

The Living Church

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

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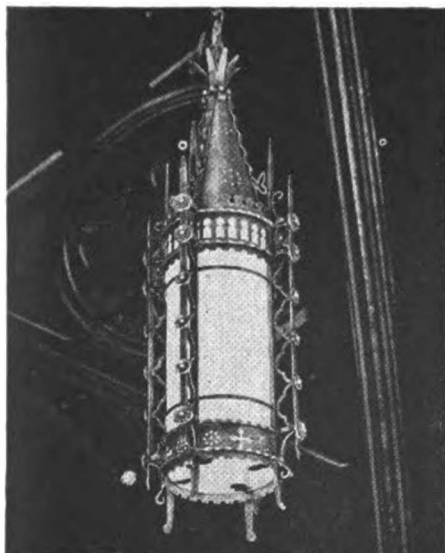
William Rockwell Nelson Art Gallery.

JACOB WRESTLING WITH THE ANGEL

By Frederic Taubes

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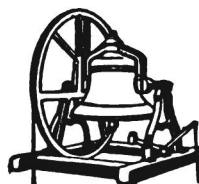



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The Benedictus Qui Venit

TO THE EDITOR: The charge of disobedience leveled at the Liturgical Commission in a letter in your columns of December 14th should not go unanswered, since the cardinal guiding principle of that body is strict adherence to the Prayer Book rubrics interpreted both with regard to their history and pronouncements of General Convention.

The motion to attach the *Benedictus Qui Venit* to the *Sanctus* was passed by the House of Deputies and turned down by the House of Bishops. How does the writer know the minds of the bishops well enough to assert that they were opposed to its doctrine? And one may well ask: Which doctrine? For in times past the *Benedictus* has been applied to the entrance of the monarch and the priest. Does its present connotation introduce any new doctrine? If so, it is to be suspect. Instead, I think it may be assumed that the bishops know the doctrine of the Real Presence to be so imbedded in the service itself as to be in no need of any extra single sentence.

As a matter of fact, the debate in the House of Bishops was solely on the question of appending the *Benedictus* to the *Sanctus*, and that was—to my own great regret—voted down, but this did not negate its use elsewhere. To say that one must not eat meat on Friday does not mean that one cannot do so on Monday. It is neither quibbling nor being over-technical to approve the use of this hymn where the rubric permits and where it was most anciently used. Certainly there is no disobedience.

When the bishops voted negatively on this proposition, my predecessor, Bishop Nelson, wired to the cathedral dean to discontinue its use. What a contrast to the writer of this letter, who not only admits, but appears quite happy about his disobedience, though the fact that he wants the company of the Liturgical Commission therein may be evidence of a somewhat uneasy conscience.

While I do not presume to judge another, I simply cannot see how any man can solemnly promise to act "as this Church has received the same" and then proceed to act according to his own sweet will. While the present matter is trivial, the principle is the same as if it were of cardinal import. It presumes to set the judgment of the individual against that of the whole body, as expressed through its duly constituted authority, and this is of the very essence of Protestantism. It is also one of the prime causes of the weakness of our Church, despite its manifest blessings and potential power. No body, be it a labor union, State, or Church, can be strong without loyalty and discipline. One of the reasons for the power of the Church of Rome is the unwavering loyalty of its priests and people and its discipline. Were we to copy Rome in these matters instead of some of its trivia and vagaries, we would be a much stronger Church today. With Rome, loyalty and discipline are enforced from above, while with us they must be voluntary. When our clergy

and people are ready and glad to submit whole-heartedly to properly constituted authority and accept necessary discipline, we shall go forward with a power and effectiveness of which we have never dreamed. God speed the day.

(Rt. Rev.) G. ASHTON OLDHAM,
 Albany, N. Y. Bishop of Albany.

Thanks from Bishop Steinwachs

TO THE EDITOR: Just at a time when we were afraid of being despised and forgotten, it is touching for us Germans to receive so much loving help in the name of Christ. Until this time the intercommunion between the Episcopal Church and the Old Catholics has been more or less solely between the respective bishops and priests, and it is most heartening for all Old Catholics that this intercommunion is now also among the laity—making us brothers in one love and one faith.

I was very much surprised when I received the new CARE package which you had sent. Its contents demonstrate a thorough knowledge of our needs. My wife and I both thank you from the bottom of our hearts. You have given us much joy: God bless you for it.

One of our most flourishing churches is the second Old Catholic church at Mannheim (the Church of Our Savior). Though it was built in 1936 and is very small, it is the only Old Catholic church on the Rhine River between Aachen and Karlsruhe which was not destroyed. It was much damaged, but self-sacrifice and love have put all to rights again.

Now it is a spiritual home again—not only to our people, but also to American soldiers who are communicants of the Episcopal Church. Sometimes when no Episcopal chaplain was available, Fr. Scharte celebrated Mass in English. Several times we held joint services, with both Episcopalians and Old Catholics making their communions, and with clergy of both Churches participating.

✠ OTTO STEINWACHS,
 Assistant Bishop.

Neckargemünd, Germany.

Open Communion and Unity

TO THE EDITOR: In your news report of the open hearing before the Commission on Approaches to Unity [L.C., November 9th], you have two sentences concerning my appearance before the commission, both of which quote me as saying things which I did not say. You quote me as saying that an invitation to open communion is added to the Prayer Book Office of Holy Communion in Virginia. If there is one thing which we do not do in the diocese of Virginia, it is to add to the Prayer Book Office of Holy Communion or to any other office of the Book of Common Prayer.

It is the practice of a great many of us in the diocese of Virginia to let it be known through announcements or in our instructions to our people that we consider the Holy Table to be the Lord's Table, that He is the host, and that all baptized Chris-

LETTERS

tians, who have been admitted to the Holy Communion in their own Churches, are welcomed at His Holy Table in our Church. In this connection, I quoted a resolution on this subject which was adopted by the annual diocesan council in 1946, as follows:

"Whereas, the two sacraments ordained by Christ Himself and held to be generally necessary for salvation must ever be the common ground upon which all Christian people may meet in seeking to emphasize and build up the spiritual unity of faithful people in the mystical body of Christ; and,

"Whereas, while it is the general custom of the Episcopal Church to accept as valid all baptisms performed by ministers of Protestant Churches, provided such baptism was performed with water and in the name of the Blessed Trinity; and,

"Whereas, the rubric in our Prayer Book at the end of the Confirmation service which declares that 'none shall be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed,' while understood by the majority of our people from its history in the Prayer Book to apply to children of our own Church only, it is believed by many persons to forbid all members of other Churches who have not sought confirmation by our bishops the partaking of the Holy Communion in our churches; and,

"Whereas, one of the greatest needs in the confusion of our present day is for all Christian people to draw closer together in spiritual unity of faith and fuller experience of brotherhood in Christ; therefore be it

"Resolved, that the council now assembled expresses its conviction that the said rubric be understood as permitting us to invite all baptized Christians who participate in the Lord's Supper in their own Churches, to partake of the Holy Communion in our churches." (Pp. 82f of the *Journal of the 151st Annual Council of the Protestant Episcopal Church in the diocese of Virginia.*)

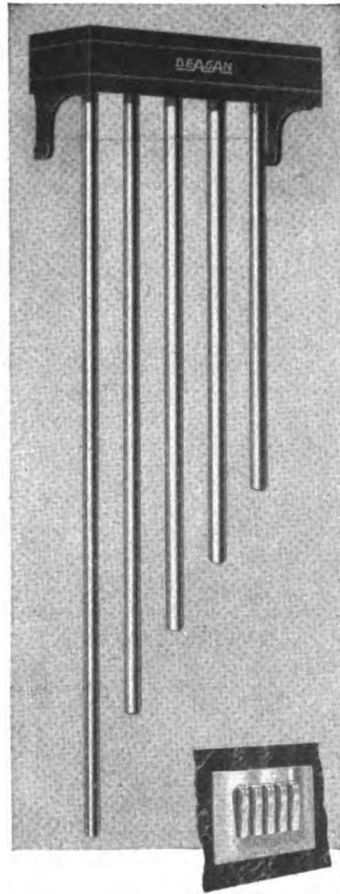
I shall appreciate very much your printing this letter in order that the Committee on Approaches to Unity of the diocese of Virginia may know that I did not misrepresent them at the open hearing.

(Rev.) B. B. COMER LILE.

Alexandria, Va.

Editor's comment:

The Rev. Mr. Lile's remarks before the Commission on Approaches to Unity certainly left us with the impression that many churches in the diocese of Virginia added an invitation to open Communion to the Prayer Book Office. We even checked this statement with the secretary of the commission, to make certain it was accurate. If we are mistaken, and the Prayer Book exhortations and invitations are the only ones used, we gladly apologize.



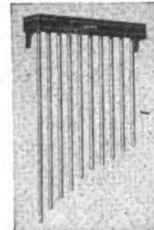
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CHURCH CALENDAR

February

- 22. Second Sunday in Lent
- 24. St. Matthias
- 29. Third Sunday in Lent

March

- 1. (Monday)
- 7. Fourth Sunday in Lent
- 11. Fifth (Passion) Sunday in Lent
- 21. Palm Sunday
- 22. Monday before Easter
- 23. Tuesday before Easter
- 24. Wednesday before Easter
- 25. Maundy Thursday
- 26. Good Friday
- 27. Easter Even
- 28. Easter Day
- 29. Easter Monday
- 30. Easter Tuesday
- 31. (Wednesday)

February 22, 1948

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



What Do You Offer?

THE teacher who is a little discouraged at his results with his class will be all too ready to admit, "I suppose it's my fault. If I knew more, if I worked harder at my lesson preparation, if I put more force and time and thought and loyalty into it, I know the results would be better."

Frankly, when you face your little class on Sunday morning, what do you have to offer them? Some of the parents of your pupils may have you catalogued as "a nice young man who has a good influence," or "a devoted Churchwoman who certainly knows all about the Church." Maybe you have been described in some homes as "not very interesting," or "he lets us do anything."

The important thing is that you bring to your teaching yourself — all that you are from all the years of your whole life. The immediate impact, it is true, comes from your recent preparation, ideas, enthusiasms, and aims. But your whole life speaks through. Some people have a hundred vital human qualities to offer; some, only one or two. More will have only a mass of rather vague and colorless life experiences to bring. But whatever you are and have, you can make better use of your equipment.

