

The Living CHURCH

March 22, 1959

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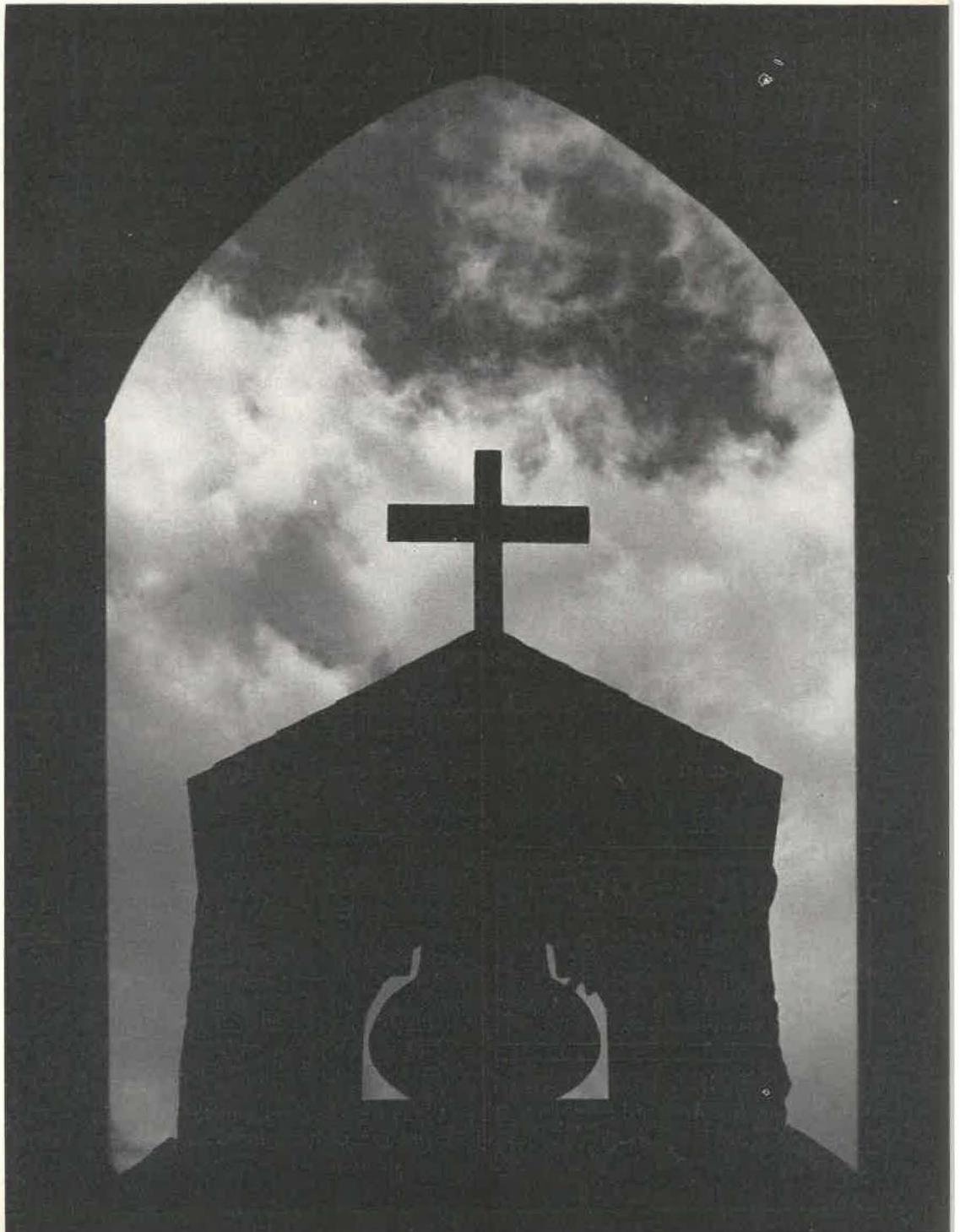
**to live
as saints**

page 14

Photo, by Nelson B. Gilbert, is of St. George's, Arlington, Va.

We see the Church's stone
and flesh glorified by her
bodily oneness with Christ.

[page 16]



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by the Rev. Victor Hoag, D.D.

How Can We Teach Easter?

How can we "give Easter" to our boys and girls? No matter how your textbook gives you guidance and material, the teacher must still make his own, and give it to his class in his own way. What seems on the surface to be a body of factual and narrative events, selected from the four Gospels, is in reality a collection of the vivid impressions of the first Christians, and the living faith on which the Church started.

Moreover, several practical problems make this complicated for presentation in the Church school:

(1) The quantity of the Bible material. If, as is customary, we time our teaching to coincide with the Christian year, we find that approximately one-third of the pages of the four Gospels deal with events between Palm Sunday and Low Sunday. We cannot possibly present this, even to older pupils, in the brief time of our class for some three Sundays. The usual result is that very little is actually accomplished, and our children pass through the Church school with only a few of the details — the Palm procession, the Crucifixion (if they get to church on Good Friday), and a sketchy telling of the crowded events of Easter morn, given under the crowded conditions of parish life on Easter day.

(2) The short time. We have this Palm Sunday and Easter day for specific lessons. The Sundays after Easter seem to fade out, and since Easter is past, we don't say much about it again. Further, we lack the vast anticipation of the coming of Easter which is provided for Christmas. There are no street decorations by the merchants, no giving of gifts. Some new clothes, bunnies and eggs — these are the only build-up which Easter gets from our folk-ways. It comes upon us too suddenly, we can't present it all, and it is gone before we have really "given Easter" to our children.

(3) The complexity of the matter. Is it just the "story" of Easter, or its reality which we wish to give them? We want our boys and girls to pass through Holy Week and Easter receiving some deep and lasting impressions of the wonder and beauty and reality of the crowning events in our Lord's life. The teacher alone cannot hope to do this in the short class period. But he can try. He has this Sunday, and Easter, and he can use several Sundays following *if he will*.

Some teachers face these difficulties by starting the sequence at the opening of Lent, and covering most of the incidents and their meanings before Easter. You don't have to tell the Palm Sunday story on that day. (The Church actually uses the palm procession as the gospel for Advent Sunday, stressing the coming of the Messiah.)

We venture to suggest two plans — one for younger, and one for older pupils.

(a) For primary and junior children, plan your three Sundays thus:

On Palm Sunday, omit the Procession, except to refer to the use of the palms, the marching, etc., seen in the parish, and prepare the children in some manner for Good Friday. We believe this can be done without shock to the sensibilities of children.

On Easter day, give one or two of the Appearances, preferably the Marys, and the closed doors (John 20:19-25).

On Low Sunday, two more appearances — Thomas is convinced, the Emmaus road, and perhaps the fishermen at the sea of Galilee. Throughout, build the impression that the Church knew Him and saw Him alive.

(b) For older classes, especially where the teacher knows how to stimulate curiosity, research and real discussion: Raise the question, "Why did the disciples of our Lord believe that He was divine?" Then guide the class through the events of these days, asking always, "What did the disciples feel about this? How did they remember it afterwards?" If the teacher has a vital faith in the risen Lord, and trusts the Christian Scriptures, we may feel fairly sure that the class will come through Easter with deep impressions that will last. They will have been "given Easter."

Finally, although this is a special problem for Easter, we here touch upon two general problems:

(1) The teaching of our Lord's Life must run all through the child's experience, not just as the text for a single year in the curriculum [usually the 7th grade] but woven through all of our teaching through the years. And this is not to be done as a series of incidents, but with deep reverence, and increasing development of the meaning of the Life. Christian children should know the Life of Christ — all the events and their meanings. This is their inheritance. It is almost the only "content" that matters.

(2) In teaching the Life, there must be wise selection, repetition, emphasis, and methods for each year of the child's schooling. We know of no published curriculum that has attempted this age level, life-long scheduling of the Life.

ANGLICAN CYCLE OF PRAYER

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

March

- 22. Chicago, U.S.A.
- 23. Chichester, England
- 24. Chota Nagpur, India
- 25. Christchurch, New Zealand
- 26. Open
- 27. Open
- 28. Open

BOOKS

God In His True Colors

CHRISTIANITY ACCORDING TO ST. PAUL. A Course of Sermons Preached in the Chapel of Pusey House, Oxford. London: Mowbrays. New York: Morehouse-Gorham. Pp. 59. Paper, 90 cents.

The death of Christ was objective enough: it was something done which can never be undone. But it did not become real for Paul until he had made it his own, and that was done through faith. . . .

"Christ's death is an act of righteousness because it shows up God in His true colors: it is an act of grace because it shows God doing for us what we do not deserve. It is because of Christ's death that we can find true faith; and it is as we identify ourselves with Christ that we can make His life our own."

This passage is from *Christianity According to St. Paul* (p. 31), which consists of eight sermons delivered by as many different preachers during the Hilary (or spring) 1958 term at Pusey House, Oxford.

The sermons seek to elucidate the theology of the New Testament (especially that of St. Paul), but they do so in relation to the contemporary situation, with a number of lively illustrations (e.g., "Justification is God's way of letting us look Him in the eye"; but see context, p. 34f).

All in all, here is helpful material toward understanding what St. Paul was getting at.

FRANCIS C. LIGHTBOURN

A 25-volume Layman's Bible Commentary is a project recently launched by John Knox Press. The first five volumes to be published will appear October 5, 1959. These will be: Vol. I (*Introduction to the Bible*), Vol. 2 (*Genesis*), Vol. 14 (*Hosea - Jonah*), Vol. 18 (*Luke*), and Vol. 22 (*Galatians - Colossians*). Each year thereafter in October four additional volumes will be published, the 25-volume series being completed in 1964.

Single volumes will be priced at \$2 each. When purchased in quantities of four or more (any assortment of titles), the price per volume will be \$1.75.

Contributors to the series include such names as: Bruce M. Metzger, professor of New Testament at Princeton Theological Seminary; J. C. Rylaarsdam, associate professor of Old Testament, Chicago Federated Theological Faculties; Floyd V. Filson, professor of New Testament at McCormick Theological Seminary; Balmer H. Kelly, editor, Professor of Biblical

Theology at Union Theological Seminary in Virginia.

A recent release from John Knox Press explains the nature and purpose of this new project:

"Within the covers of these 25 volumes, lay men and women will find help toward understanding every book of the Bible. Paragraph by paragraph, the message and meaning of the Scriptures are opened up in language that laymen can easily grasp.

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"The attractive design of the LBC volumes features a hard board binding, giving maximum durability at the lowest price possible. Savings on purchase prices will be available through special offers. Altogether the cost will be low enough so that nearly every layman can own the entire Commentary.

"Since World War II, there has been a tremendous upsurge of interest in Christianity among lay people. This has created a demand for all sorts of aids to more knowledge about theology, churchmanship, and the Bible. Literally thousands of books have been published to meet this demand. Yet there is still no complete commentary on the Bible in an inexpensive edition written especially for laymen.

"In response to requests from laymen and ministers, John Knox Press began to make plans for such an aid to Bible study. The result is the Layman's Bible Commentary.

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In Brief

TRACTS AND TREATISES ON THE REFORMATION OF THE CHURCH. By John Calvin. With a short life of Calvin by Theodore Beza. Translated from the original Latin by Henry Beveridge. Historical Notes and Introduction added to the present edition by Thomas F. Torrance. Volume I. Eerdmans. Pp. cxxxviii, 252. \$6.

TRACTS AND TREATISES ON THE DOCTRINE AND WORSHIP OF THE CHURCH. By John Calvin. Translated from the original Latin and French by Henry Beveridge. Historical Notes added to the present edition by Thomas F. Torrance. Volume II. Eerdmans. Pp. xxxi, 592. \$6.

TRACTS AND TREATISES IN DEFENSE OF THE REFORMED FAITH. By John Calvin. Translated from the original Latin and French by Henry Beveridge. Historical Notes added to the present edition by Thomas F. Torrance. Volume III. Eerdmans. Pp. xvi, 521. \$6.

These three volumes (\$15 the set) of Calvin's Tracts and Treatises are reprinted from the edition published by the Calvin Translation Society, Edinburgh, in the 1840's and 50's. All three are indexed.

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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.)

Windows in the Head

This is with regard to the letter [L.C., March 1] which you entitle "Windows in the Soul." The author writes "We are, however, bound to believe in *some* sense, 'All of the Articles of Christian Faith as contained in the Apostles' Creed.'"

