Manotick in the diocese of Ottawa, Canada. He will be succeeded by the Rev. John Richard Satterthwaite, assistant general secretary since 1955. [RNS]

GERMANY

Every Sunday

by Major DON S. FLETCHER, USA

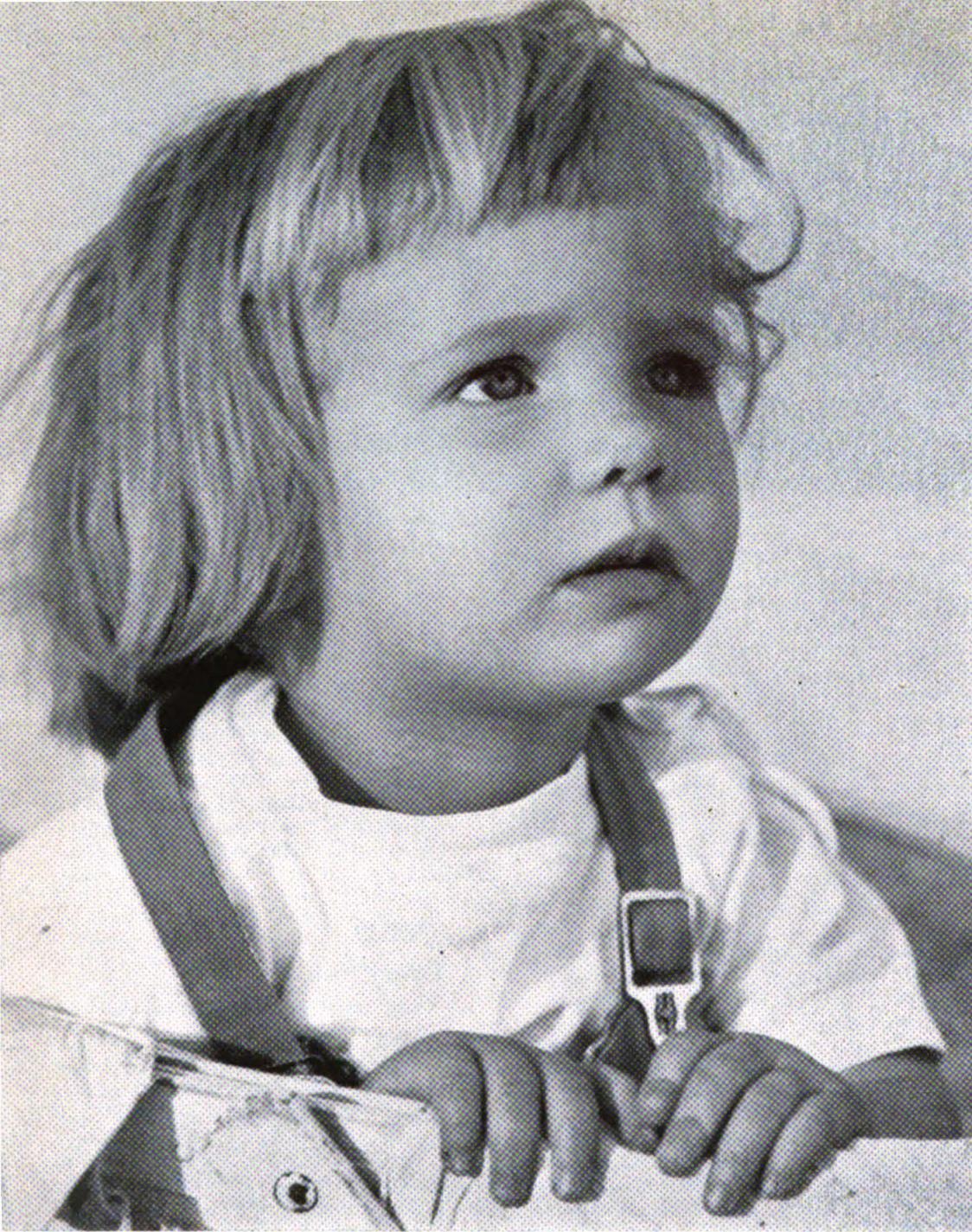
Episcopalians, wherever they are, have a way of continuing their Prayer Book services regardless of difficulties or lack of priests. The practice is especially true among members of the Army in Europe.

For more than a year a small group of Episcopal laymen had been meeting for Morning Prayer every Sunday in Nuremberg, Germany, with the Holy Communion celebrated once monthly by Fr. Josef Huemer, Old Catholic priest of Wuerzburg. Chaplain A. C. Anderson, diocese of New York, is now assigned to the 15th Cavalry in Schwabach, a short distance from Nuremberg, and has now assumed leadership of the congregation.

The Episcopal congregation in Nuremberg now has approximately 200 members on the mailing list and an active group meeting at 12 noon each Sunday in the U.S. Army Hospital Chapel, Nuremberg.

During the 12 months since Fr. Anderson arrived in Germany, he has conducted 67 services of Morning Prayer with sermon and 157 celebrations of the Holy Communion.

Last Summer Chaplain Anderson played the role of the Army Chaplain in the motion picture produced by the National Council, *Worthily to Serve* [see page 9].



Lillian Kaplan

*Why is life often
and painful for
Perhaps we are
says the author,
but at least we*

Light to

*We wonder why the innocent and
young sometimes suffer bitterly —*

we grope in darkness for answers to questions raised by the living of our years.

by the Rev. Frederick Ward Kates
Rector, St. Paul's Church, Baltimore, Md.

It is continually a matter of surprise and wonderment to me that the book of Ecclesiastes is in the Old Testament, the canon of officially received Hebrew sacred literature, for this book of just 222 sentences composed about 200 B.C. reflects a clearly agnostic attitude toward life. Ecclesiastes has been called the most heret-

ical book in any body of sacred literature. It found its way into the Old Testament, according to scholars, only because of its reputed connection with Solomon.

Written by an unidentified, urbane, wise man of ancient Israel who was frankly skeptical regarding most orthodox Jewish beliefs, the work is the account of the author's attempt to understand the reasons for the inequalities he observed in the lots of men. His conclusion is that which countless numbers of men have reached: purely the happenstance of fate and fortune. "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men

of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." (9:11)

More than this, Ecclesiastes is the story of the author's quest for happiness and of his lifelong search for an adequate, satisfying answer to the mystery of life. He is forced to the conclusion that life and the issues of life are an inscrutable mystery. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (11:5)

The conclusion the philosophical author of Ecclesiastes reached as the result of his observations and musings is the

...sy for the wicked

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...e enough

...Live By

same that most of us, I daresay, are compelled to accept when we reflect upon the course of human events, the way life goes, namely, that life is enveloped in a mist of mystery, and we just do not know why some things proceed as they do: the mystery of life and the riddle of it are just too great for us to fathom.

The author of this highly interesting ancient writing forces us to face a fact as hard as are all facts: the necessary ignorance of man. His words, lamenting the impossibility of comprehending the universe or of figuring out and making sense out of the baffling and perplexing issues of life, are the cry of the skeptic and the world over.

Only a few years ago, Sir Arthur Stanley Eddington, astrophysicist of Cambridge University, one of our generation's foremost scientists, declared: "Our ignorance stands revealed before us, appalling and insistent." In one of his last books Alfred Noyes, the British poet, said: "Science has not changed its austere determination: but quietly and unexpectedly it has met religion at the crossroads. Each was going its own way, and each is standing with a new humility in the other's presence, before an unfathomable and eternal mystery."

