

The Living CHURCH

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SEP 21-62 REN # LC5

April 8, 1962

25 cents



Bishop Bayne and Church of England clergymen at Berchtesgaden:
In the Bavarian Alps, a gathering of Churchmen [page 11].

"They Shot Him Yesterday"

[Time runs out for Churchpeople in Cuba. See page 7]

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.

Long Way from a Hot Plate

The experiment at Immanuel and St. Michael's Parish, Racine [L.C., March 11th], deserves much more than a passing interest by other parishes considering expansion through parochial missions. The unified vestry, treasury, guilds, youth program, etc., saves money and time otherwise spent in duplication of effort; but by any measure, the best result is the evidence that parishioners there have overcome the narrow parochialism which has affected the Church for so long, and have reached out beyond the confines of their own little neighborhood.

Immanuel has come a long way since the immediate post-Depression years, when the parish was hard-pressed to afford me \$45 per month and quarters consisting of an army cot set up in the sacristy, and a hot plate on which to cook my meals and heat my bath water. What a joy it was, in my second year, to move into a remodeled apartment on the second floor of that old rectory!

The rector and vestry have shown the Church what vision and foresight can do in overcoming the traditional, wheel-spinning provincialism which has been the Church's hoary affliction. (Rev.) SYDNEY H. CROFT

Immanuel rector, 1937-39)
St. Francis' Church

Simi, Calif.

Fr. Gregory's article, "The Parish with Two Churches," stresses the importance of "two buildings, one congregation." Here is a plan designed to meet the problem of "the flight to suburbia."

Last fall you printed another article "United We Stand" [L.C., November 12, 1961], in which I stressed the importance of "one congregation in two towns," a strategy designed to meet the problem of "struggling missions."

Both plans are basically the same: one parish with two or more physical facilities. It is also being used at St. Andrew's Church, Roswell, N. M., where there is "one congregation with three altars," according to the rector, the Rev. Charles R. Davies.

The basic plan being used in all three areas emphasizes the fact that the Church is the Body of Christ. And as Fr. Gregory has said, "We are going to have to teach undivided loyalty to the Body of Christ."

This plan which is working in Racine, Wis., Clarkdale-Sedona, Ariz., and Roswell, N. M., is one that might well be used elsewhere in the Church to help bring added strength. (Rev.) JOHN BUTCHER

Vicar, St. Thomas' Church
Clarkdale-Sedona, Ariz.

Lesson from History

Re your editorial "Junius Scales, Ex-Communist" [L.C., March 18th], there is an interesting parallel and perhaps a lesson from history. In 1570 when Pope Pius V

excommunicated all English "heretics" a similar problem arose. The problem was sharpened in focus in 1580 when his successor, Gregory XIII, published his official explanation of Pius' Bull. Gregory explained that English Roman Catholics were not excommunicated even if they obeyed the government of Elizabeth. But if at some time in the future they were directed to support a rebellion against her government and they refused to do so, then they would automatically be excommunicated.

This caused the English Council to devise the following question: If an invasion, sponsored by the Pope, were directed against the Queen, would you fight on the side of the Queen? Of course, the question deals with a hypothetical situation and may be called unfair. But at least it deals with the problem! The more modern question: "Are you or have you ever been a member. . . ?" is proven by the Scales' case to be absurd and it certainly doesn't deal with the real problem at hand. Were our Elizabethan forebears with their burnings, drawings and quarterings, etc., more responsible in a problem situation than we?

(Rev.) G. THOMAS FRIEDKEN
Rector, St. Luke's Church

Willmar, Minn.

Quest

I wonder whether one of your readers could help me in my quest for two pieces of religious literature?

The first is a copy of a prayer used by my late rector, Arthur Brittain, who was at St. John's Church, St. Louis, when he died. It goes something like this:

"O God, whose gift is length of days, make us to make the noblest use of mind and body in our advancing years. . . ."

The other is *The Priest's Prayer Book* edited by R. F. Littledale and J. E. Vaux and published by Longmans Green & Co., of London.

I have written several second-hand book stores, two in England, to no avail. The book is out of print. It is the most complete and professional book I have ever seen. My copy was stolen by a thief who broke into my car, taking not only that book but my sick call stole and the leather case I used to carry them in, as well as a valuable camera.

The prayer book may be in the library of some priest who has recently passed away. I shall be glad, of course, to pay for the book. (Rev.) FREDERICK L. GRATIOT

Rector, Holy Trinity Church

Skokie, Ill.

St. George's, Seattle

In your excellent publication, dated March 18th, you have pictures and devotions for "The Way of the Cross," from St. George's Church, Lake City, Wash. We have no such church listed in our 1962 *Episcopal Church Annual*.

(Rev.) RODNEY F. COBB
Assistant Editor

Episcopal Church Annual
New York, N. Y.

Editor's comment: St. George's is in Seattle, Wash. Lake City Station, Seattle, is its post office box address.

Continued on page 19

"One of the most important works on the Christian scene today"*

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BOOKS

Lenten Counsels

THESE FORTY DAYS. Lenten Counsels by Twenty-one Anglicans. Morehouse-Barlow. Pp. xi, 145. \$2.50. (The 1962 spring selection of the Episcopal Book Club.)

Here is a collection of sermons delivered by 21 of the clergy of the Church, including many widely known leaders, scholars, theologians, and authors. It is designed chiefly for those who find little time to read, but who want something worth while and solid, which can be read in small doses.

For these busy people this book will be most useful. It contains something for everyone and is anything but a collection of articles repeating the same thing in a different way. The variety is great in subject matter, method of approach, and depth. Possibly in the anthologist's attempt to include such a wide range, he succeeds in providing variety but does not include enough of any one thing to be satisfying. On the other hand, these snippets might well inspire some readers to delve more deeply into the works of some of the authors whose sermons are included.

DAWN E. DRIDAN

THE CHURCHES AND RAPID SOCIAL CHANGE. By Paul Abrecht. Doubleday. Pp. 216. \$3.95.

The Churches and Rapid Social Change is one of two books being published as a result of the six-year study of "rapid social change" made by the World Council of Churches. The Council's Department of Church and Society under the direction of Dr. Abrecht undertook an extensive exploration of the role of the Churches in Asia, Africa, and Latin America, where the social revolution is most dramatically evident. The high point of the study was the international conference held in 1959 at Thessalonica, the findings of which were published under the title of *Dilemmas and Opportunities: Christian Action in Rapid Social Change*. The present volume is an expansion of the material of the Thessalonica report.

The discussion is divided into three major sections: "The Problems Confronting the Church," "Christians and Changing Political Life," and "Economic and Social Change." For many this presentation will be deeply disturbing, because the average churchgoer in this country has but little idea of the problems facing the Churches overseas. As the author states, "Most Western Churches lack even the means to keep their members informed of the social and political developments

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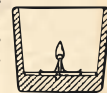
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affecting Churches in other parts of the world."

The Christian Churches cannot follow a policy of neutralism or non-involvement in the changes that are sweeping the world, because it was the missionary enterprise of the West that helped bring about the present situation. "The Church today seems to have been overtaken by the very movements of social change which it helped to initiate," writes Dr. Abrecht. Nor can the economic aspects be separated from the political and cultural; they are of one piece. As the author notes, "The revolt against foreign political domination became also a revolt against ignorance, disease, poverty, and economic injustice."

The dilemma that confronts the Churches of the West is that, on the one hand, "younger Churches" need, and will continue to need, financial support with fraternal and technical consultation far beyond the resources of Western mission boards and, on the other, the indigenous Churches of Africa, Asia, and Latin America need to achieve independence of the older Churches that fostered them, both for their own sake and to safeguard their position from being interpreted in their own countries as the last bastion of colonialism or "Yankee imperialism." Moreover, their freedom must include the right to revise or discard the patterns of Church life and the institutions imposed on them by the Churches of the West. (Many mission Churches cannot move toward anything like self-support or financial independence because they are burdened with expensive educational, medical, and other institutions that are the legacy of 19th-century foreign missions.)

Dr. Abrecht's book will be an eye-opener to many and perhaps shock some of us out of our complacent and paternalistic attitude toward the overseas Churches. I can think of nothing better for a mission study group in a parish, both because of its frank and courageous statement of the real situation that confronts the younger Churches and also because of its deep Christian faith that Christ is indeed the Lord of history. The theme of the book is summed up in the brief sentence from the Thessalonica report: "Social change is a medium through

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.

April

8. Dallas, U.S.A.
9. Damaraland, Southwest Africa
10. Delaware, U.S.A.
11. Delhi, India
12. Derby, England
13. Derry and Raphoe, Ireland
14. Dominican Republic

which God acts to awaken the world anew."

There is no index but a useful bibliography is appended.

In his preface, the author states that no one has followed in the footsteps of Troeltsch and undertaken an analysis of the social teachings of the mission Churches. Dr. Abrecht's discussion is an important contribution in that field.

ALDEN D. KELLEY

In Brief

A PROCESSION OF PASSION PRAYERS. Marshalled by Eric Milner-White, Dean of York. London: S.P.C.K. Greenwich, Conn.: Seabury Press. Pp. xxviii, 132. Paper, \$1.50. A collection of prayers by the Dean of York designed for private use at any time, but especially during Lent and Passiontide. First published in 1951; now available in paperback as a Seraph Book. (See page 6 of this issue.)

Books Received

CHURCH AND STATE. By Douglas Woodruff. Hawthorn Books. Pp. 128. \$3.50. (Volume 89, Twentieth Century Encyclopedia of [Roman] Catholicism.)

THE NATURE OF MAN in Theological and Psychological Perspective. Edited by Simon Doniger. Harpers. Pp. xxi, 264. \$6.

THE BIBLE IN CHRISTIAN TEACHING. By Holmes Rolston. John Knox Press. Pp. 104. Paper, \$1.50.

JUDGEMENT AND ACQUITTAL. Lenten Addresses. By G. D. Jackson. London, S.P.C.K. Greenwich, Conn.: Seabury Press. Pp. xv, 87. Paper, \$1.50.

IN THE BEGINNING. A Journey Through Genesis. By Jack Finegan. Harpers. Pp. 159. \$3.50.

UNDERSTANDING THE BIBLE. By Ignatius Hunt, O.S.B. Sheed and Ward. Pp. xiv, 207. \$3.95.

BETWEEN TWO CITIES. God and Man in America. Edited by Fathers of the Society of Jesus: Thurston N. Davis, Donald R. Campion, L. C. McHugh. Loyola University Press. Pp. ix, 496. \$5.

PRIESTS AND WORKERS. An Anglo-French Discussion. Edited by David L. Edwards. London: SCM Press. Naperville, Ill.: Alec R. Allenson, Inc. Pp. 160. Paper, \$2.25.

THE MASS IN THE WEST. By Lancelot C. Sheppard. Hawthorn Books. Pp. 109. \$3.50. (Volume III, Twentieth Century Encyclopedia of [Roman] Catholicism.)

THE MUSIC MASTER. The Story of Johann Sebastian Bach. By Theodore J. Kleinhaus. Muhlenberg Press. Pp. 156. \$3.25.

GEORGE MacDONALD. An Anthology. By C. S. Lewis. Doubleday. Pp. 152. Paper, 95¢. (Paperback edition — Dolphin Books, C 373 — of 1947 original.)

OUTWARD AND VISIBLE. By Basil Minchin. Longmans, 1961. Pp. xvi, 371. \$6. (Worship in the Body of Christ.)

PRIESTS AND WORKERS. An Anglo-French Discussion. Edited by David L. Edwards. Alec R. Allenson, Inc. Pp. 160. Paper, \$2.25.

A THEOLOGY OF PASTORAL CARE. By Eduard Thurneysen. Basic translation by Jack A. Worthington and Thomas Wieser, assisted by a panel of advisers. John Knox Press. Pp. 343. \$5.50.

CARYLL HOUSELANDER: THAT DIVINE ECCENTRIC. By Maisie Ward. Sheed & Ward. Pp. 829. \$4.95.