SELF-ANALYSIS

Temperament. Ask yourself if you have the tone or quality of personality required of a teacher. Are you calm, poised, dignified, steady, purposeful; or are you easily flustered, nervous, resentful, and petty? Are you outgoing, interested in people; or retiring, timid, and stiff? Well, then, face the great human truth: you can change! That is, you can if you will, and if you keep on willing long enough to work through to solutions. This is a moral problem, the problem of your being a person, a real and effective person, or of admitting that you are a failure. You can change, and you can begin this instant. You can start affirming anew your strong points. You can start overcoming your weak points by doing the opposite.

Maturity. Being young has the disadvantage of lacking a mass of experience, and the weight of accumulated knowledge and certainty. But youth has attack, and ideals, and fresh enthusiasm, and nervous force, and endurance. You can't change your age today, but you can be at your best more often than you are.

And you can act like an adult, though you may still have many of your childhood impulses.

Knowledge. All that you have ever learned, in school or out, is with you as you teach. You never know when something may be called for. You are not to show off your knowledge, or bring up the remnants of a liberal education as a substitute for a prepared lesson. But you can reinforce a lesson at surprising points by material from your mind. The more you know, the more you have to offer — at the moment, in the emergency. Frankly, do you know anything much? Teaching gives a fresh motive to study. Have you any background books on the Bible, Church, or theology? Are you a self-developing, interested, eager person, or just one who lives by the funny papers and the "digest" magazines, and is fast settling down into a middle-aged ignominious?

INNER RESERVES

Teaching skill. All your teaching is cumulative. You do it better every year. But you can improve your methods by a little study, in books, by comparing notes with others, by intensifying your lesson preparation.

Your religion. This is the heart of what you have to offer. All the rest is but the frame for this, the outward form of the sacrament of teaching, bearing the inward and spiritual gift for which alone it is established. You can work at the externals of your religion — your faithful routine of unfailing communions, attendance at services, meetings. You can also work at the inner things — your prayers, your intercessions, your meditations. As you think of your pupils, you will find a fresh motive for approaching God, a fresh resolution to do better next Sunday. "For their sakes I sanctify myself" you make your own prayer and motive.

Then, gathering up all your self — all your resources of all your past years — you find that you really have something to offer. You have enough. You have the stuff for making a great teacher. In that mind you will go to class, humbly but confidently.

¶ Dr. Hoag will be glad to help both priests and teachers with their Church school problems. Address: 1116 S. College Ave., Tulsa 4, Okla.

SECOND SUNDAY IN LENT

GENERAL

EPISCOPATE

Order Taken for Hunter Consecration

The Presiding Bishop has taken order for the consecration of the Rev. James Wilson Hunter, rector of St. Mark's Church, San Antonio, Texas, and Bishop Coadjutor-elect of the district of Wyoming.

The consecration will take place in St. Matthew's Cathedral, Laramie, Wyo., on April 7th at 10:30 AM. The Presiding Bishop will be the consecrator, assisted by Bishops Ziegler of Wyoming and Jones of West Texas as co-consecrators. The Presenting Bishops will be Clingman of Kentucky and Keeler of Minnesota; Bishop Haines of Iowa will preach; and Bishop Brinker of Nebraska will be the litanist.

The Rev. Messrs. Wilfred B. Myll and Marcus B. Hitchcock will be the attending presbyters, and the Rev. Samuel O. Capers will be deputy registrar.

Michigan to Elect Suffragan Bishop

A special convention of the diocese of Michigan to elect a Suffragan Bishop for the diocese will be held at St. Paul's Cathedral, Detroit, Mich., April 8th. Consent for the election was given at the last diocesan convention [L. C., February 8th]. Bishop Emrich, Coadjutor-

elect of the diocese, has asked that the standing committee, enlarged by four additional persons, act as a committee to receive names for consideration and presentation to the special convention. Names are to be sent to the Rev. Dr. Henry Lewis, secretary of the committee.

A part of the special convention will be the institution of Bishop Emrich as seventh Bishop of the diocese. He succeeds Bishop Creighton, who will retire March 31st.

WORLD COUNCIL

133 Churches to Attend "Most Representative" Assembly

From January 20th to 23d, the Administrative Committee of the World Council of Churches and the Committee on Arrangements for the Assembly of the World Council in Amsterdam next summer met for a last important meeting.

It was reported that the number of Churches which will officially participate in the setting up of the Council has now risen to 133, and that practically all these Churches will send full delegations to Amsterdam. It may therefore be expected that the Assembly will be the most representative ecumenical gathering held since the beginning of the ecumenical movement.

All the members of the Administrative Committee were present. These include the five Presidents of the Provisional Committee, viz., Dr. Marc Boegner, Dr. Geoffrey Fisher, Archbishop of Canterbury, Dr. Erling Eidem, Archbishop of Sweden, Dr. S. Germanos, Archbishop of Thyatira, and Dr. John R. Mott.

Meetings of this group have dealt fully with the program, agenda, and organization of the Assembly.

The new Churches which have become members of the World Council since last October are:

- Canada:* Churches of Christ (Disciples)
- China:* Chung Hua Sheng Kung Hui (Anglican Church in China)
- Germany:* Evangelische Brüder-Unität (Moravian Church)
- India:* United Church of Northern India
- Korea:* Korean Methodist Church
- South Africa:* Church of the Province

of South Africa; Presbyterian Church of South Africa

United Kingdom and Eire: Baptist Union of Wales and Monmouthshire

United States: Danish Evangelical Lutheran Church of America.

EVANGELISM

"Theology, Morality, Liturgy"

On the first Sunday in Lent, February 15th, parishes and missions all over the United States joined in the nationwide corporate Communion appointed by the Presiding Bishop as the first step in the Church's evangelism campaign.

A number of bishops made the campaign the theme of Lenten pastorals. In a letter read on February 15th in the churches of his diocese, Bishop DeWolfe of Long Island set forth a Lenten and evangelistic slogan of three significant words: Theology, Morality, Liturgy. He wrote:

"The Book of Common Prayer names the Forty Days of Lent as 'Days of Fasting, on which the Church requires such a measure of Abstinence as is more especially suited to extraordinary acts and exercises of devotion.'

"The Christian Religion is for the whole man: body, mind, and spirit. Fasting is the tested exercise which undoubtedly best trains the body to be the ready tool and effective vehicle of spirit. The same discipline which fasting imposes upon the body we must, as well, apply to our minds if they are to achieve their loftiest capabilities by serving spirit freely and fruitfully.

"God is Spirit. Perhaps almost all men these days would agree with that statement if they believe in God at all. But Christians are more explicit. They believe that God, at a particular time in history, took upon Himself human nature and lived man's life among men. For Christians, the Person of Jesus Christ embodies Spirit and spiritual reality. The extraordinary acts and exercises of devotion which Christians perform during Lent, as at other times, are intended to glorify Jesus Christ because He is God, to honor and exalt Him because He is Man, and to sharpen loyalty and obedience to Him because He is the light, the hope, and the model for all mankind.

"Vast numbers of our neighbors at home and abroad are uncertain and confused, if they be not altogether ignorant, about spiritual reality. They do not acknowledge Jesus to be the Lord; they do not accept His standards as the measure of sane and

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possible righteousness; they are destitute spiritually for they live without worship. They discount religion as being 'impractical,' although religion relates to the most practical concern there is, truth. They follow a policy of momentary expediency, whereas the only truly expedient course for men and nations to pursue is to conform under all circumstances to moral principle. While men long for peace, the majority of them, even in our own land, seek its blessing elsewhere than in Jesus Christ, the Prince of Peace. They yearn for justice, but show little or no admiration for Jesus Christ who promises to come again, with glory, to judge all men.

"It is wonderful that God has called us to be Christians in these days: days when Christian witness counts for so much. Our one aim should be to engage wholeheartedly in the service of Jesus Christ. He is that light which is the one sure hope of world-wide self-realization and accomplishment. The world is but too well aware of its present critical condition. What other course is open to us but to testify, to evangelize, to bear witness, by word and deed, that there is none other name under heaven given to man, in whom, and through whom, all men may receive health and salvation, but only the name of our Lord Jesus Christ!

"I commend three words to the reverend clergy and the devout laity . . . upon which, I trust, they will build their Lenten rule: theology, morality, liturgy. Theology is the science of God, the ordered or systematized truth relating to God. Morals is the science of right conduct, the ordered or systematized code of ethical behavior relating to man's sustained welfare. Liturgy is the science of the worship of God, 'that worship,' as Dom Gregory Dix writes, 'which is officially organized by the Church, and is open to and offered by, or in the name of, all who are members of the Church.' This worship brings God and men into right and close personal relationship.

"Christian theology stems from the life and teaching of Jesus Christ, who is Very God Himself come to live among men in the flesh. Christian morals also stem from the life and teaching of Jesus Christ, who, as Man, is true Man and perfect Man. The liturgy, the Christian mode of the worship of God, stems from the action of Jesus Christ in the Upper Room the night in which he was betrayed.

"The earnest Churchman must have a definite apprehension of Christian theology, morality, and liturgy, if he is to be 'ready always to give answer to every man that asketh you a reason concerning the hope that is in you.' Effective evangelism, which the times so insistently call for, requires of all Churchmen that they be really prepared to teach others the truth which is reality; the standard of behavior which acceptance of that truth imposes; and the adoration which is rightly accorded Jesus Christ for having communicated to men the truth, shown to them the way, and given to them so abundantly the life which makes all things new.

"The theology, the morals, and the lit-



BISHOP DEWOLFE: *His Lenten rule consists of theology, morality, liturgy.*

urgy which Churchmen must be really prepared to commend effectively to others are promulgated by the Church in the name of Jesus Christ through the Book of Common Prayer. Our extraordinary acts and exercises of devotion this Lent will lead us necessarily to renewed study and use of the Prayer Book.

"Appeal is made by the Church to the Holy Bible for confirmation of what the Church teaches as the faith, the morals, and the worship which Jesus Christ approves, since the Holy Bible contains the historical records of His words and works. Our extraordinary acts and exercises of devotion this Lent will lead us inevitably to renewed study and use of the Bible.

