

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

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*Archbishop Makary*

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# LETTERS

## Army Records

**TO THE EDITOR:** Your editorial of October 31st states that "In his report for the Army-Navy Division of the National Council, Bishop Hart revealed that military authorities have rescinded their war-time action in permitting Churchmen to register as Episcopalians." When did all this happen?

The Service Record Form, W.D., A.G.O. No. 24A, has a special space at the top of the first page for the notation of the inductee's or enlistee's religion. I should appreciate it if you would please examine this form, in particular the heading Religious Preference. This obviously provides a Churchman the opportunity to register as an *Episcopalian*. As further evidence for the accuracy of my statement, I quote from the Training Manual (TM 12-230A) containing instructions for the filling out of Service Record Form 24A:

"Each enlisted person will be informed that he is authorized but not required to state his religious preference by denomination."

It should moreover be emphasized that this Service Record follows a soldier throughout his active service wherever he goes, and is always available in the event that a religious census is deemed advisable.

The J-C-P (Jewish, Catholic, Protestant) symbols on the identification tags present a difficult problem to solve. Buddhists (some of our famed Nisei veterans are Buddhists), Deists, Ethical Culturists, and others protest the limitations of the symbols, J-C-P. A study is now under way to change, if it is at all feasible, the present provision concerning the soldier's identification tag. However, because of the large number of religious bodies in America, it is well nigh impossible to have a special symbol for each without compounding inconvenience with confusion. During the past war, Churchmen in the armed forces wore the Church Cross along with their "dog tag." Until a better idea comes along, why not continue this procedure?

The Army is sincerely anxious to have

constructive suggestions and has taken particular care to solicit such help from the Churches. Needless to say, the assistance of the Churches of our land in the procurement of chaplains makes possible the religious program of the Army. Whatever suggestions you have to make relative to religion in the Army will be gratefully received.

As an Army chaplain and an Episcopal priest, I wish to list the following suggestions that may be worthy of the consideration of Churchmen:

1. Urge parents and clergy to instruct potential inductees and enlistees to state Church membership on their service record forms.
2. Exhort potential inductees and enlistees to avail themselves of this privilege to register as *Episcopalians* when filling out their service record forms.
3. Instruct our laymen to make themselves known to their clergy in uniform and to support the chaplain's program.
4. Assist the General Council in charting the whereabouts of Churchmen in the Armed Forces so as to enable the Church authorities to supplement the work of Episcopal chaplains by local or visiting clergy.
5. Support the program of the Army and Navy Commission of our Church, especially its efforts to procure qualified chaplains.
6. Seek to make the Army and Navy Commission more effective in the fulfillment of its mission.

I am happy to make this effort to clarify a situation which appears to have been misunderstood, and I hope it is quite clear that Churchmen in the Army are permitted to register as *Episcopalians*. If you find it convenient, in a future issue of *THE LIVING CHURCH*, to publish this letter, fellow readers will have an opportunity to learn the facts pertaining to the registering of actual religious affiliations.

(Rev.) MATTHEW H. IMRIE,  
Chaplain (Lt. Col.) USA.

### Editor's Comment:

Chaplain Imrie's letter reinforces the news report in our issue of November 14th to the effect that enlistees and inductees may record their religious preference as Episcopalian. We are happy to publish his further suggestions for making the Church's work among servicemen more effective.

We have not yet received information as to the policy of the Navy and Air Force on this subject.

Thanks from Chester, England

**TO THE EDITOR:** May I first of all thank you for publishing my appeal for exchange copies of *THE LIVING CHURCH* and then, through you, say "Thank you" to all who replied?

I have been able to arrange an exchange for myself and for seven of my friends in various parts of Cheshire and elsewhere.

(Rev.) RICHARD DAINTITH.  
Chester, England.

## The Living Church

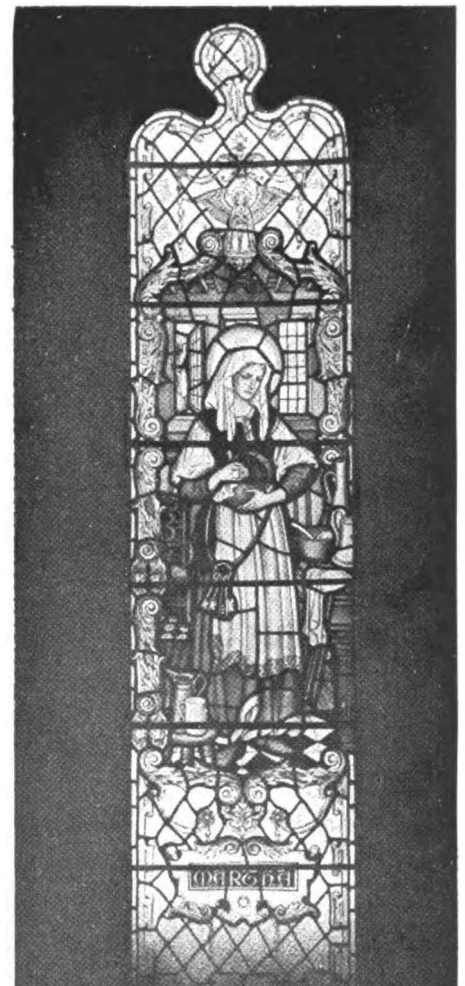
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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Foreign postage additional.



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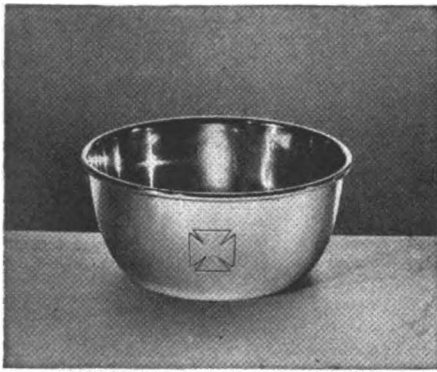
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**Question Box**

Conducted by the REV. CANON MARSHALL M. DAY

• *Would you please make known to me the teachings of our Church pertaining to Extreme Unction? Is it a true sacrament? If it is considered as such, on what grounds is this based?*

Holy Unction regarded as a sacrament of Spiritual Healing both for body and soul is justified by St. Mark 6:13, by St. James 5:14-16 and by the universal practice of the Church, Eastern and Western. It was retained in the Prayer Book of 1549 and in the usage of the Scottish Church. The form of service was dropped from the English Prayer Book of 1551 and all subsequent revisions, including the American Prayer Book, in which, however, it was restored in 1928. It was never completely dropped, however, the power to heal the sick being referred to in the sentence for the delivery of the Bible in the Consecration of Bishops. Like Confirmation, Matrimony, Orders, and Penance, it is not called a sacrament in the Prayer Book, which uses that term only for the two necessary sacraments, Baptism and the Eucharist, which it distinguishes as sacraments of the Gospel. There is nowhere in Article XXV or any other official documents an explicit denial of the sacramental character of these acts.

• *Why does the World Day of Prayer come in the first four days of Lent?*

I presume the time was chosen with the idea that the World Day of Prayer would make a good beginning for Lent. In those years when it occurs on the same day as Ash Wednesday the Office would naturally be of that day, but the commemoration of the World Day of Prayer can easily be fitted into the penitential atmosphere. If it were moved to a later week in Lent the day's Lenten character might not be felt outside of the liturgical churches.

• *On page 4 of the issue of "The Living Church," Oct. 24th is the following: "The Catholic Church has for centuries abandoned evening Eucharists by conciliar action." Did you mean Roman Catholic? If so, why not give them their right title?*

The conciliar action on evening Eucharists in the Western Church dates from the 10th and 11th centuries when there was no distinction between Anglican and Roman Catholics. In the Eastern Church the prohibition dates from about that time; accordingly, to say Roman Catholic would have been quite inaccurate.

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## GENERAL

### FEDERAL COUNCIL

#### Statement on Human Rights Adopted at Anniversary Meeting

A statement on human rights, stressing opposition to a racially segregated society, was unanimously adopted by the 40th anniversary convention of the Federal Council of Churches, meeting in Cincinnati, December 1st to 3d. The statement was hailed by delegates as the most complete and specific declaration on the subject ever issued by the Council.

Denouncing "the pattern of segregation" as "unnecessary and undesirable" and a violation of the "gospel of love and human brotherhood," the statement called upon American Churches to work for the creation of a non-segregated society "as proof of their sincerity."

Three general categories of "full opportunity" for which Christians should work and which are to apply to all people "regardless of race, color, sex, birth, class, or creed," were listed by the Council. These are: Full opportunity to participate in the economic resources of the community; full opportunity, on a non-segregated basis, to participate in the social and public life of the community; and full opportunity to participate in the political community.

#### ECONOMIC RIGHTS

The Council said the opportunity to participate in the economic resources of the community included:

(1) The right to a standard of living adequate for the welfare and security of the individual and the family.

(2) The right of every employable person to work under decent conditions and fair compensation, or to engage in an individual enterprise or profession and to be upgraded if character and ability merit such upgrading.

(3) The right of all persons to organize into labor unions, corporate enterprises, cooperative ventures, and social actions.

#### SOCIAL RIGHTS

Opportunity to participate in social and public life, the Council said, included:

The right to a wholesome living space; the right to move within one's country and to leave and return to one's



DR. CAVERT: Reported 10 major achievements of Federal Council.

country; the right to educational and professional training and to cultural opportunities.

Also, the right of participation in community social services; the right to adequate health services; the right to the use of transportation on the basis of full equality; and the right to receive equal service from businesses and persons serving the public, such as stores, theaters, hotels, and restaurants.

Among the rights included in the op-

portunity to participate in the political community, the Council listed:

(1) The right to vote with alternative choices and by a normal ballot.

(2) Equal rights before the law, which include police protection, the right of an accused person to a fair and public trial, the right to counsel, the right to be confronted by written indictment, evidence and witnesses against him, the right to present in his own behalf his own witnesses and evidence, the right to have the judgment of his actions depend upon an evaluation of the facts by an impartial jury of his peers.

(4) The right to be a candidate for public office and to serve if elected.

(5) The right to participate fully in any branch of the government, including the military.

(6) The right to organize for peaceful political activity.

#### ROLE OF THE CHURCHES

"It is for the Churches to encourage the State fully to recognize these rights in law, but also, since the Churches are under special obligation to obey God rather than man, they must go beyond the requirements of law and seek vigorously to realize these principles wherever they apply within their own fellowship; to support and to encourage their members in conscientious endeavor to achieve these ends in the community and nation; and to seek solutions in the spirit of Christian reconciliation," the statement declared. "The Churches are likewise bound to offer a continual challenge to the conscience of the community and to seek to influence the government in its appropriate sphere to safeguard the rights of all."

#### CHRISTIAN SOCIAL ACTION

In his address which keynoted the biennial meeting of the Federal Council, Dr. Samuel McCrea Cavert, general secretary stated:

"In an effort to follow Christ into the factory, the marketplace, the farm, the banking house, the courtroom, and the halls of government, the Churches in the Federal Council have done frontier work in bringing the truth of Christianity to bear on the secularized civilization of today."

He asserted that the premises of Christian social action were quite different from

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those of "a proud and confident humanism" and were often misunderstood and even described as Communistic.

"As a matter of fact," he said, "the constant struggle to make our society more Christian by securing both freedom and justice for all is the one effective long-range way of preventing Communism."

In a review of the 40-year history of the Federal Council, Dr. Cavert listed ten major accomplishments in which he said the Council had played a large part. These include:

#### TEN ACHIEVEMENTS

The establishment of the World Council of Churches; new denominational plans for evangelism; increased study of social problems by the Churches; and the successful efforts of the Commission on a Just and Durable Peace, a Council agency, in gaining acceptance of the principles of human rights in the UN charter.

There were also, he said, the conducting of religious broadcasting in behalf of all the Churches affiliated with the Council; increased pastoral services; interdenominational vocational guidance programs for men contemplating the ministry; community church surveys for church building plans; cooperation with the Foreign Missions Conference and Church World Service to aid in overseas relief and reconstruction; and the merging of 14 member denominations of the Federal Council with other denominations.

#### FOREIGN AFFAIRS

One of the principal speakers at the banquet held in the Masonic Temple in Cincinnati during the meeting was Methodist Bishop G. Bromley Oxnam of New York, a former president of the Federal Council.

He said one of the greatest accomplishments of the Council was its service to the cause of international law and order through its Commission on a Just and Durable Peace; and its success in securing the active cooperation in religious life of such prominent laymen as John Foster Dulles, foreign policy expert; Paul Hoffman, director of the European Recovery Program; and Charles P. Taft.

Referring to the Federal Council's statement on Soviet-American relations, drawn up under the direction of Mr. Dulles and presented to President Truman last April, Bishop Oxnam described it as "still the most statesmanlike proposal before the American people on this baffling and explosive subject."

That statement was called "a positive program for peace" and contained five recommendations for averting war "without yielding sound democratic principles." These were: do not tolerate any complacency about war; combat a

mood of hysteria or blind hatred; reject fatalism about war; oppose primary reliance on military strategy to meet Communist aggression; and press for positive programs which have immediate possibilities for peace and justice.