The new humility of science and of the world's wisest men, as exemplified by Eddington and Noyes, only two representatives among many, is entirely a salubrious thing, for actually we men of today, though we do know so much, yet know pitifully little of all there is to comprehend. I do not, for myself, understand how men can be proud and arrogant, boastful and cocky, brash and bold, in the face of the stern fact that man's

knowledge — however vast and wonderful — is but a fraction of the whole, is but a clue and a hint of unlimited spheres of knowing yet hidden from man's range of vision and grasp. For all we men of the 20th century know about the physical universe, about atomic energy and nuclear fission and electronics, the workings of life and the course of human events, are still puzzling and unsolved mysteries.

I am also continually impressed with the fact that we know most about what matters least. We know ever so much about many, many things, but we are still groping in the dark regarding the answers to the giant question-marks raised by life and the living of our years. Frankly, it looks as if we are not meant to understand some things in life, particularly the things that matter most. Why the wicked so often have a smooth and easy time of it in life and why the righteous and good are called upon to endure all manner of evil: why the innocent and young suffer bitterly and evildoers escape pain; why some among us, and generally the fairest and most promising, slip away in the green springtime of life's morning and why others stay in life long and late — these are some of the question marks that life raises before us. Maybe we were never meant to understand.

Why these things happen, these things that stun and bewilder us, we do not know; and it is, I believe, good sense and sound religion to resign ourselves to not knowing. I can only say that if, some day, something occurs in our lives which causes us to pass still hours in wistful wondering and in silent seeking to comprehend why such things have to be, let us not allow our hearts to grow chill because our eyes cannot see through a veil too thick for them to penetrate, for here we are dealing intimately with divine things. I recall Oscar Wilde's words: "He who can look on the loveliness of the world and share its sorrow, and realize something of the wonder of both, is in immediate contact with divine things, and has got as near to God's secret as anyone can get." Here we are dealing with questions that can be and will be fully answered at a future date, when we can look back on these days and years and the pattern and purpose of them will be clear. "For now we see through a glass, darkly;" — as in a mirror, imperfectly — "but then face to face: now I know in part: but then shall I know even as also I am known." (I Cor. 13:12)

Our best recourse in this inevitable and apparently necessary human situation would appear to be that suggested by the author of Ecclesiastes who arrived at the conclusion that the only thing that makes life worth living and enduring is the conviction that God is kind and good and of wondrous mercy, and that, because of this, all the issues of life may be safely entrusted to Him, left in His hands. "For all this I considered in my heart even to

declare all this, that the righteous, and the wise, and their works, are in the hand of God" (9:1). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of men" (12:13).

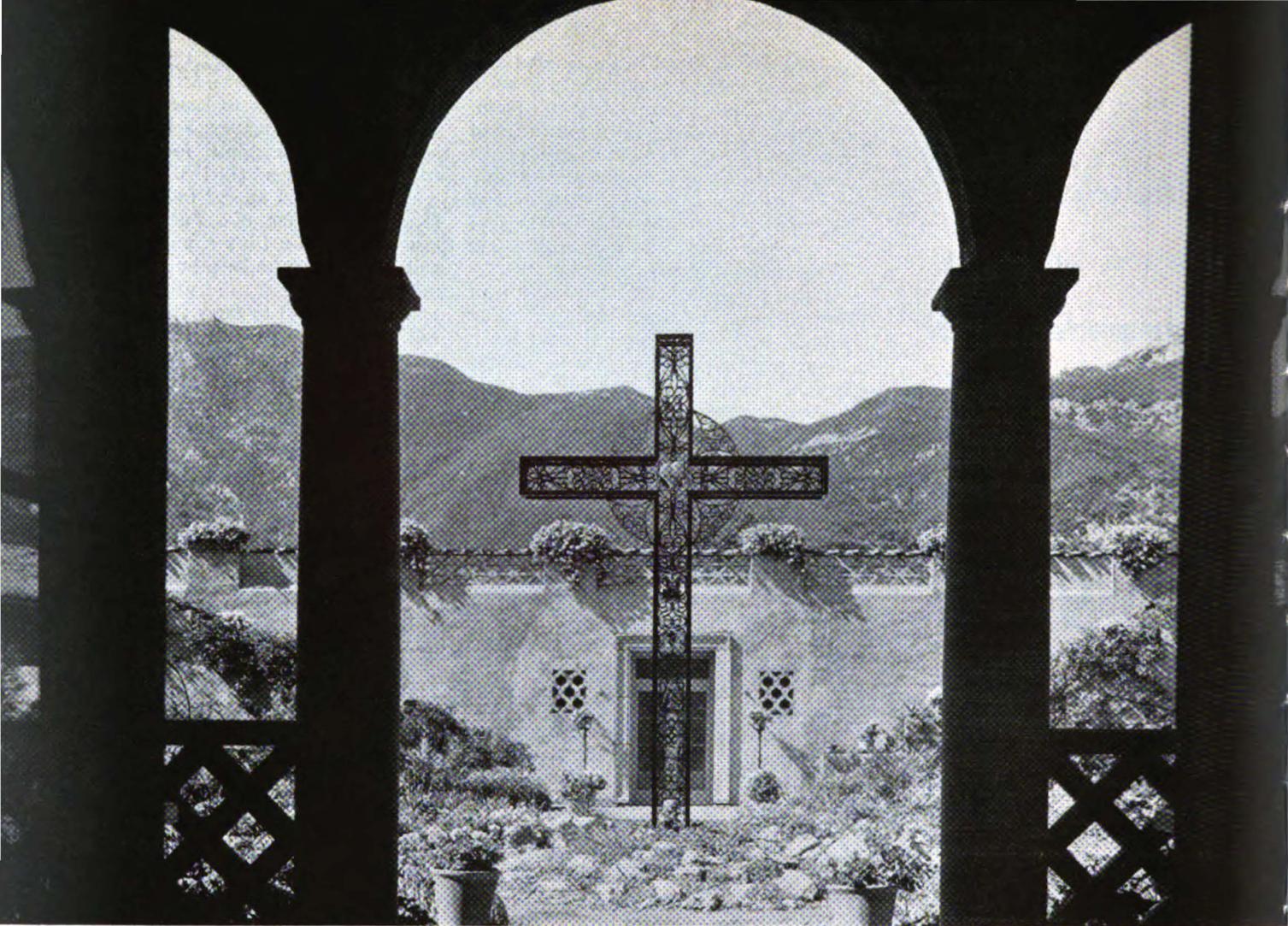
Yes, this would appear to be our only recourse: in the face of our necessary ignorance concerning life's strange workings and curious ways, to keep burning bright, as best we are able, the white flame of trust in God and to carry on, as best we can, in the faith that all is safe in God's loving hands. But, happily, our plight is not so desperate as at first glance it would seem. Though, "the world is a dark place in many aspects" and though life remains for most human beings a perplexing experience, we do have — and we rejoice to affirm it — quite enough light to live by, and even gloriously and thankfully, because of Him who declared, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (St. John 12:46), and who has for millions of people over a span of nineteen centuries proved Himself to be the light of the world, and light — the very light of God — shining in the darkness of this world's night.

Against the background of the mystery of life in this world, the light that is Christ radiantly shines, supplying men with what light always gives: illumination, warmth, power, and hope. Illumination to guide our feet along the pathways we are called to travel, warmth to cheer our hearts in cold and desolate hours, power to make firm our wills and to steal our nerves in overcoming life's temptations and obstacles, hope that dawn and day lie beyond the night — these come from Him who is light shining in darkness with such a true and steady candescence that men gratefully and accurately call Him "the light of the world."