The Living CHURCH

Volume 144 Established 1878 Number 14

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

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DEPARTMENTS

Anglican	Deaths	23
Perspectives	18 Editorials	16
Big Picture	6 Letters	2
Books	3 News	7
People and Places		21

FEATURES

The Devil's Propaganda Pauline Bell 12
Five Facts about Forgiveness Robert Nelson Back 14

THINGS TO COME

April

8. Passion Sunday
9. Meeting, representatives of Methodist, Episcopal, Presbyterian Churches, and the United Church of Christ, Washington, D. C., to 10th.
15. Palm Sunday
16. Monday before Easter
17. Tuesday before Easter
18. Wednesday before Easter
19. Maundy Thursday
20. Good Friday
21. Easter Even
22. Easter Day
23. Easter Monday
24. Easter Tuesday
National Council meeting, Greenwich, Conn., to 26th
26. Spokane convocation
27. Eastern Oregon convocation, to 29th
28. Nevada convocation, to 29th
29. First Sunday after Easter
29. Kansas convention, to 30th
30. St. Mark
30. Pennsylvania convocation

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

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

THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



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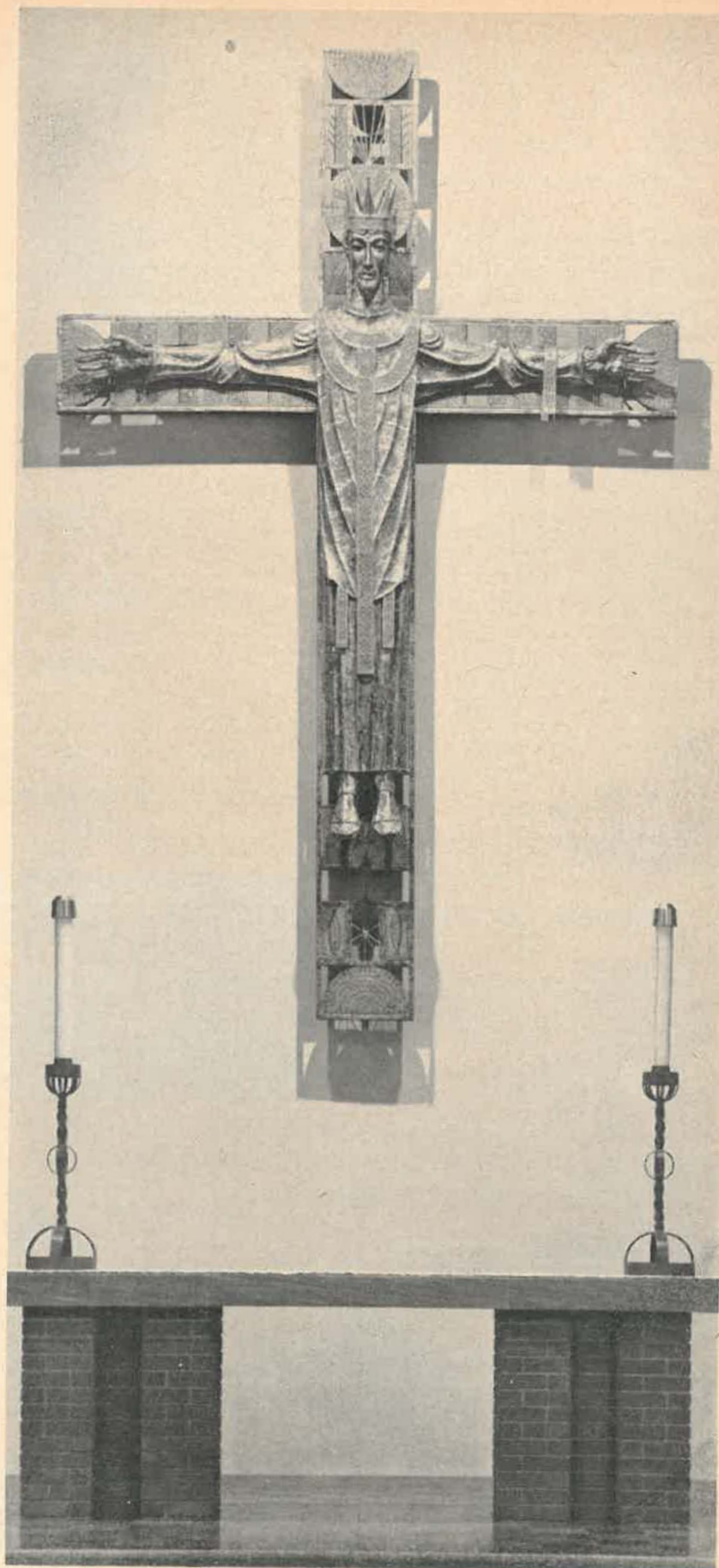
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O King of kings, who wast
invested with thy royal dignity
by bitter humbling
and a crown of thorns:
Train us to be faithful
in the fellowship of thy
sufferings, that we may follow
on to thy triumph; who
livest and reignest
with the Father and the Spirit,
one God, for ever and ever.

**300 Pounds
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The cross of the new St. David's Church, Topeka, Kan., was executed in bronze and mosaic by a Kansas artist, Lester Raymer of Lindsborg. It is 19' x 8' and weighs some 300 pounds. Mr. Raymer also executed the wrought iron candlesticks.

The prayer is from *A Procession of Passion Prayers* (p. 15), by Eric Milner-White, Dean of York. The book has recently come out in a paperback edition, reviewed on page 4 of this week's *Living Church*.



The Living Church

Passion Sunday
April 8, 1962

For 83 Years:

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

REFUGEES

"It Is Too Late"

"One of my boys refuses to wear the Communistic uniform," wrote a Cuban priest recently to the diocese of South Florida. "Can you get him a waiver and send transportation money?" There was a delay — the next letter from the priest said, "It is too late, don't bother; yesterday they shot him."

A spokesman for the diocese says, "The work is so pressing, the need so great, that whatever we do, it is not soon enough. Always it was yesterday."

The program of the diocese of South Florida in working with Cuban refugees is costing the diocese about \$80,000 for this year, not counting work with Episcopal Cuban students, according to the diocese. "The fact of the matter," says the spokesman, "is that we just do not have this kind of money. The National Council gave \$9,000 to help; the Presiding Bishop's Fund has given several thousand dollars; but still, this is a small amount compared to the total cost."

What is the diocese of South Florida doing? The spokesman told THE LIVING CHURCH:

"The diocese has set up an Episcopal Latin-American Center in Miami, and has provided a full time Cuban refugee priest, a full time social worker, and a full time administrator. The Rev. Canon A. Rees Hay, a member of the diocesan staff, is giving nearly half his time to this work. . . ."

At the center in Miami, he said, medical attention is provided, clothing is distributed, and a full scale school is in operation, from 9 a.m. to 11 p.m., teaching English to the Cubans. The teachers are volunteers from Miami churches, he said, but "the books alone have cost over \$800. We also have a full time school in operation in Orlando that is nearly as large as the one in Miami." He continued:

"We carry on an active resettlement program. This month [March] we processed some 200 persons in the selection of some 86 to be sent to the diocese of Los Angeles, and 37 to the diocese of California.

"We have a great many college students, boys and girls who were already in college in Cuba. . . . We have secured acceptances in colleges in various parts of the country for these students. We have two students at Hobart College, one at the University of



Side by side over Manhattan wave the flags of the United States and the Episcopal Church, as the new Episcopal Church Center in New York City is "topped out." The flags mean that steel for the topmost of the 12 stories in the building has been set in place. According to the Bethlehem Steel Co., suppliers for the job, the center is the first building in Manhattan to use a new high-strength, low-weight steel frame which received New York City's approval only last year.

the South, and two at the State University of Florida, Gainesville, Fla. We have secured acceptance for many more for the fall.

"We meet refugees at the planes, provide temporary housing, give them food until they can secure government help. Beginning in April [this month] we will provide supplementary food for our people, in order to deal with a serious condition of malnutrition. This means a cost of some \$25,000 to \$50,000.

"We have a great many unaccompanied children. We have organized foster homes among the Episcopal families of Miami, and are placing many of these children, when possible, in homes throughout the diocese.

"We are constantly sending money orders to Episcopalians in Cuba who have requested our help. As the situation in Cuba worsens, the need to get Cubans out of Cuba becomes more critical. We have Episcopal families requesting our help who are in this kind of situation: a four-year-old child who has had polio — there is no medicine for him in Cuba, his parents are desperate. They have long been active in one of our Episcopal schools in Cuba.

"We need the help of the whole Church if we are to be able to continue. We have two programs under way which should

bring substantial help. We have distributed throughout the fourth province food coupon books. From the sale of these we hope to raise \$25,000. We will use the money to buy food, wholesale, in Miami; the food will be distributed to our people at the Episcopal Latin-American Center. Also, the national Brotherhood of St. Andrew is taking on the project of raising money for scholarships for our Cuban refugee students. We need large sums to finance this work.

"The Russians are taking thousands of the young people of Cuba to Russia. They are rolling out the red carpet, giving these young people the best possible training to make the Communistic leaders of tomorrow. We must act to provide for the Cuban students who have fled Communism the opportunity to become the trained, educated, Christian leaders of a free Cuba tomorrow."

Editor's comment: Readers may help by sending money through THE LIVING CHURCH RELIEF FUND. Please mark contributions, "For Cuban refugees."

DISASTERS

Hidden Valor

by WILLIAM GRIFFITH

Why, when a sudden calamity or a great tragedy strikes, do we hear so little of the activities of the clergy?

Reading accounts of such major disasters as the storm that battered the east coast recently, one tries in vain to find a story or pictures of the clergy helping in any way. Yet we know that clergymen are there, somewhere, doing whatever they can to help alleviate the sorrow or the pain that comes with a catastrophe.

When an Episcopal clergyman does something that may be considered an act of heroism, he is likely to say, "It was nothing," or, "I only did what I could." One must search out their deeds; they don't seem to give it much thought.

The storm that struck the coast from Cape Hatteras, N. C., to Long Island, N. Y., last month, swept houses into the sea, left many homeless, and some dead, and damage that ran into millions of dollars. Miraculously the Episcopal churches and property were spared any great damage.

A great part of the storm disaster was located along the New Jersey resort areas. The storm split Long Beach Island in three places. A small Episcopal mission is at one end of the island and was cut

off by the storm. The Rev. W. Josselyn Reed, rector of Holy Innocents' Church, Beach Haven, on Long Beach Island, said that "one had to swim to get anywhere." He said the storm produced "tremendous high tides."

Fr. Reed has a fireplace in his parsonage and it was very welcome during the storm. He gave refuge to some 20 people who had become disaster victims. One woman was the wife of one of the workers who lost their lives in the storm. She stayed in the parsonage with her two small children.

Fr. Reed and his wife cared for these people for several days. He remarked that "clothes that were sent from churches in Philadelphia came in very handy."

St. Stephen's Church, in Waretown, on Barnegat Bay, N. J., where the Rev. William H. Paul is rector, was equipped for some 35 disaster victims with provisions and sleeping facilities in case of necessity. Fr. Paul helped to staff the disaster relief program at Southern Regional High School, Waretown, and at the height of the storm he made a trip with a truck to save a trapped Episcopal priest, the Rev. Leonard C. Hursh (retired), from perishing in the swirling waters.

The Rev. Forrest E. Vaughan, rector of Holy Trinity Church, Ocean City, N. J., helped to rescue children, and assisted families in a number of ways. He went to the rescue of one family clear across town, while his son, Bill, served at the civil defense radio.

St. James' Church in Long Branch, N. J., where the Rev. Herbert L. Linley is the rector, was getting a new school building added to the church, but because of the storm it was impossible to put the roof on the new building. Fr. Linley, who is the chaplain for the Long Branch fire department, as well as the police department, answered a call in the early morning of the first day of the storm, with the members of the fire department. The Salvation Army Home on Long Branch Beach had caught fire. The home, said Fr. Linley, "was leveled." Nothing could be saved. The home is empty in the winter months.

Bishop Banyard of New Jersey told THE LIVING CHURCH:

"There was no serious damage to any of the churches along the Jersey shore. All the churches had some water damage, but that was about all. Several parsonages were without gas or electricity.

"All of our clergy were actively helping in whatever way they could."

NATIONAL COUNCIL

Appointee

Presiding Bishop Lichtenberger has appointed the Rev. Gregory D.M. Maletta, assistant at St. Michael's Church, Milton, Mass., and director of the Protestant Social Service Bureau in Quincy, Mass.,

since 1944, as associate secretary for care of the aging in the National Council's Division of Health and Welfare. He succeeds the Rev. Herbert C. Lazenby, Jr., now director of Christian social relations for the diocese of Olympia.

Mr. Maletta, who was born in Italy in 1912, came to the U.S. at the age of 16. He was graduated from Tufts College in 1943 and earned the M.S. degree at Simmons College of Social Work in 1948. He is a graduate of the Episcopal Theological School, and was ordained to the priesthood in 1958.

Before taking his present position in Quincy, he did boys' club work, was a public welfare case worker in the old age assistance program, and did settlement house work. He served with the field artillery in World War II. He is married and has two sons.

YOUNG PEOPLE

Memphis' Choice

Tim Comin, 17-year-old acolyte at St. John's Church, Memphis, Tenn., has been chosen "Teenager of the year" in the 1962 contest sponsored by the Memphis *Press-Scimitar*.

Tim's prize will be a trip to Europe (his departure is scheduled for April 13th), aboard a KLM Royal Dutch Airlines jet, with a sightseeing tour.

Each week throughout the year, the *Press-Scimitar*, which believes in calling attention to the accomplishments of teenagers, selects a "Teenager of the week." Prominent citizens of the Memphis area are invited to act as judges to select the annual winner.

Young people are nominated by educators, and by business and professional people. A year ago, Tim was nominated by a fellow parishioner, Leo Soroka, who was at that time manager of the United

Press International bureau in Memphis. Mr. Soroka (a LIVING CHURCH correspondent) described Tim as "kind and considerate, yet in the limelight among his teen-aged friends. Here is a lad, who, despite all his talents, is not a braggart. He respects others and they respect him."

The first thing Tim did, after he was chosen by the judges on March 22d, was to go home and telephone the news to Mr. Soroka, who is now with the UPI office in St. Louis.

Tim is 6' 1" and wears a crew cut. He has been serving regularly as an acolyte since ninth grade in school. He was elected president of the Central High School, Memphis, student body. Of his basketball-playing ability, the sports editor of the Memphis *Commercial Appeal* once wrote: "Comin is the leader of the Central team, the boy who holds his mates together. As a floor man he's the best in these parts and he's generally up there among the scoring leaders, although feeding is his forte." [Translation: Tim is as likely to pass the ball to others as to make the score himself.]