#### EVANGELISTIC PROGRAM

Plans for a "United Evangelistic Advance campaign of American Protestant groups" during 1949 and 1950 were outlined at the convention.

Announcement of the campaign was made by Dr. Edwin T. Dahlberg of

Syracuse, N. Y., past president of the Northern Baptist Convention.

#### GROWTH REPORTED

A rapid growth of state and local councils of churches was reported by Dr. J. Quinter Miller, associate general secretary of the Council.

In the past two years new state councils of churches have been organized in Florida, Idaho, Kentucky, New Mexico, and Tennessee. Thirty-nine other states have such councils, he added, and two more states are now forming them. At

### George Woodward Lamb, 1863-1948

On July 31, 1948, the soul of George Woodward Lamb passed from this earthly life to the rest of Paradise. For the past 25 years he had been librarian of the Church Historical Society.

Dr. Lamb was born in Maryland, but in early life removed to Wisconsin. Upon leaving school he entered the employ of one of the western railroads, but was not happy in this work. As a layman he became closely associated with Bishop Welles in the establishment of All Saints' Cathedral in Milwaukee. There came to him the call to serve the Church in her ministry, and in 1890 he received deacon's orders from Bishop Cyrus Frederic Knight, and two years later Bishop Nicholson ordained him to the priesthood. From 1890 to 1894 he served parishes in Milwaukee, and was also secretary of the diocese. The next five years he spent in missionary work in the diocese of Fond du Lac, and in the parishes of St. Stephen's, Menasha, and St. John's, Shawano. He also served as secretary of the Board of Missions of the diocese and as business manager. For five years until 1903 he ministered as curate of St. Timothy's Church, Roxborough, Philadelphia. In that year he transferred to the diocese of Pittsburgh, serving parishes in that diocese, and in 1919 was a deputy to General Convention. He was also secretary of the diocesan convention. In 1921 he was recalled to the diocese of Pennsylvania as priest in charge of the Church of the Advent, Hatboro. Here he remained the beloved pastor until his retirement in 1937.

In 1923 Dr. Lamb had accepted the position of Librarian of the Church Historical Society on a part time basis, but upon his retirement from parochial work he removed to Philadelphia, and devoted his entire time to the work of the Society. Dr.

Lamb had the true mind of an historian and seemed instinctively to know where to turn for the information needed in any difficult problem of research. In the twenty-five years he so ably filled the position of Librarian he answered innumerable requests for information and in only three instances was he unable to supply the information desired. Many times a single inquiry entailed a vast amount of research and much correspondence, but he felt fully repaid when the search was successful, and he rejoiced that he had been able to give assistance to another searcher.

In 1944 the Philadelphia Divinity School conferred upon Dr. Lamb the degree of Doctor of Divinity, *honoris causa*: an honor he richly deserved.

Dr. Lamb was a devoted priest and pastor. He cared not for the glamor and publicity which frequently comes with the rectorship of the large city parish, but preferred to labor in parishes in the smaller communities and rural districts, where the association between pastor and people is so much more intimate. In all of his cures, wherever located, he left devoted and loving friends. By his retiring nature and kindly and gentle disposition he unconsciously gained the love and respect of all who had the good fortune to know him. At his death, at the age of eighty-five years, he had faithfully served the Church as a deacon just short of fifty-eight years, and as a priest fifty-six years. His mind was as clear and active as ever. He was still keenly interested in the work of the Society, and within a week of his death had dictated several letters pertaining to the Society.

Several years ago, at a meeting at the Philadelphia Divinity School, a prominent priest made the following remark: "If there is one of God's saints on earth he is George Lamb."

WILLIAM IVES RUTTER.

present there are 227 state, city and county councils of churches with employed executive leadership, and 485 state, city and county councils with voluntary leadership, adding up to an overall total of 712.

DEFICIT

Income of the Federal Council during the fiscal year of 1948 was \$474,373, an increase of \$30,000 over last year, it was reported.

Harper Sibley, Council treasurer, pointed out that in spite of the increased income the Federal Council had a deficit of \$29,168.

Member churches of the Federal Council of Churches were called upon by the Council to take final action on the proposed National Council of the Churches of Christ in America. Participation by the Federal Council in the National Council will depend upon the decision of its members. The Episcopal Church has already voted approval of this merger of a number of interchurch agencies.

ELECTIONS

Bishop John S. Stamm of Harrisburg, Pa., senior bishop of the Evangelical United Brethren Church and vice-president of the Federal Council of Churches, was unanimously elected president of the Council. He succeeds Charles P. Taft, Episcopal Church layman and Cincinnati lawyer.

Unanimously elected as vice-president was Mildred McAfee Horton of New York City, wife of Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches. W. Glenn Roberts, New Haven, Conn., was reelected recording secretary, and Harper Sibley of Rochester, N. Y., was reelected treasurer. [RNS]

RURAL WORK

"The Church Has Lost Its Welfare Function"

Fifty clergy of the Episcopal Church participated in the recent interdenominational conference on the Church in Town and Country, which took place in San Jose, Calif. Bishop Walters of San Joaquin was chairman of the Commission on the Town Church and spoke on the panel on the training for better rural work.

Dr. Paul H. Landis, dean of the College of Agriculture and head of the department of rural sociology of Washington State College, discussed at the conference the dangers of the loss of social controls once exercised by the Church in rural community life.

"The rural Church has lost its welfare function to the secularized social

welfare services of civil authority," Dr. Landis declared. "It has also lost much of its control over the family and marriage to civil authority."

Dr. Landis blamed the widespread secularization of rural populations on large scale migration to urban areas which permit country people to "escape the constant surveillance of the pastor and church folk."

Dr. Ross W. Sanderson, director of research for the Congregational Christian Church, emphasized the need for cooperative action among Church bodies for maintaining an adequate ministry in the smaller communities. "Little churches, like little nations, are strangely helpless; unless they act together, they are undone," he said.

The Rev. John R. Pickells, chairman of the town and country department of the diocese of Chicago, was the National Council's representative. The Ven. William F. Bulkley, chairman of the Rural Commission of the Eighth Province, was in charge of the Episcopal sessions.

THE PRESS

New Editor of America

The Rev. Robert C. Hartnett, S.J., has been named editor-in-chief of *America*, national Roman Catholic weekly published in New York. His appointment was announced in a letter from the Very Rev. John B. Janssens, superior general of the Society of Jesus, whose headquarters are in Rome. [RNS]

PROVINCES

Synod Considers Pension Fund

The Presiding Bishop was asked to appoint a special committee to study and analyze the Church Pension Fund and the adequacy of its procedures by a unanimous resolution adopted by the Synod of the Seventh Province meeting at Christ Church Cathedral, St. Louis, on October 28th and 29th.

The resolution, introduced by the Rev. W. W. S. Hohenschield of St. Louis was the result of the discussion of the missionary problem of the general Church in the session of missionary department chairmen with the Rev. George E. Wieland, secretary of the Home Department. The Synod felt particular attention should be given to protection to the widows of clergymen. Bishop Scarlett told the gathering that he felt the present provisions very inadequate.

The Presiding Bishop told the Synod that the national Church would need greatly enlarged income if it is to be able to meet the real demands placed upon it — both in the field of education

and missions. "It is not either missions or religious education," he said. "It must be both if we are to measure up to our opportunities."

The Presiding Bishop was the preacher at a mass service in the Cathedral as well as speaker at the opening luncheon of the Synod.

Lieut. Gen. John C. H. Lee, executive director of the Brotherhood of St. Andrew, was the speaker at the luncheon the second day of the Synod. He urged a growing appreciation of the possibilities in the laymen's movement in the Church as enabling the Church to do its job and freeing the clergy for their more specific duties.

The Synod voted to meet in the future only once every three years, approximately one year before General Convention. It voted to request the Presiding Bishop and department heads to attend all future meetings on this basis.

Bishop Jones of West Texas was elected President of the Province; with Bishop Hines, Coadjutor of Texas, vice-president; the Rev. Harold C. Gosnell, rector of St. Mark's Church, San Antonio, secretary; and D. C. Howard of Kansas City, treasurer. The Rev. C. Gresham Marmion, rector of the Church of the Incarnation, Dallas, was elected representative on the National Council.

The Provincial Council will include besides the officers: Bishops Mason of Dallas and Stoney of New Mexico; Dean John Warren Day of Kansas and the Rev. Roger Blanchard of Missouri; Messrs. Loren W. Garlich of West Missouri and J. A. Shahan of Salina.

ACU

"The Vitality, Not the Heaviness of Silence Must Be Found"

By the Rev. J. JARDEN GUENTHER\*

"It is not easy to recognize Christ in the crowd. In order to see Him our mind needs some retirement and solitude."

To emphasize that truth and to encourage personal and corporate meditation, a small group of priests met at the monastery of the Order of St. Francis, Mt. Sinai, Long Island, from the evening of October 10th until the morning of October 12th. Called together by the Rev. W. Robert Hampshire, chairman of the retreat committee of the American Church Union, the conference was led by the Rev. Gabriel Hebert, S.S.M., of Kelham, England.

The papers read and discussions which followed were frank expressions of per-

\*The Rev. Mr. Guenther is chairman of the commission on Evangelism of the diocese of Pennsylvania.

sonal experience, varied in many ways, but unified by a deep conviction of the need of ever closer communion with God. While it was recognized that there are different ways to attain that end, stress was laid by all on the example of Jesus. When He was busiest, when crowds thronged about Him, when there were immediate calls for healing body and soul, He left the many and went with the few for a time of quiet contemplation of His work for the fulfillment of the purpose of God and for the refreshment of His own spirit.

RETREATS AND QUIET DAYS

Among the topics discussed was the difference between retreats and quiet days. It was generally agreed that the former should be at least thirty-six hours, preferably longer. Conduct of such a period must be in the helpful atmosphere of a religious house or a real retreat house. The need for such places was stressed. Eventually every diocese should have its own retreat house with such spiritual exercises scheduled throughout the year.

A helpful variation, possible in parishes, would be to have a period of silence with conducted meditations in the parish church on Saturday afternoon and evening. The men or women might have to break the silence upon return home, but it would be resumed again when leaving to receive Holy Communion at the early Eucharist. Breakfast would follow, with reading instead of conversation. A brief meditation could then be held in the church with the sermon at the late service as the climax of the period of devotion. This plan has worked successfully in several parishes and has served as a useful introduction to a real retreat.

It was agreed that in such a short period as a quiet day there should really be very little quiet. It is too short a time for a person from the busy world to find the silence anything but irksome. What silence there is should be well directed.

CLERICAL RETREATS

The Rev. Edward R. Hardy, Jr., expressed concern because nowadays if a priest makes a three-day retreat everyone feels he has done the utmost. Quiet days are becoming briefer exercises all the time, and retreats are becoming shorter. He recommended that at least a few clergy so arrange their vacations that they might make a week's retreat. If this should become more the model, then perhaps more might be induced to try a *minimum* three-day period. It was recommended in connection with clergy retreats that the diocesan bishop should lead the clergy into retreat. He must be not necessarily the conductor, but the chief retreatant of the diocese. His ex-

ample rather than official summons can do much.

Programs adjusted to different groups — the young, the inexperienced of all ages — were helpfully discussed with the suggestion that a brief time after meals be devoted to round table discussion as a break in the silence. It was also recommended that in all retreats of young people a personal conference with the conductor should be a normal part of the program.

A paper on The Preparation of the Retreat Conductor was admirably presented by the Rev. E. H. Schlueter, chaplain-general, C.S.M., Peekskill, N. Y. Inevitably the conductor must be one on the best of terms with God, living an ordered spiritual life, disciplined in devotion, Fr. Schlueter declared. Only such priests should undertake to lead retreats. But all such should be encouraged to do so. It goes without saying that the retreat conductor must be a regular annual retreatant himself. He must be a person striving for development of spiritual progress in order to speak as one experienced in such struggles.

SILENCE

Silence as the atmosphere of retreat was discussed by many. Bishop Aldrich, retired Bishop Coadjutor of Michigan and dean of Princeton University Chapel, spoke of the value of the twenty-minute silence at the beginning of each day in the Friends' school his son had attended. The influence for good of this daily waiting upon God was great in the life of this rugged youth, and sustained him and gave reality to his faith until his death in later years as a paratrooper.

Bishop Aldrich further stated his belief that silence at the beginning or end-

ing of day could be encouraged in our Church boarding schools. Headmasters must be enlisted in this effort to make our young people unafraid of silence, as their elders are. More silence in our Church services would be helpful—especially silence before a service begins, on the part of both priest and people.

Bishop Aldrich rather surprised the conference by saying he had never before been in a monastery but felt right at home because all were interested in the same fundamentals. Further he stated that priests should be at the altar at least three or four times during the week and should have daily evening prayers of some kind in the church. The vitality, not the heaviness of silence must be found through experience and the people will find it only if the priest has also found it.

Interesting papers on the history of the Retreat Movement in Anglicanism by Fr. Hardy, and The Form of Retreats, by the Rev. Dr. Grieg Taber, were also presented. Discussion on the matter of Literature to be available for reading during retreat, and what to read at meals was terminated in the suggestion that the Rev. Fr. David, O.S.A., of the Augustinian Fathers, Enterprise, Fla., prepare bibliographies.