Jesus came into the world that men who believe in Him should not abide in darkness regarding the nature of God. As a matter of fact, without the light He brings, mankind would be without certain and certified knowledge of the nature of God. The supreme moment of history was when Jesus stood on this earth and proclaimed: ". . . he that hath seen me hath seen the Father" (St. John 14:9). Ever since that day men have known definitely about the nature of God, that God is, at least, what Jesus Christ was and revealed. God is assuredly more than Jesus was or showed forth to men, for Jesus could only reveal as much of God as could be revealed in and through and by a perfect human life, but God is at least what Jesus revealed Him to be. This knowledge is more than sufficient for most men, to whom otherwise God is perforce just a vague word void of specific content, "an oblong blur," or just a cold abstraction of the metaphysician.

And Jesus came into the world that

Continued on page 15



At a retreat house high in the mountains, away from business and appointments, telephones, television and cocktails, there may be found refreshment and hope for those who seek it.*

Brooks

The power of five 4 cent stamps—

a layman's gratifying experience with personal evangelism

by George K. Grindrod

We individuals rarely have a comprehension of the power and strength of our own thoughts when we express them to others. That is why I call this little story by such a strange title. By expressing myself in five letters to five distant friends, and spending only a few cents in postage stamps; I realized more than ever that each individual must speak out.

An event took place in my life almost two years ago. After the event was over, I sat down and wrote five letters. I thank God I wrote them, and only wish that I had written more. I hope this article will be read by Churchmen and non-Churchmen. In this troubled world, I am more than ever convinced that a Christian should speak out — express himself to others.

Here is my story and the results of spending 20 cents for five postage stamps:

As an Episcopal layman, and not the best by far, I was approached by a major in the Air Force who attended our local church. He was planning a retreat for the men of the Church and invited me to attend.

Therefore, one Friday evening, I found myself in the retreat house of the Order of the Holy Cross in Santa Barbara, Calif. It was a beautiful place, high above the city in the mountains. It commands a splendid view of the Pacific Ocean, the city below and the mountains around. The retreat and the weekend of silence started immediately after supper on that

Friday night. It ended at the noon meal on Sunday. For two and one-half days, we participated in services, lectures, and had free use of the fine library. The retreat rule demands silence except during services and when you wish to talk with the retreat master. We had many free hours in which to think, hike, enjoy the library, or rest.

It was one of the most enjoyable weekends of my life. When I returned to the land of appointments, business problems, television, motor cars, voices, small children, cocktails, and all the things that make up our daily life — I returned with a fine outlook, a refreshed, hopeful attitude. I couldn't contain these feelings. One evening, I sat down and wrote to five friends of mine, scattered about the

*The patio at Mount Calvary Monastery, Order of the Holy Cross, Santa Barbara, Calif.

country. One or two I hadn't seen in several years. I just wanted to tell them about my weekend. I told them how I really found God up there on retreat, in all the quiet. I mentioned that my attitudes on many things either changed or seemed clearer.

One of the letters was to an Episcopal clergyman in a small town. He had introduced my wife to me. He married us, and christened our first child. Through the years we have remained friends. We could never agree, however, about religion and the Church. We have always argued. Being of a definite Protestant background, he could not approve of the Catholic-minded Episcopalian. In the letter I expressed my change of view about certain conditions within the Church. Several months later, I received a reply. The clergyman wrote that he had appreciated my thoughts and ideas. He said that he, too, had given much thought to the Church, and that he had left his "low" road, as I had obviously left my "high" road. He expressed admiration for the real Catholic belief. Such words from my friend, who only a few years before disdained even the clerical collar, were a pleasant surprise. He wrote of his hopes for another parish in his town, for the Catholic-minded. He felt that within the Episcopal Church, where democracy is so important, he should be a leader in giving his people a choice.

The second letter that I wrote was to a wartime friend who had all the makings of a great scientist. At 31, he had graduated from Cornell University, had graduate degrees from Harvard, and was truly a brilliant young man. I can remember one Easter Day in New York when he and his wife came to visit us shortly after we had returned from church. He taunted me, and jokingly asked, "What in the world do you see in this Jesus Christ business?"

But faith came to this man and his wife — how I am not positive. He joined the Episcopal Church, his wife joined, and today they are both happy and active in parish life. He became president of his parish Men's Club.

After he received my letter, he wrote and asked if he could read it before a group meeting. He had become a member of a fine, solid low church, and such a thing as a retreat was unknown. He read my letter. Several men were interested. He made plans for the parish's first retreat. He has also taken the matter to his bishop, and has advocated more publicity in his diocese for such affairs.

The third letter was to a business acquaintance in the middle west. This man is a prominent member of his community, a loyal Baptist, a member of the board of trustees of a Baptist College. He is known for his practice of using Christian ethics in business. He happened to be attending a convention in Atlantic City when he received my letter. I had not

written directly to him for over a year. He answered it as he read it. He thanked me for telling him about my experience, and in his answer he gave me something I can never forget. He wrote that whether man is fortunate enough to go on retreats or not — he can, each day, have his own little retreat! I had never thought of retreats in that light. Almost two years later, another letter arrived from my friend. The city editor of his local newspaper had gone on a retreat and had told about his experience in an editorial. My friend thought I would enjoy reading the article, and hoped that some day he could join me in such a week end. Our Christian friendship has been raised far higher than the denominational plane.

My fourth letter was to an Episcopal priest in New York. He has been called, within the Church, a "spike." I told him about my first retreat, and explained that this week end helped me lose some of my "Episcopal snobbery" and some of my worry over little things within the Church and its teachings that were truly not important. I explained that what I had previously thought important — such as too much or too little ritual — now did not look the same. It was a letter similar to the other ones, but I did go on to say that I hoped he would read between the words; that if I could find this sense of proportion within the broadness of the Church, I hoped he, too, could find more of it for his good as a priest. I feared later I had said too much. Months passed, and finally I heard from Fr. ——. He was leaving for England and wanted me to know he had not forgotten my letter. He said he had read between the words, that one of his reasons in writing months later was that he didn't know how to tell me that he thought he was growing up. I don't imply that my letter caused or even helped this more tolerant attitude, but I know my letter did not hinder his obtaining a more balanced outlook on the Church.

The fifth letter was to a man of 25. He was from a broken home, and I knew that he and his own wife were having problems and troubles. This family did not have any religious feeling, and were bringing up two children without any religious training. My wife had invited them to attend church with us one Christmas Eve. One day to our surprise they were all baptized.

Sometime later they moved away, and I wrote to him about my week end. Not long after, I had a fine letter. They were happy in their new location, and were active members of the local church.

Please do not interpret these paragraphs as meaning that my simple letters caused great changes or miracles. Actually, the five letters did more for me than anyone else. Hearing from time to time of these friends and their activities are of a great interest. Perhaps it is only I who have changed since writing to my friends.

Light To Live By

Continued from page 13

whosoever believes in Him might not abide in darkness regarding how to get to God. Plato (B.C. 427-347) once said that his ideas provided a raft on which we might sail, though somewhat precariously, "unless, indeed, there comes some word from God, which may more safely carry us." This "word from God" for which Plato hoped is Jesus Christ of Nazareth, Christian faith affirms. Jesus is Eternal God Incarnate, Christianity claims; and Jesus Himself announced, "I am the way, the truth, and the life. . . ." (St. John 14:6) — the way to God, the truth about God, the life of God. He also asserted, ". . . no man cometh unto the Father, but by me" (St. John 14:16), in these words answering all our questions about how to get to God and marking out for us the route to travel if we would move Godward. No longer are we in darkness regarding how God comes to us (in and through Jesus) or how we can and may align our lives with God and effect union with Him (through Jesus). God has come to man in Jesus and the way to God is through Jesus, by means of Him.