It would appear that the considered thought of four ecumenical councils should have firmed the sense of the Apostles' Creed to the point that without indubitable proof to the contrary it should be accepted in its literal sense as expanded by the Nicene Creed.

In my opinion the freedom of interpretation too often elected by members of our Church is a scandal that should be considered by our bishops in an effort to curb the "do it yourself" theology so rampant in the Church today. Let's have a few windows in the head to determine what's Christianity and what's humanistic ethics! A. R. JOHNSON
White Plains, N. Y.

I wish to add a late word to the petitioners to the House of Bishops last fall, concerning Dr. Pittenger. I feel they would do well to read the Rev. George E. DeMille's treatise, *The Catholic Movement in the American Episcopal Church*, revised edition of 1950.

This provides pertinent historical background regarding actions on these matters by the Church, as well as some of the origins of Dr. Pittenger's outlook. I recommend the entire book, but am referring particularly to page 60, which shows that in 1844 the Church becomes committed to a policy of toleration; and then to pages 183-189, concerning biblical criticisms from a Catholic point of view in this day.

If the petitioners will look into these passages, I believe they will not feel we are having our faith "watered down" or the Church "sold down the river," by Church leaders of our times.

NEAL L. ZIMMERMAN, JR.
Layman and Social Worker

Detroit, Mich.

The Process of Processions

A resounding second to Canon Jessett's article on so-called processions, crucifers, flags, *et al* [L.C., March 8]. Such accouterments in a parish church are unnecessary, asinine, and patently unliturgical.

However, I should like to see his suggestion carried to its logical and much to be desired conclusion, viz., to get rid of the whole mess permanently and altogether by the simple expedient of removing choir and organ from what ought to be the sanctuary. Then we should have no more of these and other equally foolish inventions (which I call non-papal "popery"): e.g., waltzing, mincing, marching choir comings-in and goings-out; crucifers gotten up in albs (apparently an even more desirable "refinement"); simpering females in ridiculous headgear; and the 1,001 concomitant distractions to worship which a choir "up front" usually provokes — not the least of which are the gyrations of an organist

with a suppressed desire to conduct grand opera. There should be nothing between the people and the altar but a spacious sanctuary and the requisite furniture to the liturgy: altar rail, pulpit, and sedilia. Put the bishop's throne in mothballs too; acolytes who can't stand or kneel ought to be retired.

Choirs definitely have their place and function, but let them stick to them. For a small congregation, the practice which exists in my own parish is preferable. We have no choir. The people sing the common of the mass, and the celebrant, organist, and one other cantor handle the propers.

We have not yet reached our ideal, but there is no question on Sunday that the liturgy belongs to the people, rather than to choirs. This is the norm of the Church.

ROBERT C. PALMER

Brooklyn, N. Y.

From the earliest times there have been in the worship of the Church solemn processions. Christ Himself was an integral part of that procession of pilgrims that went up to Jerusalem, singing Psalms and shouting their "Hosannahs." We remember every Good Friday that sad and painful procession from Pilate to Calvary, as Jesus bearing His Cross, went forth, followed by a great company of people.

The Cross is carried at the head of the procession to teach us that we are following in the steps of our Lord, and that His Presence and the sign of Victory is ever with us. When banners and flags are carried, they remind us of saints and heroes of Church and nation, who have gone before us.

Processions are part of the great sign language of Mother Church, the symbolic teaching that means so much to those who understand.

"Onward, Christian soldiers, marching as to war, with the Cross of Jesus going on before." I'm for the procession which was, and is, and pray that evermore shall be!

MILLER B. LEWIS

Lay Reader, Overwharton Parish
Diocese of Virginia

Stafford, Va.

The article reminds me of a story I have often heard from my grandmother.

A new rector wished to have the cross carried in procession. The vestry objected. This was high-Church; it was popish; it was, in short, something to which they were not accustomed.

"Very well, gentlemen," said the rector, "since you feel so strongly about it, I will not press the point. But from now on, when we sing 'Onward Christian soldiers,' we will sing, 'with the Cross of Jesus stuck behind the door.'"

GRACE V. DILLINGHAM
Brooklyn, N. Y.

Bishop Essex, Man of God

William Leopold Essex, the fourth Bishop of Quincy, was a man of God. Called to administer a little known area of the Church, he devoted his life, labor, and love to the people who lived in the cities, towns, and farms of western Illinois.

His diocese was neither strong nor great but he loved it and his people loved him. He was not prone to leave the diocese very much. He did not travel far from the altars

Continued on page 18

The Living CHURCH

Volume 138 Established 1878 Number 12

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

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THINGS TO COME

March

22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Sunday
30. Easter Monday
31. Easter Tuesday

April

3. Eastern Oregon convocation, to 5th.
5. First Sunday after Easter
Conventions of Oregon, to 7, and Kansas, to 6; convocation of Nevada.
6. The Annunciation
7. General Synod, Nippon Seikokwai, Tokyo, Japan, to 11.
New Mexico and Southwest Texas convention, to 9.
8. East Carolina convention, to 9; convocation of Liberia.
9. Sacramento convention, to 11.
12. Second Sunday after Easter
Salina convocation, to 13.
14. Conventions of South Carolina, to 15, and South Florida, to 16; special convention of Bethlehem to inaugurate advance fund.
15. Spokane convocation.

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March 22, 1959

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The Donkey

THE tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.*

Palm Sunday Burro

This burro led the children of Christ's Church, Easton, Conn., in an outdoor procession from the family service to their classes in the parish house, on Palm Sunday, 1958. A young parishioner, Janet Holt (then 4, now 5), introduced her own burro.

*G. K. Chesterton. Quoted by permission from *The Book of Modern English Poetry* (Dutton & Co.).

The Living Church

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

Palm Sunday
March 22, 1959

COMMUNICATION

A New Venture In Christian Journalism

The new Church Magazine Advisory Board appointed by the Presiding Bishop upon direction of General Convention held its first meeting in New York on March 10.

Bishop Lichtenberger opened the meeting but appointed Robert E. Kenyon, Jr., as chairman. Mr. Kenyon is president of the Magazine Publishers Association, and was formerly publisher of *Printers' Ink*.

The board defined the job to be done this way: To convert *Forth* magazine into a magazine of general interest to Church families through a period of exploration, testing, and experimentation. This is not just a continuation of *Forth* magazine but a new venture in Christian journalism. This will be a pilot project to be field-tested with periodic readers' interest and circulation studies. The advisory board will be directly responsible to General Convention, to which a full report with recommendations is to be made in 1961.

A full time editor is to be secured as soon as possible.

The board is making a careful study of *Forth* magazine and of all other official publications of the Church in order to carry out the resolution of General Convention to "study, design, pilot test and appraise the proposal for an Episcopal Church magazine to serve the interests of all the people of our Church."

Plans were made to begin work on the new project immediately.

Appointed to serve with Mr. Kenyon on the Magazine Advisory Board were:

Miss Margaret Cousins, managing editor of *McCall's*; William Chapman, formerly of *Time* and *Life* and now director of St. Elizabeth's School, Wakpala, S. D.; Howard Hoover, west coast representative for the *New Yorker* magazine; John H. Leach, vice president of Gardner Advertising Co., St. Louis, Mo.; the Very Rev. William S. Lea, dean of St. John's Cathedral, Denver, Colo.; Samuel W. Meek, vice president of J. Walter Thompson Co.; John W. Reinhardt, director of the Department of Promotion of the National Council.

Bishop Lichtenberger attended the entire meeting and expressed gratification at the progress made. The board will meet again in June.

EDUCATION

Sunday School Expenses

In answer to frequent criticisms of the high cost of Church school courses, the National Council's Christian education department has released the results of a recent survey showing that the average annual cost per pupil of curriculum materials ranges from \$1.02 to \$3.57.

The survey, which covered six different sets of materials, was based on a Church school class of ten pupils in the nursery and kindergarten and in grades one through eight, to obtain comparative figures for the six series.

The cost per pupil disclosed was:

Year:	1st	2d
Episcopal Church Fellowship Series	\$3.57	\$3.24
Seabury Series	2.49	1.89
Presbyterian Faith & Life Series..	2.71	2.71
Pilgrim Press	1.59	1.59
St. James Lessons.....	1.19	.90
Pittsburgh Plan	1.02	.78

These prices, the survey states, include the teachers' manuals, classroom materials, and take-home materials recommended by the publishers. The surveyors prorated the cost of teachers' materials among the ten pupils in each class, and assumed that

How much does it cost to teach
a child about Christianity?

Luoma Photo



the teachers' manual, when possible, would be used a second year.

They pointed out that by using the manuals a second year (except for the Presbyterian and Pilgrim series, where this is not possible) costs per pupil are lower.

The given cost figures for the Seabury Series include two sets of teachers' materials (one for the observer) in each class, leaflets for parents of each pupil, and take-home cards or home readers.

Figures for the Episcopal Church Fellowship Series include one teacher's manual per class and a home reader and take-home packet (when available), and set of handwork sheets for each pupil.

PUBLIC AFFAIRS

"Run 'em Out, Run 'em Out"

Investigation of the Highlander Folk School in Tennessee produced no concrete evidence of subversive activities at the school, and the state legislative investigating committee's 14 page report devotes only a page and a half to this subject. It claims that there is a "great deal of circumstantial evidence" to the effect that Highlander is a "meeting place for Communists or fellow travelers" and that a number of individuals connected one way or another with Highlander had been cited as members of "Communist-front" organizations.

Testimony before the committee had indicated:

(1) That the school was integrated (a fact well known and openly acknowledged).

(2) That some staff members engaged in union organizing in the 1930s.

(3) That some visitors to the school (including one visiting folk singer) had been charged with Communist-front associations.

On the defense side, the committee heard flat denials of Communist membership or sympathy from Highlander's head and statements by residents of Sewanee (most of them University of the South faculty members) affirming their belief in Highlander's freedom from any red taint [L.C., February 22].

The committee also heard testimony from the pro-segregation attorney general of Arkansas. When he completed his testimony, he went around the table, shaking

hands with each committee member, saying, "Run 'em out; run 'em out."

Meantime, on the Sewanee campus, a student paper editorialized that the action of faculty members in writing an open letter to the governor of Tennessee defending the Highlander School might cause harm to Sewanee. Two efforts by students to get signers to petitions critical of the faculty members' action failed to win any significant support among the student body.

Press attacks on the faculty members led Bishop Carruthers of South Carolina, chancellor of Sewanee, to defend in a published letter the right of the faculty members to speak out.

The committee report, having failed to discover convincing evidence of subversion, concentrated attack on a technicality in the Highlander charter and on the gift of a house, in lieu of salary, to the head of the school. Legal action to close the school still seems a possibility.

The Percentage

The most serious problem now facing the south, says Bishop Carpenter of Alabama, is the breakdown of communication between whites and Negroes.

In an interview in Minneapolis, Minn., where he had gone to preach at Lenten services, the bishop said, "We are distressed about this breakdown and perplexed as to what the next step should be." He thought the Supreme Court's decision on school integration had set back racial progress in the south "two or three generations." There used to be interracial committees, but "people are sort of scared of them," he said.

The bishop suggested that increasing migration of southern Negroes to the north may in time solve the south's racial problem. "Our problem is largely that of percentage," he said. "We probably wouldn't have any problem if Negroes comprised 10% of the population everywhere. But some of our counties have six and seven Negroes to every one white."

At about the same time the bishop was being interviewed in Minneapolis, Brooks Hays, whose stand as a southern moderate lost him a seat in Congress, was speaking in neighboring St. Paul at a legislative workshop sponsored by the Minnesota Council of Churches and Hamline University. RNS said that Mr. Hays, president of the Southern Baptist Convention, likes a new federal court "flexibility" on the school integration issue. He said recent federal court approval of the Alabama pupil placement law is an example of judicial decisions "which will give the south time to adjust" to integration.

Mr. Hays also urged that lines of communications between the races be kept open. He also observed that northern and western areas can expect to have acute racial problems, which will require Christian solutions, because of increasing migration of Negroes away from the south.

LUTHERANS

Merging Churches

The Joint Union Committee of three merging Lutheran bodies takes issue with a statement by the Lutheran Church-Missouri Synod that the doctrinal position of the planned Church is "in a state of flux." The committee called for consultations with a Missouri Synod delegation.