"Christian theology, Christian morals, and the Christian liturgy extend to the men and women of today the answers Jesus Christ makes to the questions about reality which have been asked from the dawn of human awareness. Christians are expected to know these answers. In justice to God, all men are under obligation to believe concerning Him only what is true. In charity to our neighbors, we Christians are under obligation to convey to them the truth our Lord Jesus Christ held dearer than life itself.

"Justice and charity, therefore, persuade us, as congregations and as individual Christians, to scrutinize ourselves closely this Lent. Self-examination has ever been one of the chief extraordinary acts and exercises of devotion recommended by the Church. But self-examination is of relatively small value unless the conscience which renders judgment is both informed and alert. How sensitive is the congregation as a congregation to the needs of the community in which it worships? What contributions, in terms of Christian moral standards, does the congregation make to the community? How healthy would the Church of God on earth be, if every communicant of it were just like the individual communicant who asks the question? Specifically, what are the sins of omis-

sion, corporate and personal, that impede the effective witness to Jesus Christ as King . . . ? There is, dearly beloved, large scope here for Lenten investigation and repentance.

"Lift up your hearts, lift them up unto the Lord!" is the familiar Christian admonition. May the Church lift up her heart unto the Lord this Lent in grateful response to the love of God which is shed abroad by the Lord Jesus Christ through God the Holy Ghost. So will our neighbors in their thousands be won to the crucified Nazarene who overcame the tribulations of the world, and was lifted up from the earth that he might draw all men unto himself."

PRESIDING BISHOP

Bishop Sherrill Endorses

Brotherhood Week

In the following letter to the Hon. Robert P. Patterson, national chairman of Brotherhood Week, the Presiding Bishop endorses the observance as "the only way to world peace, a true democracy at home, and the coming of the Kingdom of God." The full text of the message follows:

"Brotherhood Week will be welcomed and furthered in every possible way by men of goodwill and of religious conviction. The very basis of brotherhood rests upon our faith in a God who is the Father of all men, who has made of one blood all nations. The fundamental belief means that we are brethren and so are members one of another, bearing one another's burdens. Brotherhood points the only way to world peace, a true democracy at home, and the coming of the Kingdom of God."

ORGANIZATIONS

Meeting of Anglican Society

The Anglican Society (American Branch) held its 17th annual meeting at St. Stephen's Church, New York City, on January 22d. After Evensong in the church, the business session was called to order by the Rev. Dr. J. Wilson Sutton, vice-president, in the absence of the president, the Very Rev. Edward R. Welles. A large increase in membership was reported, in great part owing to a letter sent out last summer by Dean Welles to the clergy of the whole Church. The Rev. Dr. William H. Dunphy accepted the appointment of editor of the *Anglican*, the news-letter of the American Branch of the Anglican Society, and an address was given by the Rev. Dr. Daniel Corrigan, on "Anglicanism and its large place in the world."

Elections were begun by the nomination of the Very Rev. Edward R. Welles as president by the Rev. Allen W. Brown:

"Whereas the Very Rev. Edward R. Welles has served as president of the An-

glican Society for four years, and whereas his administration has been marked by fresh enthusiasm, enlarged activity, and a greatly increased membership, and whereas he was unable to be present at the executive committee meeting, be it resolved that the executive committee unanimously endorses the leadership of Dean Welles, assures him of our appreciation of his energies spent in behalf of the society, and recommends that his name be placed in nomination for the office of president for 1948."

Fr. Welles was elected. Other elections were: vice-president, the Rev. Dr. J. Wilson Sutton; secretary, the Rev. Canon Charles E. Hill; treasurer, William D. H. Lackmann. Bishop Oldham of Albany is honorary president; and the Rev. Rodney F. Cobb, chairman of the extension committee, both of whom are continuing in office.

INTERCHURCH

Further Plans in the Philippines

Though no official word has been released about the forthcoming consecration of three bishops of the Philippine Independent Church, Bishop Binsted of the Philippines, writing in the January issue *Diocesan Chronicle* of the Philippine Episcopal Church, says:

"The Presiding Bishop, in recognition of the independence and national character of the Philippine Independent Church, has decided that the consecration of its bishops should take place in the Philippines, and has indicated that he expects to appoint the Bishop of the Philippines as consecrator, and the Suffragan Bishop of the Philippines [Bishop Wilner,] and the Bishop of Honolulu [Bishop Kennedy] as co-consecrators.

"The conveyance of Apostolic Orders to the Philippine Episcopal Church will give added spiritual power to that Church, which should immeasurably strengthen its position in the Philippines. While maintaining its cherished independence, which it won at great cost, it will be brought into fellowship with the Anglican communion throughout the world, and the historic Churches associated with that communion, and will be a distinct part of the Catholic Church of Christ."

SOCIAL ACTION

Leaders Oppose UMT

Six Syracuse religious leaders — including bishops of the Episcopal, Methodist, and Roman Catholic Churches — opposed compulsory military training in a joint statement issued in Syracuse, New York.

The protesting bishops and clergy were: Methodist Bishop W. Earl Ladden; Bishop Peabody of Central New York; Roman Catholic Bishop Walter A. Foery; the Rev. Harry B. Taylor,

president of the Syracuse and Onondaga County Council of Churches; Dr. William P. Tolley, chancellor of Syracuse University; and Benjamin E. Shove, former president of the Syracuse Council of Churches.

In their statement, the bishops and clergy declared that "one need not be a pacifist to indicate to Congress that security can be realized without adopting the expedient of compulsory military training."

The Church leaders said a compulsory military training program was "undesirable" for eight reasons. Among these were: it would admit the inability of the U.N. to produce a peaceful world; it would excite an armaments race; it would create a false sense of national security; it would divert public funds to defense preparations; it would interrupt peacetime education of youth; and it would have a negative moral influence "on the impressionable character of our youth." [RNS]

Episcopalian Named Arbitration Chairman

The Ven. Anthony R. Parshley, archdeacon of the diocese of Rhode Island, was appointed impartial chairman of a three-man panel to arbitrate a dispute between union service and maintenance employees and Brown University, Providence, R. I. Presiding Justice Charles A. Walsh of the Rhode Island Superior Court made the appointment in accordance with a union-university agreement, after their arbiters failed to agree on an impartial chairman.

The union employees, members of the Building Service Employees International Union, AFL, turned down a five-cent pay increase offer in favor of arbitration of their original demand for a 25-cent across-the-board raise. [RNS]

THE MINISTRY

Conference Held at VTS

The Rev. Albert J. duBois, rector of St. Agnes' Church, Washington, D. C., was among the five principal speakers on February 7th to address a conference of 75 students from universities throughout the eastern area, called by William Heffner of Virginia Seminary, Alexandria, Va.

The conference was called to acquaint university students who intend to enter the priesthood with the background of the historic Episcopal ministry. The conference was attended by the seminarians as well as the 75 visiting students.

Fr. duBois spoke of "The Priesthood of the Ministry," basing his talk on the definition of the priest in the Epistle to the Hebrews. He traced the conception

of priesthood and sacrifice in the Old Testament, in our Lord's words and actions, and in the institution of the Holy Communion. Fr. duBois stated his belief that the main reason for ordination was to celebrate the Holy Communion. He closed with a quotation from the letter of the Archbishop of Canterbury of 1897 saying, "The Anglican priesthood is the Catholic priesthood as it has always existed in the Church."

Other speakers in the afternoon session were Bishop Goodwin of Virginia, whose topic was rural ministry; the Rev. Dr. Charles Sheerin, the urban ministry; the Rev. Dr. Theodore F. Evans, the prophetic ministry; and the Rev. Dr. R. L. Howe, the pastoral ministry. The Very Rev. Alexander Zabrisky, dean of Virginia Seminary, was the speaker for the evening session of the conference. His topic was "A seminary preparation for the ministry."

MOVIES

Protest Release of "Iron Curtain"

A protest against release of "The Iron Curtain," a 20th Century-Fox film, was made in New York by the National Council of American-Soviet Friendship.

The protest, in the form of a statement signed by about 30 Churchmen and 70 others, was sent to Spyros Skouras, president of 20th Century-Fox. It condemned "The Iron Curtain" as "war propaganda" and demanded that its release be stopped as a "violation of the United Nations declaration against war propaganda and as a grave threat to our security through this incitement to war."

Among the signers were Bishops Walker of Atlanta; Moulton, retired Bishop of Utah; Parsons, retired Bishop of California; and the Rev. Messrs. Stephen Fritchman and William Howard Melish. [RNS]

CONFERENCES

College Work Group to Meet

Miss Katharine Duffield, college work secretary of the Second Province, recently announced plans for an Inter-diocesan Vocational Conference for College Students, to be held at Windham House, New York, March 6th and 7th. The Presiding Bishop will speak to the group on the need for Christians in all vocations, and the exercise of Christian influences in all fields of human enterprise.

The Rev. Dr. John Heuss, director of the National Council's Department of Christian Education; Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary; Miss Barbara Arnold, college worker at Christ Church, Poughkeepsie, N. Y.; Miss Helen Turnbull,

director of Windham House; and Miss Duffield are the other speakers and discussion leaders.

The conference is sponsored by the Provincial Committee for College Work, the diocesan Woman's Auxiliaries of New York, New Jersey, Newark, and Long Island. Various vocations for women in the Church will be presented and explained, among them college work, parish work (Christian education), overseas missionary work, social service, and building a Christian home.

Students attending the conference will be carefully chosen by college pastors, Woman's Auxiliary officers, and other Churchpeople able to select the most promising and capable girls.

INTERCHURCH

Southeastern Leaders Hold Church Convocation

The Christian religion provides the only central, intelligent purpose in the world today, Charles P. Taft, of Cincinnati, president of the Federal Council of Churches, recently told the opening session of the Southeastern Church Convocation in Atlanta, Ga.

More than 400 religious leaders from 12 states attended the meeting, arranged by the Southern Inter-Council Office under joint sponsorship of the Federal Council, the International Council of Religious Education, and the Home Missions Council of North America. The convocation was the first of its kind in the South.