And, truly, without the light that comes from Jesus we would abide in darkness regarding the tragic element in life, we would not have the remotest explanation of the tragedy of life — why cruel diseases strike down the young, why the beautiful and good so often die early, why a lifetime's labor can be shattered in an hour, why so many things occur that can be classified only as unmitigated tragedy. We would have no light at all to illumine our darkness, to help us understand, had not Almighty God Himself come among us in Christ to share our lot, to know and to bear our pain, to suffer not only for us but also in us and with us. "The good news of Christianity," W. R. Inge, the late dean of St. Paul's, London, has said, "is that suffering is itself divine. It is not foreign to the experience of God Himself." Yes, God is no stranger to trouble and sorrow. He, too, has a broken heart; and He weeps with our tears and our grief is His own. So to Christians, the sufferings of Jesus are not just an episode but rather a revelation. Our Lord's career on earth would seem to tell us that while our destiny, like His, is glory, the route we must travel, like His path, is a roadway of suffering and pain.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." So Jesus spoke and so we have found to be true. Though this world is, and probably will always be, a dark place in many aspects, we do have, and we rejoice because of it, in Jesus our more than sufficient light to live by and to live gloriously and thankfully. In Jesus, "God, stooping, showing us enough of Himself to live by." Jesus has turned sunset into sunrise and into our world's darkness He has brought God's light.

The Church Is Holy

The great gift of Lent is that it recalls us to the sense of what the Church is.

Inevitably and inescapably, our Church life and our personal life get cluttered with irrelevancies. We become enmeshed in budgets and bylaws. We find ourselves straining our minds and bodies over the social affairs of clubs and guilds. We stand upon the barricades of controversy, trying to prove that somebody is more wrong than we are.

There is nothing wrong and much that is necessary about financial administration and canon law, social life and controversy. It is only when these secondary things become the center of our thinking and activity that they become deadly.

Lent's great service is to remind us that the Church is holy, and that the life of the Christian is meaningful only if all that it involves is colored by holiness.

The holiness of the Church lies in the fact that it is set apart for God. It is in the world, and it has tasks to do for God in the world and for the world. But it is not of the world, and its set-apartness (which is something entirely different from stand-offishness) is something eternal and necessary.

Our own segment of the Church of God, the Episcopal Church in the U.S., has the holiness in full measure — and that holiness is in no way diminished by the faults of her individual members, by blunderings of the Church at large, or by needless apparent divisions between the Episcopal Church and other parts of the Body of Christ.

The assertion that the Church — including this portion of it known as the Protestant Episcopal Church in the USA — is holy does not mean that it is perfect in any particular. It is holy because it exists for God, is set apart for His service, and finds its only justification for being in that service. As a battered and tarnished chalice is still God's chalice, a bruised and troubled Church is still God's Church. If the lives of the people who make up the Church do not fully reflect its dedication to God, the Church provides us at this season with the means to do something about it.

We are called in Lent, first, to scan our lives for fault — and an excellent place to begin that self-evaluation is in the area of our Church life. Are we really serving God on the vestry, in the guild meeting, or in the pulpit — or are we really serving our own pride? Do we seek to know the Christ because it is to that knowledge we are called, or do we seek knowledge as a club with which to beat our opponents in some petty debate? Do we give grudgingly to meet tightly calculated budgets, or does the love of God and man call out the kind of spend-thrift self-giving that counts no cost and rejoices in its opportunities?

We are called in Lent, also, to renewed and reinvigorated worship life — the shared worship of the public

service and the solitary worship of our own room. The "extraordinary acts and exercises of devotion" to which the Prayer Book calls us in Lent are not different in kind from the devotions to which we are called daily throughout the year. They are extraordinary only in the sense that they are designed to lift us out of an unsatisfactory level of ordinariness to something more closely approaching a living and joyous relationship with our God.

We are called to abstinence in Lent, not as an end in itself, but as a means to the achievement of a life so stripped of nonessentials that we can move swiftly and surely into the life of holiness that makes all other life seem a kind of death.

By custom, the Church in Lent strips her collective life bare of trivia. The card party and the dance, the gay parish supper and the wedding festivities are all gone from the parish hall. For these weeks the Church underscores its true destiny — to be a center of holy worship, of holy education, and of holy service.

What remains of the Church life is what really matters, and that remaining portion is, if we faithfully keep the holy fast of Lent, richer and more joyous than it has been through the dull months of over-activity and self-indulgence.

The Church is not more holy during Lent, for it is always fully holy. The prayer of the faithful heart is not spoken more directly to God in Lent, for He always hears all prayer. The Body and Blood of Christ received in the Eucharist is not more saving in Lent, for it is always the full and perfect means of salvation.

But the children of God, united in the Church, are by the great gift of Lent's disciplines recalled to clearer understanding of their own share and their own duty in the great holiness that is the Church, that is the Body of Christ.

Love Those Letters!

The *Letters* column of THE LIVING CHURCH goes through phases that never cease to amaze us.

Sometimes it will plod along quietly for weeks, with only the soft wash of comments on minor scholarly or liturgical points whispering upon the editorial beach.

Sometimes the column is a raging tempest of slashing indictments of some crime which we, or some Church group, has committed against the faith or humanity. Such tempests spring up over the most unexpected issues and often last for months. During such storms, letters are heavily concentrated on a single topic.

Even viewpoints run in streaks. For several issues, all letters will be blasting from a single side of a controversy until, just as one side of the debate seems to run out of words, the opposing side will finally be stirred out of silence, and a storm that gave every sign

of abating will come back to life — but with the direction of its prevailing winds reversed.

Sometimes an otherwise dull week is spiced by a single letter from a prominent Churchman on a hot issue. It may be the biggest news of the week.

On still other occasions, the column will become a duel between two individuals intent upon a private fight that involves defense and attack, rebuttal and re-rebuttal until, in the readers' interest, we have to intervene and stop publishing the exchange.

Lately, the *Letters* column has taken a completely new and very delightful turn. For several weeks, our mail bag has been fat with a wide range of letters on a wide range of topics expressing a wide range of intellectual and emotional attitudes. There doesn't seem to be any particular point of focus. It is no identifiable

partisan group that is aroused. Last week, for example, our correspondents were writing about a modernistic crucifix, the Virgin Birth, the installation of the Presiding Bishop and his lack of a see, lost clergymen, old clergymen, young clergymen, Sewanee's altar stone, and the Diary of a Vestryman.

If there was a refreshing variety to the letters, there was also a refreshing tone to them. Even those which were written with serious controversial intent seemed to have a light-hearted quality, a kind of gaiety all too rare in Church debates.

We don't know just what is happening — unless this is a precursor of the Kingdom, which doesn't seem quite likely. But we love the development, and we hope you'll join in the fun, as a writer of letters and/or a reader of them. (See page 2.)

sorts and conditions

THE SIN of sloth, or "not doing it," is obviously entitled to a place among the seven deadly sins. The sins are given the epithet of "deadly" not because they are the most wicked of sins but because they are the roots from which all sins spring. It isn't enough to admire the good and reject the bad. It isn't enough to have a courageous heart and a kindly spirit. If you don't do what is right when it is time to act, your sound analysis of the situation and good intentions will amount to nothing.

ON THE WHOLE, ours is not a slothful civilization — at least, not on the surface. We are busy with our work, and when our work is over we look for something else to keep us busy. High blood pressure and coronary attacks are our national testimony to a compulsive excess of activity.

FOR, like the other deadly sins, sloth is a distorted form of something that is good. Man is meant to have rest and recreation. The fourth Commandment — "Remember that thou keep holy the Sabbath Day" — is primarily a commandment that we take a day off from work.