A spokesman for the committee said that the doctrine of the new American Lutheran Church, to be formed by the three uniting bodies, has been "definitely stated and adopted" by the participating Churches.

A united membership of 2,000,000 will result through the merger of the American Lutheran Church, Evangelical Lutheran Church, and the United Evangelical Lutheran Church.

The Missouri Synod's refusal to join in merger negotiations had been received with "surprise and regret" by the National Lutheran Council at its recent annual meeting.

[In a later development Dr. John W. Behnken, head of the Missouri Synod, told the NLC that the synod is willing to participate in unity or cooperation talks provided "doctrinal discussions are a primary item on the agenda."]

Involved in a second merger of Lutheran bodies in the NLC are four groups: United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Church (Suomi Synod), and American Evangelical Lutheran Church.

NLC's eighth body, the Lutheran Free Church, has been asked to continue its altar and pulpit fellowship with the new American Lutheran Church.

[RNS]

MINISTRY

Reception in California

The Rev. Dr. Emod L. Brunner, 54, former headmaster of the Woodside (Calif.) Priory School, and superior of the Roman Catholic Benedictine Community which conducts the school, has been received in the priesthood of the Episcopal Church by Bishop Pike of California.

Dr. Brunner was received as a communicant in the Church on September 10, and has been serving on the faculty of San Rafael Military Academy, an Episcopal school, teaching Latin and English. At the same time he was completing studies at Church Divinity School of the Pacific preparatory to taking examinations for reception into the priesthood.

Dr. Brunner received the doctor of philosophy degree in Budapest and taught there for 16 years before coming to the U.S. in 1949. He has also taught theology at Fordham University and St. John's University, Collegeville, Minn.

While continuing to teach at San Rafael he will also assist in California churches.

BRIEFS

EPISCOPAL PINCH-HITTER: Bishop Lewis of Salina has made two visits to the diocese of Missouri to confirm classes and preach in 15 parishes. Need for his services arises from the fact that Bishop Lichtenberger of Missouri has been busy learning his new job — Presiding Bishop.

FREEZE-OUT OF CHAPLAINS: Army regulations discriminate against chaplains, say Rep. Thomas F. Johnson (Dem., Md.) Section 302-G of the Reserve Officers Personnel Act of 1954 requires that all Army reserve officers below the rank of full colonel shall be retired at the age of 53, unless they have completed 28 years service. Since most clergymen are not ordained before the age of 24, and since they usually must have three to five years experience before being commissioned as chaplains, very few chaplains can have reached 28 years service at the age of 53. RNS quotes the congressman as pointing out that "Many who responded to the call after Pearl Harbor in 1941 and who have served faithfully ever since will be retired before they can complete 20 years of service and thus become eligible for retired pay." He has introduced H.R. 5176 to repeal the provision.

AIR-BORNE EASTER: CBS-TV will carry the Easter service of the National Cathedral (Washington) 11 a.m. to noon, eastern time. NBC-TV will carry at the same time the service at Christ Church, Cincinnati. A radio broadcast (11:35 EST, Easter Eve, to 1 a.m. Easter Day) from St. Paul's Cathedral, Buffalo, will be carried by Mutual Radio. Better check local stations, since broadcast times often vary.

TURN NEW JERSEY INTO MASSACHUSETTS? A Newark, N. J., druggist has been fined \$100 under a long-dormant law for illegal sale and possession of contraceptives "without just cause." With both Roman Catholic and Planned Parenthood spokesmen seeking to intervene in the case, the diocesan council of the Episcopal diocese of Newark was granted permission to make a statement to an appeal court. Herbert Kelleher, representative of the diocese, is expected to file a brief consisting largely of the Lambeth Conference report on birth control and resolutions of General Convention. Said Bishop Stark of Newark, "This court proceeding may be the opening gun in a campaign to turn the state of New Jersey into another Massachusetts or Connecticut, where, I am told, physicians and clergy are virtually estopped from discussing or advocating any kind of family planning." Bishop Stark reminded the diocesan clergy that they are free to dissent from the position of the diocesan council, but that if they do so, they should make it clear they speak only of their own personal conviction.

NEEDED AND WANTED: National Council's Overseas Department has issued a plea for overseas missionaries. Some of the more urgent needs for laity include: a public health nurse in Alaska; an experienced worker in Christian education in Brazil; a woman teacher for a girls' boarding school in Liberia; a secondary school teacher in the Philippines; and four nurse-instructors for St. Luke's School of Nursing, Ponce, Puerto Rico. Clergy needs overseas include: priests to work at Indian missions in Alaska; four clergy for language training in Brazil; a priest in Colombia; two clergy in Honolulu; and a priest to join the staff of the Archbishop in Jerusalem. Further information may be obtained from the Overseas Department of National Council, 281 Fourth Ave., New York 10, N. Y.

▽
THIRD DEGREE: Officials of St. Paul's University, Tokyo, have decided to confer an honorary doctorate on a third American in connection with the centennial observance of the Japanese Church which begins this spring. Mrs. Arthur Sherman, executive director of the American Church's General Division of Women's Work, will receive the doctorate of humanities in recognition of her woman's auxiliary work.

Doctorates of laws will be awarded to Presiding Bishop Lichtenberger and the Hon. Francis B. Sayre, who served as Presiding Bishop Sherrill's official representative to the Japanese Church. The Archbishop of Canterbury will also be awarded the doctor of laws degree. [See also, L. C., March 15.]

▽
SUSPENSION NOT ACCEPTED: The Rev. Richard L. Buege, pastor of St. Paul's Lutheran (Wisconsin Synod) Church, near Whitehall, Wis., and of St. John's, Arcadia, has received Holy Communion with clergy of the Evangelical Lutheran Church [see also, page 8] and has permitted women in his congregation to vote. Using these actions as grounds, officials of the western district of the Wisconsin synod have notified Pastor Buege of his suspension. The pastor and his congregations say they will not accept the suspension. Mr. Buege said there was no biblical basis for the suspension, that the synod was not a thing in itself, and that only if the people of the entire synod thought he should be suspended would the action be accepted as valid. St. John's council also informed the western district officers that they temporarily would withhold financial support of the synod and wanted a \$765 mission offering returned.

▽
HIGH PRICE OF EDUCATION: Church Divinity School of the Pacific will up its annual tuition from \$210 to \$300. However, it will cost the seminary an additional \$500 above tuition to educate each student for a year, and this money will have to come from gifts.



United Air Lines

Hawaii: For enthusiastic planning, a joyous impetus.

COMMERCIALIZED AGONY: Exhibit at the National Capital Flower Show, Washington, D. C., has been labeled "blasphemous and sacrilegious" by the Rev. James M. Duncan, rector of Ascension and St. Agnes Church. Radio advertisements said the flower show "proudly presents a 40-foot, 3-dimensional reproduction of a famous painting [of the Garden of Gethsemane scene] which is brought to life through animation and life-sized figures that give it even greater significance. The exhibit was five years in the making . . . specially highlighted and accompanied by dramatic narration . . . periodic illuminations of it are concluded by six choir boys singing 'The Psalms.'" Said Fr. Duncan, "Gross commercialism. . . . A new low has been reached by creating animated figures depicting Christ and His disciples while He was in agony in the garden." Fr. Duncan forbade his parishioners to attend the exhibit.

▽
CUT & SPUR: A discrepancy in diocese of Texas between quotas assigned to parishes and those accepted has resulted in a \$35,000 reduction in the diocese's 1959 missions budget, the February Texas *Churchman* reports. Executive board members learned this means that "mission posts now vacant will probably remain so, at least until additional acceptances are received." A budget of \$450,000 (reduced from \$485,000) was accepted by the executive board without dissent. The difference between quotas and acceptances amounted to \$51,497. According to the *Churchman*, Ivan Oden, finance committee vice chairman, "offered the hope that the drastic nature of the action might serve as a spur to the lagging churches in the diocese to get busy and meet their quotas."

FOR HUMANE SLAUGHTER: Bishop Banyard of New Jersey has given support to a state assembly bill, A 133, providing that animals be made mercifully unconscious before being slaughtered in the state's packing houses. A federal law, effective last August, regulates slaughter in some plants, but many animals are killed in state plants not covered by the law.

▽
PLANS ON QUEEN EMMA SQUARE: Now the 17,000 Churchpeople of the missionary district of Honolulu, enthusiastically planning for diocesan status by the district's 100th anniversary in 1962, will have the added joyous impetus of statehood to spur them on their way.

Church of England services are believed to have been held in the Hawaiian Islands as early as 1778. The Anglican episcopate was established in 1862, with the aid of King Kamehameha IV and his consort, Queen Emma (the diocesan office is on Queen Emma Square). Jurisdiction was transferred from the Church of England to the Church in America in 1902. Besides islands of Hawaii the district also includes Samoa, Guam, Midway, Wake, Okinawa, and Formosa.

▽
FROM GREECE TO CHICAGO TO SYDNEY: The Rt. Rev. Bishop Ezekiel, Bishop of Chicago and the Midwest of the Greek Archdiocese of North and South America (representing the Ecumenical Patriarchate), has been elected as Archbishop of Australia and New Zealand. The new Archbishop was born in Greece, studied theology in Athens, and philosophy and sociology at Harvard. He came to the U.S. in 1937, and in 1949 became head of Holy Cross Theological Seminary in Brookline, Mass. He went to Chicago in 1953. His new residence will be Sydney.

PUBLIC AFFAIRS

The Berlin Crisis

Dr. Edwin T. Dahlberg, president of the National Council of Churches, has commended President Eisenhower for his position on the Berlin crisis and assured him of "our prayer for continuing strength and wisdom from God." According to RNS, Dr. Dahlberg particularly supported the president's "deep convictions" in assuring the nation that the U.S. and its allies would make a constructive answer to the latest Soviet communication and in disavowing any idea that this country might strike the first blow in a possible war. The president's "persistence in a readiness to negotiate peace" was also noted by Dr. Dahlberg.

At about the same time Dr. Dahlberg's message was issued, Chancellor Konrad Adenauer sent a message to the Evangelical bishops of East Germany assuring them that the West German government, during any negotiations for a German peace treaty, will always keep in mind the fate of millions who, because of the division of Germany, have to endure "countless affliction, external and internal." His message was in answer to a recent appeal by all the Soviet Zone bishops of the Evangelical Church in Germany, calling upon the big powers and the two German governments "not to forget the human beings involved in negotiations for a German peace treaty."

GFS

Trip to Australia

Nineteen-year-old Gail Eagleson of Manchester, Conn., has left New York City for Australia, where she will represent the GFS, USA, at a meeting of the GFS World Council and the Australian



Gail Eagleson: World traveler.

Commonwealth GFS Council, April 20-26 in Sydney.

Gail was chosen by branches throughout the United States to represent members of the GFS, the organization for girls from 7-21, sponsored in the United States by the Episcopal Church. A communicant of St. Mary's Church, Manchester, Gail has been an assistant leader of her parish's Junior GFS branch, and participated during the summer of 1957 in a Church-sponsored Alaskan work camp, under the GFS Summer Opportunities program. She has just finished her first term at a teachers' training college in New Hampshire.

Mrs. Ellsworth G. Ferreira of the national GFS staff and Miss Edith Sloan, GFS Missions Chairman, will also attend the World Council meeting in official capacities.

Led by its chairman, Mrs. Kathleen Bright-Parker, the GFS World Council will include in its discussions such matters as programs of GFS work in each of the Council's 24 member countries; the changing role of girls and young women in each of these countries; and racial tensions in the world today. Mrs. Iwao Tsurji, president of the Girls' Friendly Society in Japan, is expected to attend the meeting.

MISSIONS

Horsepower in Haiti

A fiberglass "Thunderbird" boat, powered by two 35 h.p. outboard engines, replaces a sailboat formerly used by the Bishop of Haiti to travel to the nearby islands of La Gonave which are under his jurisdiction.