Addresses of welcome were delivered by Georgia's Governor M. E. Thompson and Dr. Munroe F. Swilley, Jr., president of the Atlanta Christian Council. Governor Thompson said the South "can succeed in no field with hatred and strife among our people." He declared that the interpretation of human rights is peculiarly the field of the Churches and that Churches have always emphasized the dignity of man as a child of God, and have preached the mutual responsibility of individuals within the brotherhood of man.

"The success with which this message is carried to every Southerner is the measure of the success that the South will know in every field of endeavor in postwar years," the Governor said.

Dr. Forrest C. Weir, executive secretary of the Southeastern Inter-Council Office in Atlanta, praised the convocation as "the first broad coverage of all denominations on a regional basis." He also praised the "eager generosity of those who have accepted places of leadership and the response of delegates." Dr. Weir said the group here had come together "under the spur of a common awareness of the moral and spiritual illness of our times. Even among those

who verbally accept the Christian faith," he added, "there are many who deny to the Church any right — to say nothing of responsibility — to challenge men in their secular pursuits."

The Rev. George D. Heaton of Charlotte, N. C., spoke on "the Mission of our Churches in the Southeast." He stated that the first obligation of Churches is "to create a genuine fellowship among ourselves and all Christians." The second obligation, he said, is evangelism.

"There are millions of us who have no affiliation with the Church," he said. "We have an exaggerated idea of the effectiveness of Sunday schools. Any visit to a Southern college campus will reveal how many religious illiterates we are producing."

Francis B. Sayre, American representative on the Trusteeship Council of the United Nations, told the convocation that "Christians must do everything to support the United Nations." Speaking on "the Mission of the Church in World Order," he declared Churches exist manifestly to preach Jesus Christ, to bring home to men and women, buffeted

and baffled by life, some understanding of the extraordinary power of Christ's teachings to heal, enrich and emancipate individual lives. He said, however, that Christianity is "not merely a beautiful dream of the past nor a way of escape, but an intensely practical way of life for here and now, for men and nations."

Peace today is our number one problem, he said, and crucial problems facing humanity are of such world-wide proportions and have such world-encircling ramifications that they cannot be solved except by world collaboration, by organized cooperation of all peace-loving countries. "The United Nations," he declared, "links up with the mind of Christ." He protested against defeatism and utter pessimism, pointing out the United Nations has been in existence only two years and "it takes time to build the foundations for peace." "America is a Christian nation," Mr. Sayre concluded. "As Christians, you and I have a right to insist that American policy, both foreign and domestic, be based upon Christian fundamentals — that our nation act in a way truly Christian." [RNS]

RELIGION IN ART

By DR. WALTER L. NATHAN

Jacob Wrestling With the Angel

(Frederic Taubes: *American*, b. 1900)

ALTHOUGH born in Austria, Frederic Taubes has long since become one of our best known painters, besides being an author of books on art. His paintings hang in many museums and galleries. Of late he has taken a large part of his subject matter from the Bible, another sign of the trend toward a changing spiritual attitude among our contemporary artists—an attitude which our Churches would be wise to encourage.

When a modern painter selects a Biblical story for his subject, he invites comparison with the work of great artists of the past. Rembrandt's canvas of "Jacob Wrestling with the Angel," in Berlin, somewhat similar in composition, is dominated by the great calm and compassion of the heavenly protagonist who, sure of himself, holds Jacob gently and as if ready to pronounce the blessing. On the other hand, Eugène Delacroix in the painting in St. Sulpice, Paris, emphasized the physical aspect of the conflict; his Jacob is an athletic figure charging forward with tremendous energy.

Frederic Taubes' interpretation is decidedly modern. A rapid, nervous modeling gives full plasticity to the essential forms and suggests details which are not

explicitly stated; vigorous tones of red in the angel's garment and gold in his wings clash with the cool, dark bluish background. A feeling of tenseness communicates itself to us.

The bitter struggle seems to approach its end. It would be hopeless for the man who dares pit his strength and endurance against the superhuman being, were it not for Jacob's courage and tenacity of purpose.

That he is near exhaustion is indicated by the backward tilt of the head, yet even as the agonizing pain from the smitten thigh forces him on his knees he does not relinquish his hold around the angel's shoulder.

The strain of the long night's combat shows on the face of the angel, proving how worthy an adversary he has met. Now that day is breaking over the hills and plains he concedes that he cannot prevail. His firm grip begins to change into one of support.

Like those leaders of humanity who through sleepless nights wrest from the creative spirit the vision of genius, Jacob has the will and the faith to fight on after his physical resources are spent, and his determination will turn the supreme challenge into divine blessing.

ENGLAND

**English Pacifists Prepare
Petition to Lambeth**

A petition calling on the Lambeth Conference to declare that war "is contrary to the Divine will" is being prepared in London, England, by the Anglican Pacifist Fellowship.

The text of the petition follows:

"We, the undersigned, being communicants of the Anglican Communion, recall with thankfulness the declaration of the 1930 Lambeth Conference that 'war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.'

"We believe that the experience of the second World War has confirmed this judgment. It has shown how war undermines general morality by lending support to the doctrine that evil means can promote righteous ends, by weakening the sense of truth and the values of family life, and by treating national rivalries as of greater significance than the unity of the universal Church. We have also observed how the traditional methods by which Christians have attempted to limit the effects of war have been swept away—a process culminating in the horror of the atomic bomb.

"We therefore humbly beg Your Graces and Your Lordships [the archbishops and bishops of the Anglican Communion] to declare that all participation in war as it has now developed, even for a good cause, is contrary to the divine will, and to affirm that the right method of resisting evil is that of positive Christianity, as shown not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by pastors of the Church of Norway and of outstanding Christians in Germany and other countries." [RNS]

**Dr. Fisher Dissents from
Lords' Ruling on Marriage**

The Archbishop of Canterbury (Dr. Fisher) recently sharply dissented from a recent ruling by the House of Lords that the procreation of children is not the principal end of marriage.

He was referring to the case of "Baxter v. Baxter" in which the husband asked for a nullification of his marriage on the ground of non-consummation, charging that his wife had refused intercourse except with the use of contraceptives. The House refused the decree, holding that the marriage had been consummated despite the use of contraceptives.

"The doctrine of the (Anglican) Church is, and remains," Dr. Fisher declared, "that the procreation of children is one of the principal ends, if not the principal end, of marriage. It is a Christian duty of a man and wife, unless pre-

vented by physical causes, to have children, and either partner, by seeking to prevent this against the will of the other is guilty of grave sin in defrauding the other and disregarding mutual marital obligations."

Dr. Fisher further challenged the House of Lords' ruling by asserting that "consummation, which means completion, has not been reached, if, by the use of artificial means, procreation has been wilfully and deliberately prevented."

On the other hand, Dr. Fisher said the House of Lords' ruling may have a beneficial effect in preventing trial marriages which could be voided by collusion of both parties.

"Had its decision been otherwise, the range of cases that could claim nullity decrees for wilful refusal to consummate might have been seriously enlarged. A door would have been opened in the case of every childless marriage to collusive applications for nullity, and thus to trial marriages, with nullity as a way of ending them.

"The Church is, therefore, relieved by this judgment, in that it limits the range of wilful refusal and of nullity decrees on that ground to cases in which marital intercourse is altogether refused. But the insistence of the Church upon the obligation of parenthood as the chief end of matrimony remains untouched." [RNS]

TURKEY

Return Seminary to Orthodox

The Turkish cabinet has restored ownership to the Ecumenical Patriarchate of the building in which the famous Greek Orthodox seminary on Halki island near Istanbul is housed.

Efforts for return of the property were begun by Church leaders almost immediately after the building was confiscated by Turkish forces during the Graeco-Turkish war more than twenty years ago.

Final phases of the negotiations for restoration were initiated last year, following the adoption of more lenient policies by the Turkish government toward non-Moslem minorities in Turkey. [RNS]

SCOTLAND

**Consider Relations with
Church of South India**

At its meeting at Edinburgh on November 20, 1947, the episcopal synod of the Episcopal Church in Scotland took note of the inauguration on September 27, 1947, of the bishops of the Church of South India, and considered the re-

lationship of the Scotch Church with that body.

A statement was agreed to, from which the following is taken:

"In common with all other Provinces of the Anglican Communion, the Scottish bishops formally declare that the Episcopal Church in Scotland is not in communion with the Church of South India.

"They deeply regret that such a breach of communion with four dioceses, hitherto of the Anglican Church, is an inevitable result of the nature of the Scheme of Union, and they should recall the fact that the Episcopal Synod published an adverse criticism of the Scheme in 1944. They also deeply regret the inauguration of the Church of South India before the Scheme in its latest form could be reviewed by the Lambeth Conference of 1948.

"It would be easy to regard the action of the four South Indian dioceses as merely schismatic, and logical to condemn it as such without reserve. But it must be remembered (a) that the movement has been inspired by the hope of healing divisions, and so is the reverse of schismatic in intention, however defective in method; (b) that considerable encouragement was given to the Scheme in its earlier stages by the Lambeth Conference of 1930; (c) that many ex-Anglican priests and congregations have at present no reasonable alternative to carrying on their work, however unwillingly, under the new conditions, and so can hardly be held responsible for the irregularity of the position.

"The bishops desire to urge upon all members of the Church the need of constant prayer that the standards of Faith and Order in the Church of South India may, during the interim period of thirty years, grow under the guidance of the Holy Spirit into such conformity with the principles of the One Holy Catholic Church as will make possible its incorporation into the fellowship of the Anglican Communion in general and of the Episcopal Church in Scotland in particular."

GERMANY

**Old Catholics' Sacrifice Turns
60 Suits to 500**

According to a Church World Service report, the Old Catholics in Germany in coöperation with *Hilfswerk*, are giving "an admirable demonstration of ecumenical sharing." The sum of 12,000 Swiss francs was placed at the disposal of the Old Catholics in Germany through Church World Service and the Episcopal Church, for the provision of clothing for 60 Old Catholic clergymen.

The Old Catholic representative at *Hilfswerk* agreed that the money should be used to purchase raw wool which was imported into Germany and from which some 500 suits of clothes were manufactured.