BUT sloth is also a sin that attacks busy people. St. Thomas Aquinas beautifully defines it as "*tristitia de bono spirituali*" — sadness with respect to a spiritual good. People who are already busy, who perhaps have not made an adequate place for rest and refreshment in their lives, naturally shrink from the one thing more that God demands of them.

IN CHURCH LIFE, the priest or ardent layman who is intensely concerned for the welfare of the parish shrinks from the one thing more demanded by the diocese. The bishop and his co-workers at the diocesan level shrink from the one thing more demanded by the national Church. The Church, as an institution requiring money and manpower at parish, diocesan, and national levels, shrinks from supporting material works of mercy and relief which are just as important to God as parishes and dioceses.

AS A DEFENSE against this "sadness with respect to a spiritual good," it is the easiest thing in the world for a man whose whole life is dedicated to God's work to begin to carp and complain about the institution that presents God's demands to him. "That bunch at 281" (the street address of national Church headquarters) becomes a cliché among the clergy. "The Church is always after money" becomes a cliché among the laity. To give a spiritual demand a bad name is one way to quiet your conscience against it.

THE QUESTION of money is perhaps more directly related to another of the seven deadly sins — the sin of avarice. But it isn't only the desire for possessions that stands in the way of our using our resources for God's service. There is also the matter of sheer weariness in well-doing.

THE PROBLEM of sin is always a problem of relationship to God. Being busy, even being endlessly busy on God's behalf, is no guarantee that we are doing God's will. Nobody is charged with responsibility for accomplishing all of God's purposes. But each of us is charged with the responsibility of doing that thing to which God is calling him here and now.

THUS, the answer to the sin of sloth may well be to seek out an inner restfulness, to attain sufficient quiet and peace that we may find out what it is that God really demands of us.

OLD ELIJAH is a classic example of the man of God struggling with the sin of sloth in this deeper sense. He had put on a great demonstration of God's power on Mount Carmel, overwhelming the conscience of the king and defeating and slaughtering the priests of Baal. But when he returned to the capital city, Queen Jezebel told him, "If you aren't out of town by this time tomorrow, you will be as dead as those priests of Baal."

SO ELIJAH fled into the wilderness, and asked God to let him die. He said, "I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only am left."

THIS WAS the point at which a great wind came up, but the Lord was not in the wind; and an earthquake, but the Lord was not in the earthquake; and a fire, but the Lord was not in the fire. It was in the quiet after these things had passed that Elijah heard the still, small voice that told him (1) that he was not the only person in Israel loyal to the Lord; (2) that God had some specific things for him to do.

THAT "I, I only am left" feeling is a pretty strong indication that the person who has it is suffering temptation to the sin of sloth, to weariness in well-doing. The answer to it is to be found not in sound and fury, but in the still small voice that puts us in our real context and reveals what God would have us do here and now. PETER DAY

LETTERS

Continued from page 3

Prayer and Busyness

As a member of the Woman's Auxiliary I find myself compelled to reply to the editorial, "Lent and Churchwomen" [L. C., January 25]. I have no quarrel with the statement that "the Church would be the winner if every active Churchwoman would assign say 15 minutes a day during Lent to private prayer." I would add that the same would be true of any human being and the individual would be the winner as well as his Church. That there is any connection between that and polishing brass I question. In the diocese of Minnesota we do not polish brass on Sunday.

The writer of the editorial is impoverished and has not had the great privilege of working with the same kind of women that I have had. Ninety per cent of them have done all the busy things because they first have prayed. They have been presented with needs in their own parishes, their diocese, the nation, and overseas. They have worked devotedly and sacrificed in many ways to meet those needs.

If a group is composed of women of wealth they may bypass this "busyness" by writing checks, but I doubt if it brings many of them closer to God and each other.

Most of the women in our diocese have to earn the money to support the work of the Supply Department, C P C, local diocesan institutions, etc. It takes organization to do this effectively. I am not saying we even begin to approximate our potential as Christian women; but I do say we are a lot further on the way than the editorial would lead one to believe.

A more helpful editorial would tell us how to interest the inactive woman in the mission of the Church as outlined by Bishop Lichtenberger in his installation sermon, and would forecast the splendid future of the Episcopal Churchwomen.

MILDRED GAUNT HAGLIN
(Mrs. Preston S.)
President, Woman's Auxiliary,
Diocese of Minnesota

Minneapolis, Minn.

Modern Criticism

Thank you so much for publishing the article "Recent Lives of Christ" by Prof. Fuller [L. C., February 8].

It is the deplorable fact that most of our clergy profess an awareness of modern criticism and indeed regard such knowledge as prerequisite to preaching the life of Christ. It cannot, however, be said that many of them make any use of such knowledge. There is a tendency among the younger clergy to harmonize the gospels at will, and to read into the gospel story all later Church dogmas.

Some of them express surprise at the ignorance of the laity. Ignorance is deplorable; have even those who have attended Church regularly been taught the whole truth?

JOHN H. WOODHULL

Buffalo, N. Y.

Meat for the Bone

Although I do not know who is to blame for the "mess in overseas missionary work," I would like to point out a few facts bearing on the subject of your editorial, "Love or Taxes?" [L.C., February 8].

The reason the Overseas Department is

"stripped to the bone" is that in recent years the budget of the national Church has favored the administrative departments at "281" at the expense of the Overseas Department. The total budget for the triennium 1956-58 was 17% greater than the budget for 1955. But the budget for the Overseas Department was only 12% greater, while Christian education was greater by 39%, and promotion by 51%. National Council's asking for the triennium 1959-61 was 56% higher than 1955 in total; 47% for overseas; 79% for Christian education; 103% for Christian social relations; and 77% for promotion.

The "economy drive" of General Convention cut National Council's asking only 7% for the Overseas Department for 1959, although the cut for the total of all departments was 11%. Thus the relative position of the Overseas Department was a substantial improvement on that asked by National Council. Moreover, in the budget adopted for 1961, the Overseas Department was restored to the amount originally asked by the National Council. It is obvious that, with continued effort, the different dioceses can raise more in 1961 than in 1959; and the progressive increase in the asking each year is more reasonable and practicable than National Council's asking for the same amount each year.

On the matter of "taxes"! If a divided pledge card is used, so that each parishioner can make an individual pledge to the diocese for missions in diocese, nation, and world, the total of these pledges can, and sometimes does, exceed the quota or missionary apportionment of the parish, resulting in an overpayment. But even more important is the opportunity for each parishioner to experience the joy of direct missionary giving.

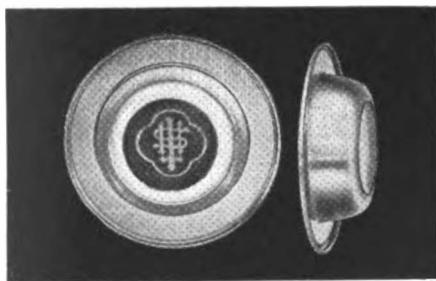
F. BRUCE GERHARD

Summit, N. J.

Authority and Truth

Concerning the current controversy over the authority of the Church and who has a right to teach what, it might be helpful to read the "Report of the Commission on Christian Doctrine Appointed by the Archbishops of Canterbury and York in 1922;" (SPCK, p. 35) in which Churchmen of every leaning assert: ". . . the authority of its (the Church's) doctrinal formulations ought always to be interpreted as resting, at least in part, upon the acceptance of these by the whole body of the faithful." "The weight of the *consensus fidelium* does not depend on mere numbers or on the extension of a belief at any one time, but on continuance through the ages and the extent to which the *consensus* is genuinely free."