To earn spending money, and at the same time maintain good health, Tim works as a caddy at the Memphis Country Club.

Young Mr. Comin makes it clear that his Church is of tremendous importance to him, and a great influence in his life. He also makes it clear that he has definite ideas about the use of tobacco. Girls, he says, should not smoke because it detracts from their femininity. With boys, he says, it is bad for the health.

RELIGIOUS ORDERS

Ecumenicity in the Orders

by SISTER JOSEPHINE, O.S.H.,
Assistant Superior

One of the many facets of the current ecumenical trend is the recent increase in exchange of information between Anglican religious communities and those of the Roman Catholic Communion. There have been many informal contacts at the local level, and two specific invitations have been extended to Anglican orders for women by the Sister Formation Conference of the National Catholic Educational Association.

[The aim of the Sister Formation Conference, which has been in existence for about ten years, is to help superiors and novice mistresses so to train novices and junior professed that they develop spiritually, professionally, and intellectually in a single integrated process of growth, motivating them to love God and serve their neighbor. A quarterly bulletin is published, which includes articles of general interest to those who are responsible for training sisters, news of what other communities are doing, book reviews, and helpful suggestions.]

Sisters of the Episcopal communities



Memphis *Press-Scimitar*

Winner Tim Comin, "caught in the act" of setting up the altar for Holy Communion.

have been invited to attend the Sister Formation programs during the NCEA convention in Detroit, April 23d to 27th. The general theme of the convention will be "Fostering the Ecumenical Spirit," and the Sister Formation Conference will have, on April 25th, several speakers on the topic of the ecumenical spirit and sister formation. On April 26th, other speakers will develop the theme, "Common Problems of Sister Formation: A Challenge to Intra- and Inter-Community Coöperation." One of the outstanding speakers on the second day will be Mother Kathryn Sullivan, R.S.C.J., a specialist in Scriptural study. Her topic will be "Scriptural Formation and Ecumenism." Other topics and reports will include "Formation of the Sister for Her Apostolic Mission in the Church;" "In-Service Formation of Sisters for Understanding Different National Groups;" "Utilizing Community Educational Conferences for Fostering the Ecumenical Spirit;" "Ecumenical Significance of the Sister Formation Fellowship Project;" and many others. These meetings will be open only to sisters.

The second invitation which has been extended to sisters of the Episcopal communities is to the first of a six-year cycle of institutes for local superiors, being co-sponsored by the Sister Formation Conference this summer at the University of Notre Dame, Notre Dame, Ind. Stress will be laid on the developmental role of the superior in relation to her sisters, and superiors will receive help and encouragement as spiritual leaders. This conference will be from August 3rd to 9th. Sister Annette, C.S.J., executive secretary of the Sister Formation Conference, says that if as many as ten from the Episcopal Church would be interested in attending, a separate small residence on the campus could be provided and that arrangements could be made with some Episcopal clergymen in the area to provide religious services there. If only a few sisters of the Anglican Communion decide to come, living accommodations could be arranged with the other registrants.

NEWARK

Racing for Relief

Some 150 Episcopalians, together with about 50 members of the New Jersey Council of United Church Women, journeyed by bus and car to the State House in Trenton, N. J., March 19th, on the fifth annual "Episcopal Legislative Caravan" sponsored by the diocese of Newark's department of Christian social relations.

They attended a session of the state Assembly, talked personally with their local representatives to the legislature, heard (at a luncheon) two legislators speak on pending legislation, and interviewed Governor Richard Hughes on matters of importance to residents of the state.

April 8, 1962

The members of the caravan were introduced as a group from the Assembly floor by the Rev. Canon Benedict Hanson, chairman of the diocesan department. They observed the introduction of several resolutions, heard a reading of bills to be considered at the current session of the chamber, and chatted with representatives of their home districts after the morning adjournment.

Speakers at the luncheon were State Senator Wayne Dumont, Republican, of Warren County, and Assemblyman James M. McGowan, Democrat, of Union County. Senator Dumont commented on bills pending in the legislature regarding harsher treatment of narcotics "pushers," abolition of capital punishment, establishment of wider county programs for treatment of alcoholism, and breakdown of discrimination against employment of persons over 40 years of age. Assemblyman McGowan exhorted people of the state to take a greater interest in bills coming before the legislature.

In their afternoon interview with Governor Hughes, the members of the caravan received a report on measures being sought to meet the disastrous flood damage along the New Jersey shore, including a plan to extend the state's racing season this year, with proceeds to be used solely for storm relief.

TENNESSEE

School for Adults

Nearly a century after the consecration of Charles Todd Quintard as second Bishop of Tennessee, an educational venture named in his honor has come into being in Memphis. It is the Quintard School for Adults, offering "intellectually stimulating and academically challenging" study courses to men and women who wish to learn more about the Church.

Classes began last month at Quintard House, the Episcopal center which serves the undergraduate and post-graduate medical community in the heart of the city. The Rev. Canon Rue I. Moore, priest-in-charge, has arranged for two ten-week courses, each consisting of a two-hour evening lecture each week.

PUBLIC AFFAIRS

Rector on Board

The Rev. James A. Gusweller, rector of the Church of St. Matthew and St. Timothy, New York City, has been appointed to a new New York State advisory board designed "to assure equal treatment and equal opportunity for all minority groups" in state-aided housing and urban renewal developments.

The nine-member advisory board will hear charges of inequalities, review policies affecting minority groups in state housing, and make recommendations for assuring the rights of members of minority groups. [RNS]



Bishop Minnis of Colorado goes "about as far as he can go" in showing affection for Katherine Rose, a lioness given to him last year by the clergy of his diocese [L.C., February 26, 1961]. "Rosie" now weighs more than 300 pounds, although she weighed only 40 pounds when the bishop received her and promptly — and wisely — gave her to the Children's Zoo in Denver. The bishop and the keeper are reportedly the only two people who can put their hands inside Rosie's cage.

NEW YORK

Clerical Day

"I'd go any day to see the Pope; all my apprehension is gone. . . ." said Presiding Bishop Lichtenberger at a "day for the clergy," held at the Cathedral of St. John the Divine, New York City, on March 27th.

Some 250 clergymen of the diocese of New York participated in the all-day affair that included a celebration of Holy Communion, lunch, and a meeting.

Bishop Lichtenberger, Clifford P. Morehouse, president of the House of Deputies, and the Rev. James W. Kennedy, rector of the Church of the Ascension, New York City, spoke on the recent meeting of the World Council of Churches in New Delhi, India.

Slides were shown by Dr. Kennedy, and then Bishop Donegan of New York introduced Bishop Lichtenberger, who discussed his now famous visit with Pope John XXIII.

Bishop Lichtenberger recounted how he was in the "first of three cars" on his visit to Pope John. He remarked about the "long trek through the rooms of the palace, . . ." the "Swiss guards in each room, . . ." and how his "companions disappeared" and he was "all alone." He recalled the statement of James Thurber: "It's a mighty nice place you have here." "That's all I could think of," he said. He went on to say:

"[The Pope] made it impossible for me to make any kind of gesture. [He] took me in both his arms and said, 'Bravo, Bravo'. . . I felt as if I had known the man for years. He addressed me as 'Your Grace'. . ." "The Pope [said he] would pray for the World Council of Churches [and that he] hoped we would continue to talk together in charity and understanding."

AROUND THE CHURCH



Episcopal Actors' Guild Players: Before the altar, a dance to Death's tune.*

DRAMA

Actors' Morality Play

On Sunday afternoon, March 11th, the Episcopal Actors' Guild Players presented a medieval morality play titled *The Awakening*, by Martin F. Schloss, translated from the German by Margaret Trinklein. *Totentanz* is the German title for the play, and means "The Dance of Death."

Some 500 persons saw the presentation, which was acted out in modern dress. It was open to the general public and admission was free.

The entire play took place inside the Church of the Transfiguration, "the Little Church Around the Corner," New York City.

The actors came forward from the audience, walking down the center aisle of the church, to meet Death standing in the chancel playing a violin (in pantomime). The play opened with a Messenger saying:

"E'er since dark Satan's evil act in ancient Eden — Death was fact. Now all mankind's inheritance, he forces all to do his dance."

Some of the play's dialogue:

(Young Man) "Oh Death, pray spare me for a while,

I fear my soul I did defile,
And all my life was one grand feast.

I scoffed at God, lived like a beast."

(Death) "'Tis too late, you've heard Death's call.

"Repentance must not be delayed
If man would meet Death unafraid."

(Judge) "Go away, my interest lies in bigger things,

With fees that might well ransom kings."
(Death) "Justice, justice is all I want! The justice you refused to do,

Oh Judge, will now be done to you.
You made your choice; you sealed your fate;
And now my dance you'll emulate."

(Young Maiden) "Oh Death, how cruel you did come,

Now all my hope and joy are gone."
(Death) "All worldliness and vanity
Must fade before my majesty."

Death, at the end, summed up:

"But all those who sleep in dust
Shall rise again, God says they must
Arise and at this judgment seat
Receive what for their work is meet.
Some life eternal, others grief
And endless pain without relief."

CAST: Messenger: Rev. John Rossner (assistant at the Church of the Transfiguration); Death: Guy Slover; Young Man: Nicholas Pavlik; Judge: Nat Burns; Boy: Tommy Leap; Young Maiden: Virginia North; Mother: Mary Emerson; Old Woman: Mabel Mortimer; Emperor: James McEvers; Soldier: Paul Clasen; alternate Boy: Bruce Zacharias. Director: Nat Burns. Music and choral arrangements: Stuart Gardner.

SCHOOLS

Bells in the Air

An hour and forty minutes of continuous bell-ringing at Groton School, Groton, Mass., early last month, produced what is believed to be the first half peal ever rung in the history of change ringing at American schools. The bells were at St. John's Chapel at the school.

Eight Groton seniors, according to the *New York Times*, rang 2,520 sequences of eight notes each, only the first and last sequences being identical.

According to the *Times*, a full peal — 5,040 sequences — was rung in 1850 by a band of English bell ringers pulling the ropes on the bells at Christ Church, Philadelphia.

CLERGY

Social Security Deadline

Deadline for clergymen who have not yet done so to apply for Social Security coverage will be April 15th, according to the Social Security Administration. *U.S. News and World Report* suggests that widows of clergymen who died after September 19, 1960, check with a Social Security office to see if they qualify for widows' benefits.

*From left: Tommy Leap, Nat Burns, Mabel Mortimer, Guy Slover, Nicholas Pavlik, and James McEvers.

Ground was broken recently, in the diocese of West Virginia, for a three and a half million dollar, 150-bed hospital building. The Spurr Pavilion, as it is called, will extend the facilities of Reynolds Memorial Hospital at Glen Dale, W. Va., an institution that was founded in 1899.

Churchwoman Eleanor Roosevelt, chairman of President Kennedy's Commission on the Status of Women, has appointed Cynthia Wedel, wife of the Rev. Theodore O. Wedel, and co-chairman of the National Council of Churches' Committee on the Coöperation of Men and Women in the Church and Society, as head of a committee on "new and expanded services" for the Presidential commission. [RNS]

A conference of Episcopal secondary schools is planned for May 13th at South Kent School, South Kent, Conn. Conference theme is to be "The Christian Student Faces Success and Failure."

A check covering commitments of \$4,300 for scholarship aid in overseas Anglican seminaries was given recently to the National Council by the Society of the Celtic Cross, the student-faculty missionary society of the Church Divinity School of the Pacific. The money was pledged by seminarians and faculty and offered during weekly celebrations of the Holy Communion in the CDSP chapel.

Bishop Horstick of Eau Claire was hospitalized for a segmental resection of the sigmoid. He is said to be recovering nicely.

Members of St. Michael's Romanian Orthodox Church are now worshipping in the chapel of St. John's Church, Detroit. The Orthodox congregation and its choir use the chapel and parish house when they are not needed by the Episcopal congregation.

Bishop Higgins of Rhode Island has announced the appointment of an architectural and building committee for a diocesan headquarters building to be constructed in Providence, R. I. Mr. John Nicholas Brown is chairman of the committee.

A new, \$80,000 building, named "Quin Hall" in memory of the late Bishop Quin of Texas, was dedicated on March 18th at Grace Church, Galveston, Texas, by Suffragan Bishop Goddard of Texas. The Rev. Lionel T. De Forest is rector. Grace Church, in the 1920s, was closed for lack of members. Its newly completed building houses church offices, a sacristy, choir room, and Sunday school classrooms.

ENGLAND

by the Rev. DEWI MORGAN

Cause and Effect

The change from past to present has been more peaceful in Nigeria than in most parts of Africa. The Premier of Western Nigeria, speaking to Church-people of the diocese of Ibadan, recently, on the tenth anniversary of its inauguration, attributed his country's political stability to the influence of missions.

The Premier, Chief S. L. Akintola, said that real freedom came only with the presence of God. He also paid tribute to the Anglican mission which, through its educational programs, has sent forth many of the men of ability and integrity who are now leaders in Western Nigeria.

Tightening Up

In recent years, the Lambeth degree of Doctor of Divinity has been conferred almost automatically on men who became diocesan bishops in England.