The Negro, the White Man, and the Church

By the Rev. Samuel J. Martin

Rector of the Church of St. Edmund, Chicago, Ill.

THERE are many conflicting views about what properly is the Church's social function. We hear from left-wing people that the Church ought to come out boldly to champion the cause of labor, because of labor's avowed principles of justice and righteousness. The National Association of Manufacturers, on the contrary, issues invitations for clerical dinner meetings at which the Church is told firmly that it ought to come out boldly for the "free enterprise system"; that if the Church would only function as it ought to function it could check many of the revolutionary labor currents in our society which threaten, so they say, ruinously to upset established ways in business and finance and management. Many insist that in time of war, or preparation for more war, the Church's chief duty is to contribute effectively to the war effort. These say that the Church should always support the all-out military efforts of our government, always give its stamp of approval to orders to butcher and maim and impoverish our enemies. But on the other hand there are those who berate the Church in no uncertain terms for not unequivocally opposing war and coming out flatly for peace at any price. If the Church had proclaimed the doctrine of peace and had implemented its proclamation, these say, we should not have had the second World War. Most people seem to look upon the Church as a sort of pressure group to be used for whatever social end seems to be foremost at the moment in their own desires.

ULTIMATE BELIEF

But surely it is the Church's real business not to bolster up this, that, or the other "cause," but rather to proclaim basic truth, revealed to us by God, about the nature of God who is Reality, of man and his life in terms of God who is Reality. We are driven back today to face the question of our ultimate belief. Peaceful and harmonious relations between the different races, for instance (and it is that which is the chief concern of this paper), must be built upon definite convictions regarding the meaning and purpose of life. If the civilization of the past is to be carried forward toward a truly human goal, if the mighty gains we have made are not to be lost, we must give thought to the spiritual foundations on which alone race relations can be securely built.

Deadly doctrines of racial domination have long been preached by writers whose

books have extensive circulation. It is claimed in them that modern science justifies and supports such doctrines and makes their acceptance inevitable. I shall never forget the impression made upon me when I read for the first time Stoddard's *Rising Tide of Color*. Mr. Madison Grant in the preface to that book tells us that "the thing to be feared is the gradual extinction of the great Nordic race with its capacity for leadership and fighting, since with it would pass that which we call civilization. This disaster can be averted only if the Nordic race will gather itself together in time, shake off the shackle of an inveterate altruism, discard the vain phantom of internationalism, and reassert the pride of the race and the right of merit to rule."

With propaganda of this kind to back it, the idea that differences between races must inevitably lead to conflict between races, has found an easy lodgment in men's minds and obtrudes itself even into scientific discussions of race questions. Roland B. Dixon's *Racial History of Man*, for example, is an impassioned and unbiased study of skull measurements; yet in the concluding pages we find him writing that "the yellow races may force upon the peoples now and for so long dominant the most terrible struggle for supremacy they have ever had." Why should the comparison of physical traits suggest to the author such a struggle? There is no more reason to suppose that differences in the measurements of the skull or in the color of the skin will inevitably result in a terrible inter-racial struggle than that my friend and I are fated to be brought into terrible feud because his eyes are brown and mine are gray. The fact that such a fear obtrudes itself into what purports to be a plain discussion of facts shows the irrationality of racial fears.

Far more dangerous, in the dissemination of such ideas, are works of drama and fiction; and both dangerous and significant is the fact that our press in reporting crime invariably refers to race when a Negro is involved but never when a White man is involved: the "Negro" killer but never the "White" killer. All this is creating an atmosphere in which a rational solution of racial problems may at length become impossible. It is time for the Church to speak out.

It is natural that when such doctrines are uttered by White people, irrationally prejudiced and emotionally unstable, they evoke intense bitterness and hostility in the minds of the other races. A claim to

domination built exclusively on the ground of race is bound to be resisted by other peoples with all their force. A thoroughgoing racialism cannot be advocated on one side without evoking an equal race consciousness on the other.

NATIONALISM TO RACIALISM

In the sixteenth century men fought about religion. Europe was torn by strife between Roman Catholicism and Protestantism. In the nineteenth century nationality was the driving force in European politics; nationality took the place of religion. The emotion-inspiring flames of nationality were fanned by the teaching of historians and the songs of poets until they broke out in the most dangerous and devastating conflagrations. Now that nationalism is perhaps on the wane, we are going in for something capable of provoking an even more intense bitterness, namely racialism.

The non-White peoples are two and a half times as numerous as the white, and more fecund. Mr. Stoddard and his friends are right when they hold before the world "the rising tide of color," but the conclusions of these writers are impossible; there must be some better way to handle the Colored majority of human beings than to exterminate them.

We cannot overlook the biological, political, economic, or other aspects of color, the world's greatest and most pressing problem; but we ought also to remember that our final attitude towards such bothersome facts as are involved in race is determined by our convictions about the nature of God and our ultimate beliefs about man. Does the Church have any such convictions and beliefs? Most of the world about us thinks we have none that matter. Therefore it does not hesitate to seek to use us as a pressure group for this, that, or the other purely secular and insufficient and divisive and emotionally biased approach to the problem of race relations.

CHRISTIAN PERSPECTIVE

In respect to race relations as to every other aspect of affairs, the first job of the Church is to give perspective to life. People become disillusioned, frustrated, because they become interested only in selfishly restricted fields of activity, in labor organizations or community clubs or particular neighborhoods. They become so enmeshed in organizational details of socialized existence that they lose the larger perspective. If you have ever watched an artist in colors at work you

know what I mean: a little dab of color here and a little dab there and you wonder what he is doing; but then you step back and from the larger perspective you see a lovely painting. When we lose the larger perspective we find ourselves working away on unimportant, frivolous details, and then wonder why we are not getting anywhere. Harold Phillips tells of a man in Cleveland who received a letter from his nephew who was in service on Guadalcanal. "Uncle," he said, "write to me and when you write be sure to tell me who is winning the war." Here was a boy in the midst of a terrific battle, so engrossed in it that he could not get the larger picture or know who was winning, the war of which that battle was a part.

It is the job of the Church through worship, prayer, and sacraments to help people to look at life from the point of view of eternity. It is a lack of eternal perspective which is the reason for the hatred and fear between Whites and Blacks and Browns and Yellows. It is this lack which is responsible for the ghettos in which Negroes are forced to live in definite and less habitable areas of our cities. We should not be surprised if we have race riots when there are people who live always in the valley and never get unto the mountain tops, and other people who insist that come hell or high water those submerged people are going to stay submerged. The races are bound to clash unless they have learned to view life from the standpoint of eternity.

DIVINE PERSPECTIVE

It is a first job of the Church to give divine perspective for a right understanding of the race problem. "Whosoever shall do the will of God," Jesus said, "the same is my brother, and sister, and mother," making the basis of the society which He founded a thing independent of men's physical peculiarities. God has no favorites. In every nation, as the early Church quickly realized, a man who worships God and orders his life aright is accepted by Him. The partition wall which separated Jew and Gentile, once a strong wall, as strong as is now the color wall, was broken down. On this issue Paul fought a life-long battle in which he would accept no compromise; for in it he saw the whole Christian faith at stake. God's love for man gives to each human personality an inestimable worth. The Church's job today is to keep proclaiming as of eternal validity the priceless value of every human being. From the naturalist's standpoint life is plentiful and cheap; nature is prolific and seems to care little for the individual. Modern industrialism and militarism lump man in the mass as "hands" and "cannon fodder"; but our Lord reminds us that we must take heed that not one little one perishes.

The Church, then, can give to us all certain fundamental beliefs regarding the meaning and purpose of life. The Church does not furnish explicit direction in regard to how to resolve the problems of race. We have in the New Testament no social program; if there were one, it would not apply to a world today which has resulted from the growth of capitalism, the rise of an industrial proletariat, the formation of modern bureaucratic and militarized states.

II

A second job of the Church is to bear witness to the way in which man's frailty thwarts human good intention and delays social progress. The Church must teach patience with the fact of fallen man.

There are those who in haste to establish a better world shut their eyes to the stubbornness of human nature in the mass. They do not recognize the powerlessness of a mere formula, however true and noble, to bring about a change in ways of thinking and feeling which have been formed by influences operating through sinning people in countless gen-

erations. We are creatures of habit, bound by custom, steeped in prejudices, influenced far less by rational considerations than by deep-seated instincts, inherited impulses and emotionalized prejudices. The too easy optimists fail to distinguish between the goal and the long, slow, painful steps by which it must be reached. They reach at great ends without consideration of the means indispensable for achieving those ends. There are those who insist that they are realists merely because they see certain things as desirable, regardless of whether or no these desirable ends are present facts. We can not expect to find quick or easy solutions to racial problems as long as men are disposed as little as they now are to put the larger good above more immediate, personal, and selfish interest.

PRIMACY OF HUMANITY

But even though the final goal of interracial fraternity is a port beyond our present reach, we are not left without lights by which to steer our course. We must not ignore or underrate the stubbornness of race, but in recognizing it we must not over-estimate the significance thereof. Race is not primary but secondary; humanity alone is primary.

One of the great evils from which we suffer today is dealing with people in the mass, substituting the relations of group with group for those of individuals with individuals. This dehumanizing of life characterizes the relations between different nations and between different races. Men talk about Japan or India or England; Americans, about Negro and White. In such abstractions individuals fade out of the picture. Whatever significance race may have, it cannot do away with the claim of every man to be treated as a man. The humanitarian movement which led to the abolition of slavery made a mistake at times in not taking account of human differences, but the inscription on the seal of the anti-slave society, beneath the figure of a Negro in chains, "Am I not a man and a brother?" gave expression to a profound and eternal truth.

Such truth will in the end prevail, but victory for it is not easy nor to be gained by mere affirmation. The way to that victory is a way of sorrows. This bitter fact the Church can teach, must teach, for at the very heart of her religion is a Cross. Ours is a suffering God. Because He is a suffering God He is also the redeeming God; He is helping us to learn that only by the road of pain does man learn what is the better way. (He is helping the White man and He is helping the Black man. There is much the Black man must learn by sorrow, as well as the White man.) Out of pain, out of great agony, will come racial redemption. It is the undiscouraged and ultimately victorious though now travelling God-man with whom we have to do.