Fr. Hebert, who acted as chaplain, saying the daily Eucharist and conducting the meditations, summed up the conference. He volunteered to do all he could in his remaining weeks in this country to present the retreat idea to all who heard him, especially the members of the several seminaries. Practical matters of training of conductors in the monasteries, appointment of diocesan chairmen, and preparation of a retreat house directory, as well as providing publicity in the Church press for retreats to be held, are still matters to be worked out.

Others present at the conference included the Rev. Elwood C. Boggess, the Rev. S. Whitney Hale, the Rev. W. Robert Hampshire, Fr. Joseph, Superior of the Order of St. Francis, the Rev. William G. Parker, O.H.C., and the Rev. Granville M. Williams, Superior of the Society of St. John the Evangelist.

VISITORS

Bishop of New Guinea Arrives for Speaking Tour

The Rt. Rev. Philip N. W. Strong, Bishop of New Guinea, recently arrived in New York to begin a five-week speaking tour of the United States.

Dr. Strong said his addresses would be concerned largely with "the witness of Christianity in New Guinea during the war." [RNS]

THE LIVING CHURCH RELIEF FUND

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## SOUTH INDIA

### First Episcopal Ministrations in Nandyal Area

*By the Rev. E. SAMBAYYA*

The Most Rev. George Clay Hubback, Bishop of Calcutta and Metropolitan of India, Burma, and Ceylon, visited the Nandyal area of South India in October to minister for the first time to the 36,000 Anglicans who have chosen to remain outside the new Church of South India. The visit was the result of the action of the recent Lambeth Conference which placed the care of these Anglicans under the Metropolitan of India.

The Metropolitan came with the double aim of gaining a first-hand knowledge of the situation and of administering the sacrament of the laying on of hands to over a thousand youngsters, as well as ordaining four deacons to the priesthood.

There was, to begin with, a report that the Bishop of Kurnool of the CSI (Church of South India) was hesitant to give consent for the visitation. But before setting out from Calcutta on his thousand-mile rail journey to Nandyal, the Metropolitan wrote, "I have no intention of being diverted from my purpose of paying you a visit."

At various points in his journey the Metropolitan was greeted by bearers of garlands and fruit, many of whom were Anglicans now in the new combined Church. A tumultuous welcome awaited him as he arrived in Nandyal. Almost smothered in the garlands for which India is so well known, the Metropolitan drove in an open car, amidst a vast concourse of people who jostled about to get a glimpse of their bishop. Schools had a holiday, and a large num-

ber of Christians from the surrounding villages flocked into Nandyal for the occasion.

The village folk said that a miracle had occurred at the public reception that evening: the heavy downpour of rain which would have marred the meeting did not fall on the mission grounds, though the rain was heavy in the town and at the railway station nearby.

Presenting the welcome address in English and Telugu, the people reiterated their request to be allowed to remain Anglicans.

That there are real difficulties for the Nandyal Anglicans as the result of the changes that have come about in the Church in South India there could be no doubt. The first day of the Metropolitan's visit ended with a clergy meeting at which the Metropolitan was apprised of the difficulties of the priests in their pastoral work, particularly where buildings are being shared with the CSI clergy.

The next day was given to the inspection of the mission institutions and to the receiving of deputations. Among the latter was a deputation of Congregationalists who had themselves remained outside the Church of South India. The substance of their representation was: "Inauguration of Church union in this area is premature."

Then came a deputation on behalf of the CSI dioceses of Kurnool and Cud-dapah. This group stated:

"Theological objections to the Union are negligible. The situation might improve if allowed to remain fluid. Your commissary is not a convenient person, but what about permitting a CSI presbyter to lay his hands on the four deacons at the ensuing ordination?"

The ordination service was held in the Church of the Holy Cross at Nandyal, with admission by tickets. Seven

hundred persons made their communions at the bilingual service, and the Metropolitan surprised and pleased the people present when he sang the Preface in Telugu.

On the next day the Metropolitan began his 500-mile tour of the neighborhood in a car placed at his disposal by a Muslim Nawab of a neighboring state. His Grace held Confirmations in 11 centers in the archdeaconry and confirmed 1,520 candidates, saying the Confirmation prayer over each person in Telugu.

"If you cannot read," he told them also, "listen to the Bible read in your church morning and evening. Receive the divine life of our Lord reverently and diligently in the Blessed Sacrament of the Altar."

At Kalasapad, which has been the center of bitter strife because of the formation of the Church of South India, the Metropolitan visited the beautiful Church of SS. Paul and Peter, with its high walls and exquisite apse, all executed in red brick. To the village folk who converged on him, the Metropolitan said:

"I shall do what I can to end this strife, but you must learn Christian neighborliness. Remember that bitterness soon degenerates into hatred, and hatred is hell."

With the quick eye of the engineer, the Metropolitan studied the roofless Church of the Holy Nativity in out-of-the-way Muthialapad. Then he said:

"In order to escape the ravages of the white ants, you would need angle iron and asbestos roofing. You will want a nine-foot altar for this lovely apse."

The people of Nandyal were loath to let the Metropolitan go when two weeks had gone by and the time of his

*(Continued on page 18)*



AT NANDYAL: The Metropolitan with his "inconvenient" commissary at his right, and the principals in the ordination service.

# The Church of Russia and its American Branch

By the Most Rev. Archbishop Makary

Exarch of the Moscow Patriarchate for North America

*For rulers are not a terror to good works, but to the evil. (Rom. 13:3).*

THE insurgent spirit which 30 years ago characterized the era of the Russian Revolution also permeated the ecclesiastical circles. There it expressed itself in mass dissension of the Russian Orthodox people together with several of the higher clergy.

Today this spirit of revolutionary insurgence is still in our midst in this country. Several dissident groups still persist as separate "Orthodox Church" units unanswerable to any higher authority and not having relations with one another.

Of these dissenting groups the largest is the one presently headed by Metropolitan Theophilus and whose legal representative is Mr. Ralph Montgomery Arkush. In his article "*The Church of Russia and Its American Branch*" [L.C., October 3d], Mr. Arkush gives his version of the split of this Church unit from the Mother Church in Moscow.

It will be of interest to readers of THE LIVING CHURCH that there are several facts which Mr. Arkush overlooked and which will help shed a clearer light on this far-reaching subject.

In Cleveland, on November 26, 1946, a convocation (Sobor) of bishops, clergy, and laity numbering over 200 delegates, foregathered from all parts of the United States and Canada. A resolution was adopted there "to ask His Holiness the Patriarch of Moscow to reunite us within his fold and to continue to be our Spiritual Father with the provision that we preserve complete autonomy existing at the present time."

The Sobor charged Metropolitan Theophilus and his Council to carry out this resolution. Subsequently Metropolitan Theophilus sent a request to the Patriarch of Moscow asking him to receive the American Church "into his fold, and to continue to be our Spiritual Father." In his reply by telegraph the Patriarch in a fatherly manner received the American flock into "prayerful unity" with the Russian Church, and, in recognition of this fact, asked Metropolitan Theophilus to concelebrate Divine Liturgy with the Patriarchal Exarch in America. Moreover he promised to send his personal delegate for more detailed discussions of the requested autonomy for the Russian Orthodox Church in America.

Metropolitan Theophilus ignored the Patriarch's request for a concelebration of Liturgy with his Exarch. However

he did send a telegram to the Patriarch stating that he saw no need for the Patriarch's personal delegate coming to this country although he had no real objections.

## METROPOLITAN GREGORY

In the summer of 1947 the Patriarch sent to the United States his personal representative, Metropolitan Gregory. The latter arrived in America bearing a Patriarchal decree which referred to Metropolitan Gregory as "having in the USA the same rights and authority which the Patriarch possesses as head of the Russian Orthodox Church."

Metropolitan Theophilus did not take the trouble to see him and did not answer any of his letters. In spite of Metropolitan Gregory's four repeated requests for a meeting and an offer to travel all the way to San Francisco to see him, Metropolitan Theophilus neither answered nor received him.

Such is the manner in which the Cleveland resolution was "fulfilled" and the path along which Metropolitan Theophilus led his flock "into the fold of the Russian Orthodox Church to his Spiritual Father."

Nevertheless, during that time the Metropolitan Council insisted that Metropolitan Theophilus at least permit them to pay their respects to the Patriarchal Legate. Having received his consent, this group presented to Metropolitan Gregory a "Proposal of Autonomy" dictated by Metropolitan Theophilus who simultaneously forbade the group to discuss the "Proposal" with Metropolitan Gregory. After this meeting the Patriarchal Legate issued a "Conclusive Statement" which was reprinted in several publications (Vide, *One Church*, Vol. I, No. 3, pp. 10-11).

## NATIONAL ALLEGIANCE

In order, apparently, to make a greater impression upon his readers, Mr. Arkush insists in his article that the Russian Orthodox Church demands of its children who are American citizens, subjective loyalty or an oath of allegiance to the Soviet power or regime.

This is untrue. In the "Conclusive Statement" of Metropolitan Gregory the relationship of the American Church to the Moscow Patriarchate is clearly defined. We quote Paragraph 2 and its Note:

"Those decisions of the Local Sobor of the Russian Orthodox Church, and the orders of His Holiness the Patriarch, which are in agreement with the civil

laws of the USA have an obligatory force for the whole Russian Orthodox Church of North America.

"Note: The Statutes of Administration for the Russian Orthodox Church as adopted at the Moscow Church Sobor of 1945 do not concern the Russian Orthodox Church in North America and Canada any more than other laws and orders which define the relationship of Church and State within the borders of the USSR."

In other words, the proposed autonomy of the American Orthodox Church is in no way to be in conflict with American Civil law and full administrative freedom is recognized as belonging to the American Church.

The recognition of the Patriarch as Spiritual Father by the parishes of the Russian Orthodox Church in America and their request to accept them into the fold of the Mother Church, presupposes, in itself, the desire to receive autonomy within the framework of the Russian Church. Of what would such an autonomy within the framework of the Russian Church consist?

According to the "Conclusive Statement" of Metropolitan Gregory the American Metropolitanate would be granted the right of participation in the All-Russian Sobor as a fully recognized member of the Russian Orthodox Church; it would receive the formal confirmation of its ruling bishop from its Spiritual Father the Patriarch; and it would acquire the right of appeal to the highest ecclesiastical court before which the American Metropolitanate in turn, bears responsibility as to its faithfulness to Church rules and canons.

If Metropolitan Theophilus considers his jurisdiction as an autonomy depending on higher Church authority, and not as complete independence or autocephality, these three prerogatives are in no way in contradiction with "complete autonomy."

In none of the decisions of the American Sobors is there any sign of rejection of these rights, privileges, and obligations on the part of the American Church. On the contrary, assurances of spiritual indivisibility with the Moscow Patriarchate, and specific expressions of a desire for reunion with the Patriarch at the first possible opportunity have always been repeated. However, the spirit of revolt and enjoyment of power makes men intemperate. During all the time of his rule, Metropolitan Theophilus governed his metropolitanate unconscious of any responsibility, and without canonical confirmation of his ecclesiasti-

cal rank. Is it pride and human weakness which holds Metropolitan Theophilus from accepting the Patriarch's blessing, and from admitting his responsibility to the rightful higher ecclesiastical authority?

#### CHURCH COUNCILS

As regards Mr. Arkush, apparently he is worried that at the Church Sobor of All Russia the American delegates would be in the minority and "they could always be outvoted." Orthodoxy, however, stands on the belief that the decisions of Church Councils are made through the revelation of, and by communion with the Holy Spirit, by whom, it would seem, Mr. Arkush fears to be outvoted!

Throughout his article, Mr. Arkush shows lack of respect and of understanding not alone of His Holiness the Patriarch, but of the whole Orthodox Church as such. According to Mr. Arkush, God's Church is an organization which in Russia today "survives only by sufferance of an avowedly atheistic regime." Surely, the Christian Church lives *only* by the Grace of God and "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it" (I Cor. 12:26), and "the gate of hades shall not prevail against it" (Matt. 16:18).

Contrary to the Orthodox Catholic world which sees its salvation within Holy Church, Metropolitan Theophilus and his legal advisor, Mr. Arkush, place themselves in the position of defending their flock from the Church itself, that is to say, from salvation.

Happily not all the associates of Metropolitan Theophilus hold a similar materialistic and worldly view of the Church. One of his own auxiliary bishops, Bishop John Shahovskoy, has an altogether different approach to the nature of Holy Church and her dogmatic teaching. On May 11th, 1947, at his consecration, while receiving the episcopal staff from the hands of Metropolitan Theophilus, Bishop John publicly declared: ". . . not only do I believe, but I know that the soul of the Russian people is alive and that its Church is alive. She (the Church) is alive not only in concealment, by the secret repetition of the "Jesus Prayer" in the hearts of the faithful . . . but she lives by the Grace of God, and she lives openly in Russian towns and villages, although she is surrounded as before by the coldness of unbelief of many, and is bound from without by the nature of a State which makes itself absolute." Speaking "of the long-suffering path, along which the Church has accepted to bear the burden of state and cultural fetters," he exclaims: "It is easier to criticize this path, especially from abroad, than to follow it, bearing one's cross." Bishop John concludes:

"The tongue cannot express sufficient thanksgiving to those prelates and pastors of the Russian Land, who today openly and without fear, without discussion, without skeptical theorizations, but in the simplicity of their Faith, do their utmost for the Russian faithful and for their non-faithful prodigal son, in opening their churches, reclaiming them and pleading for them before the civil authorities . . . unconcerned with the outward appearances of their relations with Caesar, they help the Russian people to bear their cross and their sufferings of the past decades, doing everything in their power, and all that is possible for the saving of souls seeking salvation" (*Confession of Faith by Bishop John at his nomination as Bishop of Brooklyn, New York*).