Archbishop Ramsey of Canterbury (Archbishops of Canterbury have had the power of conferring degrees since the time of Henry VIII) has decided that, in the future, degrees will be given in recognition of contributions to scholarship, and will not normally be given solely by virtue of a person's nomination to ecclesiastical office.

ASIA

Prayers for Prisoners

Prayers were offered at St. Christopher's Church, Saigon, Vietnam, on March 25th, for two people who had been taken prisoner by the Vietnamese government, according to the *New York Times*.

The prayers were requested, the *Times* said, by the Rev. Walden Pell, II, priest-in-charge of the church. Dr. Pell is an American Churchman, canonically resident in the diocese of Delaware.

The prisoners, the paper said, are a 53-year-old usher at the church and a 22-year-old woman, of Buddhist background, who had been taking confirmation instructions. They were held incommunicado, on unspecified charges.

EUROPE

At Berchtesgaden

High in the Bavarian Alps, Anglican lay readers and clergymen, as well as clergymen of the Church of England and Old Catholic Churches, met at the General Walker Hotel, Berchtesgaden, Germany, on March 19th to 23d. The meeting was held at the invitation of the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer.

A total of 60 lay readers were present, with 59 clergymen, including chaplains of the U.S. Army and Air Force, the

British Army of the Rhine, the Royal Air Force, and Royal Canadian Air Force. Chaplain (Lt. Col.) Arthur H. Marsh, Jr., chaplain of the Northern Area Command in Frankfurt, was the director of the conference.

Bishop Emrich of Michigan spoke, at morning and evening sessions, on "The nature of the Church and its mission." A prayer attributed to a Canadian Church leader ("O God, don't let the Machinery get me!") was cited as illustrating the life-and-death need of a Spirit-filled Church to save men from the depersonalized society of our time.

Bishop Bayne spoke mainly to two themes: the "wider Episcopal fellowship" (with reference to tentative plans for a world-wide conference in Jerusalem in 1964), and the identification of every minister in the Church — be he lay reader, archbishop, or baptized believer performing the simplest act of witness — with Jesus Christ's ministry.

Old Catholic Bishop Johannes J. Demmel spoke of the growing fellowship between Old Catholics and Anglicans, expressing his gratitude for the opportunity of his clergy to meet so many laity of their sister Churches. Previous conferences in which Old Catholics were involved, he said, were mainly among clergy.

Mr. Don Brewer, director of the Armed Forces Network for Europe, thanked Bishop Bayne on behalf of the lay readers, saying:

"Bishop, call on us. Use us. Have more than small modicums of patience with us. And be more than sure in your heart of our greatly enhanced desire to give a good, and constantly improving, account of our stewardship."



RNS

His All-Holiness, Athenagoras I, Archbishop of Constantinople and Ecumenical Patriarch (left), meets with His Holiness Kyril, Patriarch of Bulgaria, who made a recent four-day visit to the Ecumenical Patriarch. During their meeting, the two Orthodox leaders participated in a Eucharist in which both the Greek and Bulgarian languages were used.

WCC

Appeal for Algiers

To assist some 3,255,000 Algerians in urgent need after the cease fire there, the World Council of Churches, through its Division of Inter-Church Aid and through Church World Service, has made plans to launch an appeal for a program of relief, medical care, material aid, technical training, and education.

It is estimated that the program will cost \$1,400,000 in its first year, and an appeal for this sum has gone out to the WCC's 197 member Churches.

The program aims at serving the 2,400,000 people now in the "regroupement" centers, who must reestablish themselves. Others who will benefit are the 600,000 refugees from the countryside, now in towns, whose situation is often urgent; the 200,000 refugees to be repatriated from Tunisia and Morocco; and 55,000 political prisoners and civilian internees at present in France and Algeria.

[EPS]

SOUTH AFRICA

Banned Book

A book by Hannah Stanton, an English Anglican missionary who was deported from South Africa two years ago, has been banned by the South African government.

Entitled *Go Well, Stay Well*, the book is based on Miss Stanton's work with Africans at Anglican missions near Pretoria.

The author was detained for seven weeks during a state of emergency proclaimed after racial disturbances in 1960, and was deported immediately after her release as an "undesirable resident." [RNS]

HOLY LAND

At Jerusalem, Refreshment

Priests from widely-scattered points in the jurisdiction of the Archbishop in Jerusalem met for an eight-day refresher course at St. George's Cathedral, Jerusalem, Jordan, in mid-February.

The course was sponsored by St. George's Theological College, the new seminary and graduate school for the Anglican Communion in the Middle East. Studies were under the direction of the Rev. Canon Felix V. A. Boyse, principal of the college, assisted by the Rev. Harold Adkins, sub-dean of the cathedral; the Rev. John D. Wilkinson, tutor; and the Rev. Canon John D. Zimmerman, American chaplain on the cathedral staff.

Each day began with a celebration of the Holy Communion according to one of the rites commonly used in the cathedral — English, Arabic, or American. After mornings of study, afternoons were devoted to trips to holy places in Jerusa-

Continued on page 17

The Devil's Propaganda

An essay on George Herbert's "The Collar,"
a poem of moral conflict and self-questioning

by Pauline Bell

Mrs. Bell's work has appeared in such publications as the Explicator, four quarters, and the Negro History Bulletin. She says she first became interested in George Herbert several years ago through a University of Oklahoma literature course. She received the B.A. in 1946 from the University of California at Berkeley. Mrs. Bell says her religious background is Methodist but that she is not "at the present time participating in the organizational activities of any church."

George Herbert was an Anglican clergyman and poet of the early 17th century. By noble birth, personal intelligence, and ambitious inclination, the eager young Herbert seemed destined to a life of prestige in the court of the king at a time when the court knew a lavish learning as well as a lavish corruption. His political ambitions thwarted, at age 37 he became the kindly pastor of a country parish. Between the final rejection of the one life and a full submission to the other lay a period of spiritual turmoil which was at times ably abetted by the Devil's propaganda.

George Herbert's poem "The Collar" describes the moral conflict and self-interrogation of a man who, having chosen the route of an exacting faith, nevertheless feels the tug of the worldly life and is tempted to return. Essentially remarkable as a religious poem, it is remarkable also as a study in persuasion. The temptation, like propaganda, is made up of skilled argumentation designed to persuade a man to alter his belief and his aim. And it is the master-strategist, the Devil personified, who shrewdly attacks at a time when Herbert is a man divided.

To Herbert, the "collar" is the yoke of the fully dedicated, responsible Christian life. A symbol of the faith, it is also a restraining device which at times becomes burdensome. In a mood of rebellion and defiance he therefore declares his independence from the restrictions of the leash — "My lines and life are free; free as the road, / Loose as the wind, as large as store." — and offers reasons to justify his rebellion. As he seems throughout to be pleading his own case, he pleads with three of the Devil's best arguments against the renunciatory life. And this is the first:

Have I no harvest but a thorn
To let me bleed, and not restore
What I have lost with Cordial fruit?
Sure there was wine,
Before my sighs did dry it: there was corn,
Before my tears did drown it.
Is the year only lost to me?
Have I no bays to crown it?
No flowers, no garlands gay? all blasted?
All wasted?

This first charge is that the life of piety and devotion is dull, bloodless, unproductive, unremunerative, and wasted. It deprives one unnecessarily, pointlessly, of secular pleasures and worldly advantage, and requires of man also an unnatural separation from his fellows. The Devil's answer to the question is that it is not too late to return. The world's abundance is still available. . . . "And thou hast hands."

From the first temptation, the poem moves into a second argument and a stronger note of advocacy:

. . . leave thy cold dispute
Of what is fit, and not: forsake thy cage,
Thy rope of sands,
Which petty thoughts have made, and made
to thee:
Good cable, to enforce and draw,
And be thy law,
While thou didst wink and wouldst not see.

And this is the charge that the strict moral belief or a strict consecration, though righteously imprisoning, is never-

theless defective. Lacking inherent strength, unity, cohesion, it cannot hold itself together and has surely therefore no binding power upon its followers. Far from being "good cable," it even falls short of being a good rope. What can one possibly secure with a rope of sand? Nothing — and that is precisely the argument. Since Herbert has subscribed to a contract which is in itself fallacious or illusory, he need not feel bound by it. He is released from obligation. And, adds the Devil, Herbert would certainly have found this out for himself had not his vision been clouded by those "petty thoughts," that is, the trivia of conscience.

Shortly thereafter comes the third argument in a single sentence, capsuled and potent:

Call in thy death's-head there: tie up thy fears.

And this is the charge of questionable motivation and of self-deception. Not only is Herbert wasting his life, and for an unduly fastidious belief, but he is doing so for a dubious and unacknowledged reason — fear. A man *ought* to serve himself from the world's good and advantage. And if he refuses so to "suit and serve his need," he is motivated far less by his love of the devout life than by his fear of the consequences of the non-devout life. Hence, the appropriateness of the "death's-head," or skull, which is symbolic of man's mortality.

Throughout this inner debate, the rebel-propagandist has made on the one hand a triple-accusation against the faith, and on the other, a triple-accusation against the obedient self. The self-accusation, though not overt, takes on the character of name-calling, one name for each argument, and all three psychologically valid to produce the single effect — revolt.

In the first, with its emphasis upon the worldliness which Herbert has renounced, the accuser points to Herbert's isolation with an implicit taunt which says in

THE COLLAR

I struck the board, and cried, No more;
I will abroad.
What? shall I ever sigh and pine?
My lines and life are free; free as the road,
Loose as the wind, as large as store.
Shall I be still in suit?
Have I no harvest but a thorn
To let me blood, and not restore
What I have lost with Cordial fruit?
Sure there was wine,
Before my sighs did dry it: there was corn,
Before my tears did drown it.
Is the year only lost to me?
Have I no bays to crown it?
No flowers, no garlands gay? all blasted?
All wasted?
Not so, my heart: but there is fruit,
And thou hast hands.
Recover all thy sigh-blown age
On double pleasures: leave thy cold dispute
Of *what is fit, and not*: forsake thy cage,
Thy rope of sands,
Which petty thoughts have made, and made to thee
Good cable, to enforce and draw,
And be thy law,
While thou didst wink and wouldst not see.
Away; take heed:
I will abroad.
Call in thy death's-head there: tie up thy fears.
He that forbears
To suit and serve his need,
Deserves his load.
But as I raved and grew more fierce and wild
At every word,
Methought I heard one calling, *Child*:
And I replied, *My Lord!*

GEORGE HERBERT*

*From *The Works of George Herbert in Prose and Verse*. Vol. II.
London: Bell and Daldy, Fleet Street, 1859. pp. 173-174.

effect: "Everybody's having a good time but you, George. . . ." Or, on another tack equally appropriate: "Everyone else is getting ahead, George. . . ." Everyone has wine and corn, flowers and garlands, honors and promotions; everyone, that is, but George. The name is Outsider, not so damning a name but one which fosters self-pity, an emotion which is advantageous to the persuader because it weakens man's resistance and makes him at once the more vulnerable to influence.

In the second argument, which attacks the validity of conscience and belief, the name is Fool, a name which pricks a man's pride and prods to resentment. In psychological effect, however, this tactic is double-edged, for with attack there is also invitation. As the accuser chides Herbert for the folly of his aim, he also soothes and flatters, as though he were saying, for example: "Come, come, Mr. Herbert, you're too intelligent a man for this. . . ."

And in the third argument, which labels consecration as the act of one who is not really worthy but just fearful of becoming too worldly, the name is Coward, a fighting word which inflames man to wrath and robs him of rational judgment.

The three-point argument, having made its case — against the restrictions of Herbert's choice, and for the world — has served at the same time to provoke and anger Herbert with its triple-taunt. The campaign has been well planned, well timed, and well executed; but in the end it fails suddenly and dramatically when the 32 lines of rebel-propaganda are countered, quietly and simply, in lines which number only four. Herbert does not revolt from his faith, he calmly surrenders to it, and in that surrender knows peace:

But as I raved and grew more fierce and wild
At every word,
Methought I heard one calling, *Child*:
And I replied, *My Lord!*

In St. Paul's Cathedral, Boston, there is a notebook placed on a small table near the altar, in which people, coming from busy Tremont Street into the quiet of the church, write brief prayers concerning problems pressing hard against them.

The notebook contains hundreds of penciled petitions. It is an encyclopedia of human woes. Some of the prayers are superbly conceived and written. Others are unintelligible and illegible. Most of them have to do with illness. "John is sick," someone would write. "Please God, make him well again."

The day I leafed through the notebook I found it a strangely moving experience. I copied the last two entries.

The first was, "Father, grant me peace

of mind and understanding of others. Help me forget myself." This is a potent prayer and worthy to be included in everyone's private devotion. ". . . grant me peace of mind." We all want this, indeed need it, as the plethora of books and pamphlets for sale on the subject of serenity indicates. ". . . and understanding of others. Help me to forget myself." I wonder who wrote this prayer? Perhaps an aging mother having to live in a small house with her son, daughter-in-law, and their children. The irritations of the day were almost too much to bear. She wanted to be independent and live by herself but could not. She loved her son and he was good to her. She did not dislike her daughter-in-law, but two women in one household can be a problem, and these two did not understand each other. And the children — they were good children but the grandmother

had lived beyond the time when she could be with youngsters 24 hours a day. They unnerved her. Perhaps this is the woman who wrote, "Father, grant me peace of mind and understanding of others. Help me to forget myself." Perhaps it was the daughter-in-law. Perhaps it was the son himself, unstrung by conflicting loyalties to mother, wife, and children. Perhaps it was none of them. It is a prayer any of us could have written.