The new boat, a gift from the women and children of the diocese of Dallas, will also "aid in all manner of emergencies," the *Texas Churchman* reports. It will also be used in transporting people on the outlying islands to the city of Port-au-Prince for medical treatment. The

THE LIVING CHURCH RELIEF FUND

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

St. Michael's Theological College, Korea	
Previously acknowledged in 1959	\$174.50
C. S. R., Minneapolis	1.00
Mrs. W. D. O., Washington	5.00
R. A. Z., New Hartford, N. Y.	16.00
St. Andrew's Men's Club,	
Turners Falls, Mass.	5.00
A. L. B., Langhorne, Pa.	25.50
L. I. W., Far Hills, N. J.	2.00
	<hr/>
	\$229.00

Church in Korea	
Previously acknowledged in 1959	\$25.00
Mrs. J. W., Oswego, N. Y.	10.00
	<hr/>
	\$35.00



Dr. Fisher: Business increases.

Churchman observes, "Sailboat transportation has proved highly unreliable in the past and in one incident five Church-people were drowned when such a vessel overturned on a trip from island to island."

Since they adopted Haiti in 1954, Dallas Churchwomen have also built a mountain school, helped build a young people's center, and sent hundreds of pounds of clothing, food, medicines, and textbooks to the island. Many parishes in the diocese of Dallas have provided help to Haitian children through a foster care program, by giving scholarships, and by aiding the work of the Sisters of St. Margaret at St. Vincent's School for Handicapped Children.

ENGLAND

by the Rev. DEWI MORGAN

Archbishop's Secretary

Lambeth Palace announces the creation of the completely new post of lay secretary to the Archbishop of Canterbury, Dr. Fisher.

This has become necessary due to the increasing pressure of business, both ecclesiastical and secular, especially since the war.

This appointment will be in addition to the two chaplains on whom the archbishop traditionally relies. Fifty-three year old Mr. Robert Beloe has accepted this appointment and will join the staff at Lambeth on October 1. Grandson, son, and brother of clergymen, Mr. Beloe has spent the last 28 years in educational administration rising in 1940 to the high office of chief education officer for the County of Surrey. Mr. Beloe, who is a governor of the Royal Ballet School and has served on various governmental committees, including the Royal Commission on Marriage and Divorce, says: "I have never taken any prominent part in Church affairs but have always been a devout and loyal Churchman."

S.C.M. Press Editor

Another Anglican follows the Rev. David Paton as editor of the Student Christian Movement Press, London [L.C., March 15]. He is the Rev. David L. Edwards, 30, a fellow of All Souls' College, Oxford, since 1952, tutor at Westcott House, Cambridge, from 1954 to 1955, and at present on the staff of St. Martin-in-the-Fields. Mr. Edwards' recent book, *Not Angels but Anglicans*, has aroused wide interest. The S.C.M. Press claims that it is now one of the largest religious publishing houses in the world. It specializes largely in books of ecumenical significance.

RUSSIA

Praise and a Denial

Russian Orthodox Metropolitan Boris of Odessa and Kherson has praised the "religious spirit" in the United States. He was interviewed in Moscow by Religious News Service after returning from a three-months' visit to the United States as Exarch for North America of the Moscow Patriarchate.

He said that the only thing that marred his impression of religious life in the United States was that "too little time seemed to be given to religious services and sermons," as compared with Russia. However, he praised the religious press in America, especially up-to-the-minute coverage of significant events. He noted that the *Journal* of the Moscow Patriarchate, in its January issue, "published November material."

Metropolitan Boris expressed particular thanks to the National Council of Churches in the United States for its "attitude of good will which gave me an opportunity to become acquainted with its various religious activities." He said his deepest impressions of the U.S. were "the aspirations, not only of religious circles, but of all Americans, toward friendship with, and understanding of, Russia."

Observing that the purpose of his trip to the U.S. was to visit parishes belonging to the Patriarchal Russian Orthodox Church in North America which is under the jurisdiction of the Moscow Patriarchate, he said he considered his mission "fruitful and necessary because there has been no permanent exarch there for the past three years."

[The Rt. Rev. Bishop Dionisy is listed in the 1959 *Episcopal Church Annual* as exarch in America for the Patriarchate of Moscow. Dr. Paul B. Anderson, secretary of the Episcopal Church's Joint Commission on Coöperation with the Eastern Churches, says that Archbishop Dionisy was exarch when the list went to press, but was transferred to San Francisco when a new visa arrangement was completed, whereby Archbishop Boris resumes duties as exarch visiting the U.S. occasionally.]

"I am glad to say," he said, "that not

only the group recognizing the Moscow Patriarchate considered me its spiritual father, but there were voices among separated Russian Orthodox believers, including Metropolitan Leonty, urging reconciliation with Moscow."

Metropolitan Boris was referring to the majority Russian Orthodox Greek Catholic Church of America, which does not accept Moscow's authority.

(In New York, a spokesman for the Church said only a few individuals belonging to it favored reconciliation, and certainly not Metropolitan Leonty, the head of the Church, who was "100% opposed." The spokesman recalled that a sobor, or general council of the American Church in 1955 overwhelmingly rejected any bid for accepting the spiritual authority of the Moscow jurisdiction so long as Russia remains dominated by a Communist, atheistic government. He predicted that this stand would be reaffirmed at the next sobor, to be held in New York in November, 1959.) [RNS]

No Icons in the Party

An official Soviet publication has issued a stern warning in Moscow that membership in the Communist Party is incompatible with the practice of religion.

Agitator, bi-weekly organ of the Central Committee of the Communist Party in the U.S.S.R., addressed its warning especially to "some party members in the Gorky region along the Volga River who continue to display religious icons in their homes." These people, it said, "even have church weddings and celebrate religious festivals."

Agitator said that when these people are reprimanded, they answer by referring to guarantees of religious freedom in the Soviet constitution. However, it cautioned them that they "must not confuse such guarantees with Party obligations concerning religious beliefs." As a remedy, the magazine suggested that atheistic courses be introduced in universities, especially to assist anti-religious lecturers "who often find themselves helpless in their disputes with believers." [RNS]

JERUSALEM

After Quake, Fire, and Rain

The first stage of restoration work on Jerusalem's Church of the Holy Sepulchre has been completed, according to Angelso Mallios, one of three architects supervising the project.

The church, built on the traditional site of the Crucifixion is jointly controlled by Greek Orthodox, Roman Catholic, and Armenian Orthodox communities, has suffered severely from earthquake, fire, and rain.

Work will be resumed early in the summer, provided the necessary funds are available; \$1,500,000 will be needed to complete the repairs. [RNS]

SCOTLAND

Outburst in Paisley

by the Rev. THOMAS VEITCH

Lord Altrincham who gained worldwide notoriety some time ago by his attacks on the British royal family has launched another attack on the Church of England. He did this in an address to the Men's Fellowship of the Coats Memorial Church, Paisley. It is a little difficult to understand why he chose this particular place for his outburst. Paisley is a west-of-Scotland manufacturing town, and the Coats Memorial Church isn't even an Anglican congregation.

The burden of his attack was that money which the Anglican Church commissioners obtained from successful stock exchange coups was being used to step-up the stipends of their parsons instead of being devoted to providing food for bodies and minds in Asia and Africa.

"Our task, surely," he said, "is to bring help to the hundreds of millions of our fellow-creatures who are living in misery, while we in our part of the world enjoy a prosperity which is at least partly due to the fact their development has, in the past, been artificially retarded." He said:

"How many British clergymen of any denomination protested when a British chancellor of the exchequer spoke not long ago of doubling our standard of living within the next 25 years? Pitifully few! There should be no question of Britain, or the United States, or any other rich western nation with Christian pretensions, allowing more than a fractional improvement in its own standard of life while so large a part of the human race is hardly living at all."

He concluded by saying that only if Asia and Africa saw that the west, under Christian leadership, was prepared to deny itself for their sake, not in any spirit of condescension or patronage, but as an act of conscience and generous fellowship, would this age become, as he believed it might, the greatest of the Christian era.

It must be admitted that there are people who will agree with his lordship. They do not realize that if the Church Commissioners did not exercise great business skill a large number of the English clergy wouldn't eat. They certainly would not survive long on the offerings of the faithful. But up here in Scotland we are wondering why the attack was made here. If we are lucky our minimum stipend will go up this year to a princely 1,800 dollars per annum. Most of us have been in this state for years, and we don't really mind, until this sort of thing is said. It is interesting to note that just when Lord Altrincham was blasting the poor benighted clergy, the Church of Scotland (Presbyterian) issued a grim statement that all Foreign Mission Work would have to be drastically curtailed for lack of funds. It is a sad situation all round.



Reporting God and the Devil

**A senior editor
of *Life* magazine says:
the closer you get
to the heart of any matter,
the more fascinating
you find its relationship
to religion**

As a sixth grader, I helped start a school paper. In one way or another, I have been a reporter ever since. From my 18th birthday onward I have supported myself, largely through journalism. It has brought embarrassing moments. For instance, when I began writing for *Time* in 1939, my editor kept shifting me from one section to another, obviously in hopes I would improve. But the chief result was that I have somehow managed to cover almost every conceivable aspect of news — from foreign affairs and science to farming and music. As a possibly logical development, I now handle the most miscellaneous part of *Life*, a department called Manners and Morals.

All this chopping and changing has

shown me one unchanging fact: that religion is not only the most important thing in the world but the most interesting. It is the one subject that has everything. Religion's infinite facets affect every other human activity. And the closer you get to the heart of any other matter, the more fascinating you find its relationship to religion.

In Russia, for instance, I found plenty of vital matters to report, items of deep significance in every field. But an Easter in the Soviet Union said more than anything else. Now religious persecution in Soviet Russia was never so bad as it was under Rome's Nero or Diocletian. There were always some churches open above ground, not just in catacombs. At pres-

At midnight
on Easter Eve in a
Moscow cathedral,
the Patriarch chanted
"Christ is risen!"
and lights spread
from taper to taper
throughout
the whole cathedral,
flickering
on the happiest faces
seen by the author
in all of Russia.
Photo, at Epiphany
Cathedral, Moscow,
was made some
years ago.



RNS

by Sam Welles*

ent there are more churches than in the 1930's and the Kremlin has allowed several Orthodox seminaries to reopen.

There are still official Soviet pronouncements against religion. Apparently the Kremlin thinks that time is on its side and that a state-fostered, materialistic outlook will eventually eliminate religion. The Kremlin may be right. But I saw nothing in Russia that approached the enthusiasm and emotion in tens of thousands of Russians of both sexes and all ages in Moscow on Easter eve. I went first to the Church of the Resurrection, where some two thousand had jammed

*Mr. Welles gave this address to the men and boys of Christ Church, Pelham Manor, N. Y., where he is a communicant, on Advent Sunday, 1958.

every inch inside and thousands more were milling cheerfully in the square outside, holding the little tapers they would light at midnight.

Then I went on to the Easter service at Epiphany Cathedral, conducted by the Patriarch. Some 20,000 people were happily shouting, singing, and shoving outside its doors. Inside, over 7,000 packed it to the eaves. At midnight, when the Patriarch chanted "Christ is risen!" the choir took up the refrain, and lights from the candle which the Patriarch lighted spread quickly from taper to taper throughout the whole cathedral. Their little lights flickered on the most deeply happy faces I saw in all Russia. God's redemption of the world through our Lord, Jesus Christ, never seemed more marvelous than at that moment.

Less inspiring, yet just as thought-provoking, was my experience in Damascus. Near Damascus the mortal enemy of the early Christians, Saul, had the vision which led him to become St. Paul, mightiest missionary of them all. Damascus became a great Christian center, site of one of the noblest cathedrals ever erected. For the past 13 centuries, however, it has been the Ommayad Mosque. As a Christian, I visited this former cathedral on Moslem sufferance. What a vivid reminder it was, as readings from the Koran echoed through it, that the shortcomings of any Christian generation — not least our own — can dim the glorious tidings of the New Testament.

The largest Christian cathedral in east Asia met another fate. When I visited it, nothing remained but a few fragments of wall. For the American atomic bomb dropped on Nagasaki exploded almost directly above this Roman Catholic cathedral, killing its bishop and thousands of his Christian flock.

The longer I live and the more events I report, the surer I am of original sin. In Hiroshima as well as in Nagasaki, I have seen that — for all mankind's undoubted material advances — men in this atomic age are just as flawed by Adam's fall as they were in the stone age. Emmet Hughes rightly says: "Progress in history is not a fiction, but it can be a deception. Sheer knowledge accumulates: a student of a 20th century high school may know more about physics than an Aristotle. . . . Yet knowledge does not mean wisdom. The capacity to do may steadily grow — but the capacity to do good need not."