#### CONCILIATORY STATEMENTS

Five outstanding lay members of the Theophilite group, all Churchmen and theologians — Professors Karpovich, Timasheff, and Fedotoff, and Messers Zuboff and Novitsky, published the following statement on the eve of the Cleveland Sobor:

"For the Russian Orthodox Church in America the most natural way of such re-establishment (of canonical legality) is the return to canonical submission to the Mother Russian Church. . . . Such a return seems possible after the Russian Sobor of 1945, and after Patriarch Alexis' Decree No. 94 concerning the order of re-establishment of canonical ties between the Patriarchate and the Russian Orthodox Church in America. However, the difficulties which appeared in the wake of the realization of this decree are well known. These difficulties are defined by two facts: (A) The undeniable closeness to the Soviet Government of the present higher hierarchy of the Russian Church which, however, has not deviated in any way from Orthodox dogma. This closeness is recorded in numerous statements by the hierarchs and by Mr. Karpov, the chairman of the Committee for Affairs of the Russian Church. (B) The fact is that a great majority of the members of the Russian Orthodox Church in America are American citizens. . . . These two facts *do not make it impossible* [italics ours] for our Church to submit itself canonically to the Moscow Patriarchate, yet compel us to ask insistently to grant our Church a very wide autonomy, which would eliminate all direct or indirect influence of the Soviet government on our Church" (*Novoye Russkoye Slovo*, Oct. 27, 1946).

It is interesting to note that, in spite of his many actions to the contrary, Metropolitan Theophilus occasionally takes a similar point of view, particularly when he addresses his parishes. For example, on May 4th, 1948, he stated:

"All the parishes of the Russian Orthodox Church in America are bound by the action which was taken at the Cleveland Sobor. The American Church already recognizes the Patriarch as its spiritual head. It denies that the spiritual connection has ever been ruptured by any of the acts of the Patriarchate. But it insists on the continuance of its administrative autonomy."

Unfortunately, the course of events has proven that the question here is not that of the severance of spiritual bonds by the Patriarchate, but rather of the break of this tie by Metropolitan Theophilus himself. For two whole years Metropolitan Theophilus has not seen fit to carry out the Cleveland resolution made by more than 200 authorized delegates from all his parishes. Having paid lip service to this resolution by sending a cable to the Patriarch, he ignored the presence of the Patriarch's personal legate, Metropolitan Gregory, as well as the reason of the latter's arrival in the United States.

Making strange use of worldly and political factors as basic reasons for his canonical disobedience to the higher Authority of his Church, Metropolitan Theophilus has in this way succeeded in retaining his independence and absolute powers.

#### THE STRUGGLE WITH THE WORLD

Politics have long been employed in one way or another for the attainment of power. Yet, throughout her history, how has the Christian Church continued, and survived in her purity amidst ever-changing political regimes, some of them antagonistic to her very existence?

Let us remember that the Apostle Paul wrote his Epistles from prison, but his spiritual children obeyed him, did not reject him because of the weight of his chains, and did not request autonomy from him, let alone on their own terms. In the times of Nero and Diocletian the Holy Church, which prayed for her persecutors, cannot be said to have enjoyed great freedom. The Third French Republic turned abbeys into night-clubs, closed monasteries, and ejected the monks out of its borders; yet the Pope retained a Legate to the godless French Government. Moreover, on February 11th, 1929, the Vatican signed the Lateran Concordat with Mussolini's Fascist Government in the terms of which every bishop, in taking possession of his diocese, gave an oath of fealty to fascism. Yet the Roman Catholics of the whole world remained in complete submission to their "infallible Pontiff," and none of the Roman Catholic prelates criticized the Pope or endeavored to gain "autonomous" advantages or special privileges.

We are not considering here the relationship between Church and State, but since in his article Mr. Arkush specifically refers to the Roman Catholic Church as an example, let us quote Article 20 of the Lateran Concordat: "All bishops, before taking possession of their dioceses will take an oath of fealty to the Head of the State, according to the following formula: Before God and His Holy Gospel I swear and promise to respect, and to make respected by my clergy, the King and the Government established according to the Constitutional [Fascist] laws of the State. Further I

swear and promise not to take part in any agreement, nor to be present at any meeting, which injures the Italian State and public order, and that I will not permit my clergy to do so. Desirous of promoting the welfare and the interests of the Italian [Fascist] State I will seek to avoid any course that may injure it."

Lastly, for five hundred years, the Ecumenical Patriarchs have lived under the rule of the non-Christian Turkish power, and are Turkish subjects to the present time. But never has this had any effect on the honor of the "first among the Orthodox Patriarchs," and it was

never an obstacle to the canonical obedience to him of his foreign flock.

The Ecumenical Orthodox Church has suffered through many periods of persecution and encroachment upon her freedom, but through all these trying periods the Church never conceded sectarianism or gave leave of insubordination to her servants. The Church always demands obedience of her children to their rulers, "for rulers are not a terror to good works, but to the evil" (Rom. 13:3).

The fact that Metropolitan Theophilus and his episcopate are at present

interdicted, and are slated for trial by the Patriarchate for canonical insubordination does not seem to trouble either the Metropolitan himself or his legal representative, Mr. Arkush. However, it does trouble the hearts of many members of the American Orthodox Church. For Metropolitan Theophilus is not to be tried for his political views, nor for his personal conduct. He is to be tried by the highest ecclesiastical court of his Church for canonical insubordination, for undeserved and improper anathematization of one of his bishops who re-established communion with the Mother

## The Note of Victory

By the Rev. Gardiner M. Day

AS WE enjoy the beauty of some favorite view of a mountain range, we find that it is always the same and yet in a real sense never the same. Similarly, the service of Holy Communion is always the same and yet never the same. Christ is always there speaking to us but He always speaks with a new note. We hear the same words but if we are sensitive, we find a new emphasis or new light shed on some familiar passage.

One of the central, if not dominant notes, of the Holy Communion, is that of victory. We celebrate the fact that Jesus accepted the challenge of the Cross and all that the Cross meant, but we also celebrate the fact that He not only demonstrated in His life the meaning of the love of God in human relations, but that even in the face of the most poignant suffering of body, mind, and spirit, divine love could not be killed but was victorious. It was Christ Crucified who revealed Himself to His disciples after the Resurrection, but it was far more than that, it was Christ risen and victorious. The heart of the gospel is not Christ Crucified, but Christ risen and victorious over sin and even the last enemy, death.

The significance of the resurrection is not simply that it demonstrated the victorious Lordship of Jesus Christ, but it showed that all men through Christ could share in a new spirit. The story in the Acts of the Apostles is a thrilling one. They were captivated by a new spirit which was evident in the way in which they lived. Sometimes

they called this spirit "life eternal" or "everlasting life" or "the Kingdom of God." It was almost impossible to express it in language but the truth was that Christ's dying and rising again marked the beginning of a new era. "This is My Blood of the New Testament."

The first celebrations of the Holy Communion were not so much to commemorate Christ's life and heroic death, but to share in this new spirit. The broken bread and the poured out wine were symbols of this victorious spirit, in which all who dedicated themselves to Him could share. Every time the Holy Communion is celebrated we proclaim not only the victory of Christ but that we can share in that victory.

What does this victory mean? It is the victory over sin. Sin is fundamentally divisive. Sin is that which alienates or divides man from God and man from man. The victory is that through the power of Christ we can conquer the evil in ourselves that separates us from God and thus be enabled to draw near and become one with God. Again the victory is that through the power of Christ we can overcome and eradicate those sins that divide us from our fellow men.

Let us see how this note of victory runs through the actual liturgy of the Communion service. We come into the presence of God knowing our own frailty and our own sinfulness. We further know that we cannot cure ourselves. Therefore, we begin by praying that God will send His Holy Spirit

to cleanse us. Then we hear the word of God in the commandments, the epistle, the gospel, and the sermon. We respond by reaffirming our faith in the Creed, by making an offering to God of money, and of bread and wine symbolizing Christ's Lordship over this whole created universe, and also of our prayers of petition in the General Confession.

God speaks to us in the absolution and the comfortable words, reminding us of what Christ has done for us, and that through Him, forgiven and strengthened we can share in the victory. We respond in the *Sursum Corda*, by lifting up our hearts in praise with the "angels and archangels and all the company of heaven," in a great act of adoration, which is the Prayer of Consecration in which we celebrate Christ's victory, "having in remembrance His blessed passion and glorious ascension," bringing our adoration to a climax as we make a complete offering to God of "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice." God responds with His strength and grace in the Communion.

All the time, however, we are aware that we are not alone, but part of a great company of faithful people and so we pray that we may continue in that holy fellowship and learn to carry out His will in our daily life. We realize that we shall fail and will need to return to Him for new strength. Nevertheless, our hearts are filled with thankfulness that by faith we can share in that victory that overcometh the world.

Church, and finally for misleading his flock into schism. To the Orthodox faithful this means sectarianism, a departure from Ecumenical Orthodoxy, the loss of God's Grace through the Church.

It is singular that the Orthodox Church in Russia, persecuted for many years, has succeeded in reëmbreing all the dissenting church groups and is now unified in her canonical faith. Yet in this country the sectarian schism is at its

height. At the moment of writing, Metropolitan Theophilus is in the midst of civil court proceedings against Archbishop Vitaly Maximenko, head of another dissident Orthodox Church unit in America—the very unit from which Metropolitan Theophilus broke at the Cleveland Sobor when it was decided to reëstablish ties with the Patriarch. Both having rejected canonical communion with the Patriarchate, these Church units are now splitting, fighting, assert-

ing their individual rights and their "canonical legitimacy."

"My brethren, be not many masters, knowing that we shall receive the greatest condemnation . . . but if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth . . . for where envying and strife is, there is confusion and every kind of evil work . . . And the fruit of righteousness is sown in peace of them that make peace" (James 3:1, 14, 16, 18).

# The Great Advent Antiphons

By Ethel Dane Roberts

THE Great Advent Antiphons or the "Great O's" as they are often called from the letter that begins each one, have been sung in full before and after the *Magnificat* at Vespers in monastic houses for centuries. There were seven originally and in the Roman use their recital begins on December 17th. But in the English use of both Sarum and York an eighth was added and the first was sung on December 16th.

The author of this eighth antiphon is known to have been one Amularius who flourished in the first half of the ninth century. This, "*O Virgo Virginum*," is sung on December 23d in English monastic houses not of the Roman obedience.

By the 9th century the main lines of the liturgy of Advent were well established and the first seven antiphons had taken their place in it well before that. Cynewulf's *Christ*, an Anglo-Saxon poem believed by scholars to have been written in the 8th or very early 9th century, is believed by them to be largely a paraphrase of the Great Antiphons and a comparison of its different sections with them goes far to prove it. In that case they must have been well known before that time. At least one scholar considers them of the time of Gregory the Great (590-604), and a recent writer in *Speculum* agrees with him and in support of the theory adduces the presumed familiarity with them of Boethius in his *Consolations of Philosophy*.

In a pamphlet published by Mowbray in London and by the Young Churchman Company\* in this country without date but presumably in his lifetime. The late Bishop Hall paraphrased and gave the scriptural sources of nine antiphons, the original seven and two of later date, "*O Sancte Sanctorum*" and "*O Pastor Israel*." Both of these are on more parallel lines with the earlier ones than is

"*O Virgo Virginum*" and were from the Paris Breviary of 1735.

A spirit of joy and expectation was the most prominent feature of Advent in medieval England. In most of the English collegiate churches the bells were rung at Vespers with the same solemnity as on festivals. The intoning of the Great Antiphons was entrusted to certain high officials of the community and each had his appropriate antiphon. The prior or abbot had the first, "*O Sapientia*," and other dignitaries followed on succeeding days. "*O Clavis David*," with its reference to opening and shutting was naturally given to the chamberlain or the cellarer who held the keys. When the brother gardener was one of those to intone he was always given "*O Radix Jesse*," the reference being unmistakable. Each functionary was expected to show his sense of the honor by giving a feast to the community, or in the case of a cathedral chapter, to his colleagues. The expenses were defrayed out of the revenue set apart for his special office and in the accounts rendered annually the expense involved in "keeping his O" was included. Communities of nuns had a similar practice.

The original seven antiphons following with scripture references are from Bishop Hall's pamphlet. The eighth, which he did not include, is added because still in use in Anglican communities.

## O SAPIENTIA



WISDOM which camest forth out of the mouth of the Most High, and reachest from one end to the other, mightily and sweetly ordering all things: Come and teach

us the way of prudence.