These words place the authority of the Church squarely on its ability to present the truth of relevant issues, which is obtainable in any field by one and only one method, honest scholarship. Free consent cannot be meaningfully had apart from informed consent and willingness to face whatever facts may be turned up. Apart from this, neither the Church nor anyone else has a right to speak on what is to be believed. The discovery of historical and logical tools during the last century and a half means that we can no longer cling to an "orthodoxy" if this is in anyway opposed to truth. To do so simply allies the Church with fear and ignorance. If we must defend Christ on that basis, then He is a false God and to be rejected with the



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rest. If He is "the way, and the truth, and the life," then we have nothing to worry about.

Further, in order to discuss one's loyalty to his oath to teach only the Church's Faith (as some letters to the editor have been wont to do), the personal issue of loyalty must at least be separated from the general issue of what is the truth, what is the Faith. And to forestall inquisitions in the former, we had better look into the latter first. At present, the Church stands the victim of clergy who have been unwilling to communicate to the laity the facts on how to deal with a religion which relies on the witness of historical documents and which claims to be history.

F. EARLE FOX
New York City General Seminary

"Fully Constituted" Cathedrals

What is the meaning of the statement, "St. Paul's (Los Angeles) became the third fully constituted Episcopal Church cathedral in the U.S." [L.C., December 21]?

I assume the Washington Cathedral and the Cathedral of St. John the Divine are the other two? How are they different from St. Philip's, Atlanta, etc.?

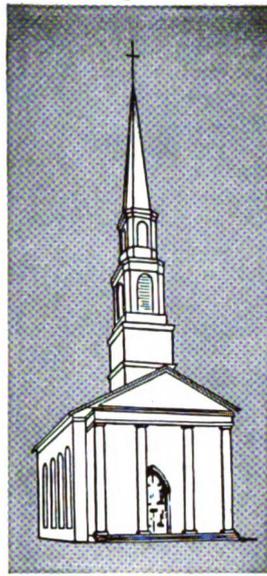
CHARLES E. THOMAS
Greenville, S. C.

Editor's Note: This explanation comes from Robert C. Moriarty, executive director, public relations department, diocese of Los Angeles: "By 'fully constituted cathedral' we mean that the cathedral properties and control are set up in a corporation which is controlled entirely by the bishop and the diocese of Los Angeles. The properties are directed by a board of directors, some of whom are elected by convention and some appointed by the bishop. In this arrangement there is no parish membership as such — communicants who attend the cathedral have no vote or other control in management of the cathedral and the policies, programs, liturgy, etc., and the assignment of the dean and other clergy of the cathedral is directly and solely the responsibility of the bishop with the approval of the board. In planning this organization for the cathedral the Rev. David deL. Scovil, who was dean and rector of the cathedral parish, and Mr. Colin Gair made a survey of the cathedrals and pro-cathedrals of the United States and they expressed the thought that this kind of arrangement where the cathedral is entirely the "bishop's church" was unique and was only similar to cathedrals in New York City and Washington, D. C."

Australian Bishops

I have been in the United States for only one month and so my impressions of Church life are fairly unformed. However, I have met in many places a conception of the Church in Australia which is entirely wrong. This is that when we want a bishop we send to England. I am not concerned as to whether this is a good thing or a bad thing in principle but only with the facts of the matter. They are these:

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who are either diocesans or assistants. Of these 20 are Australian born and have served the bulk of their ministry in Australia. Of the remaining 15, seven have served the whole of their ministry in Australia although English born; one is Canadian born, and has moved about in the course of his ministry. Of the remaining seven, four were straight imports from England to their sees and three had served quite considerable periods as priests before their elevation.

(Rev.) ALAN BAXTER
 Gainesville, Fla.

Editor's Note: Much current interest in this matter probably stems from the recent election of the suffragan bishop of Barking (England), the Rt. Rev. Hugh Rowlands Gough, as Archbishop of Sydney [L.C., December 14].

Marriage in the Eastern Church

A letter from a Mr. A. B. Fabri of Key West, Fla., [L.C., August 3, 1958] states that divorce within the Orthodox Church is given "freely." Somehow, Mr. Fabri has been given some bad information for we do not allow divorce and re-marriage "freely." He is honest, however, in stating that he is confused on the subject and his letter indicates that he would like to know the Eastern Church's official position on marriage. For his (and others') information allow me to quote from the official Greek Orthodox Catechism as published by the Greek Archdiocese of No. & So. America and prepared by the Rev. Father Constantine N. Callinicos, B.D. This Catechism is used by all of the Orthodox jurisdictions in this country regardless whether they be Greek, Syrian, Russian, etc.

CHAPTER XV
 "62. What is the Sacrament of Marriage?
 "The Sacrament of Marriage is the Sacrament in which, while the celebrating Priest joins the hands of those two who wish to get united by the bonds of Matrimony, and while he invokes the Divine Blessing upon them, the grace of God really descends upon them to unite them in an *indissoluble union* for mutual help and the procreation of children in Christ. Such is Marriage, which was established by God, who joined Adam and Eve in Paradise as husband and wife; it was blessed by the presence of our Lord at Cana; and it was explicitly spoken of by St. Paul as a 'great mystery' (Sacrament) (Eph. v. 23). The same St. Paul, by comparing the relations of the married couple to the relations existing between Christ and His Church, exalts the sanctity of Wedlock, and declares that, by its nature, *it is indissoluble*, since our Lord Himself shall be in a state of unity with His beloved Church throughout all ages."

Of course, adultery, insanity, and the attempt of taking the life of a spouse is basis for annulment which must be proved to ecclesiastical authority for such dispensation. In order to allow for legal settlement of property the Church will allow, and sometimes recommends, a legal divorce. This is very much as it is to be found in the Roman Church. Marriage is a sacred thing, not to be entered into lightly. "Whom God hath joined together, let NO man put asunder!" That command is rigidly guarded within the Orthodox Communion.

FR. FRANCIS FORBES, SSB
 Priest-in-charge
 St. Basil's Orthodox Mission
 Sylvania, Ohio

Boys' Homes

In listing St. Michael's Farm Home at Picayune, Miss., as a place where St. Francis refers boys and in not listing others [L.C., February 1], I did not intend to indicate that there are not other boys' homes in the Episcopal Church. We work closely with Picayune because of its special interest, like St. Francis', in the delinquent boy.

Year-round boys' homes in the Episcopal



Church are Lawrence Hall and Randall House at Chicago; St. Peter's, Detroit; and Boys' Home, Covington, Va. The Rev. John Prittie has announced plans for St. Philip's Boys' Home at Brookville, Pa., not yet started.

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Those who need an appetizer to get started reading the Bible will find that J. Carter Swaim's *The Book God Made* exactly fills the bill. For Dr. Swaim, who has served as professor of New Testament at Western Theological Seminary (Presbyterian), and is now executive director of the Department of the English Bible of the National Council of Churches, provides in short chapters a reliable and readable account of what the Bible is, what it contains, and what place it should hold in the lives of Christians.

Here and there, it is true, is a phrase or sentence that might be slightly offensive to Episcopalians, but this should not detract from one's overall estimate of *The Book God Made*, which contains, for one thing, an excellent suggested order in which the books of the Bible might be read. It is interesting to note in passing that Lincoln's "government of the people, by the people, and for the people" harks back to Wycliffe, translator of the first complete English Bible (about 1382).

The word "minor," page 62 (end of line nine from bottom) appears to be an error for "major."

FRANCIS C. LIGHTBOURN

"PARTS OF HIS WAYS." A Book of Devotions. By Rita F. Snowden. Muhlenberg Press. Pp. 78. \$1.25.