THE LIVING CHURCH RELIEF FUND

CARE for Old Catholics

Previously acknowledged	\$6,520.10*
Miss Pauline Puryear	15.00
St. Luke's Society, University of the South, Sewanee, Tenn.	10.00
Mrs. F. S. Eastman	5.00
C. A. Santer	5.00
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	\$6,555.10

Relief in Maine

Previously acknowledged	\$ 870.00*
C. A. Santer	5.00
	<hr/>
	\$ 875.00

Save the Children Federation

Previously acknowledged	\$4,557.77*
Woman's Auxiliary, St. James-by-the-Sea, La Jolla, Calif.	100.00
Mrs. F. S. Eastman	10.00
	<hr/>
	\$4,667.77

Chinese Missions

Previously acknowledged	\$ 50.00
Mrs. Philip A. Sweet	5.00
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	\$ 55.00

Japanese Brotherhood of St. Andrew

Previously acknowledged	\$ 266.82
Rev. and Mrs. M. D. Kneeland	5.00
Mrs. H. Steele	5.00
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	\$ 276.82

Children in France

Caroline B. Cooke	\$ 2.50
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Central Theological School, China

Previously acknowledged	\$1,185.00
Mrs. F. S. Eastman	5.00
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	\$1,190.00

* These are corrected totals. In THE LIVING CHURCH of February 1st, the following contributions should have been credited to the Fund for Relief in Maine:
 Anonymous, N.Y.—\$100.00 CARE for Old Catholics
 Anonymous, N.Y.—\$100.00 Save the Children Federation
 Anonymous, N.Y.—\$200.00 St. Gregory's Priory, Three Rivers, Mich.

Toward World Religious Freedom

SO MUCH public interest has been focussed upon the deliberations of the Security Council, the General Assembly, and the "Little Assembly," that other significant actions of United Nations agencies have failed to receive the attention that they deserve. One of the most important of these is the Commission on Human Rights, which is currently engaged in formulating several documents that collectively make up an International Bill of Rights. In the long run, this may prove to be as important a step in the history of the world as the formulation and adoption of the first ten amendments to the Constitution was in the history of the United States.

Until the adoption of the Bill of Rights, the American Constitution was, as the United Nations Charter still is, primarily a scheme of organization for a group of States, defining the powers and duties of these entities in relation to each other and to the organization itself. The introduction of guarantees for individual freedoms turned the Constitution into a genuine basic law, safeguarding every individual citizen in the enjoyment of his life, property, liberty, and religion. Although the International Bill of Rights may be more difficult to implement, it will be of equally profound importance in giving every living man and woman a stake in the United Nations organization.

The United Nations Commission on Human Rights held its second plenary session at Geneva, December 1 to 17, 1947. The United States was represented by Mrs. Franklin D. Roosevelt, who is also chairman of the Commission. Among the consultants was the Rev. Dr. Frederick Nolde, distinguished American Lutheran leader, who represented the Commission of the Churches on International Affairs — a joint commission set up by the World Council of Churches and the International Missionary Council. Dr. Nolde's participation represented the culmination of an intensive period of preparation by Church agencies, both in this country and in Europe, with the special object of obtaining in the International Bill of Rights a satisfactory statement on religious freedom.

The work of the Commission on Human Rights has resulted in the preparation of three important documents: an International Declaration on Human Rights, an International Convention on Human Rights, and Measures of Implementation. The first and second of these are now in the form of first drafts; the third is still to be formulated.* These documents as a whole should be of interest to every citizen, and the Commission has indicated that it will welcome

comments and suggestions from individuals and organizations in all of the member countries. But the sections of special interest to us as Christians and Churchmen are those dealing with the important subject of religious freedom. These stem directly from the second of the "Four Freedoms" on which the United Nations is based.

The Declaration on Human Rights, which, it is hoped and planned, will be issued when in final form as a joint manifesto of the member countries, contains the following article on freedom of conscience and belief:

Article 16

1. Individual freedom of thought and conscience to hold and change beliefs is an absolute and sacred right.
2. Every person has the right, either alone or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching, and practice.

THIS declaration is, it seems to us, an excellent one. It is inclusive enough to cover the rights and freedoms necessary for the exercise of religion both privately and publicly, and it would preclude the kind of restrictions upon religion that are characteristic of totalitarian states. It deals both with the inner freedom of conscience and belief, and with the outer corporate expression of it in public worship, liturgical or otherwise. And it safeguards the five elements considered by the committee representing Christian agencies to be essential: worship, observance, community or association, teaching, and practice or action. As an international declaration it would have great moral weight, though of course no legal compulsion.

More important from a legal standpoint is the provision for religious liberty in the proposed Covenant, for this will, if and when adopted by the member states, have the binding force of a treaty, as does the original Covenant itself. This article, in its present draft form, reads as follows:

Article 16

1. Every person shall have the right to freedom of religion, conscience, and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief, and to practice any form of religious worship and observance, and he shall not be required to do any act which is contrary to such worship and observance.
2. Every person of full age and sound mind shall be free, either alone or in a community with other persons of like mind, to give and receive any form of religious teaching; and, in the case of a minor, the parent or guardian shall be free to determine what religious teaching he shall receive.
3. The above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to

*Copies of the draft documents may be obtained from International Documents Service, 2960 Broadway, New York 27, N. Y., or from the Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y.

protect public order and welfare, morals, and the rights and freedoms of others.

This statement is not quite as satisfactory as the one in the proposed Declaration. However, it is better than the original working draft, thanks to representations made by Dr. Nolde and other representatives of religious groups. For instance the phrase, "and shall not be required to do any act which is contrary to such worship and observance," is a safeguard insisted upon by the Church representatives.

The right to give and receive any form of religious teaching is an important one. But we feel that it would be advisable to insert, both in this place and in the first paragraph, the words "both privately and publicly." In the USSR, for instance, private religious teaching is permitted but there are restrictions upon public religious instruction. In Spain and in some of the Latin American countries, there are restrictions upon the public worship of those who do not belong to the established Roman Catholic Church. Nor is the last paragraph sufficient protection against these restrictions, for they are usually imposed on the ground of protecting public order, welfare, and morals.

Another section of the proposed Covenant (Article 2) has an important bearing on religious freedom. This provides that "the states parties to the present instrument undertake to ensure" the following:

(a) that their laws secure to all persons under their jurisdiction, whether citizens, persons of foreign nationality, or stateless persons, the enjoyment of these human rights and fundamental freedoms;

(b) that such laws respecting these human rights and fundamental freedoms conform with the general principles of law recognized by civilized nations;

(c) that any person whose rights or freedoms are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;

(d) that such remedies shall be enforceable by a judiciary whose independence is secured; and

(e) that its police and executive officers shall act in support of the enjoyment of these rights and freedoms.

Thus the limitation upon the exercise of freedom of religion is removed from the area of mere administrative decision and made subject to law, and the concept of that law is broadly defined by international agreement. It is true that the enactment and enforcement of law is left to the individual states, and that these are not likely to restrict themselves if they really intend to suppress or limit the freedom of religion; but at least there is a recognized criterion upon which public opinion, both within and without the state, may be focussed.

It is easy to take a cynical attitude, and to observe that the mere agreement to the Declaration and Covenant by any State, or by all the members of the United Nations, will not bring about the cessation of repressive measures against minority religious groups in various parts of the world. That is true, of course. But if the member nations ratify these agreements, there is at least a firm foundation upon which the be-

lievers in religious liberty in all countries can build. At present, there is no such basis; indeed, powerful nations and strong religious groups (including some Christian ones) are on record as being firmly opposed to the principle of freedom of religion. Thus the adoption of this part of the International Bill of Rights would be a long forward stride in the direction of liberty of conscience.

The texts of the draft Declaration and Covenant are not in any final form, and are still subject to amendment. The report on implementation is in even more tentative form. Thus there is time for individuals and groups to study these documents, and to make recommendations to their national representatives for possible modifications.

When the member states, and also the Economic and Social Council of the United Nations, have studied the documents and suggested possible changes, they will probably be submitted to a drafting committee to be re-worked. Then they will be considered by the full Commission on Human Rights at its meeting in May. From there, if approved, they go to the Economic and Social Council, upon which rests the responsibility of proposing them to the General Assembly for adoption.

If the Declaration is adopted, presumably by a two-thirds vote, it will amount to a formal manifesto by the member states, and will carry a moral obligation upon them to comply with its provisions.

If the Covenant is adopted, presumably also by a two-thirds vote, and carrying with it provisions for implementation, it will be sent to the member states for ratification. According to present plans, when two-thirds of the member states have approved it, the Covenant will become effective, but only for those states which have ratified it. Others may later adhere to it, and it will have the force of international law for those states that have subscribed to it.

Meanwhile, individuals and organizations have an opportunity to make their views felt. Church and other interested bodies may well study these documents from their own points of view, and register their findings with the appropriate individuals and agencies. In the case of Christian organizations in America, the Commission on International Affairs, of which Dr. Nolde is chairman, is probably the most effective unofficial agency.* Any resolutions adopted by Church conventions and synods or other organizations should also be reported to the government representative on the Commission on Human Rights, since these representatives have been directed to obtain the views of their fellow-citizens.†

For our part, we welcome this opportunity to formulate world opinion on religious freedom and other basic human rights. We realize that the mere

*Dr. Frederick Nolde may be addressed at 297 Fourth Ave., New York 10, New York.

†For the United States, Mrs. Franklin D. Roosevelt, c/o Commission on Human Rights, Lake Success, N. Y.

declaration of them will not bring justice to bear throughout the world; but it will provide a point of reference for further progress wherever men of good will determine to advance the cause of justice, freedom, and humanity.

As for the drafts of the two articles on religious liberty, we feel that these are reasonably satisfactory. We have suggested one or two possible improvements. But the drafts as they stand are so far in advance of the actual situation in most of the countries of the world, that we feel that their adoption by the United Nations would be a tremendous forward step.

The Marshall Plan

IN last week's issue, *THE LIVING CHURCH* was privileged to publish one of the very few interviews ever given by John Foster Dulles. We regard this as a singular privilege, and as a mark of confidence on the part of a statesman for whom we have very high regard. For Mr. Dulles is, we believe, one who truly tries to apply the principles of the Christian religion to the practical problems of international relations, regardless of partisan considerations.