Wisdom 8: 1; 9: 4, 9, 10. Proverbs 8:22f. Hebrews 1: 1. St. John 1: 3. Ecclesiasticus 24: 3f.

## O ADONAI

O Lord and Ruler of the house of Israel, who appearedst unto Moses in a flame of fire in the bush and gavest unto him the

Law in Sinai: Come and redeem us with an outstretched arm.

Acts 7: 30, 38. Hebrews 12: 18-21; 10-16.

## O RADIX JESSE

O Root of Jesse, who standest for an ensign of the people, at whom kings shall shut their mouths, unto whom the Gentiles shall pray: Come and deliver us and tarry not.

Isaiah 11: 1, 10; 52: 15. Romans 1: 3. St. Matthew 28: 19, 20.

## O CLAVIS DAVID

O Key of David and Sceptre of the house of Israel, Thou that openest and no one shutteth, and shuttest and no one openeth: Come and loose the prisoner from the prison house, and him that sitteth in darkness from the shadow of death.

Isaiah 22: 22; 42: 7. St. Luke 1: 32. St. Mark 2: 10. St. Matthew 28: 18; 16: 18f.

## O ORIENS

O Orient, Brightness of the Eternal Light, and Sun of Righteousness: Come and lighten them that sit in darkness and in the shadow of death.

St. Luke 1: 78f. Malachi 4: 2. Wisdom 7: 26. Hebrews 1: 3. St. John 1: 4, 5. Titus 3: 4. St. Luke 7: 22. Ephesians 5: 8-14.

## O REX GENTIUM

O King of the Gentiles and their Desire, the Corner-stone, who madest both one: Come and save man whom Thou hast formed out of the dust of the earth.

Acts 17: 26. Ephesians 2: 14. Isaiah 45: 22. Psalms 113: 6-8; 47: 9.

## O EMMANUEL

O Emmanuel, our King and Lawgiver, the Desire of all nations and their Saviour: Come and save us, O Lord our God.

Isaiah 7: 14; 8: 8; 32: 1. Psalm 72. Genesis 49: 10. Haggai 2: 7. St. Luke 1: 71, 74, 75.

## O VIRGO VIRGINUM

O Virgin of Virgins, How shall this be? for neither before thee was any like thee, nor shall there be after. Daughters of Jerusalem why marvel ye at me? the thing which ye behold is a divine mystery.

Isaiah 7: 14. St. Luke 1: 28, 35. Revelation 12: 1. I Corinthians 2: 7.

\*The Young Churchman Company changed its name to the Morehouse Publishing Company in 1918, and later became the Morehouse-Gorham Company. Since 1900 it has been the publisher of THE LIVING CHURCH.

## The Russian Church in America

**W**E feel very sympathetic toward our fellow-Christians of the Russian Orthodox Church in America. In religious matters we feel close to them, as to members of the other Eastern Orthodox Churches, though differences in customs and language make it difficult to express that closeness. And we are particularly sympathetic with the desire of the overwhelming majority of them to be at once good citizens and good Churchmen; to remain loyal to the Russian Church and at the same time to resist the efforts of the Soviet government to use Russian Orthodoxy, at home and abroad, for political purposes.

In this country, the unhappy result of this tension of loyalties has been a three-way split in Church organization and administration. One part of the Church, under the leadership of the venerable Metropolitan Theophilus, stands firmly for the autonomy of the American Church and its resistance to any efforts at Soviet infiltration, though recognizing its "spiritual loyalty" to the Moscow Patriarchate. Another part, now headed by Archbishop Makary as Patriarchal Exarch, retains administrative ties to Moscow, though it also protests its independence of Soviet influence. [See the letter of the Patriarchal bishops published in *THE LIVING CHURCH* of March 16, 1947.] Still a third part is represented by Archbishop Vasily and related to the former Karlovci synod of Russian bishops in exile. Each of these claims to be the true representative of the Russian Orthodox Church in America, and each has been engaged in litigation with the others, the latest case being one between the followers of Archbishop Vasily and those of Metropolitan Theophilus in California.

The Episcopal Church, which has frequently expressed its friendliness to the Russian Orthodox in this country, has neither the right nor the desire to take sides in these unhappy disputes. Many years ago, when one group was excluded from its Cathedral in New York in an earlier controversy, an Episcopal church was placed at their disposal for use as a pro-Cathedral, and it has been so used ever since. When the Patriarch sent his personal representative, Metropolitan Gregory, to America a year ago, he was cordially received by the Presiding Bishop and entertained by the Bishops of New York and Long Island. Other acts of friendliness have been made by leaders of the Episcopal Church; but officially our Church has been careful not to interfere in the internal affairs of our Russian-American brethren.

*THE LIVING CHURCH* has, from time to time, tried to keep its readers informed of affairs among the Russian Orthodox in this country, though we have

not attempted to report all the litigation that has been an unhappy feature of those affairs. Rather we have tried to stress developments in spiritual matters, and to report instances of friendly contact between the Russian Orthodox Church and our own, or events of an ecumenical nature. The report in a recent issue of the opening of the seminary and academy of St. Vladimir in New York is a good example. This is a most significant event, and we hope it will be highly successful in providing an American-trained clergy for the Russian Church in this country.

**I**N OUR issue of October 3, 1948, we published an article by Mr. Ralph Montgomery Arkush, legal adviser to Metropolitan Theophilus. This gave a summary of the relationship between the Church of Russia and its American branch, in what we hoped was a factual and impartial manner, though it was of course written from the viewpoint of one close to the leader of one of the contending groups. At the request of the Patriarchal group, we are publishing in this issue another article on the same subject by Archbishop Makary, giving quite a different picture. We do this in a spirit of fairness, believing that each group has a right to be heard, and that our readers will be interested in both points of view. In the same spirit of fairness, we shall permit one brief rebuttal for each side, if desired; but we have no intention of allowing our columns to be used for a prolonged controversy on this subject.

While we are thus willing to give both sides a chance to be heard, we cannot refrain from observing that the Moscow Patriarchate itself has published statements that make it difficult for any American to consider this matter temperately and objectively. The Orthodox Conference held in Moscow under the presidency of the Patriarch in July of this year took a most critical attitude toward the West in general, and America in particular. One statement dealt critically with the Anglican Church, though fortunately not closing the door to future negotiations on matters of faith and order. A second accused the World Council of Churches of being primarily a political rather than a religious organization. And a third, plunging deeply into politics itself, lumps the Vatican and "the nest of Protestantism, America" together and accuses both of fomenting a Third World War.

Here is a translation of the key paragraph in the "Message to All Christians" recently released by the Moscow Patriarchate:

"It makes a frightening impression upon us who are servants of the Orthodox Church that the new warmongers are the offspring of the Christian — Catholic and Protestant —

world. We deeply regret that instead of the voice of Christian peace and love from the fortress of Catholicism — the Vatican — and from the nest of Protestantism — America — we hear blessings on a new war and laudatory hymns to atom bombs and like inventions designed for the annihilation of human life."

Not a word in the message makes any reference to the Russian blockade of Berlin, then in progress, or suggests that the Soviet government and its satellites have assumed anything but a beneficent and peace-loving attitude in World affairs! Instead the very first paragraph assures us that "the Orthodox East is inspired by the great beginnings of peace on earth and mutual brotherly love among men," while simultaneously "there is cast before our eyes the harsh aggression of the Western capitalistic and imperialistic world, whence once again the danger approaches of a new war with its unheard-of horrors for much suffering humanity."

The most charitable thing that we can say about the message of the Moscow Orthodox Conference is that it emanates from a Church that is so circumscribed by a totalitarian government that it is neither free to make an independent judgment nor has the facilities to make an objective analysis. The voice is that of the Patriarch of Moscow; but the hands are those of Generalissimo Stalin.

In the light of such a statement, and of other recent events, we can readily understand the fear of many Russian Churchmen in America that submission to the ecclesiastical jurisdiction of the Patriarch will inevitably carry with it submission to the political pressures under which the Patriarchate is so obviously laboring.

Archbishop Makary claims in his article that if the Russian Church in America will submit to the jurisdiction of the Patriarch of Moscow, only such orders of the Patriarch as are in agreement with the civil laws of the United States would have binding force. But it is significant, it seems to us, that when Metropolitan Gregory's mission of reconciliation failed last year, the Patriarchal Exarch (Archbishop Makary's own predecessor, Metropolitan Benjamin) was recalled to Russia, and Metropolitan Theophilus was also summoned to Russia to stand trial for "canonical insubordination." Archbishop Makary observes: "To the Orthodox faithful this means sectarianism." We may perhaps be permitted to observe that to an American the method of dealing with it seems to mean intimidation.

But it is not for us to take sides in the controversy. Rather we pray that our Russian Orthodox brethren in America may find the way to peace and harmony in their own ranks, and that their loyalty to the faith of the undivided Holy Catholic Church, which is the essence of Orthodoxy, may not be compromised by falling prey to the imperialism of the Communist government which seems, we regret to say, to have cast its shadow over the Moscow Patriarchate.

## "Great Scenes"

HOW successful is the Church's nation-wide radio program, "Great Scenes From Great Plays"? The program has now been on the air more than two months, and it is possible to make a preliminary evaluation, though not yet a final one.

The National Council has sent to all the clergy a letter claiming that "already we have developed the second largest listening audience of any program sponsored by a religious organization." The only Church-sponsored program with a higher Hooper-rating, according to this letter, is the Catholic Hour, "which has been on the air for almost twenty years." Moreover, "unquestionably we shall surpass them within the next few weeks," says the letter, signed by Robert D. Jordan, Director of Promotion.

Attached to the letter is a catena of comments on the program. The comments, from clergy, Woman's Auxiliary groups, teachers, and newspapers, are all favorable; in fact, the letter reports that "the favorable responses outnumber the adverse criticisms at least twenty to one."

For our part, we discount the comments that praise the program merely as good entertainment, and we are not too impressed by the Hooper-rating. It is true that the program must be heard if it is to be effective; but the test is not how many people are entertained but how many are drawn closer to Christ and His Church. Our Lord said: "Where two or three are gathered together in my name, there am I in the midst of them." We are afraid Mr. Hooper would not give such a gathering much of a rating.

We therefore glanced through the first three pages of testimonials with more apathy than enthusiasm. A Baptist minister spoke of the program as "radio-wise," a Washington rector praised art as "one of the four great avenues of faith," and a Methodist hospital board chairman said it was "a wonderful program." But it was not until we reached the top of page four that we found any evidence that the program was instrumental in bringing people to church. Then we struck a real testimonial: "By October 6th [after the first broadcast], St. Paul's Church, Jeffersonville, Ind., had located a number of new people sufficient to justify the opening of an inquirer's class."

Later we found further evidence of evangelistic results. At St. Barnabas', Chicago, four lapsed communicants were returned to communion, and one family added to the rolls, after the first broadcast. In Connecticut, a rector reported that one man drove thirty miles to church after hearing the closing announcement.

That's the kind of testimonial that really counts — but there weren't very many of them.

We suspect that the answer is that the program will be effective only to the extent to which it is followed up by local parishes. It is an evangelistic tool, not a sure-fire all-sufficient cure-all. Like any tool, it

must be intelligently used. And it is successful only to the extent to which it is used.

So far, we do not believe the results reported have been sufficient to justify the great expense of the program. But it is still in the experimental stage. The local parishes must participate in the experiment, if it is to prove successful.

**WE BELIEVE** the National Council welcomes constructive comments and suggestions. In that spirit, we present a few of our own observations:

1. The plays are not selected with sufficient care. Often the message drawn from them is a complete *non-sequitur*. More than once it has been suggested that the problem presented in the play can best be solved through religion, or by reference to the clergy; whereas in the play it has obviously been solved in a non-religious manner, and sometimes (as in the case of *Cyrano*) by the use of deceit or other means of doubtful moral integrity. (The highly praised marriage of Roxanne could have been annulled under the Church's canons on the grounds of fraud or mistaken identity.)

2. Why not utilize some specifically religious scenes from great plays, such as *Murder in the Cathedral* or *The Passing of the Third Floor Back*? The program seems to lean over backwards to draw its inspiration from secular sources. We are glad the Christmas broadcast on December 24th is to be wholly religious.

3. The "messages" have improved considerably, and whoever writes them is doing a good job.

4. Somebody has evidently insisted that the awkward phrase "Protestant Episcopal" should be used instead of the colloquial (and easily identifiable) "Episcopal." We often wonder why people who insist on the so-called legal name of the Church are willing to reduce its ten-word title to two words, but holler "murder" when it is further reduced to one. The full, legal name of the Church is "the Protestant Episcopal Church in the United States of America." There is as much justification for reducing it to one word as to two.

5. We don't like the much-praised "local tie-in." In nine cases out of ten, the local rector does not have a good radio voice and his "plug" is an anticlimax. Moreover, the radio coverage of most stations far exceeds the parish boundaries, so the listener is frequently invited to a church that is not very near him. We think it would be better if the star of the evening, or Mr. Hampden, would give a brief testimony to what the Church has meant to him, and invite the listener to attend the nearest Episcopal church.