While a meditation usually takes its point of departure from a text or passage of Scripture, Rita F. Snowden's *Parts of His Ways* uses for this purpose carefully chosen halftones of natural scenes and scenes from human life, having the reader ask such a question as, "What is God trying to tell me through this picture?" Each of the meditations — which combine Scripture passages with poetry, prayers, and suggested thoughts — has such a picture on a facing page.

Given a sacramental universe, in which the "invisible things" of God "are clearly seen, being understood by the things that are made" (Romans 1:20), it is hard to see anything inappropriate about this method. Indeed, *Parts of His Ways* will prove a welcome refresher to many in their ponderings of things divine.

FRANCIS C. LIGHTBOURN

PEOPLE and places

Appointments Accepted

The Rev. Albert R. Bandy, formerly vicar of All Saints' Mission, Paragould, Ark., is now rector of St. Andrew's Parish, Marianna, Ark. He will also serve part-time as executive secretary of the diocesan department of Christian education and advisor in Christian education. Address: 87 W. Tennessee St., Marianna.

The Rev. S. H. N. Elliott, formerly rector of St. Augustine's Church, Croton-on-Hudson, N. Y., is now vicar of All Saints' Church, Oakville, Conn. Address: 262 Main St.

The Rev. Robert Harvey, formerly rector of St. Philip's Church, Cleveland, Ohio, is now vicar of St. Michael's Mission, Ridgecrest, Calif. Address: 219 Church St.

The Rev. Charles A. Herrick, Jr., who formerly served the Church of St. Thomas of Canterbury, Smithtown, N. Y., is now curate at Christ Church, Bay Ridge, Brooklyn, N. Y. Address: 8124 Fifth Ave., Brooklyn 9.

The Rev. Thomas S. Hulme, formerly in charge of Grace Church, Boone, Iowa, and St. Martin's, Perry, is now rector of Grace Church, Cedar Rapids, Iowa. Address: 625 A Ave. N.E.

The Rev. Robert B. Jewell, of the Church of the Incarnation, West Milford, N. J., has added the Church of the Good Shepherd, Ringwood Manor, to his care.

The Rev. Lawrence B. Jones, formerly in charge of the Church of the Redeemer, Mattituck, N. Y., will on March 1 become rector of All Saints' Church, Long Island City, N. Y. Address: 39-56 Forty-Fourth St., Long Island City 4.

The Rev. Charles Leel, formerly rector of St. John's Church, Globe, Ariz., is now vicar of the Church of the Redeemer, Delano, Calif. Address: 1324 Princeton St.

The Very Rev. Osborne R. Littleford, who has been dean of the Cathedral Church of St. Luke, Orlando, Fla., will in July become rector of the Church of St. Michael and All Angels, Baltimore, Md.

Since Dean Littleford became pastor of the cathedral parish in 1952, it has grown from 800 to 2,066 communicants. In addition to carrying out its own building program and starting a day school and counseling center, the parish established two new churches, Christ the King, Azalea Park, and Holy Family Church, Pine Hills.

The Rev. Philip A. Nevels, formerly vicar of St. Paul's Church, Montrose, Colo., serving churches at Olathe and Ouray, is now curate at St. Paul's Church, Lakewood, Colo. Address: 1495 Balsam St.

The Rev. George J. Simpson, formerly curate at St. Paul's Church, Washington, D. C., is now rector of St. George's Parish, 2614 Genesee St., Utica, N. Y.

The Rev. Edward R. Sims, formerly rector of Calvary Church, Sedalia, Mo., will on February 23 become rector of Christ Church, St. Joseph, Mo. Address: 209 N. Seventh St.

The Rev. Eugene A. Stech, formerly curate at St. John's Church, Butte, Mont., is now rector of

ANGLICAN CYCLE OF PRAYER

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- 24. Bradford, England
- 25. Brandon, Canada
- 26. Brechin, Scotland
- 27. Brisbane, Australia
- 28. Bristol, England



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The Rev. Charles Sunderland, formerly rector of St. Timothy's Church, Compton, Calif., is now rector of St. Andrew's Church, Taft, Calif. Address: 705 Fifth St.

The Rev. William Ticknor, who formerly served Grace and St. Peter's Church, Baltimore, Md., is now serving the Church of Our Saviour, Baltimore, with special duties as minister to institutions.

Ordinations

Priests

Dallas — By Bishop Harte, Suffragan: On January 25, the Rev. Sam Byron Hulsey, curate, St. John's, Corsicana, Texas.

Erie — By Bishop Shires, retired Suffragan of California, acting for the Bishop of Erie: On December 17, the Rev. Garret Conklin, vice-dean of the Church Divinity School of the Pacific; residence: 40 Anderson Circle, Walnut Creek, Calif.

Indianapolis — By Bishop Kirchhoffer: On January 18, the Rev. Edward Henry Palmer, curate, St. Paul's Church, New Haven, Conn.

Massachusetts — By Bishop McNeil of Western Michigan, acting for the Bishop of Massachusetts: On January 25, the Rev. Herman F. Nelson, Jr., assistant, St. Luke's, Kalamazoo, Mich.

Mississippi — By Bishop Gray: On December 1, the Rev. Wofford K. Smith, in charge of St. Mary's, Lexington, Miss., and churches at Kosciusko, Carrollton, and Vaiden; on December 2, the Rev. Alex D. Dickson, Jr., rector, Chapel of Cross, Rolling Fork, in charge, St. Paul's, Hollandale; on December 11, the Rev. Thomas Tiller, Jr., in charge, St. Thomas', Belzoni, and All Saints', Inverness; on December 14, the Rev. Sidney G. Ellis, in charge, St. Paul's, Corinth, Miss.

Montana — By Bishop Sterling: On February 3, the Rev. John R. Vickers, vicar, St. Luke's, Libby, and churches at Eureka and Troy.

Sacramento — By Bishop Haden: On December 20, the Rev. Robert Folds Livingston, M.D., of Sonoma State Hospital, Eldridge, Calif.; on January 17, the Rev. Richard Tumilty, assistant, Ascension, Vallejo.

San Joaquin — By Bishop Walters: On December 17, the Rev. Ellis Edward Peterson, who is serving St. Anne's Church, Stockton, Calif.

West Texas — By Bishop Jones: On December 12, the Rev. Marvin M. Bond, in charge, Grace Church, Llano; on December 18, the Rev. Douglas Mould, curate, St. Mark's, San Antonio; on January 6, the Rev. Dillard Robinson, III, in charge, St. Philip's, San Antonio; on January 8, the Rev. Samuel A. Sizer, rector, St. Paul's, Brady; on January 14, the Rev. Henry Clay Puckett, in charge, St. Thomas', Corpus Christi; and on January 19, the Rev. Lea Roy Aldwell, in charge, St. Mary's, Eldorado.

Western New York — By Bishop Scaife: On December 31, the Rev. Daniel R. Colley, vicar, Church of the Redeemer, Niagara Falls.

Births

The Rev. Canon William J. Greer, II, and Mrs. Greer, of St. Mark's Cathedral, Grand Rapids, Mich., announced the birth of their second son, John Bowen, on January 21.

The Rev. Samuel E. Purdy and Mrs. Purdy, of St. Thomas' Church, Bath, N. Y., announced the birth of a daughter, Elizabeth Britton, on January 30.

Marriages

Mrs. Jessie Lee Brumfield Corbin and the Rev. Howard S. Giere, rector of Grace Memorial Church, Hammond, La., for the past 16 years, were married on January 24 at Christ Church Cathedral, New Orleans, by Bishop Jones of Louisiana.