In the interview, as in his recent address before the Foreign Policy Association, Mr. Dulles urged prompt passage of the European Recovery Program. In that connection, it is well to note that only two months remain before the April 1st deadline set by President Truman and Secretary Marshall for the enactment of the legislation putting the Marshall Plan into operation. That deadline is not a purely arbitrary date. It is about the last minute for setting the wheels in motion to take up where the interim aid program ends. And perhaps it is also an important date in offsetting the Soviet counter-offensive (what Mr. Dulles calls the "not war, not peace" policy) designed to discredit the United States in the eyes of Western European countries, and to win them into its own sphere of influence.

We are not greatly concerned with the details of the legislation. We believe that in general the nine modifications or stipulations set forth in the Federal Council's thoughtful analysis of the plan ought to be taken into consideration. Certainly we agree that this country should not impose conditions which would restrict the right of European governments to maintain their own economic and political patterns, so long as these are not anti-democratic.

But we are concerned that the program be adopted in its broad outlines. We agree with the Federal Council that in its concept and scope the Marshall Plan is "one of history's most momentous affirmations of faith." It is essentially a recognition that the world is one, and that all men are brethren. This country cannot live to itself alone; even "enlightened self-interest" demands that we help our fellow-men and that they help us. The Marshall Plan is not a glorified relief plan; it is a recognition, as set forth in its own

declaration of policy, of "the interdependence of the United States and Europe."

We hope that Congress will resolve its differences over details without marring the overall plan and intent of the European Recovery Program, and will enact it without delay. And we hope that the American public will support it whole-heartedly, even though it may mean some minor sacrifices on our part.

The Stratton Bill

LANGUISHING somewhere in Congress, probably in the pigeon-holes of the sub-committee on immigration of the House Judiciary Committee (Rep. Frank Fellows of Maine, chairman) is the Stratton Bill. This measure, officially known as H. R. 2910, would authorize the admission each year for four years of 100,000 displaced persons now in Germany, Austria, and Italy.

We have previously [L. C., June 8, 1947] discussed this bill, which we believe ought to be enacted into law. Hearings on it were held months ago, but no report has been issued. The former opposition of the American Legion has been withdrawn and there is, we believe, no good reason why this bill should not be brought out of committee and presented to Congress for favorable action.

Opponents of the Stratton bill based their opposition upon three main points: that most of the displaced persons were Jews, that many of them were Communists, and that they might become a charge upon the American public. These objections have been shown to be baseless. More than three-quarters of the displaced persons are Gentiles, and not a few of them are Christian ministers. Among them are Latvians, Lithuanians, and others whose countries have been absorbed by Soviet Russia, and who cannot go back because of their known opposition to Communism. In any event, all persons admitted would be subject to the immigration laws, which are designed to screen out undesirable elements and persons who might become public charges. Moreover, preference would be given to relatives of citizens of the United States, and of veterans of World War I and II.

Many of the displaced persons are agricultural workers. There is a real need for these in many parts of the United States, notably in the Northwestern states, which have lost population and need farm workers. But some of the best of the workers among the displaced persons are being resettled in other countries. If this country wants the cream of the crop, it must act soon; otherwise it may find itself receiving applications only from those who have been rejected elsewhere.

Prompt passage of the Stratton Bill would be at once a humanitarian act and an exercise of good judgment in permitting the immigration of men and women who would be distinct assets to the United States of America.

Celestial Fire

III. *Abounding More and More*

By Richardson Wright

Editor of *House and Garden*

THESE are any number of people, quite pleasant people, too, who blandly say, "It doesn't make any difference what you believe, so long as you behave yourself and treat each other decently." They will accept scientific dogma and the dogmas of business and economics, but are indifferent to the fact that there is a divine economy, and that our acceptance of the eternal truths of the Christian religion has a definite bearing on the way we live our lives.

By reading the whole of the two letters St. Paul wrote his Thessalonian converts, it is easy to see that he, also, encountered such people and had to combat that "strong delusion." He had to insist that behavior issues from belief. Conduct, in the long run, depends on our creeds. What we believe about Jesus Christ determines what we believe about our fellow men and how we treat them.

That which his converts had received of him was this fundamental dogma: because their faith had grown exceedingly, they could abound more and more in loving God and in charity to each other. This essential belief came to them not in words only, but also in power and in the Holy Ghost. They were to put on the breastplate of faith and love, and wear for helmet the hope of salvation, that abiding in light which looks toward the good things to come.

At the end of his second letter, in summing up the practices of their faith, he gave them a rule of life, consisting of seven necessary habits and admonitions applicable to all followers of Jesus Christ: (1) rejoice evermore; (2) pray without ceasing; (3) in everything give thanks; (4) quench not the spirit; (5) despise not prophecies; (6) prove all things, hold fast to that which is good; (7) abstain from all appearances of evil.

Six of these have to do with the operation and work of the Holy Spirit in the lives of believers. The seventh is a counsel of conduct which issues from the others.

THE SPIRITUAL WAY

In the ascent of abounding faith through the gifts of the Holy Spirit, we begin with "I know" and pass on to "I see things now as I never used to see them." With the third gift — counsel or judgment — we encounter a challenge: "But do you do things now — believe, seek, worship, pray, conduct your daily life — as you never used to? Do you live life in a spiritual way?"

The most direct answer is to measure our beliefs and practices against those seven admonitions St. Paul gave to the Thessalonians.

(1) *Rejoice evermore.* Christianity is a joyous life, at times positively merry. "Alleluia!" should be our instinctive cry. It can only be so when God is everything to us. Centuries ago, in the dawning of the Christian Church, Clement of Alexandria wrote that, to him, God was "father, mother, nurse, educator, food, shepherd and life, knowledge, truth and light." Many a believer since then has come to the end of his days with the same testimony of a good conscience.

In spite of often having received the word in much tribulation, as St. Paul puts it, we really become His followers — those who accept the word — through the "joy of the Holy Ghost." Does the hope of salvation wrought for us by Jesus Christ on the Cross and His triumphant rising again mean so intensely much to us that we rejoice in it? Do we hold it so firmly that it brings the assurance of lasting peace to our souls?

(2) *Pray without ceasing.* Christianity is a life of spiritual action. Two of its essential functions are prayer and worship. To pray without ceasing means just this — we should be so deeply and constantly aware of God's Presence that we are always ready to turn to Him in prayer. We should pray spontaneously. Yes, we can make even the commonest everyday job of prayer. "Dishes may be washed and clothes mended in a spiritual or non-spiritual way."

We should consider prayer the food of the soul, as feeding our spirits with the diet of adoration, contrition, thanksgiving, and supplication, the way we feed our bodies with assorted food and drink.

Since Christianity is a life of spiritual action and consequently spiritual growth, we might ask ourselves: Have we made any effort to mature in prayer? Many an adult has never grown up from the infantile supplications learned at a mother's knee. Have we ever stopped to consider what pure worship means? And why? We worship God for the sole and all-sufficient reason that He is God.

(3) *In everything give thanks.* Christianity is a life of oblation. And yet, how often we ask God for benefits without offering Him anything! How often we forget to thank Him for what we have received before we ask for more! The greatest oblations we can offer Him are our will, our heart, and to accept what

He extends us with thanksgiving. The proof of a real Christian is that he never fails to thank God for His mercies, whether they come in chastening or sparing, sorrow or joy, death or life. Not alone because of His word, but through our own daily spiritual experience, we easily should be able to testify how sweet and gracious is the yoke of the Lord.

(4) *Quench not the Spirit.* Christianity is a life of spiritual awareness. This we can learn by a simple habit: out of the hurried and pressing obligations of our lives, each day spare a little time to being still of body and quiet in mind, that the Holy Spirit may speak to us. "Speak, Lord, for Thy servant heareth." Through thinking about the things of God, we can find a God-centered interpretation of human life and see how the social order around us may be turned to Him. We need only look at the world about us — international strife, labor and management strife, broken homes — for evidence that the light of the Celestial Fire is not only being disregarded but continually and deliberately stamped out. Any newspaper any day will supply evidence of this fact.

(5) *Despise not prophecies.* Christianity is a life of spiritual judgment, of seeing deeper, which is the essence of prophecy. In the exercise of our God-given free will, we have to make the choice: which has the greater influence with us, the ephemeral promises of man and man's world, or the eternal promises of God? Are we willing to accept Gamaliel's judgment: "If this counsel or work be of man, it will come to naught; but if it be of God, ye cannot overthrow it"? This is the essence of that "right judgment in all things" for which we pray in the collect at Pentecost.

(6) *Prove all things, hold fast to that which is good.* Christianity springs from eternal truths. Unless we make an effort to study the Faith, seek out the meaning of what we recite in the Creed, we lay ourselves open to sophistries that may lure us from it. We should be able to explain why we see things now as we never used to see them, and do things now as we never did them before.

Do we give time and serious thought in trying to find what the message of the gospel really is? Do we help to strengthen the things which remain — the Faith our Lord assigned to His Body, the Church, and has revealed to it as time passed? Have respect for the traditions, worship, and liturgy which unite us with

the fellowship of all the yesterdays? Even though we were to give our whole lives to it, none of us could ever exhaust the limitless efficacy of those manifestations of God's love in action, the sacraments.

(7) *Abstain from all appearances of evil.* Christianity demands courage. The easy way is to serve our inclinations and conveniences by hiding behind the excuses of the world, "everybody is doing it," "look out for yourself, no one else will," and "are we expected to be so extraordinarily religious?"

Once we accept such compromises, the next step is to fall into a trifling, frivolous attitude toward the gospel of Jesus Christ. Does each new criticism of the gospel text set us vacillating, or do we still take the gospel as His testimony engraved on our hearts? These matters which are "contrary to our profession" we must stand up and face — face boldly. To every believing and practising Christian today the challenge comes clearly and unmistakably: Is your belief deep enough and your love strong enough to rejoice in shame and contempt for God's sake, remembering that His Son was despised and mocked more than you will ever be?