Any human generation may inherit the knowledge of previous generations. It does not necessarily inherit their wisdom. Each of us must scratch hard for that — in person. There is no sure means for elders to pass on experience to their children. One sign of original sin, one proof of the flaws that exist in every human being, is to learn from the lives of the saints that no saint was perfect.

Good counsel, even good examples, cannot fully convey past human experience.

We must each live it ourselves. My father tried to do his best for me. He has been dead for 18 years. Just because I have lived those 18 years, I now in a very real sense know my father better — and every passing month understand more of what he tried to convey — than I did when I was seeing him daily. Still, we must all go right on trying to instruct our children.

Recent generations have taught their children very little about the Devil. That's a mistake. The Devil needs to be taken seriously. If we aren't aware of him, it is simply that he planned it that way. Baudelaire said, "The Devil's cleverest wile is to convince us that he does not exist." Our times have tarnished the shiny Victorian concept of mankind's swift march toward perfection. The Devil's own success in these decades makes it necessary for us to unmask him wherever he is hiding.

How does he hide? Denis de Rougemont writes that the Devil's first trick is his disguise, adding: "Like the Cheshire cat in *Alice in Wonderland*, the Devil has in our day completely disappeared, leaving only a grin hovering in mid-air which is imperceptible to people in a hurry. . . . The Bible proclaims the Devil's existence but . . . modern man experiences less difficulty in lending faith to the lies of the day than to the eternal truth transmitted by holy books. . . . Satan chooses to don a grotesque appearance which has the sure effect of making him inoffensive in the eyes of educated people. . . . And so the Devil has them precisely where he wants them. . . . He vanishes in his success and his triumph is his incognito."

So how can we spot him? It may help to remember his two most vivid appearances in the Bible, to Eve in Eden and to Jesus in the wilderness. Eden underlines both the doctrine of free will and the fact that the Devil, not having God's creative power, can accomplish nothing until we humans give him an opening. If an opening is provided, he is amazingly adept at using it. Yet each of us of our own accord, by our own free will, can personally stalemate the Devil. From Eden until the Last Judgment, it is up to humanity itself not to let the Devil, however deceptive a form he assumes, sweet-talk us away from God. The Devil cannot force any human to perform any act. The human acts for himself.

In the case of Jesus on the "exceeding high mountain," the Devil was what W. R. Bowie calls "the voice of the plausible lower choice." He offered Christ a wonderful career. Christ, knowing He had a far higher mission, rejected it. So to each Christian individual, as well as to whole Christian Churches and to entire nations, the Devil can offer fine earthly causes which are not fine enough. Some may not find it difficult to see the devilish content in Communism. But Communism

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RNS

"... we shall be also in the likeness of His resurrection."

SAINTS of GOD

**Who are God's saints?
All persons, says the author, who are baptized,
and are one in Christ**

by Edith C. Judd

If we can see our shortcomings, we may help our blind brother.

The Good Samaritan [RNS]



Some of us are accustomed to think that only the departed ones who rest in the Lord's peace are His saints. Others think that only those who formed the early Church in the days of the Lord's Apostles, who also have gone to Paradise, are His saints. Still others believe that only those who have received special beatification by generations of popes can be known as saints.

Who are God's saints? You and I too, I hope, and all persons who are one in Christ, and have been since the birthday of His Church. All who are baptized into His death and into His life are God's saints, even as St. Paul teaches us in Romans 6, v. 5: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

What is it to be a saint? It is love of God and of His Son, our Saviour Jesus Christ, who dwells by His Holy Spirit in each of His members through baptism. The Holy Ghost, third Person of the Holy Trinity, teaches, guides, reproves, and advances us in the way of sainthood as long as we live on earth, while the spirits of the departed still live as saints in hope, praying, with us, for the joyful consummation of that hope in resurrection bodies, that we *all*, by newness of life, may be changed into the likeness of Christ our Redeemer, perfected in righteousness and holiness; worthy to wear the glorious white robe of God's providing, which is the righteousness of saints.

It is a wonderful thing to contemplate that we are numbered among the saints

Continued on page 21

No Heresy Hunts

Whenever anyone suggests that Church authorities take action in a case where clergy are alleged to have spoken or written in opposition to the Faith of the Church, there is a quite natural and quite proper reaction which can be expressed, "Let's not go heresy-hunting."

Church history has some ugly passages which warn us of the danger of heresy-hunting. Inquisitions and invasions of privacy, hair-splittings and pettifoggery, persecutions and even martyrdoms are on the record, and no responsible person wants a return to them.

Last week we discussed the background of the open letter to the House of Bishops submitted at the time of General Convention. The letter singled out for attack the published views of two men — the Rev. W. Norman Pittenger of General Theological Seminary, and the then-editor of the *Witness*, the Rev. John P. Brown. The letter also commented generally on statements by clergy which deny various parts of the Articles of Faith.

No Action Urged

The letter did not urge action against individuals. It did ask the bishops to declare that such statements are "contrary to the Faith of our Church."

We have profound sympathy for the signers of the open letter. We assume that their purpose was not heresy-hunting, but rather a reassurance for themselves and their fellow laymen that the Church continues to proclaim the same historical facts and the same inferences about the saving work of God among men that have constituted its message from apostolic times. If the letter was framed in terms that suggested specific condemnation of specific utterances, we regard this as the stimulus that starts a process rather than as a definition of the way in which the process should become complete.

What is the real issue behind the concern of thousands of laypeople for a forthright statement reaffirming the present-day validity of the Creeds? That issue seems to us to be stated simply and powerfully in the collect for the Wednesday before Easter:

"Assist us mercifully with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou has given unto us life and immortality; through Jesus Christ our Lord. *Amen.*"

What are these mighty acts? What does the Church teach about them? That is what the layman of today is asking, and has a right to know.

When St. Paul began his ministry in Corinth, he encountered a climate of opinion which predisposed the citizenry to reject the idea of a crucified Saviour.

The Jews of Corinth were sure they knew a lot

about what the Messiah would be like. As the heir of David, he would lead the Chosen People into a rebirth of righteousness. He would reign as king, restoring the ancient glory of the People. He would be the victor, not the victim.

Given these preconceptions, the Jews found the Crucifixion a major road block (*skandalon*) to travel toward faith in Jesus Christ.

The Greeks of Corinth, on the other hand, had been led to expect a victory of mental power over the perplexing problems of mankind. The man of great learning, the creative philosopher — these were the saviours the Greeks were looking for to answer the problems of existence and morality and destiny.

To suggest that a crucified Convict could take the place of the philosopher as the saviour of mankind was nonsense to the Greeks, scandalous nonsense.

Paul could have made a skillful tactical retreat in the face of these difficulties. It is quite possible that there were already at hand for his use the gnostic evasions of the reality of the Crucifixion with which he could have de-emphasized the shocking events which were so hard for his audiences to accept. He could have stressed Christ, the Incarnate God and the Messiah, ideas which would not have been too disturbing to his hearers. He could have emphasized (as he did in other situations) the Resurrection, which was an attractive and acceptable idea in his times.

Instead, Paul deliberately chose to challenge the difficulty, to hammer home the hard-to-believe fact. "For Jews demand signs and Greeks seek wonders," he said, "but we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles. . . . For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I. Cor. 1:22, 23, 25).

In our own day, the areas of difficulty have shifted. Steeped in a contemporary history of unequaled horrors of war, contaminated by materialist philosophies which infect us even as we fight them, conditioned by a body of literature which cynically expects virtue to go unrewarded, we have very little difficulty in accepting the fact that One uniquely, supremely the embodiment of righteousness and wisdom should be howled down, tormented, killed. So the Crucifixion, once the folly and scandal of the Christian faith, is now a most understandable idea.

Great Nonsense

But the Incarnation and the Resurrection have replaced the Crucifixion as the great nonsense, the great stumbling block. Thought patterns of masses of people in our times, including those of many laymen and clergy of the Church, are trapped by the persistent influence of the 18th and 19th century scientific materialism, which judges the truth of factual statement by the standard of whether its claims can be substantiated by experiment. Since we cannot reproduce the circumstances which produced the Incarnation and the Resurrection, and since the Christian does not claim that even if the circumstances could be reproduced God could be conscripted into repeating Himself (which would be the 19th century equivalent of a "sign"), the whole idea is rejected off-hand.

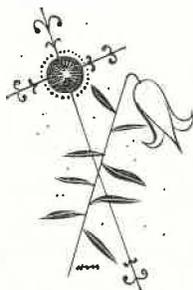
It is true that 20th century science has long since abandoned the earlier faith in the universal power of the experimental method. Science has discovered both serious limitations of its capabilities and the practical value of building its new faith upon symbols — upon mathematical mythologies which enlighten the half-known and half-knowable areas of the material universe.

But popular thinking lags behind that of the pioneers of the scientific frontiers, and yesterday's discredited premises are still marshaled to attack the bases of the Christian faith.

The Church has known attack before and will know it again. She has been given by God the facts about herself and Him which transcend the temporary shifting of climates of opinion, which remain unaltered and unalterable from generation to generation.

At the center of the Church's faith is the belief in the Mighty Acts of Christ.

These Mighty Acts are few, and they are listed in the Creeds. For us men and for our salvation, God the Son came down from heaven and was incarnate



by the Holy Ghost in the womb of the Virgin Mary. This Coming is the first Act, and it is a meaningless Act unless we know who came and what He was after He came.

The Incarnation was long and bitterly debated in the early Christian Church, but it was resolved, finally and completely. He who came was God. Yet He became fully and completely Man. All that Jesus of Nazareth did He did both as God and as Man.

The second Mighty Act is the Passion — the whole agonizing process of offering Himself up as a Sacrifice for our sins. It includes the agonies of the Garden of Gethsemane, the inquisitions, the insults, the flogging, the condemnation, and finally His bloody death upon the Cross. This second Act becomes meaningful only in the light of the first. There are some within the Christian fellowship who are able to expound a form of Christianity that gets along without the Incarnation. They hold to a sort of compromise between the Church's Faith and the conclusion of the sincere non-Christian that the Passion is only one more in a long, sad list of defeats suffered by well-intentioned human reformers. But it is doubtful whether such a position could emerge except as a compromise between the Faith of the Church and the unfaith of the world. And the characteristic response of the non-incarnational Christian to the Cross is to regard it as did the

first-century opponents of St. Paul — a stumbling block, or a horrible mistake.

But if Christ is the incarnate God, the Passion becomes the redemptive triumph over evil. The Victim becomes the Victor, and the hosts of Hell are routed in the midst of what seemed to be their greatest conquest.

The third Mighty Act was the Resurrection. Almost from the start, enemies of the faith tried to minimize it by charges of fraud, and the weak-hearted tried to avoid its terrifying reality by inventing theories to explain away its significance. But this Act depends upon the other two. It was God who broke the power of death — but he broke it as Man, and He broke its power over Man. This demands a belief in the totality of the Passion's truth — that Christ did, in fact, die on Calvary hill as dead as any man ever died. It is the Victim-Victor who rose from the dead — truly Victim and truly Victor.

And He truly rose. The Gospel record suggests that even in the first century His Resurrection was challenged by some and relegated by others to a misty "spiritualization." For in the Scriptural record of His life on earth after the Resurrection the evangelists placed great stress, not upon Godlike wonders, but upon the repeated presentation of His human credentials — His flesh and bone, His wounds, His talk, His eating, His practical concern for His friends. What rose from the dead was Man, and His rising left behind it an empty tomb.

The fourth Mighty Act was the Ascension, the return to Heaven of Him who became incarnate, who suffered and died, who rose from the dead. The Ascension is the ending of our Lord's time on earth, not in evasion of death, not in flight from man's need, but in the fullness of time, when all the other Acts have fulfilled their purpose, when salvation and victory were offered to man, and Christ's bodily presence among men was no longer needed.

These four Acts are one great Act, the redemption of sinful man.

In their simplicity, their clarity, their truth, they have been seen and believed by the Church despite every attack of enemies and every distortion by the wavering and the over-clever.

They are profound symbols of truth. But they are more — they are Mighty Facts. The Church has the high duty and privilege of bearing witness to them.

(This is the second of three editorials on the subject of the Faith. The third will appear next week.)

The Body Of Christ

We have said, week after week throughout Lent, many things about the Church. We have called her one, holy, catholic, and apostolic. We have called her the bride of Christ.