The second prayer was, "Thank you, dear Father, for your love and forgiveness." I would like to know who wrote this. It is a tender prayer, obviously from the heart of one who had discovered fundamental resources. Without love, life is meaningless and without forgiveness, there is no love.

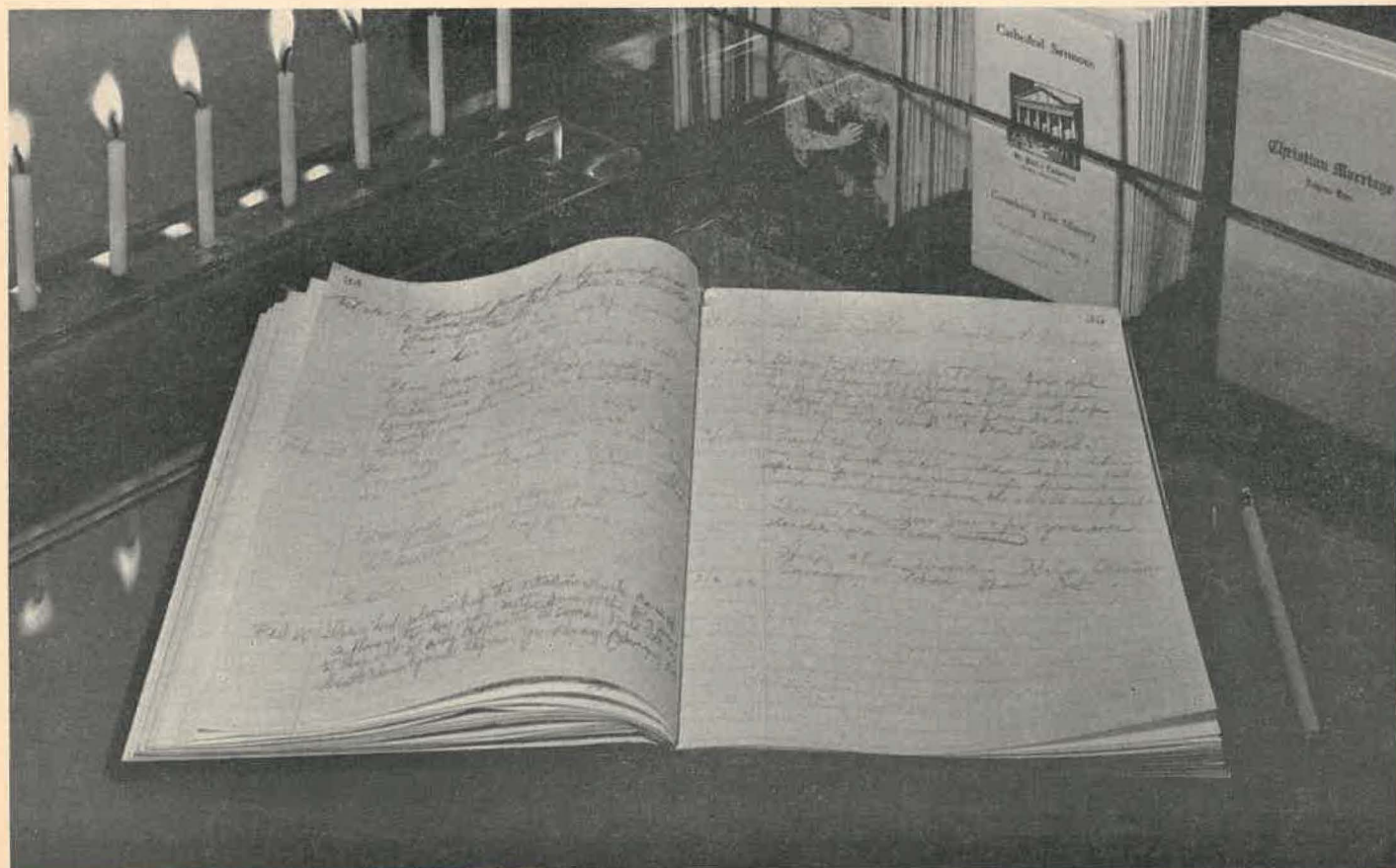
Let us "center down" as the Quakers say, on this word forgiveness. Let us understand five facts about it. In the

Five Facts about Forgiveness

by the Rev. Robert Nelson Back

Rector, St. Luke's Church, Darien (Noroton), Conn.

The notebook at St. Paul's Cathedral, Boston:
An encyclopedia of human woes.



first place, any love relationship demands continual forgiveness. The deepest hurts are inflicted by those who love most. Husbands and wives deliver the cruelest blows. Unless they have the grace to live in the area of forgiveness they are in trouble. Often a man or woman on the edge of separation will say that he or she is willing to meet the other half way. Marriage is a 50-50 proposition, people state. But this is not true. Marriage is a 100-100 proposition. Halfway love is no love at all. There are times, many times, when one of the partners has to go all the way in forgiveness if the relationship is to survive. Blessed is the marriage where the husband and wife take turns, depending on the other's needs, in forgiving. The turns cannot be plotted, this week your turn, next week mine, but must be sensed and accepted.

Second, if I am to forgive I must se-

If you cannot
forgive,
be careful
never
to be wrong.

cretely know I am quite capable of the same action or attitude of the one I am forgiving. "There but for the grace of God go I." What bad or evil thing is there I could not think or do, set in the appropriate situation? Who is so naïve that he thinks he is impregnable by wrong? The time to say your prayers most earnestly is when you learn of someone's misdemeanor and think smugly to yourself, "I could never have done that." When John Newton heard that a neighboring clergyman "being in liquor" accidentally set fire to some curtains and burned to death he wrote, "Lord, may I remember thy patience towards me when I drank down iniquity. Why was I not surprised in my sins and hurried to judgment?" Indeed, why were not most of us? We have escaped more trouble than we have gotten into and looking back we have to admit the escape was generally by a hair's breadth. Forgiveness is predicated upon knowledge of ourselves. Who am I *not* to forgive? "He who cannot forgive breaks the bridge over which he himself must pass." If you cannot forgive, be careful never to be wrong.

Third, forgiveness is selflessness. "Help me to forget myself." I must ignore the wounds and let time heal them. I must concentrate for the moment on the one I am forgiving. All my thoughts and energies must be devoted to the one who needs me. On the Fourth of July one of our children ran her arm through a pane of glass. As I started to the hospital I realized I could not both drive a car and try to stop the flow of blood. We passed a police car and asked the officer to take us to the hospital. He raced through the streets of Stamford while foot patrolmen stopped traffic for us. In the emergency room a nurse quickly looked at the wound and bound it. An operation was necessary. A surgeon was summoned from his holiday, the hospital machinery ground into action, the operating room was scheduled and readied, the damage was repaired and I am happy to report that all is well. Once again through this experience I was overwhelmed by how the facilities of a community can "center down," concentrate, on one person in trouble.

Police, nurses, doctors for the moment gave up everything and devoted themselves to us, to me and to my daughter. Who were we to deserve this attention? But we had most important credentials. We were people in trouble. All this for us because we needed help. I have this same awesome experience in Holy Communion when the priest says, "The Body of our Lord Jesus Christ which was given for thee. . ." Just for me. I feel as though God has channeled every energy of His Person to provide me with His life. ". . . given for thee. . ." given for me, for me alone. The only credentials I bring to His altar are my

needs. I am in trouble and for the moment He concentrates on me. The one to be forgiven demands the same devotion and unselfishness. If I forgive I must forgive wholly, completely, unreservedly. This means I must focus fully on the one I am forgiving.

Fourth, forgiveness is not effective unless one is willing to forgive and another to accept forgiveness. To accept forgiveness is to desire it and to know one's need of it. Jesus told the story of the Prodigal Son whose father forgave him for leaving home and living in debauchery. The father wanted to forgive him from the very beginning, but could not until the son recognized his sin and was penitent. Here is the cruel twist of life. We can be prepared to forgive but the one forgiven may not know his need and therefore forgiveness is not effective.

Dr. Harry Emerson Fosdick writes of Jesus' command to forgive not seven times but 70 times seven. Jesus "saw those first disciples meaning well, struggling toward the light, often blind to His truth, failing to catch His spirit, and 70 times seven He forgave them. But He met another kind of person too — hard as nails and cruel as hell, of whom He said that it were better that a great millstone should be hanged about his neck, and he be cast into the midst of the sea. . . . 'Whited sepulchres' He cried, of some men. . . . Always willing to forgive He was, but even He could not forgive until the conditions were fulfilled — penitence, that alone brings to the pardoning spirit its release, and to forgiveness its consummation."

Perhaps many of us Christians put the cart before the horse by concentrating on forgiving people rather than creating the kind of mood in which we ourselves can be forgiven. Perhaps the very one we are struggling so hard to forgive wants to forgive us and we will not let him.

Fifth, forgiveness begins with me, that is, I cannot forgive until I have had the experience of being forgiven. Just as a psychoanalyst cannot practice until he himself has been analyzed, so a forgiver cannot forgive until he has been forgiven. Let us thank God he is continually forgiving us and therefore making us capable of forgiving each other. St. Paul writing to the Roman Church said, "While we were yet sinners Christ died for us." God forgave us before we even knew we needed forgiveness. Christ died for us while, like the Prodigal, we were still unfeeling and insensitive. Some people groping for a foothold in faith look to the cross and ask, "What is this all about?" Others farther along say, "There is God forgiving me so that I too can forgive."

"Thank you, dear Father, for your love and forgiveness." If, as Sir Walter Scott said, "Revenge is the sweetest morsel to the mouth that was ever cooked in hell," then forgiveness is the nourishing gift of the God of heaven.

EDITORIALS

We Live in a Monarchy

As the penitential season of Lent draws nearer to its climax in Holy Week and to its consummation in the celebration of the Resurrection of the Son of God at Easter, we come to Passiontide, which begins on the Fifth Sunday in Lent. The term "Passiontide" is an Anglican one, and came into use as late as the last century. The collect for the day, which comes from the Gregorian Sacramentary, does not explicitly have to do with the increasing emphasis toward the end of Lent on the Passion of our Lord.

"We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord."

Some of the real emphasis of the collect has been lost in the translation of what was originally "family" or "household" into the word "people." Even "Thy people," which once carried the connotation of a peculiar nation, a race set apart, now means only a number of human beings, the plural of "person." This is particularly unfortunate, for it is the tendency of our age, and even of Churchmen in our age, to think of Christians as merely individuals who have come into a particular personal relationship with Jesus, without reference to their kinship with others who have entered the same relationship. The Church of our time is too much thought of as no more than a convenient meeting-ground of individual Christians, a society of like-minded people, a sort of spiritual PTA.

But this was not the way in which the early Church, the New Israel in its youth, saw itself; this is not the thing that the Old Israel knew itself to be. Christianity, when it was newly known by that name, was very much aware that it was a family rather than a society; a tribe, a race, rather than an organization; a Body rather than a

* * *

Human relationships that leave out God inevitably get all fouled up, because the Devil is always willing to enter unbidden, while God, of His courteous respect for our freedom, waits to be asked.

* * *

band; a Communion rather than a congress or even a community. "The people of God" meant not merely the individuals who acknowledged God and whom God had accepted but the nation of God, the called and chosen and sanctified race that had been called forth from all races and nations and tribes.

The Church is a household, a family of which God is head and ruler and preserver. In days when the "head" of a human family may be without authority or even respect, and most human families are increasingly democratic, it is necessary to remember that this figure of speech came into use when heads of families were supreme rulers and governors, and when their authority was unquestioned. But while democracy in family or state is good for a temporal society of fallen

men, it is impossible in the spiritual realm. The Church is rightly democratic in its social and temporal aspects, but spiritually it is an absolute monarchy, and God is its sovereign.

So on Passion Sunday the Church prays that God will look upon His household to govern and preserve not only the individuals who make it up but the Church itself, the people of God.

Prize Fighting

Newspaper editorialists and sportswriters all over the country have been engaged in an "agonizing reappraisal" of prize fighting after the tragic injury of welterweight Benny Paret in a title fight with Emile Griffith. Four days after the fight, the ex-champion was still comatose, in a condition described as critical.

The decisive way to win in boxing is, within the rules, to induce a ten-second coma from which, it is hoped, the victim will promptly recover with a minimum of permanent damage. "The manly art of self-defense," as it is euphemistically called, is really the art of attack with the fists. A fighter who merely excels in not getting hit is not one who pleases the crowd.

This editor is one of the millions who enjoy a good boxing match. The elements of skill and courage, of ability to give and take punishment, are expressions of manly virtues not altogether unrelated to life in the real world. The danger of serious and lasting damage to the participants is, however, built into the sport even more than it is in some other sports which may be equally dangerous — automobile and motorcycle racing, for example. If it were possible to wave a magic wand and abolish prize fighting, we would wave the wand.