6. In general, we think the *Episcopal* Church, rather than Christianity in general, should be emphasized as much as possible. Procter and Gamble don't spend thousands of dollars advertising soap in general; they advertise their own brand. We, too, have a superior product with a brand name to sell. If we're

going to use commercial methods, let's go the whole way. And let's not use an awkward corporate title for a brand name.

7. The booklet, *Finding Your Way*, is excellent. When a second booklet is prepared, we hope it will be as good, or better.

We're willing to continue to experiment with the program. But its success must not be judged in terms of how many listen, or how good it is as entertainment, but how many people it brings into direct contact with the Episcopal Church. And that depends as much on local coöperation, clerical and lay, as it does on the radio program itself.

### *Human Rights*

**T**HE Federal Council of Churches, at its biennial meeting in Cincinnati, December 1st-3d, dramatized its stand for racial equality by its citation of the president of the Brooklyn Dodgers for breaking down racial discrimination in professional baseball by signing Jackie Robinson as the first Negro player in a major league. Then, in its business sessions, the Council quite properly devoted some of its attention to the problem of human rights. Listing a number of these rights in the social, economic, and political fields, the section dealing with this subject indicated quite truly that "the abandonment of the pattern of segregation is necessary" for their full realization.

But when is the Christian Church going to suit its action to its words in this matter of segregation? At its first post-war session, at Columbus, Ohio, in 1945, the Federal Council called upon its member Churches to abandon the whole pattern of segregation on racial lines. The World Council of Churches at Amsterdam sounded the same note on a world-wide scale. And now the Federal Council, in the name of its member Churches, is giving advice to the nation on the same subject. But we are unaware that any member Church, including our own, has made any genuine progress in this respect in the past three years.

The children of the world are proving themselves wiser than the children of light in this respect. The South roundly defeated the "Dixiecrats," except in states in which the election machinery had been rigged in their favor. A fraternity has elected a Negro member at Amherst, and stuck to its guns despite its ostracism by the national organization. Yale has picked a Negro as its football captain and Harvard has chosen one as manager for the coming year, succeeding a Japanese-American.

The statement of the Federal Council on human rights sounds good, and the advice it contains is generally sound. But in this as in other matters, actions speak louder than words. The world will not listen to the Federal Council on this subject while it contains segregated denominations in its membership, or to the Church when men and women are barred from its parishes and educational institutions because of the color of their skins.



# BOOKS

REV. C. E. SIMCOX, Editor

## Clerical Memoirs

**CASSOCK AND SURPLUS.** By T. P. Stevens. Werner Laurie. London, 1947. 8/6.

One would like to know Fr. Stevens, for this book is tantalizing. Put together from old memories and lecture-notes, written with no thought of style, edited only so as to make all judgments colorless, it yet gives the reader a picture of a man of intelligence, broad sympathies and interests, sound Churchmanship, and, above all, boundless energy.

T. P. Stevens has been a London parson since 1911, and, since 1917, associated with Southwark Cathedral, either on the staff or as honorary canon. His knowledge of Southeast London is monumental and warm. For it is knowledge of the people there — those who live there now, and those who from Shakespeare's time have lived there.

The "Cassock" part of the book tells of the bishops and clergy Fr. Stevens has known and worked with; some of the laity in and out of his parishes; hospital and theater chaplaincy; and much of the workings of Southwark Cathedral. The "surplus" is the tale of Liberal and then Labor politics; lecturing on all sorts of subjects; theater attendance; the annual Shakespeare pilgrimage; rambles all over London and as far away as Jerusalem; pilgrimages in England and on the Continent; journalism, including twenty years as editor of the *Southwark Diocesan Gazette*. It will be seen that in reality there is no division: a man's religion is not exclusively what he does in church.

Like so many Englishmen faced with writing memoirs, Fr. Stevens seems to have set these things down for the amusement of a dozen friends, but the rest of us can be glad that they didn't remain in manuscript. FRANK L. SHAFFER.

## On Rural Life

**THE EARTH IS OURS** By Marion Pedersen Teal. New York: Thomas Y. Crowell, 1948. Pp. 205. \$2.75.

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## Think of Our Lady this month

Too frequently we Episcopalians go through Advent, thinking, preaching, stressing all the pre-Christmas emphases of The Church, but very infrequently giving any thought throughout that Season to the second most important character in the Nativity picture—The Blessed Virgin Mary. It is strange that this should be, especially on the part of women-folk, who would, you'd think, be especially sympathetic in their thoughts about Another Woman so soon to face the perils and pain of childbirth, especially Her Who so soon was to become The Mother of God.

If we have been so remiss in past Advents, let's correct our thoughtlessness this year. Let's all try to recollect the yearnings, the anticipation, the prayers, and the deepest love of Her being which that Blessed young Virgin found welling up in Her toward the Son of God Whom She had so miraculously conceived, and was so soon to bring forth. Think of the submissiveness of Her to God, when He asked Her

to become the Mother of His Child. She knew all the opprobrium of it—no other babies had ever been so born—and "the neighbors" would never believe in conceptions by Holy Ghosts. We fear mighty few Church women would do as much for God today, if He asked them. Finger-pointing was just as prevalent then as now. But that dear young Girl—The Virgin Mary—loved God enough to do ANYTHING that He asked of Her. Do we? As we hurry through Advent, bent on our own Christmas plans, try hard to think more of, to love more, Her without Whom there could have been no Christmas.

Our Church does not WORSHIP The Blessed Virgin, nor are the statues of Her in our churches expected to do more than to awaken our remembrance of Her, that we might reverence Her and Her memory the more. And if we'll read St. Luke 1:28 perhaps we'll realize that The Angelus is more pure "Bible" than Anglo-Catholic.

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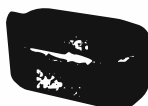
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## BOOKS

it is the familiar routine of debt, weather hazards, stock problems, and all the complex details of keeping a rod or two ahead of disaster. The battle grows on to slow victory. And the fight is against more than the elements and the neighbors. It is a spiritual fight against discouragement and threats of frustration.

But this is a book of buoyant courage and smart humor, without being tricky writing. The reviewer is amazed at the chapter endings. They end with a sentence tying up each episode as neatly as a Macy gift package, and so incidentally. Yet with all this easy reading the book is a book with a purpose to save topsoil for the future and to save human life for the land. This is the best "stay on the farm," "return to the land" book I have ever seen . . . and yet there is no special pleading; and the writing, though factual, is pure story.

This book will do more to help rural workers know the country and its problems and life than a host of studies of rural life. My hope is that it will be required reading in all our seminaries.

F. H. O. BOWMAN.

## FOREIGN

### Nandyal

(Continued from page 9)

departure approached. As he passed by them on his way to the railway station, the Metropolitan was showered with petals of flowers.

### BEZWADA DECLARATION

The Metropolitan stopped during his return journey at Bezwada, where Bishop Mutyalu of the CSI diocese of Kistna was host to an important meeting of the Metropolitan with Bishop Hollis of Madras, Moderator of the Church of South India; and the CSI Bishops of Kurnool and Cuddapah. At the end of the conference the Metropolitan and Bishop Hollis issued the following declaration on the future of Nandyal to be read in the churches:

"We are agreed that the present situation in Nandyal is a grave danger to the whole future of the Christian religion in those parts. We are clear that it cannot be allowed to continue. The implementation of the Union has really failed, and unless the opposing bodies can arrive at a settlement which will give good hope of a better state of affairs, the Metropolitan and the Moderator will jointly request the executive committee of the CSI Synod in February definitely to exclude the former archdeaconry of Nandyal from the area in which the CSI works. In this event such arrangements for the administration of the area will be made as will ensure equal treatment for all persons whether previously members of the CIBC or CSI."

**PUERTO RICO**

**First Novice Takes Vows**

Receiving the name of Sister Teresa Ruth and taking temporary vows of poverty, chastity, and obedience, Miss Ruth Clark, formerly of St. Andrew's Mission, Mayaguez, was clothed as a novice in the Community of the Transfiguration in Ponce, Puerto Rico, recently. This was the first time such a ceremony had taken place in an Epistopal Church sisterhood in Puerto Rico.

Assisting Bishop Boynton of Puerto Rico at the service was the Rev. Donald F. Gowe, chaplain to the Bishop and to the Ponce convent. The *Missa Marialis* was sung by the Sisters and associates. The chapel was filled with guests from Ponce, San Juan, and other parts of the island, together with graduate and student nurses of St. Luke's Hospital, Ponce. The Rev. Bernard MacLaughlin was present from the Virgin Islands.

The Ponce convent was opened in December of 1945 on the grounds of St. Luke's Hospital. The Sisters work at the hospital and at the churches of Holy Trinity and St. Mary the Virgin. The Mother House of the Order is in Glendale, Ohio.

**CHICAGO**

**Social Service Survey Completed**

An exhaustive survey of the social service work being done by the eight agencies of the diocese of Chicago has been completed by the Rev. Almon R. Pepper and the Rev. Arnold Purdie of the National Council Department of Christian Social Relations. The report of the survey has been presented to Bishop

Conkling of Chicago and the members of the diocesan council and to each of the agencies for study and action.

The survey reported that all of the agencies are meeting a variety of "valid social needs" and that all qualify as Church agencies. It includes recommendations for a number of long-term objectives in the diocesan social service work and calls attention to several unmet social needs for the agencies and the diocese to consider.

The social service agencies of the diocese are Benton House, Cathedral Shelter, Chase House, the Church Home for Aged Persons, the Church Mission of Help, Lawrence Hall, Randall House, and St. Mary's Home for Children.

**NEW YORK**

**Fr. Bishop's 25th Anniversary**

The people of St. Philip's Church, in the Harlem section of New York City, honored the Rev. Shelton Hale Bishop, their beloved rector, with a reception on the occasion of his 25th anniversary in that office. The reception, in the parish house, took place on the evening of November 16th.

St. Philip's has the largest membership of any Negro parish of the Episcopal Church in the world; it is the second largest parish, in membership, in the whole Episcopal Church in the United States. The number of communicants, as of 1948, is 3,374.

**Church Club to Hear**

**Bishop Scaife, Dean Roberts**

Bishop Scaife of Western New York and Owen J. Roberts, formerly Justice of the United States Supreme Court and now dean of the Pennsylvania Law School, will be the speakers at the annual dinner of the Church Club of New York. The event will be held on January 31st at the Waldorf-Astoria.

**WASHINGTON**

**Order of St. Vincent Holds**

**Corporate Communion Service**

The Order of St. Vincent for the diocese of Washington held its annual Corporate Communion and breakfast on November 11th at the Church of the Ascension and St. Agnes, Washington. The Rev. F. Virgil Wood, curate of the host parish, was the celebrant at the Mass, which was attended by more than 200 persons.

A business meeting was held after the OSV breakfast.

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**SEMINARIES**

**Conference of Deans**

Deans of the Church's seminaries will meet December 20th at the College of Preachers, Washington Cathedral, for a three-day conference on problems affecting the work of theological seminaries throughout the country.

The four principal points to be considered are (1) the new Selective Service law and how it affects certifying pre-seminary students; (2) provincial canonical examinations; (3) the overall clerical needs of the Church; (4) further study of the Canons, looking toward recommendations for amendments to be presented to General Convention in 1949.

**Philadelphia Divinity School**

**Plans Liturgical Day**

A Liturgical Day, commemorating the 400th anniversary of the Book of Common Prayer, will be held on March 17th at the Philadelphia Divinity School.

Bishop Hart of Pennsylvania has authorized the use of the Prayer Book of 1549 at the services on that day. Propers will be those of Whitsunday, the first day on which the English Prayer Book was authorized for use.

The schedule for the day will be as follows:

- 7:30 AM—Morning Prayer and Holy Communion, St. Andrew's Collegiate Chapel.
- 9:30 AM—Lecture on the History of the Book of Common Prayer, the Rev. Dr. Nelson Waite Rightmyer, assistant professor of ecclesiastical history and liturgics.
- 11:00 AM—Lecture on the Theology of the Book of Common Prayer, the Rev. Dr. Charles M. Coldren, Jr., assistant professor of systematic theology and ethics.

- 12:45 PM—Litany.
- 2:30 PM—Lecture on The Bible in the Book of Common Prayer, the Rev. Vincent Fowler Pottle, professor of Greek and Biblical studies.
- 4:00 PM—Lecture on The Practical Use of the Book of Common Prayer, the Very Rev. Dr. Frank D. Gifford, professor of pastoral theology and homiletics and dean.

**Matriculation at G.T.S.**

Seventy-three men matriculated at the General Theological Seminary on All Saints' Day, the customary date of Matriculation Day. Of these 52 were juniors, or first year men. The 73 new

men signed the Matriculation Book, pledging themselves to be loyal to the Seminary, in daily life and in work. The day began with a Memorial Celebration of the Holy Eucharist, at which the Dean, the Very Rev. Dr. Lawrence Rose, was the celebrant, assisted by the Sub-dean, the Rev. Dr. Cuthbert A. Simpson, the Rev. Dr. Donald F. Forrester, and the Rev. Milo L. Yates.

The preacher of the Matriculation Sermon was Bishop Bayne of Olympia.