Each of these five things is a statement of the

revealed scriptural truth about the Church. Yet, in a profound sense, all five of these things are summarized in the statement that the Church is the body of Christ.

Christ is God, and God is one.

Christ is holy.

Christ is certainly not less than catholic, universal.

Christ Himself chose the apostles to lead His Church.

The bride, Christ teaches, is one flesh with her husband.

Christianity is a religion of intense reality, facing the facts of life and being, rejoicing in all of God's creation, the material and the spiritual.

So we rejoice in the bodily nature of the Church — its concrete reality, its living humanity, its gifts of the Spirit. We see the stone and flesh of the Church enriched and glorified by the greatest of all her gifts — her bodily oneness with Christ.

The waters of Jordan were not pure, but they purified. The common waters of tap and ditch reach us in Baptism as if they had dripped from the soaked body of Jesus rising from Jordan, and they unite us with both His bodily death and His bodily Resurrection.

The crushed wheat, born of dirt and air and rain and sun, becomes through His oblation of Himself the true gift of His body to us in Holy Communion.

It is the hand of Christ (in the form of His apostles' hands) that ordain and confirm. It is His oneness with His bride, the Church, that blesses, through the Church, the marriage of His children. It is His word, proclaimed by His body, the Church, that forgives and heals.

Immediately ahead of us are the dark days of Holy Week, climaxed by the horror and grief of the Cruci-



fixion. In this week, the Church recalls and shares again the death of His body — her own death.

But this is a time, also, to remember that beyond the torture and death, beyond the earthquake and the cold dark of the tomb, is a risen Lord, with a risen body, ever glorious and victorious.

It is in the Church that we are made part of that body which is triumphant over every enemy — even over death.

Inside the Parish

by the Very Rev. William S. Lea

About Prayer Groups

One of the valuable new ideas which is flourishing throughout the Church is that of prayer groups. Here is surely a primary activity of the parish, namely to pray — to pray for each other, to pray for the conversion of the world, to intercede for the sick, the lonely, and for all of God's people.

These prayer groups take many different forms. Sometimes they are considered a part of the Holy Communion service, in which case the members of the group meet for a corporate communion with special intentions. They may or may not meet after the service for informal discussion. Sometimes the groups are more or less study groups which spend more time in learning how to pray than in actually praying. I know of one group which merely meets together in the church for silent corporate intercession. A list of special intentions is prepared, the needs of certain people are mentioned, but no audible prayer is made. The strange part of it is that this is perhaps the most successful prayer group I know, and the one which has been the longest in continuous existence.

Those of us who believe in prayer groups are not

unaware of their dangers, some of which are obvious: For example, there are prayer groups which offer a field day for the spiritual exhibitionist. The group, meeting in an atmosphere of worship and mutual trust, hesitates to exercise that form of control which is possible in a parliamentary meeting. The result is that the "long-winded" and the "professionally pious" too often take over. This is, of course, disastrous and such groups soon die. Some groups contain the neurotic type, who so obviously need the help which is available in religion and especially in group activities. It is easy to build the program of the group around the needs of the members of the group itself, and not to reach out toward the needs of others. This, too, is fatal. There is the additional danger of thinking of group prayers in terms of mechanical and miraculous answers. This leads to disillusionment or to selfishness. There are miracles, to be sure, but they are never mechanical nor automatic and our task in group prayer is not to tell God what He must do but to bring our needs to Him for His Judgment and for His Answer.

No matter how great these dangers in prayer groups, the values far outweigh them. Such group activity stretches our common concern, it deepens our fellowship, it strengthens our corporate life, and it enables us to become channels for God's Grace. If love consisteth not in "gazing at each other," but in "looking outward together in the same direction," then common worship and prayer are two activities which should bind us together in Christian Love, which in turn is the heart and soul of Christian parish life. Let us have more prayer groups in the Church!

LETTERS

Continued from page 4

his priests served. He was always where he could be reached. When you had once served under him you never forgot him. On the day of his burial one of his priests said, "He ruled us with love."

He was a learned man. He knew the things that are in books yet everywhere doors opened on his approach for he was learned in friendship and in fatherliness in God. He was humble too; but I do not think he knew it. One of his sayings was, "No man is humble who thinks he is."

Ten miles from Peoria there is a little country church founded by Bishop Chase in 1838, Christ Church, Limestone. To this little church they carried the body of Bishop Essex and they buried it in the churchyard there where it rests amongst many of the bodies of those least known to the world. A few miles away Bishop Chase lies buried.

I think his soul went to rest and to grow till judgment day till it might be admitted into the Kingdom of God, which while he was on earth he had helped to build.

(Rev.) WILLIAM D. HANNER, D.D.
Rector, Church of the Holy Comforter
Kenilworth, Ill.

Inter-Anglican Relations

I am a student school teacher. For about three years now I have received your wonderful magazine from my bishop. I am also a server attached to his chapel. Ever since he returned from your country after attending the Anglican Congress sometime ago and gave us a talk about your branch of the Church, I became interested in finding out more about Church life in the U.S.A.

From the church directory which you so conveniently print at the back of your magazine, I got the names and addresses of various clergymen, but to my disappointment not one of them answered my letters. The last letter I wrote was in December, and up to now I haven't received an answer. LLOYD FLOWERS
St. John's Primary School

Belize,
British Honduras, Central America

Illiteracy and Discussion Groups

Recently a brother clergyman handed me an official Church manual entitled *What We Believe, A Program for Laymen*, asking me to use it as a basis for one of his Lenten services. The kind of discussion groups prescribed therein as a serious training for serious laymen contributed fresh skepticism to my already shaky faith in some of the latest methods.

On page two the book announces confidently that the poorest way to teach anything is by the lecture method. While allowing that some sort of general group director is needed, it insists that it is the leader of the small sub-group who really counts, since he is the one who must enlist every member of it in discussion. This, says the book, is of great importance. And then on page five come the punch lines. There the writer points out, "The illiteracy of the American male on matters of religion" is, to say the least, rather appalling, and reports the devastating discovery in World War II that men in the armed forces "knew next to nothing of Christianity."

So it is these illiterate American males who

are thus to be enlisted systematically — "participation by each man present" in the manual's words — to sound off on Christianity, about which admittedly "they know next to nothing." There is no mention of the one prerequisite, which is hard, conscientious study.

Right here is where the reader should put on the brakes fast and take a hard look at what lies ahead. From the vast pool of ignorance rife, knowledge is expected to evolve by painless and apparently impromptu talk.

A math professor might comment, "Ignorance when raised to the sixth power, the tenth power, or any power, is ignorance still."

On the scale, the difficult scale of human learning, just how high up is the exchange of talk without preliminary study, of discussion divorced from sound information? In other words, where does amiable self-deception begin? The question is now submitted for debate — in discussion groups, of course.

(Rev.) ROSS CALVIN
Albuquerque, N. M.

How Much Love?

The account [L.C., February 22] of the Rev. James Dees' "censure" by the Statesville ministers opens up a rather frightening prospect [see also L.C., March 15]. What do you mean by the words "Asked why the Episcopal Church had taken no action," and what did your correspondent, Mr. Caldwell, mean by saying, "The unexpected censure by the Statesville Association may now force the Church to take similar action.?" Is someone in the Episcopal Church going to officially "censure" Mr. Dees? If so, on what grounds?

A tragic aspect of this whole situation is the assumption of moral superiority by extreme integrationists. They not only tell you that you must love your brother, but they tell you how much. If you do not happen to agree, you immediately become an outcaste in their eyes. The liberal is always ready to spray with abuse those who cannot accept his particular brand of liberalism.

Our colored brethren are being shamefully used by the politicians, governmental and ecclesiastical. In spite of that, their fate is surely being determined by laws more ancient than Congress or the Supreme Court. Meanwhile, it would help if the editor of THE LIVING CHURCH would remember another ancient law — that all questions have two sides, if not three.

(Rev.) LOUIS O'V. THOMAS
Natchez, Miss.

Open Communion

The anomalous situation existing in our Church as to whether Christians of other denominations are welcomed to our celebration of the Eucharist is a constant source of embarrassment to many Episcopalians.

We are constantly being told by members of other branches of the Faith that they never know, when they attend Holy Communion in one of our churches, whether they will be invited or forbidden to participate.

Recently I heard an eloquent sermon in a country church in Mississippi in favor of "open" Communion. The rector pointed out that Jesus had permitted even Judas Iscariot to partake of His Last Supper. The same week an article, by a learned Episcopal clergyman, appeared in a religious publication, supporting the "closed" Communion because, as he said "it must be presumed that Judas Iscariot was not present at our Lord's Last

Supper." There would appear to be three reasonable and dignified alternatives and I think we should select one of them, viz.:

(1) Adopt a canon inviting all baptized Christians to join in our celebration of Holy Communion, or

(2) Rewrite the Invitation to read: "you who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking henceforth in his holy ways, and have been confirmed by an Anglican bishop etc. etc.," or

(3) Enact a new canon declaring that we do not celebrate Christ's Eucharist but that of Bishop or Rector—as the case may be.

IRVING GUMBEL

New Orleans, La.

He Was a Priest

Fr. Harrison, O.H.C. is dead [L.C., February 15]. But not to those of us old enough to remember the glowing missions he conducted, the long ascetic form leaning forward over the pulpit, the eyes burning with love and zeal as he shared with us his mystic apprehension of the Incarnation, Gethsemane, or the Cross. These visions of him and of his absorbing devotion rise to live again at the brief mention of his full passing into eternal life.

As if it were yesterday I can remember the moment he brought the freshness of full-throated mirth into the House of God. It was the last day of a long mission and he broke away from his serious mode of address to tell us the story of the little engine that could. And suddenly we found ourselves laughing out loud in church! And, to our incredible joy and astonishment, he was quietly chuckling too. Through the years it has been the message of that little story that has best withstood the ravages of time. When faced with an almost insurmountable task, I listen for his voice as he carries the little engine triumphantly over the hump: "I-think-I-can-I-think-I-can . . . I-thought-I-could-I-thought-I-could-I-thought-I-could."

So much — so very much that cannot be put into words — of inspiration, both from his missions as well as his writings, the associations through the years rich because of seeds planted when I was a little child. The stark brevity of the death notice is perhaps the only all-inclusive memorial — and certainly the one of which he would most fully have approved: "He was a priest. He served the order."

DORIS R. KING

(Mrs. Charles C. King)

Black Lake, Quebec

ACU CYCLE OF PRAYER

March

22. St. Thomas', Farmingdale, L. I., N. Y.
23. St. Elizabeth's, Philadelphia, Pa.
24. St. Peter's, Redwood City, Calif.; St. Andrew's, Brooklyn, N. Y.; St. Katherine's Chapel, Baltimore, Md.
25. Grace Church, Freeport, Ill.; St. Mary's, Charleroi, Pa.; Church of the Annunciation, Brooklyn, N. Y.; St. Aiden's Mission, Miami, Fla.; Calvary, Idaho Springs, Colo.; St. James', Port Daniel Centre, Quebec, Canada.
26. Convent of the Holy Nativity, Bay Shore, N. Y.; St. Paul's, Portland, Maine; St. Luke's, Katonah, N. Y.
27. Holy Trinity, Danville, Ill.; Emmanuel, East Syracuse, N. Y.; The Rev. Melvin Abson, Geneva, N. Y.
28. Church of the Nativity, Maysville, Ky.; St. Mary's, Los Angeles, Calif.; Church of St. Edmund the Martyr, Arcadia, Fla.

sorts and conditions

ENVY is described in Hall and Hallock's *Moral Theology* as "grief because of another's good." In the Lenten discussion of the Seven Deadly Sins in this department I have placed it last, but it is by no means least. Genesis says that the first murder — the killing of Abel by Cain — was motivated by envy. St. Matthew's Gospel says that it was the cause of the demand for our Lord's crucifixion. St. Augustine and St. Thomas Aquinas say that envy caused Satan's rebellion against God.

THE DEADLY sins do not, however, require such a cosmic scale for their practice. The self-imposed task of "keeping up with the Joneses" is one of the main occupations of modern suburbia. Within the family, when one child has occurred parental displeasure, it is remarkable to see how virtuous and cheerful a brother or sister is likely to be about the situation.

IT IS natural for us to measure our own achievements by the achievements of others, to feel glad when we do better, and to feel sorrowful when we do worse than our neighbors. Like pride, gluttony, avarice, sloth, lust, and anger, envy is a good and necessary natural drive gone wrong.