But, with the deepest sympathy for Benny Paret, and for all who were affected by his grievous injury, we question the significance of a momentary wave of revulsion against prize fighting. It is likely to be a "morning-after" sort of repentance, soon forgotten in the pleasurable anticipation of watching another championship bout, which will be shown on TV in many thousands of living rooms and chronicled in enthusiastic detail by the very sportswriters now expressing sober thoughts.

Rather more reprehensible than genuine TV boxing matches, in our opinion, are the ritual rough-and-tumbles that seem to have become the standard climax of many different kinds of fictional TV entertainments. Westerns, detective stories, and military episodes don't really have to include a phony fist-fight that brings the plot to a halt while the furniture flies, but all too many of them do so. From the standpoint of the audience, we feel that it is much more wholesome to watch a genuine boxing match in which the ends and the means are not obscured by a thin veneer of story.

Prize fighting can be brought to a halt only by a public that is able to restrain its desire to watch fights. We do not detect any lessening of this desire.

It will take some really determined sports writers, preaching daily philippics against boxing, to make a lasting impact on public opinion in this area.

Meanwhile, we add our prayers to those of thousands of others for Benny Paret's recovery.

NEWS

Continued from page 11

lem and visits to the sites of Biblical events in the kingdom of Jordan. Talks on archaeology, the Dead Sea Scrolls, and the history of Jerusalem, and panel discussions on various phases of the ministry completed the days.

Participants in the course included priests from Basra and Baghdad, Iraq; Kuwait, Bahrain, and Saudi Arabia on the Persian Gulf; Cairo and Alexandria, Egypt; Cyprus; Israel; Libya (RAF chaplains); and Jordan.

POLYNESIA

Past the Reef

Written in the present tense, the following account gives a description by one witness of the enthronement of the Rt. Rev. John Charles Vockler, formerly Bishop Coadjutor of Adelaide, Australia, as Bishop in Polynesia. Ceremonies were in the Cathedral of the Holy Trinity, Suva, Fiji, on March 21st. Bishop Vockler succeeds the Rt. Rev. Leonard Stanley Kempthorne, now retired, who became the diocesan in 1923.

The cathedral, which is still incomplete and as yet has no nave, is filled far beyond its normal capacity with as colorful a congregation as you would find anywhere in the Anglican Communion. Indian, Fijian, Melanesian, Tongan, Chinese, Australian, New Zealand, and English Churchpeople are mingled as members of One Holy Catholic Church. Exactly at 5 o'clock the first procession enters, to the singing of a hymn.

The crucifer is followed by eight theological students, then by the clergy of the diocese (numbering seven), and finally the bishops: Bishop Kempthorne, who has just relinquished his see after 39 years of faithful service; the Bishop of Nelson, New Zealand; the Bishop of New Guinea; and the Archbishop of New Zealand (the Most Rev. Norman A. Lesser), who, as Primate, is to enthrone the new bishop.

Now the second procession, consisting of the clerical and lay members of the cathedral chapter, enters, and proceeds to the west door while Psalm 121 is sung. The words, "west door," conjure up visions of the magnificence of cathedrals in London, Sydney, and Christchurch. In Suva things are different. If the bishop knocks too hard, the door may collapse, as it is a very old portion of the original pro-cathedral doing temporary service until the nave can be built.

With the customary ceremonies, the new diocesan enters his cathedral. He is welcomed by the Archdeacon of Fiji (the Ven. C. W. Whonsbon-Aston) in the name of the chapter, and the procession moves on. Meanwhile the Archbishop of New Zealand has left the sanctuary and

the two processions meet, face to face, at the center of the cathedral where, one day (we hope), the high altar will be built. Here is read the mandate for appointment, and the new diocesan makes his oath of canonical obedience to the archbishop.

Now, taking the bishop by the right hand, the archbishop leads him to the throne (a gift of the diocese of Auckland), and installs and enthrones him with all the dignity and honor of his new position. John Charles Vockler, bishop in the Church of God, becomes John Charles Polynesia, Father in God of the largest diocese in the Anglican Communion (eleven and a half million square miles of the blue Pacific, over which has been scattered several handfuls of coral and volcanic islands, inhabited by some of the world's most charming people, living under six flags).

The trumpeters of the Fiji Military Forces sound a joyous fanfare composed for the occasion by Professor T. V. Griffiths of Christchurch, New Zealand, and the whole congregation bursts into the *Te Deum Laudamus*. After praise comes homage. This is offered to the new diocesan on behalf of the clergy of the diocese by the Archdeacon of Fiji, and for the laity by the senior lay member of the synod, Mr. K. M. Stuart.

The singing of Evening Prayer brings us all back from the exotic and the unusual to the familiar words and phrases of the Prayer Book. After the third collect, and a hymn ("City of God"), the

of social justice and Christian concord which will challenge every false assumption of superiority and every kind of injustice. We are one in Christ by virtue of our Baptism. Let us so live together in love by the strength of that unity that men may see and believe."

This great service ends with a triple blessing. First the archbishop blesses the new Bishop in Polynesia, who in his turn blesses the assembled congregation. The final blessing is given from the roof of



Bishop Vockler, at the foundation stone of his cathedral, takes the oath of obedience to the Primate of New Zealand, Archbishop Lesser.



Bishop Kempthorne (left) takes the oath of obedience to his successor, Bishop Vockler (right) in the presence of the diocesan registrar, Geoffrey K. Evans.

bishop speaks to the people newly committed to his care.

"Ours here is a rich heritage indeed," says the bishop in the course of his sermon, "for within our congregations are men of diverse races, colors, cultures, and traditions worshiping together as one. May our experience of this fellowship set before men an example and a pattern

the chapter house, which looks out over the city of Suva and beyond, past the thundering reef, to the vast expanse of this scattered diocese — a blessing for all people, Christians and non-Christians. For all are God's children, and as such are the care and pastoral concern of John Charles, third Bishop in Polynesia, this day enthroned.

The Church Rides the Jet-Stream

About an hour out of New York, on the flight to London, there is usually a brief period of turbulence. It isn't long or very rough — just enough to notice.

Then there often is another similar period before beginning the descent into London. The two bumpy interludes get to be old friends. In a trackless, featureless sky it is somehow comforting to encounter these invisible intersections. That is what they are, I understand — they are the moments when the plane enters and leaves the main channel of the jet-stream, that vast torrent of air that bustles around the world at such astonishing speed. On lucky nights or days, when this secret river of wind is in a good mood, the east-bound flight across the Atlantic becomes ridiculously swift. Equally the west-bound flight pays a penalty because it must breast this current; and sometimes the plane takes long detours to avoid heading straight into it.

This isn't just an Atlantic phenomenon, of course — one encounters it elsewhere, and airline schedules must allow for it pretty generally. But wherever one encounters it, there is usually no very spectacular indication except the momentary turbulence as the plane edges into it or out — the aerological equivalent of coming out of a side road into a busy expressway. Apart from that, ignorant passengers like myself are not aware of this stream. All we know is that, apparently unaccountably, flight times vary; sometimes we are late and sometimes excitingly early. But it is good the pilots know what's up. The stream makes an enormous difference, all invisible as it is, and it must be taken into account.

Being a preacher, I keep picking at this odd sort of irregularity in the smooth sky. One night it occurred to me that much the same kind of current seems to be operating in the life of the Church. My own church at home, for example, has been rattling along at a great rate these last few years, with a steady growth pretty well ahead of the general population, with good attendance, improving standards of support, etc., etc. Part of this, no doubt, is because of superb leadership by the clergy and laity. Part of it is because of the seriousness with which many Americans now understand the

course of world history and their part in it. So one could continue to list the visible factors. But there has been also a giant tide which has carried American churches along with it. It is mainly invisible, usually imperceptible to those it sweeps along; it cares nothing for them; it helps if they are going its way and it equally hinders if they are not.

It gets us there early, all right. I've ridden that jet-stream for half my ministry and I know how it can help to beat the timetable. When the fears and hopes of a secular society happen to coincide with some of the Church's concerns, then you get a free ride on the secular stream. People find in the Church — or think they find — a means to gain what they want or to defend themselves against what they fear.

The Church then becomes a "good thing" for them or their society or America or whatever, and it is felt to deserve the support of free people. It is good for family solidarity (the family that prays together stays together). It is a defense against Communism (freedom's first line of defense, the Church). By worshipping the god of your choice you contribute both to his prosperity and also to the way of free enterprise (and incidentally help yourself to peace of mind as well).

Do I doubt these things? No, I don't think I do; certainly in many ways the Church — at least the Christian faith — is a good thing in national life. It is the ultimate alternative to the unbelieving secularist faith of Marxism; it is a chief defense of monogamy, that supreme test of civilization; it is the only possible and enduring basis of democratic government; it is good for ulcers. Thus there is a very wide area where the churches can go for a free ride on the secular jet-stream. Not Comsymps, we can safely be Secsymps, fellow-travellers with the secular world, and get some place a lot faster because of it.

But the stream carries us on its terms, not ours. And if, after easy years of popularity, the American Church suddenly discovers a lot of odd fellow-travellers in its midst who really don't understand the Church at all, who try to force the Church to obey their terms rather than obey God's terms, then we need neither

be surprised nor aggrieved. We just haven't allowed for the jet-stream. Now we've got to recalculate, and the recalculation is painful and costly.

I repeat, the Christian faith can be in many ways a good thing in national life. But the step from saying this to what I once described as "the ultimate blasphemy" is a very small step. "This is the ultimate blasphemy, to presume to tolerate Christ and His Church because they are good for American society . . . God will not be tolerated by anybody. He will not be made a domestic chaplain for America." Yet this is precisely the point to which the secular stream will carry the Church, if we do not allow for it.

Well, now, so much for the sermon to my own countrymen. But do not imagine that they are worse than all the rest. When the Church is unaccountably slow in seeking and finding its objectives, when its witness is hampered and its communications bad, when it fails to find any effective way to say what it has to say to its own society, when its own honest discipleship does not get a hearing, here again the reason may be that we have failed to take account of the imperceptible, invisible cultural stream. It is just as untrue to our discipleship to let the Gospel be hampered by what we do not allow for as it is to go for a free ride. And when the Church accepts one or another of the various roles assigned to it by secular society — to be the "religious" element or the "respectable" element or the "other-worldly" element or the whatever element with which secular society is trying to square its conscience — this is just as dangerous a miscalculation as it is for the Church to whiz along thinking we are converting people who are thinking they are using us and doing God a favor, too.

For that matter, so do we individual disciples need to allow for the invisible and the imperceptible. This is really quite another sermon; yet it is hard not to let one's mind play with it a little. We are not 100% free and reasonable souls; how many of the things we do and the choices we make are really decided for us by the unnoticed tides of the times and our temperaments. It is good for us to have Lent (the small, daily one of self-examination as well as the large, 40-day economy size), that we may more modestly and honestly look at the queer schisms in our spirits. We don't mean to do half we do; we end up doing what we do for the most mysterious reasons; our eye is not single nor our heart fixed; and nobody is ever more than a beginner in the difficult art of freedom who does not know of the secret swift flood that carries us along with it. But as I say, that is another sermon.

LETTERS

Continued from page 2

Sensitive and Thoughtful

Thank you for reporting on the "orthodox Anglican Church" [L.C., March 11th]. Bishop Pike's memorandum constitutes one of the most sensitive and thoughtful statements of a truly pastoral nature that I have ever seen. It is a demonstration of the episcopate at its best, and it should be recorded and treasured by the historians of our Church.

(Rev.) ROLLIN J. FAIRBANKS

Professor of pastoral theology
Episcopal Theological School

Cambridge, Mass.

Brainwashing

We read with great interest your editorial "The Ultimate Weapon" [L.C., February 18th]. Your interest in Major [now Lieutenant Colonel] Mayer's analysis of the brainwashing techniques used in the POW camps in Korea was enthusiastically shared by the Taft Broadcasting Company in Cincinnati. This company broadcast his one hour and 20 minute speech on this subject four different times and printed copies of the talk were made available at nominal cost from the broadcasting company. We do not know if this is exactly the same talk that is available from the National Council on the LP record; however, it covers the same subject, which should be of vital interest to all Americans.

JOHN R. TRUTT

Cincinnati, Ohio

Editor's comment: According to the printed copy of the speech, published by the Taft Broadcasting Company, their broadcast was not identical to the record released by the National Council, but similar to it.

It is pleasing to note the high degree of approval which you give to the Code of Conduct in which all members of the Armed Forces have been indoctrinated since the end of the "Korean Action." However, there is much in your editorial, "The Ultimate Weapon" [L.C., February 18th], which is extremely misleading and is based upon a partial analysis of the facts only. One reads, "It is well known that many of this country's POWs in that conflict made a shabby record, etc."