**COLLEGES**

**Canterbury House Dedicated at University of Illinois**

The new \$43,000, 12-room Canterbury House at the University of Illinois, Champaign, was blessed and dedicated by Bishop Clough of Springfield on October 24th.

Making his first visitation to the student center since his consecration, the Bishop celebrated a Pontifical Mass of Ordination on Sunday morning, at which the Rev. Robert S. Spicer-Smith was ordained to the priesthood.

Bishop Clough was the guest of the Episcopal chaplain at the university, the Rev. William Ward, and the Episcopal students. In the evening, after the blessing and dedication of the house, the Bishop was the guest of the students at a buffet supper, and later made an informal address in which he said that he hoped that all would feel that Canterbury House was a "home away from home," and that all should feel free to use the house at any time. Its library and common room are well suited to student needs.

**SECONDARY SCHOOLS**

**Howe Military School Plans Fund Drive**

At the annual meeting of the board of trustees of Howe Military School in November decisions were made to carry on a fund-raising drive to raise \$125,000 to complete the amount needed to construct a new academic building. The American City Bureau of Chicago has been employed to guide the drive.

Howe lost its academic building by fire in 1946 and since has occupied adequate but temporary quarters in the new gymnasium. Alumni and friends of Howe have already pledged \$40,000 toward the new building which will be a memorial to Howe men killed in World War I and II. High building costs have made the campaign necessary in order to go forward with the building at this time.

# DEATHS

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

## Robert Maxwell Bradner, Priest

The Rev. Robert Maxwell Bradner, rector of St. Margaret's Church, Staatsburgh, N. Y., died at the Vassar Hospital, Poughkeepsie, on November 14th, at the age of 74.

Fr. Bradner was born in Glencree, Enniskerry, Wicklow County, Ireland, in 1874, the son of Thomas Richard Bradner and Margaret Anne Wilson Bradner. His early education was received at Annacreevy National School, County Wicklow. After private study with Dr. Chetwode Crawley in Dublin, he worked in Irish Church missions, under Dr. H. Fiske.

He studied for the ministry under Dr. Tait and Dr. Guy Whitman, afterward Bishop of Chelmsford, engaging in business at the same time. He was made deacon in 1924 by the late Bishop Shipman, Suffragan of New York; and advanced to the priesthood in 1926 by Bishop Manning of New York. From 1923 to 1926 he was curate of St. George's Church, New York City; from 1926 to 1929, rector of the Church of the Nativity, Brooklyn. In 1929 he became rector of St. Margaret's, Staatsburgh, which office he held until his death.

He served in the First World War, and was wounded and gassed. His regiment was the Liverpool, in which he received the permanent rank of Lieutenant. Fr. Bradner married Miss Lilian B. Brunninghouse in 1923.

## Alfred Poole Grint, Priest

The Rev. Alfred Poole Grint, Ph.D., oldest priest in the diocese of Rhode Island, died in his 95th year on September 19th.

Dr. Grint retired as vicar of St. Mary's Church, Warwick, R. I., in 1931, and since that time had lived in the Bishop McVickar house in Providence. He preached occasionally and visited friends and former parishioners until he became bedfast about seven years ago.

Dr. Grint graduated from Trinity College, Hartford, Conn., in 1881, and from the General Theological Seminary in 1884. He was ordered deacon in Grace Church, New York City, becoming curate of St. Mary's Church, Brooklyn, N. Y., a year later. He was ordained priest in St. Paul's Church, Pleasant Valley, N. Y. From 1890 to 1909 he was rector of St. James' Church, New London, Conn., and in 1910 he became rector of St. Andrew's Church, St. Johnsbury, Vt., leaving there to become vicar of St. Mary's Church, Warwick Neck.

He married Martha James Sampson in 1886. Mrs. Grint died several years

ago. He is survived by a son, Stanley Poole Grint of Ridgewood, N. J.; two daughters, Mrs. John Cameron of Sanford, Vt., and Tucson, Ariz., and Mrs. Edmund S. Parsons of New York and Jamestown; six grandchildren and three great-grandchildren.

A Requiem was celebrated by the Very Rev. Arthur F. Roebuck, Dean of the Cathedral of St. John in Providence on September 21st. The Burial Office was said later in the morning by Bishop Bennett of Rhode Island, assisted by the Rev. Canon Albert C. Larned. Burial was in New London, Conn. The Rev. Walter L. Beckwith officiated.

## Howard Nelson Bacon

Howard Nelson Bacon, associate to the rector of Christ Church, Cincinnati, and superintendent of the parish house, with responsibility for the social, philanthropic, and athletic program, died of a heart attack on November 9th.

He joined the staff of Christ Church in 1908, giving up a successful business career in railroad supplies to give full time to the work of Christ Church. Under his leadership the Men's Club grew to a membership of 600, with a long waiting list; a summer camp for men was established; a convalescent home was maintained. He became the Rev. Frank Nelson's chief advisor during his distinguished rectorship.

He had expected to retire at the time Mr. Nelson resigned, but he was persuaded to assist the new rector, the Rev. Nelson M. Burroughs, who took over in 1939. "He has been my chief guide and closest friend during these nine years," said Mr. Burroughs. "No decision in parochial policy has been made during these nine years without his consent. His position in the Episcopal Church has been unique, and I think it true to say that the life of every single member of our parish has been touched and deeply affected by this great Christian layman."

He had been vestryman of the parish since 1941. He is buried in the Christ Church lot in Spring Grove Cemetery.

## Mrs. Mary Denney

Mrs. Mary Curtis Denney, mother of the Rev. L. Curtis Denney, rector of the Church of the Redeemer, Watertown, N. Y., died at the home of her daughter, Mrs. Robert L. Wood, in Elyria, Ohio, on October 17th. Mrs. Denney was 90.

She was buried from St. Paul's, Mt. Vernon, Ohio, in which she, her husband, the late William C. Denney, and her parents were baptized, confirmed, married, and buried.

# NOTICES

## MEMORIAL

SEYMOUR, Herbert Alden, devoted communicant St. Matthews, Evanston, Illinois, entered into Eternal life December 9th, 1947. May light perpetual shine upon him, and may he rest in peace.

# CLASSIFIED

## CHURCH ENVELOPES

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SOCIAL WORKER, small tuberculosis hospital, Eastern City. Must be Churchwoman and have at least one year's training in social work. Must be active and interested in work and patients. Good opportunity for constructive social and Christian work. Salary \$2600. Reply Box P-193, The Living Church, Milwaukee 3, Wis.

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CANADIAN PRIEST, Ex Air Force Padre, available for Chaplain or staff position Church School. References. Reply Box S-200, The Living Church, Milwaukee 3, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER, Churchman, 33 yrs. old. Full time position is desired. Interested in developing a singing church. Especially interested in the youth of the church. Reply Box G-198, The Living Church, Milwaukee 3, Wis.

WOMAN, middle age, would like a position as seamstress in a Church home or School. Reply Box S-191, The Living Church, Milwaukee 3, Wis.

PRIEST, forty-seven, single, wants work in tenement or factory district as rector or permanent curate. Interested in an active parish house. Prayer Book Churchman. Reply Box R-197, The Living Church, Milwaukee 3, Wis.

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# CHANGES

## Appointments Accepted

The Rev. Eugene L. Avery, who has been priest in charge of St. James' Church, Tampa, Fla., is now vicar of the Church of the Incarnation, Jersey City, N. J. Address: 68 Storms Ave., Jersey City 6, N. J.

The Rev. Augustus G. H. Batten, formerly chaplain of the Seamen's Church InSTITUTE of New York City, has accepted appointment as rector of the Church of the Ascension, Bloomfield, N. J. Address: 350 Berkeley Ave., Bloomfield, N. J.

The Rev. Robert F. Beattie, formerly curate of Christ Church, Short Hills, N. J., has accepted appointment as chaplain and assistant headmaster of Darrow School, New Lebanon, N. Y., and may be addressed there.

The Rev. Theodore A. Bessette, formerly rector of Ascension Church, Salida, Colo., is now priest in charge of St. Clement's Mission, Harvey, Ill. Address: P. O. Box 130, Harvey, Ill.

The Rev. Clifton A. Beat of York, Pa., has been appointed canon missionary of the diocese of Harrisburg by Bishop Heistand.

The Rev. John R. Caton, formerly priest in charge of St. Paul's Church, Vermillion, S. Dak.; St. Mark's, Hurley; and the Church of the Good Samaritan, Parker, is now priest in charge of Christ Memorial Church, Kilauea, Kauai, and All Saints' Church, Kapaa. Address: Box 248, Kapaa, Kauai, T. H.

The Rev. Waldron L. Coon, formerly a student at Berkeley Divinity School, is now vicar of the Church of the Advent, Bloomfield, N. J. Address: 15 Williams St., Bloomfield, N. J.

The Rev. Gilbert Darlington, D.D., is now assisting his brother, who is the rector of the Church of the Heavenly Rest in New York City. The Rev. Dr. Gilbert Darlington remains treasurer of the American Bible Society, 450 Park Ave. Residence: 925 Park Ave., New York City.

The Rev. William V. Edwards is now rector of the Church of St. Philip the Apostle, Cleveland. This work is in addition to his duties as city missionary. Residence: 9307 Carton Ave., Cleveland 4, Ohio. Office: 2241 Prospect, Cleveland 15, Ohio.

The Rev. Leslie Fairfield, formerly missionary priest of Holy Trinity Church, Yangchow, China, is now missionary priest in the mid-city district of Nanking. Address: American Church Mission, Hsiakwan, Nanking, China.

The Rev. Ernest H. Forster, formerly missionary priest in Hsiakwan, Nanking, is now professor of the Central Theological School, Shanghai. Address: St. John's University, Shanghai, China.

The Rev. David Gracey, formerly rector of Grace Church, Chadron, Neb., is now rector of Holy Trinity Church, Lincoln, Neb. Address: Twelfth and J St., Lincoln, Neb.

The Rev. John Henry Lehn, who has been rector of St. Mary's Church, Reading, Pa., has become rector of St. Mark's Church, Mauch Chunk, Pa.

The Rev. C. B. W. Maddock, formerly rector of Christ Church, Colon, in the Republic of Panama, is now rector of St. Matthias' Church, Waukesha, Wis. Address: 519 N. Hartwell Ave., Waukesha, Wis.

The Rev. Gerwyn Morgan, formerly vicar of St. Matthias' Church, Oakdale, Calif., is now vicar of St. Luke's Church, Katonah, N. Y. Address: 16 North St., Katonah, N. Y.

The Rev. David N. Peoples, O.S.A., formerly prior of Good Shepherd Monastery, Bluffton, S. C., is now prior of the Order of St. Augustine, Enterprise, Fla. Address: St. Augustine's Priory, Enterprise, Fla.

The Rev. Roddey Reid, formerly rector of Grace Church, Anderson, Tenn., is now associate rector of St. John's Church, Knoxville, Tenn. Address: P. O. Box 153.

The Rev. David E. Richards, formerly of the Church of the Good Shepherd, San Jose, Costa Rica, has become assistant at St. George's Church, Schenectady, N. Y.

The Rev. Gregory A. E. Rowley, formerly priest in charge of St. Andrew's Church, Carbondale; St. Mark's Chester; St. James', Marion; and St. Anne's, Anna, Ill., is now priest in charge of

missions in Holly, Gordon, and Merriman, Neb. Address: 450 Bordeaux Ave., Chadron, Neb.

The Rev. Frank L. Shaffer, formerly rector of St. Alban's Church, Cleveland Heights, Ohio, is now vicar of St. Luke's Church, Cedar Falls, and St. Andrew's Church, Waverly, Ia.

The Rev. Arthur M. Sherman, Jr., formerly assistant at the Church of the Incarnation, New York City, is now head of the department of religion at Lehigh University, Bethlehem, Pa. Address: 1304 Moravian St., Bethlehem, Pa.

The Rev. John G. Shirley, formerly associate rector of St. Mary's Church, Daytona Beach, Fla., is now rector of St. Philip's Church, Coral Gables, Florida.

The Rev. John M. Shufelt, formerly assistant at St. Andrew's Church, Ann Arbor, Mich., is now canon of St. Paul's Cathedral, Detroit. Address: 4800 Woodward Ave., Detroit 1, Mich.

The Rev. Edward W. Slater, formerly canon of the Cathedral of St. John the Evangelist, Spokane, Wash., is now vicar of All Saints' Church, Seattle, Wash. Address: 4900 Thistle St., Seattle 8, Wash.

The Rev. Denis Smith, formerly priest in charge of St. Columba's Mission, Paauilo, and St. James' Mission, Papaaloa, Hawaii, is now priest in charge of St. John the Evangelist's Church, Dudley Wood, Worcester, England. Address: Highfield, Lantern Road, Dudley Wood, Cradley Heath, Staffs., England.

The Rev. Herman J. Smith, formerly rector of the Church of St. Mary Magdalene, Newark, N. J., is now priest in charge of St. Luke's Church, Charleston, W. Va. Address: 122 Rosemont Ave., South Charleston 3, W. Va.