WHEN JESUS walked the earth, the perfect manhood which He represented divided the people who met Him into two groups. Both groups sensed that His very presence accused them of being less than they ought to be. One group felt the call to repentance and faith in Him; the other felt that He must be rejected and destroyed.

ENVY is a nice, clear-cut sin. If you are glad that your neighbor makes so much money, but determined to make as much or more for yourself, then you are not envious; whereas, if you wish he made less, that he could be pulled down to your level, then you are envious. This distinction works very well unless you are cutting up the same melon, in which case the question of who gets the bigger piece can't be solved by giving each one more than half.

WHEN WE were boys, my brother and I solved the problem of licking the frosting pan in a simple way. One would draw a dividing line down the middle, and the other would get to chose which half he would take. Actually, I didn't care very much for frosting anyway, but I certainly didn't want to see him get more than his share.

A great deal of the demand for justice in this fallen world is merely a civilized form of the sin of envy.

ST. PAUL's great passage on charity, I Corinthians 13, was written in an effort to cope with enviousness and jealousy in the turbulent young Church at Corinth. The true relationship between Christians, he said, is not one of trying to outmaneuver and outdo each other, but rather the relationship between the parts of a body. "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof."

NOT EVERYBODY can be an apostle, a prophet, a teacher, a miracle-worker, he said. Not everybody can heal or speak with tongues. But there is one thing that is better than achieving all these distinctions — and here he began to say, "Though I speak with the tongues of men and of angels, and have not charity. . . ."

THE REASON why each of our natural drives becomes a moral pitfall is not that our nature has seven weak spots but that our divinely intended relationship with God and with our fellow-men has become twisted and misdirected. The seven drives behind the deadly sins are seven sharp, efficient tools in the hands of a morally deranged race. The cause of our moral failures is not "sins," but sin itself.

CHRISTIANITY supplies no answer, apart from the Gospel, for the redirecting of our natural drives to good ends. It places no trust in science, universal public education, treaties, armaments, laws, social service, democracy, or enlightened self-interest. It doesn't even have much enthusiasm for "religion," apart from the claims it makes about the life and death and resurrection of Jesus of Nazareth, and His appointed means for making us participants in His life and death and resurrection.

CHARITY is not something we achieve for ourselves. It is something God gives to us — an "infused virtue," as the theologians say. It is the operation of God Himself taking possession of our minds and hearts and wills. We cannot even call God "Father" or Jesus "Lord," or the man next to us "brother," except by the grace of God working in us. The Fatherhood of God, the Lordship of Christ, the brotherhood of man are not abstract ideas. They are definite person-to-person relationships. In the power of the Holy Ghost, we begin to know the meaning of these relationships and as we do so, those natural endowments which once tempted us to sin become the tools of joyful and godly living. PETER DAY

God and the Devil

Continued from page 13

is only one of the Devil's endless subtle gambits for appealing to human frailties. A Christian who does not steadily seek God can somehow find himself idealizing, even idolizing, any number of "plausible lower choices."

Such dangers may explain the concern of the National Council of Churches that "the average church member is not conspicuously different from the average non-member." From what I have seen in reporting religion, this concern has a basis. One temptation of Christians, perhaps especially of those who belong to suburban churches, is to live a rather nominal Christianity. Paul Tillich warns, "If Christianity ever dies in America, it will die in the American suburban church . . . not under attacks from without, but of its own respectability." In many congregations, the Gospel of Jesus has been watered down to a sort of mush.

The various Churches do have differences, and strengths, some of which appear in the story of two men who began drinking one Saturday evening and kept drinking all night. By Sunday morning they felt so guilty that they decided to go to church. They entered the first one they encountered, which happened to be a Holiness tabernacle, and took an active part in the service. When it came time for the offering, they still felt so guilty that each gave a \$20 bill. The minister was amazed when he saw the plate. He whispered to the deacon, "Who put in those bills?" The deacon whispered, "The two men in the back pew."

The minister asked, "What sort of Christians are they?" And the deacon whispered, "I'm not sure. They shout like us. They pray like Methodists. They sing out the hymns like Baptists. They give like Seventh-day Adventists. They're dressed like Presbyterians. But they smell like Episcopalians."

Other Churches could indeed use the driving zeal of the Holiness groups, which helps explain why they are growing so fast. The spiritual fervor of the Methodists and Baptists has also had very practical and far-reaching religious results. At the time of the American Revolution there were relatively few Baptists in the 13 colonies and no formal Methodist Church; its founder, John Wesley, remained an Anglican clergyman until he died 14 years after 1776. Two powerful Churches in this country then were the Congregational and the Episcopal, which between them were officially established, and governmentally backed, in many of the 13 original colonies. After the Revolution the Congregationalists and Episcopalians tended to sit on their laurels, or on something, as the United States expanded. The Methodists and Baptists kept on the go, and less than two centuries later the two once-tiny groups total more than 30,000,000 American members while

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the Episcopalians and Congregationalists together total about 4,000,000.

The two that started with evident advantages have grown, yet not nearly at the rate shown by those who went along with the frontier. Even now, Episcopalians are barely visible in many parts of the United States. My father once tried to organize an Episcopal mission in a Kansas town. He kept searching for just one Episcopalian as a starter. Finally someone said that he thought the lady at a certain address was an Episcopalian. So my father went there and rang the bell. When the lady appeared, he asked, "Are you an Episcopalian?" and she replied in shocked tones, "Oh, no. I've been cleaning the stove. That's why I look like this."

To her, as to many Americans in many places, Episcopalians somehow seem strange. Apparently the Seventh-day Adventists seem strange to some other Americans. But the 300,000 Adventists in the United States have not only the courage, but the generosity, of their convictions. They may not be in the income brackets of the Quakers or the Unitarians. They may not dress as well as Presbyterians and Episcopalians, or spend so much on what are sometimes termed "the good things of life." But the statistics in the 1958 *Yearbook of American Churches* show that the Seventh-day Adventists annually give \$194.12 per capita, while the Episcopalians average \$48.54 apiece, only one-fourth as much. The typical Seventh-day Adventist gives his local congregation about what the Episcopalian does: \$36.70 compared to \$39.27. The difference lies in what an Adventist gives for Christian work away from his immediate vicinity, which is 17 times the Episcopal average, namely \$157.47 a year to \$9.27. I wonder which standard of giving is closer to Christ's command to go into all the world and preach the Gospel.

The Seventh-day Adventists, like the Mormons, aim at tithing. Tithing might not be a bad aim for other Churches. There was one Presbyterian congregation whose pastor felt so strongly on the subject that he refused to enroll anyone who would not promise to tithe. Strikingly enough, his members gave their energy as liberally as their money. Perhaps when you invest the one in your religion, you are also willing to invest the other. I never saw people who worked harder in and for their church than that band of Presbyterians. Is it a paradox worth pondering?

When I was a boy my father, a dedicated parent as well as a dedicated priest, attempted to teach me that giving one's self is the heart both of learning and of living. In trying to report religion as a journalist, and in trying to practice religion as a human being, I have increasingly come to realize since his death the true vitality that surges out of giving. No father could bequeath his son a greater gift.



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Saints of God

Continued from page 14

of God. That thought should give us pause if we have grown thoughtless or careless, causing us to renew our strength in prayer and to renew our purpose to live up to our calling in Christ. None of us can yet be perfect, but we can strive and wrestle, and cling to faith day by day, hour by hour; every minute made to count in righteous endeavor, God's Spirit helping us, to reach our glorious goal, remembering for our comforting that:

"They on the heights are not the souls
Who never erred or went astray;
Who trod unswerving, towards their goal
Along a smooth, rose-bordered way.
Nay—those who stand, where first comes dawn,
Are those who stumbled — but went on."

We must go on. There is no standing still for saints, no wandering into side paths, enticing though they are made to be. The Adversary always strives by subtle means to turn our feet from following in Christ's footsteps, the path that severely tests the strength of our faith, but leads us to the heights where He dwells. The Adversary strives to close our ears to the Lord's guiding voice, whose tones are gentle and sweet, not loud or sensually beguiling as the Adversary would have us think. The Adversary strives to harden our hearts to God's commandments.

If we do not go on firmly and steadily, then temptations surely beset us that are designed to be hard to resist, and make it doubly difficult to find the true Way again. For Christ is the Way, the Truth and the Life; if we lose these we lose touch with Christ, and have no respect for God's commandments and ordinances — we lose everything except condemnation. And this is Christ's commandment, "That ye love one another." "If a man love not his brother whom he hath seen, how can he love God, whom he hath not seen?" Love is the germ, the seed, so to speak, from which the complete and perfect fruit of the Spirit springs. God is love, and without love we cannot be sons of God, or saints of the Most High. Without love we repudiate our baptism and, unless we bitterly and sincerely repent, are in danger of falling from heaven as did Lucifer, star of the morning.

So we begin with love to grow ripe in the fullness of joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If we love the brethren we are not found harboring the spirit of criticism. We shall not act or be like the man who could only see the mote in his brother's eyes, and took no note of the beam that was in his own eye. We must try never to be blind to our own shortcomings, but overcome them first, when, it may be, God will give us grace to help our partially blind brother.

Many of our brethren in the one Church of Christ can put us to shame by their faithful attendance at the serv-

ices in God's House, and their reverence of His ordinances. Others, though they cannot, as yet, accept the full richness of His blessing in all sacraments and ordinances, yet possess hearts filled to overflowing with fervent love for their Saviour and a living, burning hope for His return. That we have been blessed to accept and acknowledge the Lord's holy sacraments and ordinances, so vital to the perfecting of His Body, the Church, is no reason why we should look askance upon those who cannot yet accept the fullness of His ministry and guidance. They too, belong to Him; they too, are called to be His saints, and their perfecting will one day be accomplished as God desires; for God is love, so that the very least part of His creation is lifted up and purified by the fire of that love.

To live as saints we should have "the simplicity which is in Christ"; a purity of heart that accepts His Holy Word and hopes for the fulfillment of all His gracious promises to His people; a humility of spirit, a meekness of mind and heart that shows us to be His true and trusting followers. Our light should shine out in kindness (*kin-edness*, for all Christians are related in kinship), in thoughtful graciousness, in deeds of mercy and helpfulness, expecting no reward save the pleasing of Him who is our Redeemer.

To live as saints we should not feel content to settle down in this world as though we had no better hope and promise, no better country, no better citizenship. "For our citizenship (conversation) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3, v. 20). Still less should we feel content to be without the visible Presence of Him who is our Head and High Priest, even Christ. Our hearts should be so filled with that blessed hope, once given to the Church for all generations, whose bright flame has so sadly faded — the hope of Resurrection and of Christ's appearing and coming again — that He would with great joy observe the fervency of its brightness and in love come to us to succor us, to save us from the evils that surround us here, to change us into His likeness and call us to Him.

All Christians, clergy and people alike, have much to learn, to unlearn, to repent of, to rectify, to overcome, before they can come "unto the unity of the faith, unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Only the Lord Himself can perfect His Work in us. We cannot do it by ourselves — ever. "Without Me ye can do nothing."

"Rise up, O men of God,
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings."

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PEOPLE and places

Appointments Accepted

The Rev. John E. Bowers, formerly assistant at Christ Church, Hudson, N. Y., is now chaplain to hospitals and other institutions in the city of Albany. Address: 86 Hawthorne Ave., Albany, N. Y.

The Rev. Richard C. Chapin, formerly vicar of St. Luke's Church, Eddystone, Pa., will become rector of St. Paul's Church, Patchogue, L. I., N. Y., on April 1. Address: 31 Rider Ave.

The Rev. J. Alan di Pretoro, formerly diocesan canon of Albany and chaplain to hospitals and institutions in the city of Albany, is now rector of St. Timothy's Church, Compton, Calif. Address: 312-A S. Oleander St.

The Rev. David Gracey, formerly rector of St. Paul's Church, Waterbury, Conn., is now rector of Trinity Church, Torrington, Conn.

The Rev. Carter H. Harrison, formerly rector of St. John's Church, Hampton, Va., will become rector of Grace Church in the Mountains, Waynesville, N. C., on September 1.

The Rev. E. John Langlitz, formerly vicar of St. James' Church, St. Clair, Mo., and St. John's Church, Sullivan, will on May 1 become rector of St. Augustine's Church, St. Louis, Mo. Address: 7039 Bruno Ave., St. Louis 17.