This unverified conclusion is assuming the proportions of a myth. The truth is that over 7,000 Americans were captured, and most of them were captives for three years. After repatriation, and after all the facts were studied in the cases suspected of collaboration, misbehavior and the like, 14 were brought to trial and 11 were convicted. These 11, plus the 21 who refused at first to return, add up to less than 2/10th of one percent of the total captured. Thousands of the captured died as heroes; and thousands of others who were never captured, and who refused to surrender, died as heroes. The indictment of a "shabby record" should be viewed against this background of heroism. You make much of the report of a high death rate. But, a high death rate and a high degree of collabora-

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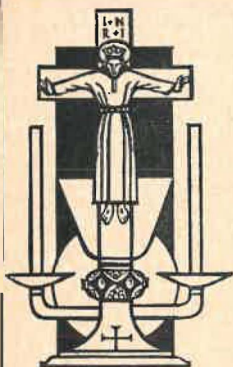
Preacher — The Rev. Philip T. Fifer,
Rector of St. Peter's Church, Phoenixville

Luncheon, at \$1.75, in the Guild Hall.
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tion may well be considered as inconsistent. You do not seem to be aware that Major Mayer's conclusions are highly controversial, and are not accepted uncritically by many military authorities. I presume that this is one reason that Major Mayer is due to testify before the Stennis Committee during the current hearings. His studies about "brainwashing," and the claim that one out of three American captives collaborated in some way with the enemy are two quite different things.

I agree that Major Mayer's warnings are to be heeded, and the Code of Conduct must have our support, but let us not forget that 87,500 servicemen in Korea received awards for exemplary conduct.

(Rev.) ERNEST M. HOYT
Chaplain (Lt. Col.) USAR
Rector, St. Peter's-by-the-Sea
Narragansett, R. I.

Heaven Builders?

Just a note to say "thanks" for your good editorial, "The Call of God" [L.C., March 4th].

(Rev.) DONALD C. STUART
Winter Assistant,
All Saints' Church
Winter Park, Fla.

I owe much of my life to the influence of the religious orders.

I wish to add these thoughts to those already expressed in this behalf [L.C., March 4th, ff.] In their common life with its spirit of equality and detachment from worldly goods, religious orders are a constant witness before the world and in the Church, that "a man's life consisteth not in the abundance of the things that he possesseth."

The spirit of dedication and brotherhood manifested in the religious orders are a constant reminder to all Christians of what it means to possess the spirit of joy and humility which is the Spirit of Christ our Lord.

(Rev.) MELVIN ABSON
Geneva, N. Y.

Most of your reply to my letter [L.C., March 4th] I am in agreement with. But perhaps the main point of my query lay in the question of the significance of prayer. Aside from any question of wrong motive which can happen in any vocation, in what sense *can* a cloistered person be of service in building heaven? We cannot build it alone, of course, but without us there will be less of a heaven than God is working for.

One might seclude himself perhaps for two reasons: to give praise to God, and/or to devote himself to a life of intercessory prayer for others. Without meaning to caricature, I should think God might respond to the first by saying something like, "Your praise is beautiful indeed, but it is a luxury for me which I would rather forgo while my people are suffering."

Reprints

Reprints of "The Call of God" and of "A Sunday School Teacher Speaks Out" [see p. 21] are now available.

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If we are going to say that intercessory prayer is meaningful, and I do not doubt that it is, then we also have the task of showing in what sense it is meaningful and of making every effort to relate this meaning to testable experience.

May I venture to suggest that the "effective" element in intercessory prayer is the expression of good will for another and that the form or context (e.g., cloistered vs. "in" the world) of the expression is important only as it facilitates communicating this good will. Good will has always seemed to me to be more effective the more it was involved in the world, not less. One would be foolish to insist that the material world was the only way we have of communicating with people in trouble, but it is certainly one of the chief ways, if not the chief way. Physical distance does mean something to people who love each other even if their bond can survive long periods of being cut off.

It might be that the erasing effects of time and distance are something we outgrow as we approach spiritual maturity, but even if that is the case, the great majority of those for whom intercessions might be most desperately needed would be the spiritually immature who presumably rely overwhelmingly on physical communication. My own suspicion is that as a matter of principle, physical communication is part and parcel with spiritual communication, and that for creatures, at least, they entail each other in some form.

Perhaps the most compelling reason for clarifying the meaning of intercessory prayer is that any good will we might have is small and insipid compared with the good will God has already been giving. If this is the case, it would seem that the special strength of human good will does not lie in expression "at a distance," but rather in the very fact

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that human expression personalizes physical matter in a way that God has not chosen, on the whole, even for Himself. If the world of physical communication is the special area of creaturely competence in this respect, then one ought to supply a rather weighty reason for abandoning this area for another. It is just at this point that the contemplative, it seems to me, makes an illegitimate appeal to an untestable realm. We can substitute an arbitrary assertion for a weighty reason if we wish, but we ought not to confuse the two.

I do not say that there is no possible reason for a contemplative order. But I do not see what it could be, and it is perfectly conceivable to me that God does not want any such thing.

(Rev.) EARLE FOX

Oxford, England

Editor's comment: While the Communion of Saints includes the physically linked communication of which Fr. Fox speaks, it also works upon a vaster canvas. This is one of the important things to which the contemplative life testifies.

Same Thing

It is strange that Mr. Petersen's "A Sunday School Teacher Speaks Out" [L.C., February 11th] is followed by Victor Hoag's "Content and Contact" [L.C., February 18th].

Mr. Petersen's 10 years of loyalty and service to his Church say many things. He knows the written word, he knows Christ, and I would say that he knows and loves children. He knows, too, that children think deep, and many times cannot put their thoughts into spoken words. It is easier to write them. Sometimes, however, a clever one may write what he thinks the teacher wishes to hear.

Mr. Petersen is a good teacher and his concern for the "fall-aways" is showing. They are in every church and every good teacher and good priest is conscious of them. Our Lord left the 99 and went after the one. This is done more by prayer now than physical search.

Victor Hoag, another great teacher, says much the same thing.

All these discussions done in the structure of the Church and in the commission of Jesus Christ bear fruit. It is "content" and it is "contact." Some well known Scripture "contacts" were made without words.

What counts more is real concern for the person and gratitude to God for what He is. "Where two or three are gathered together. . ." Don't forget the power of the Holy Ghost.

(Rev.) KNUD A. LARSEN

Rector, St. James' Church

Leesburg, Fla.

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PEOPLE and places

Appointments Accepted

The Rev. George W. Anderson, formerly rector of St. Paul's Church, Jeffersonville, Ind., will on May 1 become vicar at the Mission of the Good Shepherd, Webster, N. Y.

The Ven. James C. Blackburn, formerly curate at St. Paul's Church, Chestnut Hill, Philadelphia, is now archdeacon of the missionary district of Western Kansas. Address: Box 345, Salina, Kan.

The Rev. James H. Blundell, formerly vicar at St. John's Church, Carthage, Texas, is now vicar at the Church of the Nativity, San Rafael, Marinwood, Calif. Address: 165 Golden Hinde, San Rafael.

The Rev. Allison L. Burbank, formerly curate at St. Michael's Church, Anaheim, Calif., is now vicar at St. Paul's Church, Barstow, Calif. Address: 437 A Lane.

The Rev. Arnold Charnock, formerly rector of St. Bartholomew's Church, St. Petersburg, Fla., is now vicar at the Church of the Holy Spirit, Safety Harbor, Fla. Address: Box 686, Safety Harbor.

The Rev. Russell L. Deragon, formerly rector of St. James' Church, North Providence, R. I., will on May 1 become rector of Trinity Church, Bristol, Conn. In Rhode Island Fr. Deragon has been active in diocesan and civic work, especially in the field of Christian social relations.

The Rev. David J. Dillon, Jr., formerly curate at the Church of the Holy Comforter, Miami, Fla., is now vicar at St. Mark's Church, Haines City, Fla. Address: 506 Alta Vista Dr.

The Rev. Paul S. Downie, formerly assistant minister at St. James' Church, Grosse Ile, Mich., is now assistant minister at St. Michael's Church, Grosse Pointe Woods, Mich.

The Rev. John H. Goodrow, formerly associate rector at St. Matthias' Church, Detroit, is now rector of St. John's Church, Mount Pleasant, Mich., and chaplain to Episcopal students at Central Michigan University. Address: 206 W. Maple, Mount Pleasant.

The Rev. Charles L. Henry, formerly rector of St. James' Church, Clovis, N. M., and vicar of the church at Portales, will on May 1 become rector of St. James' Church, Eufaula, Ala., and vicar of the church at Glennville.

The Rev. Robert C. Hofmeister, formerly at West Park, N. Y., is now curate at St. Augustine's Church of the Covenant, Philadelphia. Address: 1210 N. Twenty-Seventh St., Philadelphia 30.

The Rev. C. Clyde Hoggard, formerly canon of Grace Cathedral, Topeka, Kan., is now rector of St. Peter's Church, Pittsburg, Kan.

The Rev. Donald A. Hunt, formerly curate at St. Peter's Church, Beverly, Mass., is now rector of St. John's Church, Franklin, Mass.

The Rev. James C. Jackson, formerly vicar at St. Philip's Church, Little Rock, Ark., is now chaplain at the Voorhees School and Junior College, Denmark, S. C.

ACU CYCLE OF PRAYER

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

April

- Convent of St. Helena, Newburgh, N. Y.; the Rev. Francis C. Lightbourn, Milwaukee, Wis.
- Trinity, Cliffside Park, N. J.; Church of the Holy Nativity, New York, N. Y.
- St. Barnabas', Omaha, Neb.
- Grace, Carlsbad, N. M.; the Rev. Ian L. Bockus, Caribou, Maine; St. Matthew's, Portland, Ore.
- Emmanuel, Champaign, Ill.
- St. Mark's, Sherman Oaks, Calif.; St. Mary's, Los Angeles, Calif.
- St. Peter's, Rosedale, N. Y.; St. Andrew's, Birmingham, Ala.

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The Rev. George W. Morrel, formerly rector of Holy Trinity Church, Midland, Texas, is now graduate tutor at the Pacific School of Religion, Berkeley, Calif. Address: 1798 Scenic Ave., Berkeley 9.

The Rev. Boardman C. Reed, formerly vicar at St. Barnabas' Church, Dunsmuir, Calif., is now rector of the Church of the Saviour, Hanford, Calif.

The Rev. Carleton Schaller, Jr., formerly assistant at St. George's Church, E. Sixteenth St., New York City, will on May 15 become vicar at All Saints' Church, Littleton, N. H., and the Church of the Messiah, North Woodstock, N. H. Address: All Saints', Littleton.

The Rev. Alfred H. Smith, Jr., formerly at St. Matthew's Mission, Beaver, Alaska, is now serving St. Timothy's Mission, Tanacross, Alaska.

The Rev. Charles M. Stuart, who formerly served St. John's Church, Mount Pleasant, Mich., is now serving Trinity Church, Monroe, Mich.

The Rev. Paul S. Walker, formerly associate at the Church of the Advent, Brownsville, Texas, and director of the church's day school, is now rector of Holy Trinity Church, Memphis, Tenn.

Changes of Address

The Rev. W. O. Leslie, Jr., retired priest of the diocese of Newark, has returned from Florida and may again be addressed at Box 517, Sparta, N. J.

The Rev. Harold Thomas, retired priest of the diocese of South Carolina, has moved in Charleston, S. C., from Savage St. to 4 Tradd St.

Missionaries

Miss Bernice Jansen will sail from San Francisco about the middle of April returning to her work in the Philippines after furlough. She is a teacher at St. Stephen's School, Manila.

The Rev. Hugh M. Morse, who formerly served the Church of the Resurrection, Starkville, Miss., and its field, is scheduled to fly to Costa Rica about the middle of April with his wife and their three

children. The Rev. Mr. Morse and his wife will attend language school in San Jose for a year before beginning work in Latin America. Address: Apartado 2240, San Jose, Costa Rica.

Mrs. Angela M. Oglesby, secretary to the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokai, was scheduled to sail from San Francisco aboard the *China Bear* on April 8. She is returning to Kobe, Japan, after furlough.

The Rev. Bennett J. Sims and his family are now in Japan, where the Rev. Mr. Sims is serving as a "short term missionary." He was sent by his home parish, the Church of the Redeemer, Baltimore, Md., where he is rector. At St. Alban's Church, Tokyo, he succeeds another "short term missionary," the Rev. A. Theodore Eastman, who in January returned to his work as executive secretary of the Overseas Mission Society, Mount St. Alban, Washington, D. C.

The Rev. David D. Wendel, Jr. is now at work in Minas Gerais, Brazil, having moved there with his family from Rio de Janeiro. He was formerly assistant at the Church of the Redeemer, Rio de Janeiro, while learning Portuguese. Address: 1389 Alvares Cabral, Belo Horizonte, Minas Gerais, Brazil.

Travelers

The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, visited Japan in March, joining the ranks of distinguished visitors to that country during the past year: Bishop Bayne; Mr. Lindley M. Franklin, Jr., treasurer of the National Council; the Rev. S. Whitney Hale, retired rector of the Church of the Advent, Boston, with Mrs. Hale; the Rev. Joseph Kitagawa and his wife (he is on the faculty of the Divinity School of the University of Chicago); and the Rev. A. Harrison Lee, who was on his way back to the United States after serving as a missionary in Africa for two years. KEEP, in the mountains of Japan, also attracts many interested Churchpeople.

Mr. William F. Honaman (assistant in Japan to

the Rev. Kenneth E. Heim, representative of the Overseas Department of the National Council), the Rev. Donald F. Winslow of Nishinomiya, and the Rev. George Ross of Taira recently spent a week visiting churches in Taiwan and Okinawa to see what is happening in the mission field of the Far East.