Miss Mary Lee McGinnis and the Rev. Frank Mauldin McCain, rector of St. George's Church, Germantown, Tenn., were married on January 31 at Calvary Church, Memphis.

Other Changes

The Rev. Gordon E. Gillett, rector of St. Paul's Church, Peoria, Ill., for the past ten years, is now also an honorary canon of the Cathedral of St. John, Quincy, Ill.

St. Paul's Church recently began its move to new million dollar quarters.

Mr. Daniel Trench has retired after 32 years as night manager of the Seamen's Church Institute of New York. Mr. Trench remembers South St. as being much noisier in the twenties. He said:

"The street was cobblestone, the drays had iron-rimmed wheels, and there was still the clack of horseshoes. Today, with the new highway traffic just whispers by. . . Like South St. itself, sailors were perhaps a little rougher in those days, but then as now, they were a good bunch -- honest, good-hearted, and easy to be friends with."

Five new members were recently elected to the 65-man board of managers of the institute: The Rev. Canon Bernard C. Newman and the Ven. A. Edward Saunders, as clerical vice-presidents, and Messrs. H. Thomas Cavanaugh, John G. Winslow, and William M. Rees.

Resignations

The Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, Md., will retire this summer after an incumbency of 28 fruitful years. Dr. Fenn has served 11 times as a deputy to General Convention and is well known both in the national Church and in Maryland.

St. Michael's, which is in a changing neighborhood in Baltimore, has an outstanding boys' and mens' choir and a fine new organ. The church has done much to develop television broadcasting of services in Baltimore.

Canon Harry Watts of St. John's Cathedral, Denver, Colo., will retire on April 1. Bishop

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Minnis of Colorado announced at a recent annual meeting of the parish that Canon Watts would be canon emeritus and also that the Very Rev. Dr. Paul Roberts, who retired in 1957, would be dean emeritus. The latter is now living in Phoenix, Ariz.

Armed Forces

Chaplain Philip E. Jerauld, formerly addressed at the naval station in Newport, R. I., may now be addressed at the Senior Chaplain's Office, U.S. Naval Training Center, San Diego 33, Calif.

Depositions

Joelzie Howard Thompson was deposed on January 9 by Bishop Penick of North Carolina, acting in accordance with the provisions of Canon 60, Section one, and Canon 64, Section 3-b, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

DEATHS

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

The Rev. Edwin Dicken Kizer, retired priest of the diocese of Michigan who had been serving as supply priest in the diocese of Los Angeles for the past several years, died February 2, at the age of 71.

Mr. Kizer was born in San Diego, Calif., in 1888. He was ordained to the priesthood in 1923, and was priest in charge of Trinity Mission, Dallas, Texas; vicar of the Church of the Atonement, Carnegie, Pa.; and assistant secretary of the diocese of Pittsburgh, from 1925 until 1929. He was locum tenens of St. Paul's Cathedral,

Detroit, Mich., from 1930 until 1931, curate of St. John's Church, Los Angeles, Calif., from 1931 until 1934, and priest in charge of Christ Church, Redondo Beach, Calif., from 1941 until 1945. He was priest in charge of St. John's Church, Wilmington, Calif., from 1941 until 1946, and a director of the Kizer School, Los Angeles, Calif.

Mr. Kizer leaves his wife, the former Mae L. Williams.

The Rev. George Reed Sutton Little, vicar of St. Christopher's Church, Trona, Calif., was killed in an automobile accident January 6.

Mr. Little was born in Brooklyn, N. Y., in 1913. He studied at Virginia Theological Seminary, and was ordained to the priesthood in 1952. He was in charge of Emmanuel Mission, Phoebus, Va., from 1951 until 1954, and served as rector of St. Luke's Church, Richmond, Va., from 1954 until October of 1958, when he went to St. Christopher's.

Mr. Little leaves his wife, the former Anne Wakston Fisher, and two children.

The Rev. Charles Tefft Raynor, retired priest of the diocese of Central New York, died December 7, 1958, at his home in Donna, Texas, at the age of 96.

Mr. Raynor was born in Onondaga, N. Y., in 1862. He was ordained to the priesthood in 1895, and first served in the mission field of Central New York. Later he served Christ Church, Sackets Harbor, Grace Church, Waverly, and St. John's, Cape Vincent, all in the diocese of Central New York. In 1917 he became curate of Trinity Church, Watertown, N. Y., where he remained until his retirement in 1930.

Julia Hazard Raynor, wife of the Rev. Charles T. Raynor, died in Donna, Texas, on November 8, 1958, shortly before the

death of her husband. Mrs. Raynor was 94 years of age.

She and Mr. Raynor leave a daughter, Mrs. W. Hallam Learned, and a son, Charles H. Raynor.

Frances Shain Colell, member of the executive board of the woman's auxiliary of the diocese of Delaware for some 10 years, was killed January 11 in an automobile accident. Her husband died as a result of the same accident a few days later. She was 68 years of age.

Mrs. Colell, a member of Christ Church, Milford, Del., also served as chairman of ecumenical relations for the Delaware woman's auxiliary. She was especially interested in missionary work, and frequently sent books, collars, and other items to individual missionaries.

She leaves no immediate survivors.

Lois Ford Reed, wife of the Rev. Walter Josselyn Reed, rector of Church of the Holy Innocents, Beach Haven, N. J., died January 31, in Beach Haven.

Mrs. Reed was a graduate nurse of Memorial Hospital, Philadelphia, Pa. She served from 1922



until 1931 as a missionary nurse in Liberia, assisting her husband after their marriage there in 1926.

Besides her husband, Mrs. Reed leaves three daughters, Mrs. William Eakes, Mrs. Albert Antlitz, and Mrs. Charles Higdon, three sisters, and two brothers.

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February 22, 1959

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EXPERIENCED TEACHER AND ORGANIST (woman) wishes position on music faculty of School or College, or Church organ position. Communicant, music degree. Experience in United States and England. Highest references. Available September. Reply: Vanita Smith, St. Mary's School, Wantage, Berks, England.

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.

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VACATION EXCHANGE

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Rev. James Jordan, r
Sun: Masses 9:15, 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. Midwarth
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. Tharp, 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. Capeland, 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

ASCENSION

1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

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

OMAHA, NEBR.

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

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. Lauriston 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
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Daily MP & HC 7; Daily Cho Ev 6

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Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 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

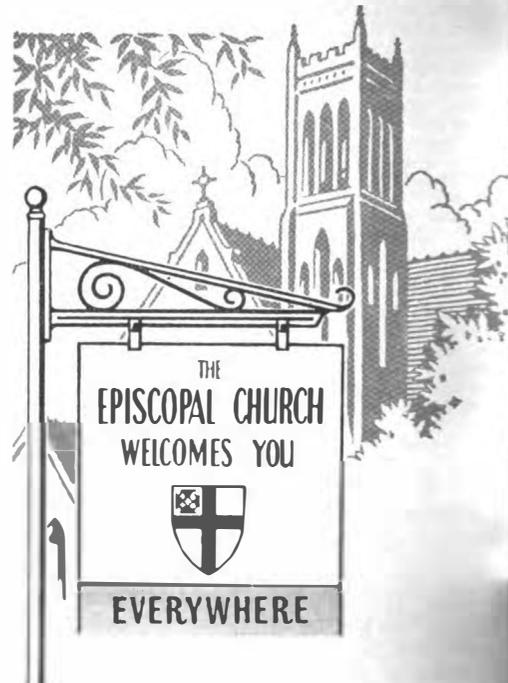
115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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. John 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)

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.
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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

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