The Rev. Ernest B. Spurr, formerly of the Church in Canada, is now vicar of St. Andrew's Church, Lincoln Park, N. J., and the Church of the Transfiguration, Towaco, N. J. Address: 105 Turnpike, Pompton Lakes, N. J.

The Rev. William F. Staton, formerly priest in charge of St. Timothy's Church and associated missions near Gering, Neb., is now rector of Grace Church, Winfield, Kans. Address: 715 Millington St., Winfield, Kans.

The Rev. Ralph A. Stevens, formerly priest in charge of St. James' Mission, Kemmerer, Wyo., is now rector of Trinity Church, Lander, Wyo. Address: P. O. Box 210, Lander, Wyo.

The Rev. John E. Stevenson, formerly assistant priest at All Saints' Church, Detroit, is now rector of Gethsemane Church, Marion, Ind. Address: 819 S. Washington St., Marion, Ind.

The Rev. Charles R. Stinnette, Jr., formerly part-time assistant at the Chapel of the Intercession at Columbia University, New York, where he was a student, is now chaplain at the University of Rochester, Rochester, N. Y. Address: 208 University Park, Rochester 7, N. Y.

The Rev. W. Owings Stone, in addition to his duties as rector of St. John's Church, Barrington, R. I., is now chaplain for St. Andrew's School, West Barrington, R. I. Address: The Rectory, Mathewson Road, Barrington, R. I.

The Rev. Paul M. Stoutsenberger is now deacon in charge of William and Mary Parish, Christ Church, Wayside, Md., and King and Queen Parish, Christ Church, Chaptico, Md. Address: Chaptico, Md.

The Rev. Walter R. Strickland, who recently was a student at the Virginia Theological Seminary, is now vicar of All Saints' Mission, Whalom, Mass. Address: 33 Wilderwood Road, Whalom, Fitchburg, Mass.

The Rev. Sydney C. Swann, Jr., formerly assistant rector of St. John's Church, Youngstown, Ohio, is now rector of St. Paul's Church, Petersburg, Va. Address: 110 N. Union St., Petersburg, Virginia.

The Rev. Robert C. Swift, formerly assistant rector of St. John's Church, Oklahoma City, Okla., is now rector of Trinity Church, Lawrence, Kans., and chaplain to students at the University of Kansas. Address: 1011 Vermont, Lawrence, Kans.

The Rev. H. Neville Tinker, formerly rector of St. Paul's Church, Chicago, is now rector of Gethsemane Church, Minneapolis. Address: 905 Fourth Ave., South, Minneapolis, Minn. Residence: 2107 Kenwood Parkway, Minneapolis.

The Rev. George A. A. Tocher, formerly rector of All Saints' Church, Portsmouth, Ohio, is now

chaplain and instructor at Margaret Hall School and chaplain of the Convent of St. Helena, Versailles, Ky. Address: Margaret Hall School, Versailles, Ky.

The Rev. Robert A. Tourigney, formerly assistant at the Church of St. Matthew, San Mateo, Calif., is now assistant at St. Andrew's Church, Ann Arbor, Mich. Address: 408 Lawrence St., Ann Arbor, Mich.

The Rev. Harry G. Trefry, formerly master at St. Paul's School, Concord, N. H., is now chaplain at St. Mark's School, Southborough, Mass.

The Rev. Luther Tucker is now priest in charge of St. John's by the Sea, West Haven, Conn. This is in addition to his duties as secretary of the Yale Christian Association. Address: 210 Edwards St., New Haven 11, Conn.

The Rev. L. G. Warren, formerly vicar of All Saints' Church, Lumsden, Sask., Canada, is now rector of St. Ambrose's Church, Redcliff, Alberta, Canada.

The Rev. Charles H. Washburn, formerly vicar of the Chapel of the Advent, Grace and St. Peter's Parish, Baltimore, is now rector of St. Stephen's Church, St. Louis, Mo. Address: 520 Rutger St., St. Louis 4, Mo.

The Rev. Donald O. Weatherbee formerly rector of Trinity Church, Lawrence, Kans., is now rector of St. Andrew's Church, Sequin, Texas. Address: 312 S. Crockett St., Sequin, Texas.

The Rev. Edwin E. West, formerly vicar of St. James' Church, Pullman, Wash., is now vicar of Christ Church, Oswego, Ore. Address: Christ Church Vicarage, Fifth St., Oswego, Ore.

The Rev. George S. West, formerly chaplain of the Christian Settlement House in Philadelphia, is now serving as relief officer with the Glen Mills Schools in Glen Mills, Pa. Address: Glen Mills Schools, Box 596, Glen Mills, Pa.

The Rev. Hugh C. White, formerly assistant minister in St. Luke's Church, Ypsilanti, Mich., is now rector of that parish.

The Rev. Eric J. Whiting is now serving the new mission at Rose City, Mich., St. Andrew's Memorial Church. This is in addition to his work at Trinity Church, West Branch, and St. Thomas' Church, Omer.

The Rev. Harry B. Whitley is now chaplain at the University Episcopal Church, Thirteenth and R Sts., Lincoln 8, Neb., and may be addressed there.

The Rev. George L. Whitmeyer, formerly rector of All Saints' Church, Weatherford, Texas, is now vicar of St. Thomas of Canterbury Church, Long Beach, Calif. Address: Long Beach 8, Calif.

The Rev. Henry H. F. Wiesbauer, formerly director of the pastoral counseling center, St. Paul's Cathedral, Boston, is now director of the social service department of the Denver Council of Churches, 302 Trinity Building, Denver, Colo. The Rev. Mr. Wiesbauer was married in September to Miss Ruth E. Trudel of Perrysburg, N. Y., daughter of Dr. Paul and Mrs. Trudel.

The Rev. Ray M. Wilcox, formerly rector of St. Matthew's Church, Newton, Kans., is now rector of Trinity Church, Norwich, Conn. Address: 124 Broad St., Norwich Conn.

The Rev. Lesley Wilder, Jr., formerly assistant at St. Thomas' Church, New York, is now rector of St. Matthew's Church, San Mateo, Calif.

The Rev. W. Alfred Wilkins, formerly rector of St. Luke's Church, Houston, Texas, is now rector of St. Cyprian's Church, New Bern, N. C. Address: 606 Johnson St., St. Cyprian's Rectory, New Bern, N. C.

The Rev. Edward T. H. Williams, formerly assistant rector of St. Paul's Church, Burlington, Vt., is now rector of St. Paul's Church, White River Junction, Vt., and St. Barnabas' Church, Norwich, Vt. Address: 9 Worcester Ave., White River Junction, Vt.

The Rev. Frederic P. Williams, formerly assistant of St. Mark's Church, Berkeley, Calif., is now assistant at Trinity Parish, Seattle, Wash. Address: Eighth Ave. and James St., Seattle 4, Wash. Residence, 4723 Forty-Eighth Ave. South, Seattle 8, Wash.

The Rev. Dr. Richard H. Wilmer, Jr., formerly an advanced student at Oxford University, is now acting chaplain at the University of the South.

Sewanee, Tenn. Address: Chaplain's House, Sewanee, Tenn.

The Rev. John D. Wing, Jr., formerly fellow and tutor at General Theological Seminary, is now junior curate at St. Thomas Church, New York. Address: 1 W. Fifty-Third St., New York 19, N. Y.

The Rev. Lemuel J. Winterbottom, formerly assistant at Trinity Church, New Haven, Conn., is now rector of St. John's Church, Yonkers, N. Y. Address: 8 Hudson St., Yonkers, N. Y.

The Rev. Wilbur Charles Woodhams, who was recently ordained deacon, is now serving as assistant at St. Luke's Church, San Francisco, Calif. Address: 1750 Vanness Ave., San Francisco 9, Calif.

The Very Rev. S. Alston Wragg, retired the past five years, has resumed active duty and may be addressed at the Church of the Holy Apostles, Barnwell, S. C.

The Rev. Robert D. Wright, formerly assistant at Gethsemane Church, Minneapolis, is now deacon in charge of St. James' Mission, Marshall, Minn. Address: St. James' Rectory, Marshall, Minnesota.

The Rev. Norman E. Young, formerly rector of St. John's Church, Lodi, Calif., is now instructor

at the Burroughs High School, Naval Ordnance Test Station, China Lake, Calif. Address: 120 B Hornet St., Naval Ordnance Test Station, China Lake, Calif.

The Rev. Robert L. Zell, formerly curate of the Church of St. Mary the Virgin, Northolt, England, is now assistant at St. Michael's Church, Summertown, Oxford, England. His working for a degree at Oxford University will keep him in England until 1950. Address: St. Stephen's House, Oxford, England.

The Rev. H. Lyttleton Zimmerman, formerly rector of St. John's Church, Huntingdon, Pa., is now rector of Holy Cross Church, Sanford, Fla. Address: Holy Cross Church Office, Sanford, Fla.

### Resignations

The Rev. Guy D. Christian has retired as rector of Christ Church, Chaptico, Md., and Christ Church, Wayside. Address: 320 E. Twentieth St., Baltimore 18, Md.

The Rev. Frederick D. Graves, formerly vicar of Grace Church, Oceanside, Calif., has resigned and is retiring because of age. Address: 463 Seventh St., Hollister, Calif.

The Rev. L. Carter Harrison, formerly priest in charge of St. Paul's Church, Altus, Okla., has

retired from the active ministry. Address: 6411 Three Chopt Road, Richmond 21, Va.

The Rev. John Evans Knox, formerly rector of Trinity Church, Findlay, Ohio, has resigned because of ill health. Address: 118 Second St., Findlay, Ohio.

The Rev. A. A. McCallum, formerly rector of St. Paul's Church, Washington, D. C., has retired from the active ministry.

The Rev. L. W. McMillin retired recently from the active ministry, resigning his work as priest in charge of the University Church, Lincoln, Neb., after 27 years of service. Address: 2401 S. Nineteenth St., Lincoln, Neb.

The Rev. Frank R. Myers recently resigned his work at St. Andrew's Parish, Manitou Springs, Colorado.

The Rev. George E. Zachary, formerly priest in charge of the Church of the Redemption, Baltimore, retired on November 1st from the active ministry. Address: Columbia, Fluvanna County, Virginia.

The Rev. Dr. Harry R. Ziegler, formerly in charge of St. John's Church, Au Sable, and Christ Church, East Tawas, Mich., is at present non-parochial, with residence in East Tawas.



## CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul Rev. D. F. Fenn, D.D., r Sun 7:30, 9:30, 11; H U daily.

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square Very Rev. Edward R. Welles, M.A., dean; Rev. R. R. Spear, Jr., canon Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle Rev. Walter P. Plumley, Rev. Harry W. Vere Visit one of America's beautiful churches. Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r 6720 Stewart Avenue Sun 7:30, 9, 11 HC Others posted

**ST. FRANCIS'** The Cowley Fathers 2514 W. Thorndale Avenue Sun Masses: 8 Low, 9:30 Sung with instr, 11 Low with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

**OUR SAVIOUR** Rev. William R. Wetherell 530 W. Fullerton Pkwy. (Convenient to loop) Sun Masses: 9:30 & 11; Daily Mass; 1st Fri Benediction 8; Confessions Sat 4-5, 8-9.

### DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser 2015 Glenarm Place Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels.

**ST. MARK'S** Rev. Walter Williams Cor. E. 12th Ave. & Lincoln St. Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs, Fri & HD 7; Wed 10; C by appt. Near State Capital

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D. 10331 Dexter Blvd. Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

**ST. MATTHEW'S** Rev. F. Ricksford Meyers 2019 St. Antoine Street Sun Masses: 7:30 & 11, 10:40 MP; C by appt

### EVANSTON, ILL.

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

### HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** Rev. Harold C. Williamson 17th Ave. at Buchanan Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed & HD 10

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### INDIANAPOLIS, IND.

**ADVENT** Rev. Loman H. Bruner, B.D., r Meridian Ave. & 33rd St. Sun 7:30 HC; 11 Morning Service & Ser

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St. Rev. Edward Patter Sabin, r; Rev. Gilbert Doane, c Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30) Confessions Sat 5-6, 7:30-8

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE** Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St. Rev. Geo. Paull T. Sargent, D.D., r Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thurs & HD 10:30 The Church is open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL** Chelsea Square, 9th Ave. & 20th St. Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** 5th Ave. at 90th St. Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D. Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, Broadway and 155th Street D.D. Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

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

**ST. THOMAS** Rev. Roeliff H. Brooks, S.T.D., r 5th Ave. & 53rd St. Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily: 8:30 HC; Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D. Little Church Around the Corner One East 29th St. Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D. Broadway & Wall St Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

### PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts. Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, ThB. Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves. Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN** Very Rev. Edward J. Bubb, dean Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

### RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller Sun 8, 11; Fri & HD 9:30

### SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r Sun 8, 9:30, 11 Cho Eu & Ser; HD Low Mass 11

### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street Rev. Darwin Kirby, Jr., Rev. David E. Richards Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBels, r; Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W. Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:45; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Rev. C. Leslie Glenn Lafayette Square Rev. Gerald F. Gilmore Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W. Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

### WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica Rev. O. R. Littleford, r; Rev. David I. Horning, Rev. Walter Morley, associates Sun 8, 9:15, 11, 7:30; Wed 7, 9:30; Thurs, HD 9:30

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