Ordinations

Priests

Alabama — On March 10, the Rev. Henry L. Heath, Jr., rector, Trinity Church, Atmore, and vicar of St. Anna's, Atmore, and St. John's, Monroeville. On March 17, the Rev. Paul E. Cosby, vicar, St. Michael's Mission, Huffman, Birmingham, and Holy Cross Mission, Trussville.

Albany — On February 24, the Rev. Swasey Crocker, assistant, Bethesda Church, Saratoga Springs, N. Y.

Chicago — On March 10, the Rev. Warren E. Atwater, Jr., curate, Church of the Holy Spirit, Lake Forest, Ill.

Indianapolis — On March 17, the Rev. Jeremiah T. Williams, curate, St. Paul's Church, Indianapolis, Ind.

Massachusetts — On March 4, the Rev. William R. Merrill, assistant, St. Bartholomew's Church, White Plains, N. Y.

Michigan — On March 24, the Rev. Frank J. Haynes, Jr., assistant minister, St. Joseph's Church, Detroit, in charge of the Church of Our Saviour, Detroit.

San Joaquin — On December 16, the Rev. W. Byron Chinn, vicar, St. Peter's Church, Arvin, Calif.; the Rev. Fletcher Davis, vicar, Christ Church, Lemoore, Calif.; the Rev. Richard A. Henry, rector, St. Matthias' Church, Oakdale, Calif.; and the Rev. Bruce Kirkwood, curate, St. James' Cathedral, Fresno.

Wyoming — On February 6, the Rev. Eugene F. Todd, who is serving St. John's, Green River.

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Deacons

Mexico — On February 24, by the Suffragan Bishop of California, acting for the Bishop of Mexico; Jorge Benjamin Martinez Zendejas.

Minnesota — On March 14, Prosper G. Clairmont, to be perpetual deacon, serving St. Antipas', Redby, and St. John's, Redlake.

Marriages

Miss Linda Carol Armstrong, of Tulsa, Okla., and the Rev. Alan L. Chisholm, curate at St. James' Church, Los Angeles, were married on February 3.

Births

The Rev. G. David Deppen and Mrs. Deppen, of the Church of St. John the Evangelist, Flossmoor, Ill., announce the birth of their first child, Nicholas William, on March 3.

Adoptions

The Rev. Henry N. Fukui and Mrs. Fukui, of the Church of Christ the King, Taylor, Mich., announce the adoption of a daughter, Kimi Ruth, born December 8, 1961.

Resignations

The Rev. Canon Early W. Poindexter, Jr., canon pastor of Christ Church Cathedral, St. Louis, Mo., will retire on July 16.

The Rev. Thomas V. Wingate, rector of St. George's Church, Churchtown, N. J., since 1930, has retired, but will continue to live in Churchtown. Address: 276 N. Broadway, Churchtown, P.O., Pennsville, N. J.

Suspensions

The Rev. William Paul Coppinger Loane was suspended from the ministry of the priesthood until March 1, 1970, by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 64, Section 8-d.

Diocesan Positions

The diocese of South Carolina lists some people on its current staff: The Rev. James E. Davidson, Jr., archdeacon in charge of missions; the Rev. Stephen B. Mackey, archdeacon in charge of Negro work; the Rev. W. R. Haynsworth, executive secretary and diocesan missionary; Mrs. Pinckney L.

Cain, Bishop's secretary; Miss Ida Dwight, registrar and secretary; Mrs. Philip G. Porcher, assistant in office of Christian education. Diocesan address: Box 337, Charleston, S. C.

Mr. Alvan J. Goodbar, chancellor of the diocese of Missouri since 1939, has retired. He will be succeeded by Mr. William Bascom, 9725 Litzinger Rd., St. Louis 17, Mo.

Other Changes

Mr. Karl Branstad, of St. Paul's University, Tokyo, is a patient at the New Life Sanatorium, 851 Obuse-machi, Kami Takai-gun, Nagano-ken, Japan, and would be happy to hear from friends.

DEATHS

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

Miss Emma Maude A. Cartwright, missionary in Shanghai from 1909 to 1938, died March 16th in Worthing, Sussex, England. She had suffered a stroke.

Born and baptized in London, Miss Cartwright traveled to Shanghai when she was 21 to visit her sister, wife of Dr. Merwyn Cooper of St. John's University. She was confirmed in Shanghai on Palm Sunday, 1899, by Bishop Graves.

Miss Cartwright returned to England to care for her parents until their deaths. In 1909, on the recommendation of Bishop Graves, she was appointed a missionary to the missionary district of Shanghai. She taught at St. Mary's School in the city of Shanghai, and later was an evangelistic worker at the American Church Mission in Soochow in the missionary district of Shanghai.

Bishop Graves described Miss Cartwright as zealous and faithful and wrote that "she has always done good work — the Chinese women like her."

The Rev. John C. W. Linsley, associate director of National Council's Overseas Department, says, "From 1909 to 1938 the years in China were troublous in the extreme and it is highly significant that a humble, quiet missionary should have exerted such beneficent influence in her relationship with Chinese women."

Retiring in December, 1938, Miss Cartwright lived in England. She had been ill for the past

two years. Her niece, Mrs. Doris E. Mortimer-Booth writes that Miss Cartwright "has been brave and courageous during the past two years — she has been an inspiration to everyone."

L. Lyons Lee, 79, former vestryman, warden, and superintendent of the Church school at Trinity Church, Asheville, N. C., died at his home in Asheville on March 20th.

Mr. Lee had been in declining health for a number of years. He was Sunday School superintendent at Trinity Church for many years. He retired as senior warden in 1942, the year he retired from active business for health reasons.

Mr. Lee was mayor of Asheville from 1941 to 1947. He was active in many civic groups, including the county board of education, and he was a member of the board of directors of the North Carolina Merchants Association and served as president in 1937-38. He served as captain and later major in the Corps of Engineers of the U.S. Army during World War I.

He is survived by his widow, one daughter, and three sons.

Douglas S. MacDonald, 57, father of the Rev. Douglas S. MacDonald, Jr., died February 6th in Roanoke Rapids, N. C.

The senior Mr. MacDonald and his wife were injured in an automobile accident, February 4th, on their way to Florida. Mr. MacDonald had just retired as principal of Eastchester High School, Eastchester, N. Y.

Surviving Mr. MacDonald, in addition to his wife and Fr. MacDonald, are a daughter, Nancy MacDonald, and a sister, Mrs. Philip Johnson, Freeport, N. Y. Fr. MacDonald is director of Christian education at St. Paul's Church, Peoria, Ill.

Naida Nan Salberg, 37, wife of the Rev. John T. Salberg, curate of All Saints' Church, Fort Worth, Texas, died after ten years of illness on December 12, 1961, at Fort Worth.

A native of Philadelphia, Mrs. Salberg had lived in Fort Worth for six years.

She is survived by her husband, her parents, Captain (U.S. Navy, retired) and Mrs. William Nelson of Menlo Park, Calif., and a brother, William Ross Nelson of Chester Springs, Pa.

GO TO CHURCH DURING LENT

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

TUCSON, ARIZONA

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 5:30; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15, 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45; EP 6; C Sat 4-7

ST. PAUL'S Rack Creek Church Rd., N.W.
Rev. E. Pinkney Wroth, r
Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily C Sat 4:30

DELRAY BEACH, FLA.

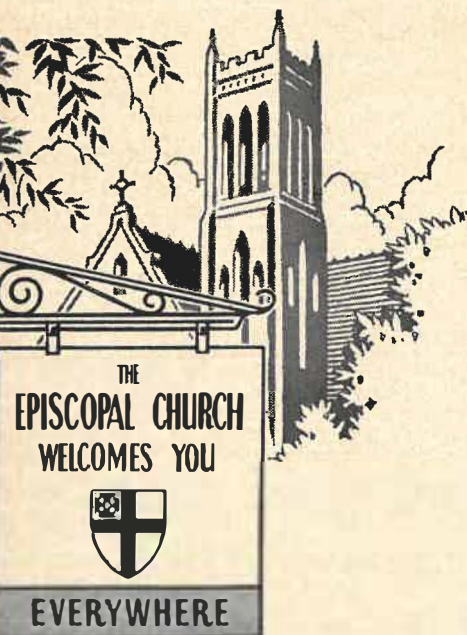
ST. PAUL'S Swinton Ave. & S.W. 2nd St.
Rev. Stiles B. Lines, Ph.D.; Rev. Ralph Johnson, B.D.
Sun 8, 9:30, 11:15; Thurs 10

EUSTIS, FLA.

ST. THOMAS' Lemon & Mary Sts.
Rev. Eugene L. Nixon, r
Sun 8, 10, 11; Thurs & HD 10

Continued on next page

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; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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

GO TO CHURCH DURING LENT

Continued from previous page

FORT LAUDERDALE, FLA.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S CHURCH AND DAY SCHOOL
2750 McFarlane Road
Rev. Canon Don H. Copeland, r
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also Tues
6:30; Fri 10; HD 6:30, 7:30, 10, 11:15 & 6;
C Sat 4:30

MIAMI, FLA.

HOLY CROSS 36 St. at N.E. 1st Ave.
Very Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Mon, Wed, Fri 10; Tues, Thurs,
Sat 7:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B.
Caldwell, Minister-Christian Education
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;
Daily MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT AND DAY SCHOOL
1003 Allendale Road
Rev. Peter F. Watterson, r
Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

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 & 9:30 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

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Wkdys MP & HC 7:45; HC 12:10 Mon, Tues, Thurs,
Fri; Lit & Ser 12:10 Wed

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9, 11, 5:30; Daily 7, (Sat 9), 5:30;
C Sat 5, 8, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

The Living Church

HACKENSACK, N. J.

ST. ANTHONY OF PADUA Lodi and So. Main Sts.
Rev. Harry Brooks Malcolm
Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;
Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri
7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

NEWARK, N. J.

GRACE Broad and Walnut Streets
Rev. Herbert S. Brown, r; Rev. Fulton B. Smith, c
Sun Masses 7:30, 9:15 (Sung), 11 (Sol), MP
10:40, EP 5, Daily Masses 7:30, Wed also 12:10,
Fri & HD also 9:30; MP 7:10, EP 5, Tues Sta,
Meditation, & Adoration 8. C Sat 11-12, 4:30-5,
7:30-8

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Sun Low Mass 8, Sol High 10; Daily Mass 7
ex Thurs 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC 11 Morning 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
Sun HC 8 & 9, MP Ser 11; Thurs HC 12; Wed
HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

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

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v

Sun MP 8:40, 10:30, HC 8, 9, 10, 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, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05 (HD also at 7:30); Int & Bible
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v

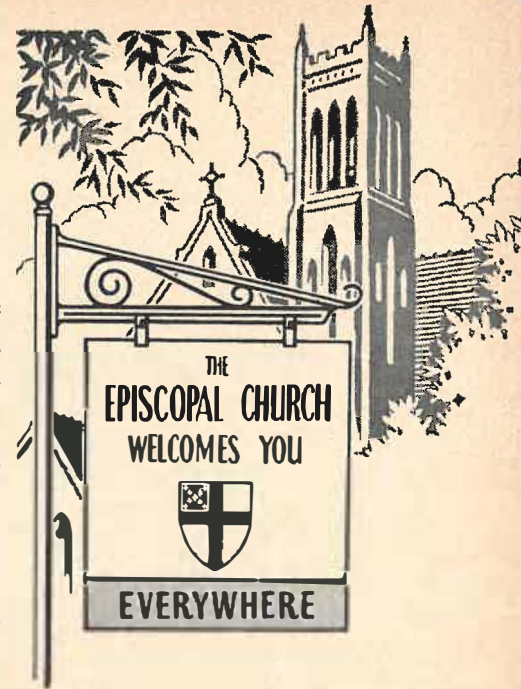
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c

Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
9:15, EP daily 5; C Sat 4-5 & by appt



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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
C Sat 4-5, 6:30-7:30 & by appt

SCHENECTADY, N. Y.

ST. GEORGE'S 30 North Ferry St.
Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul
Parker, B.D., associate r; Rev. Vernon A. Austin, Jr.,
S.T.B., asst.

Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S
of Rel 8:55; Children's Service 10; H Eu daily 7
ex Mon & Thurs 10; also Tues, Wed & Fri 12:10;
HD 7, 10; Daily MP 9, EP 5:30; C Sat 4:30-5,
8-9 & by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs
8:45, Sat 4:30-5:30

SOUTHERN PINES, N. C.

EMMANUEL 350 East Massachusetts Ave.
Rev. R. Martin Caldwell, Jr., r
Sun 8, 9:30, 11, 5; HC (and healing service)
Wed 10; HD 7:30

PHILADELPHIA, PA.

HOLY TRINITY Rittenhouse Sq. at 19th St.
Rev. Cuthbert Pratt, S.T.D., r; Rev. E. L. Lee Jr., c
Sun 8 HC, 9:30 Ch S, 11 (1S) MP, EP 8; Tues,
Wed, Thurs HC 12:15, HC 5:30 Wed; EP 5:30

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
Sat 12

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 & Devotions 1st Fri 8;
Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 9 H Eu, 11 Mat & H Eu

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at Sumner
Very Rev. Richard Coombs, dean
Sun 8, 9, 11; Daily 7 (ex Wed 10, Sat 8) 8:45, 4:45

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgard L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)