The Rev. James W. Samter, formerly assistant to the dean of St. Paul's Cathedral, Fond du Lac, Wis., will on April 15 become rector of St. Peter's Church, Sheboygan Falls, Wis. Address: 627 Broadway.

The Rev. James F. S. Schniepp, formerly curate of St. Paul's Church, Overland, Mo., will on May 1 become vicar of St. Paul's Church, Sikeston, Mo. Address: U.S. Highway 61, N, Sikeston.

The Rev. Francis G. Washburn, formerly rector of St. James' Church, Macon, Mo., and vicar of the mission at Moberly, will on May 17 become rector of St. Paul's Church, Overland, Mo. Address: 9229 Lackland Ave., St. Louis 14.

Ordinations

Priests

Erie — By Bishop Crittenden: On December 27, the Rev. George W. Hall, Jr. The ordinand, who was ordained to the perpetual diaconate in 1954, will graduate from ETS in June and will on June 1 become assistant at Trinity Memorial Church, Warren, Pa., and chaplain at the Warren State Hospital. Address: 11 Alpine St., Cambridge 38, Mass.

Deacons

Minnesota — By Bishop McNairy, Suffragan: On March 1, Dr. Louis James Wilson, to the perpetual diaconate, at St. Paul's Church, Winona.

Seminaries

Dr. P. M. Dawley, author, professor of ecclesiastical history, and sub-dean of General Theological Seminary, is spending the spring semester at Sewanee, Tenn., during his sabbatical leave from GTS. The Dawleys are residing in the home of Dr. Joseph A. Bryant, Jr., associate professor of English at the University of the South (now writing in Patzcuaro, Mexico, on a Sewanee Review grant).

Organists

Mr. R. Elliott Brock, organist, choirmaster, and director of religious education at Christ Church, Hudson, N. Y., will on April 15 become organist and choirmaster of St. Luke's Church, Vancouver, Wash.

Missionaries

Mrs. Angela Oglesby left San Francisco for Japan in February, returning to her work as secretary to the Presiding Bishop of the Nippon Seikokwai after furlough in the United States.

Mr. Karl E. Branstad left New York in February after furlough, bound for Japan, where he is on the staff of St. Paul's University, Tokyo.

Miss Catherine C. Barnaby has returned to her

post at the House of Bethany, Cape Mount, Liberia, after furlough in the United States.

Engagements

Miss Jean Evelyn Morris and the Rev. Beverley Dandridge Tucker, both missionaries in Sapporo, Japan, will be married there on April 2 in Christ Church. The Rev. Mr. Tucker, rector of St. Michael's Church, Sapporo, is the son of a medical missionary and is the nephew of the retired Presiding Bishop, Bishop Tucker, and the retired Bishop of Ohio, Bishop Tucker.

Marriages

The Rev. Richard N. Walkley, who is in charge of St. Mary Magdalene Church, Fayetteville, Tenn., was married on January 16 to Miss Patricia Ann Dysart.

Births

The Rev. Robert Burch and Mrs. Burch, of the Church of the Incarnation, Penfield, N. Y., an-

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nounced the birth of their second child, Ann Lee, on February 2.

The Rev. Robert B. Pegram and Mrs. Pegram, of Holy Trinity Church, Essex, Md., announced the birth of Ann Elizabeth, their second child, on January 22.

Armed Forces

Chaplain (Major) Howard B. Scholten, formerly addressed at Luke Air Force Base, Ariz., may now be addressed: 7030th Support Group, APO 12, New York.

Resignations

The Rev. Canon H. Francis Hine has retired as rector of Trinity Church, Torrington, Conn., after serving the parish for 32 years. He will live in Portland, Ore. Canon Hine is an honorary canon of Aberdeen Cathedral in Scotland. Trinity Church has yet another rector emeritus, the Rev. Dr. John Chauncey Linsley, who was rector for 32 years until 1927. He is now living at Tranquil House in Warren, Conn., and is 100 years old.

The Rev. B. B. Comer Lile has resigned as rector of Christ Church, Alexandria, Va. He will live in Richmond.

The Rev. Dr. George R. Stephenson has resigned as rector of St. Peter's-by-the-Sea Church, Gulfport, Miss., because of ill health. He will serve temporarily as assistant at St. Andrew's Church, Jackson, Miss. Address: Box 1366, Jackson 5.

DEATHS

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

The Rev. Harry Alvin Barrett, retired priest of the diocese of Ohio, died in Salem, Ohio, on March 6.

The Rev. Mr. Barrett was born in Pittsford, Vt. He was ordained to the priesthood in 1908, and served St. Paul's Church, Schenectady, and St. Mark's Church, Malone, N. Y. From 1917 to 1918,

Mr. Barrett was a chaplain with the Seamen's Church Institute, and from 1918 to 1919, he served as locum tenens at St. Mary's Church, Staten Island, N. Y. While serving the Seamen's Church Institute, he also worked as a ship fitter and caulker. Mr. Barrett was rector of St. John's Church, Cold Spring Harbor, L. I., N. Y., from 1919 to 1929, and rector of Christ Church, Westport, Conn., from 1930 to 1943. From 1943 until his retirement in 1957, he was rector of the Church of Our Saviour, Salem.

Mr. Barrett was a member of the diocesan financial committee in 1923, and a member of the American Church Building Fund Commission in 1923. He was a superintendent of a New York orphans' home from 1929 to 1930. He was at one time a Methodist minister.

Mr. Barrett is survived by a son, the Rev. Thomas V. B. Barrett, rector of the R. E. Lee Memorial Church, Lexington, Va., and a daughter, Louise Barrett, of Salem, Ohio.

The Rev. Herbert Cary-Elwes, of Saluda, N. C., died March 4, at the age of 82.

Fr. Cary-Elwes was born in Bedford, England. He was educated in England, and ordained to the priesthood in 1913, in Ottawa, Canada. He served in Canada from 1910 to 1913, and was rector of Trinity Church, Melbourne, Fla., from 1914 to 1921. From 1923 to 1928, Fr. Cary-Elwes was priest in charge of St. Paul's Church, Edneyville, and Church of the Transfiguration, Bat Cave, N. C. In 1928, he became priest in charge of the Church of the Transfiguration, Saluda, while continuing to serve at Bat Cave. Fr. Cary-Elwes was chaplain to the Sisters of the Transfiguration, Glendale, Ohio, from 1939 until his retirement in 1949.

Surviving are his widow, three sons, and two daughters.

Dr. Robert South Barrett, treasurer of the Joint Commission on Faith and Order of General Convention from 1931 until 1952, which was succeeded by the Joint Commission on Ecumenical Relations while he was still a member, died Febru-

ary 24 at the National Elks Home in Bedford, Va., at the age of 81.

Dr. Barrett was born in Richmond, Va., in 1877. He was an international banker and publisher of newspapers in Mexico and Virginia, as well as a noted philanthropist. He and his wife, the former Viola A. Tupper, contributed large sums and services to various charitable institutions in Virginia. He was Grand Master of Masons in Virginia, and Grand Exalted Ruler for the USA of the Elks. Dr. Barrett served as commercial attaché at the American embassy in Buenos Aires in 1918, and trade commissioner to South America of the U.S. Department of Commerce, 1916-1917. He was the author of *Standard Guide to Mexico* and *Blue Book of Mexico*.

Besides his wife, he is survived by three sons, Robert Tupper Barrett, Clifton Waller Barrett, and Rear Adm. John Paul Barrett, retired; a daughter, Mrs. Milton Greenland; three sisters, Mrs. Edward Alfried, Mrs. Rathbone Smith, and Mrs. Charles Poser; a brother, John B. Barrett; 17 grandchildren, and three great-grandchildren.

Helen Benedict Rice, widow of the late Rev. Charles E. Rice, dean of Holy Trinity Cathedral, Juneau, Alaska, died February 24 in Juneau.

Mrs. Rice went to Alaska as a bride more than 50 years ago. The late Dean Rice is credited with holding the first Christian service in mining camps at Fairbanks, Alaska. The setting for the service was a tent which also served as a barroom.

According to the Rt. Rev. John B. Bentley, director of National Council's Overseas Department and former missionary bishop of Alaska, "Mrs. Rice is among the last of her generation, which laid the foundation of the Church in Alaska." She leaves two sons and a grandchild.

Lucille Morris White, widow of the Rev. D. Charles White, died March 6 at the Tarrytown (N.Y.) Hall Nursing Home.

Mrs. White, who lived in Chappaqua, N. Y., was 80 years of age. Her husband died in 1950.

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CAUTION

CAUTION is recommended in dealing with a man who represents himself as Father Dunstan, S.F. His procedure has been to telephone clergy to ask for financial assistance for another person. The money is picked up by a "Mr. Brown." This individual is described as slight of build, weighing perhaps 135 pounds, and about 5' 3" or 5' 4", with dark brown hair, parted on the left, a weathered complexion, and probably between 45 and 50. He is well dressed. Further information is available from the Rev. Frank M. Butler, rector, Church of the Redeemer, Gulf Stream at McAnsh Square, Sarasota, Fla., P.O. Box 204.

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YOUNG, MARRIED veteran receiving Master's degree in English this August would like to teach English or French in Church school or junior college. Reply Box M-241, The Living Church, Milwaukee 2, Wis.

PRIEST, sound Churchman, 28, married, family, desires curacy or small parish. Reply Box L-245, The Living Church, Milwaukee 2, Wis.

RECTOR of large parish willing to supply on Sunday in California parish near beach in exchange for use of rectory one month — June, July or August. Should make plans in April for sake of staff. Reply Box H-244, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, Churchman, English training and diplomas, long experience all types choirs, including boys, desires position requiring high musical standards. Salary requested adequate to support self and wife if supplemented by limited amount of private teaching. Reply Box A-239, The Living Church, Milwaukee 2, Wis.

NEW YORK ORGANIST, seeking new post in urban or suburban parish. M.A. plus post graduate studies in sacred music and music education. Versatile musician. For further information Reply Box S-246, The Living Church, Milwaukee 2, Wis.

EXPERIENCED, DEVOTED PRIEST, seeks parish presenting real challenge and vital program demanding full ministry. Experience: Christian Social Relations, Youth, Christian Education, Counseling. Zealous visitor, excellent administrator, good preacher. Prayer Book Catholic. Highest references. Reply Box T-243, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

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LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

LAKE WALES, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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
EASTER EVE: Sol Liturgy & first Mass of Easter 11,
C 4:30-5:30 & 7-8 & 9:30-10:30
EASTER DAY: 7:30, 9 (Sol) & 11 (Sol)

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. Soutor,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 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 1S, 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
EASTER DAY: Masses 6:30, 7:30, 9:15 & 11,
Cho Ev 4:30

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 (6 & 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Aves.
Rev. Grieg Taber, D.D.
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

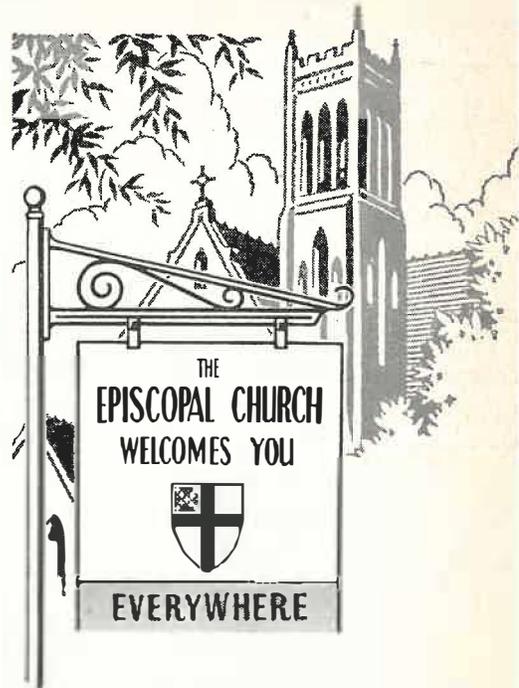
Rev. John Heuss, D.D., r

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

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



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

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

PHILADELPHIA, PA.

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

CHARLESTON, S. C.

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

RICHMOND, VA.

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

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' Near Greenbrier Hotel
Rev. Edgar L. Tiffany
Sun 7:45 HC; 11 MP & Ser (1st HC)

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