THE GIFT OF COUNSEL

Joy, action, oblation, spiritual awareness, spiritual insight, faithfulness to the eternal truths of God, courage to defend them to the end — it is not to be expected that all these faculties will be attained by all. What a different world ours would be, though, if only a tenth of those who call themselves Christians would strive for them, strive for the glory which was revealed in Him to be their glory and His joy become their joy!

Nor can those who embark on the venture of faith expect to grasp and practice these through any short-cut method. The way is long and uphill. Only to rare souls does a knowledge of them come by direct revelation of God's grace. Yet all of us can pray,

"Anoint and cheer our soiled face
With the abundance of Thy grace."

Counsel directs, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." So we look to God the Holy Ghost to show us the way in the spiritual life. The apostles turned to Him in their early judgments: they followed the principle of "it seemed good to the Holy Ghost and to us." They cooperated with the Holy Spirit, thereby justifying that earlier statement, "Counsel in the heart of man is like deep water, but a man of understanding will draw it out."

The seeker for the gift of counsel, as well as any of the seven gifts which make up the Christian life, must approach it in humility. When the saintly Edward King retired from the see of Lincoln, someone asked what he intended to do

with his leisure and suggested diversions. He answered, "What I hope rather to do is, D. V., to spend what time remains to trying to understand what it is to be a Christian."

St. Paul, the early Clement, Edward King — all testified to the fact that Christianity is no milksop religion. It is not to be smothered in saccharine plati-

tudes or hung with glittering generalities. It is not for the eminently respectable who would be carried to Heaven on flowery beds of politely enthusiastic ease. Those who follow Him who came bearing a sword must be men and women of joyous heart, flint-faced courage, uncompromising faith, abiding patience and godly counsel.

This is the third of eight articles by Mr. Wright.

BOOKS

— THE REV. CARROLL E. SIMCOX, EDITOR —

Documents of Christianity

DOCUMENTS OF THE CHRISTIAN CHURCH. Selected and edited by Henry Bettenson. New York: Oxford University Press, 1947 (World's Classics, Galaxy Edition, No. 2). Pp. xvi + 457. \$1.75.

A reissue of an admirable collection of documents on general and English Church history, first published in 1943. One can find here the most important pieces of Church legislation, and brief but representative excerpts from Fathers and theologians down through the Reformation, with a few important items of the 19th and 20th centuries — the last being represented by the Lambeth Appeal for Reunion, 1920, and the Constantinople recognition of Anglican Orders, 1922. As in this last case, the selections are sometimes so brief as to require explanation. Admittedly, anyway, a collection of documents is to provide illustrations to the history summarized in secondary works.

E. R. HARDY, JR.

The Syrian Gospel Again

NEW TESTAMENT ORIGIN. By George M. Lamsa. New York and Chicago: Ziff-Davis Co., 1947. Pp. xii + 104. \$2.

For a number of years Mr. Lamsa has argued that his translation of the gospels was the most accurate — nay, the only accurate — version in English. He is an Assyrian who grew up in the Church of the East, which is generally referred to as the Nestorian Church. His method is to take the Peshitta or Syriac Vulgate version which is current in his Church, to assume that it contains the original drafts of the New Testament books, and to translate it into English, giving the Syriac words the meaning that they now have among his people. As many scholars have demonstrated, this method rests on two errors: (1) that of assuming that the Syriac Peshitta is the original Aramaic New Testament, whereas it is a fifth century revision of an earlier Syriac version made from the Greek;

(2) that of supposing that the Syriac spoken in Mesopotamia in the fourth and fifth centuries was the same dialect as the Aramaic of first century Galilee. Aramaic and Syriac are basically the same language, but separate dialects.

Now Mr. Lamsa undertakes to deal with not only the gospels, but the whole New Testament. One regrets to say that the very first word of his book is an absurdity: "Not a word of either the Old or the New Testaments was originally written in Greek or in any other European language" (p. 1). Similarly sweeping and incorrect statements are found throughout, for example: "Undoubtedly there were Christian martyrs in Italy and Greece, but the majority of these martyrs were Jewish and Syrian Christians" (p. 28). "Paul did not write in Greek. . . . The language of the synagogue everywhere was Aramaic" (p. 38). "Neither [Mark and Luke] nor Paul were contemporaries of Jesus, but were born after Jesus' death" (p. 66). "The contents of Paul's epistles are entirely alien to Greek and Roman thought" (p. 76). The Sinaitic Syriac MS. is declared to be a forgery (p. 89).

One can only hope that Sunday school teachers will not use this book in instructing the young.

SHERMAN E. JOHNSON.

In Brief

From Day to Day (By J. Henry Harms. Philadelphia: Muhlenberg Press, 1946. Pp. 383. \$1.75) is a new book of daily devotions by the late Dr. Harms, former college president and head of the publication board of the United Lutheran Church. Among writings of this type it should rank high. The author quite evidently knew and loved our Lord, His word, and His people. The layman and the clergyman may find in this volume much that will lead to a deeper reverence and humility. If only it were supplied with an index of Scripture references, it would be more useful as an aid to sermon study.

H.B.V.

DIOCESAN

DALLAS

Asks for Suffragan; 10 New Missions, 6 New Parishes

The 53d convention of the diocese of Dallas convened in St. Matthew's Cathedral, Dallas, Texas, on January 28th.

A high point of the convention was the presentation of ten new missions, and the granting of parish status to six missions of the diocese. This makes a total of 20 new missions organized in the diocese within the past two years.

The report of the state of the Church indicated that 957 persons had been presented for confirmation, and a total communicant status of 11,146 persons. There was also a substantial increase in the number of children in the Church schools. Ten new church buildings were reported as being under construction.

In his charge to the convention, Bishop Mason of Dallas stated his need for assistance in the missionary expansion of the diocese and made a request for a Suffragan Bishop. A special convention of the diocese will be called in the near future to pass on this matter.

The year 1952 being the 100th anniversary of the first Prayer Book services held in the diocese of Dallas, the Bishop requested that due preparation be made for the observance of this anniversary, and suggested that the clergy and people of the diocese exert effort to present 100 parishes to our Lord in gratitude for the presence of the Church in this part of Texas.

The Bishop stated that two problems had been presented to him in the past year, the first being that of lotteries and other gambling devices to raise funds for the Church. He requested that such money raising methods be no longer used, stating that such methods appeared unseemly and struck at the very core of stewardship.

The Bishop stated that another matter was the conduct of marriages and funerals. He stated that it ought to be clearly understood by everyone that the parish clergy are the persons to determine how marriages and funerals are to be conducted in the church, and that paid advisers, florists, undertakers, and all the rest are not in a position to dictate such practice.

In the Bishop's hope and dream for the development of the diocese he envisioned within the diocese a great center for the advance of Christian reunion, where clergy of all Christian Churches might gather to learn the truth that there is only one Church—the one Christ founded—and that we must turn to that Apostolic Church if we are to be

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apostles of the 20th century. In this center of reunion, men would study and compare values, in it they would learn to love our Lord, and hence each other. They would see that reunion means going back to one faith, the one Body of Christ.

The Bishop closed his address with an earnest appeal to support the Presiding Bishop's plan for evangelism, and to exert every effort toward the expansion of the Church in Texas and throughout the world.

ELECTIONS: Mr. Joseph Irion Worsahm, of Dallas, was elected to the office of Chancellor, and the Standing Committee for the year 1948 is made up of the Rev. Frs. Bertram L. Smith, C. A. Beasley, C. G. Marmion; Messrs. A. B. Wood, E. W. Bass, and E. C. Jordan.

FLORIDA

**Ask for Coadjutor;
Join Council of Churches**

The Church of the Good Shepherd, Jacksonville, Fla., was host to the 105th council of the diocese of Florida, January 28th to 30th. The Rev. Drs. L. Valentine Lee and Reuben Shrum were host-rectors.

The council was opened Wednesday night with Evening Prayer. Bishop Penick of North Carolina was the special preacher and the emphasis of his sermon was lay-evangelism.

The council was formally opened on January 29th at 10 AM with a celebration of the Holy Communion. Bishop Juhan of Florida was the celebrant. The council was immediately highlighted by the Bishop's report which asked for a cathedral church and episcopal assistance in the form of a bishop coadjutor. The council endorsed the proposal for the establishment of a cathedral, but laid no specific plans along that line. Bishop Juhan, now completing his 23d year in the episcopate, had reported to the council that he had prepared a cathedral plan, which he believed would be suitable to the church. He stated, however, that the decision should not be hurried, and that the question of a cathedral should be approached objectively from the standpoint of what it will accomplish for the church and the whole diocese. The council elected to take all the steps possible to proceed to the election of a bishop coadjutor. When the necessary steps are completed a special council will be called.

The afternoon session of the council was addressed by Bishop Jackson of Louisiana and president of the Province of Sewanee.

The opening day of the council was climaxed by the annual diocesan dinner. The special banquet speakers were the Very Rev. Robert Gibson, dean of the Theological Seminary at the University

of the South and Bishop Louttit, Suffragan of South Florida and president of the Florida Council of Churches.

The council voted acceptance of membership of the diocese of Florida in the Florida Council of Churches.

NEW YORK

Diocesan Evangelism Program

A large company of Churchpeople of the diocese of New York assembled in Synod Hall on the evening of February 4th for the meeting at which the diocesan-wide evangelization program was presented. The Rev. Dr. Samuel M. Shoemaker, chairman for the Convocation of Manhattan, presided and introduced the speakers. The first of these was Bishop Gilbert of New York, who said:

"I am thrilled to see so many of you here on this stormy night. Such courage shows your great interest. We should all find tremendous incentive and encouragements in what is going forth in this diocese, in all the seven convocations. The emphasis is where it should be: on what this blessed Church of ours can give us and, through us, to everyone. Perhaps you saw Bishop Manning's letter in THE LIVING CHURCH about the importance and the means of evangelism [L.C., February 1st]. The heart of the matter is in that letter.

"We are not concerned with the peace of our own souls. God has given us a job. We should deepen our own spiritual lives in order to do the job He has given us. This campaign of evangelism is of tremendous urgency because of the plight of the world. God is trying to show mankind the answer and He is looking to us to speak for Him.

"I am tempted to give you figures, showing how the Church has lagged. Look in THE LIVING CHURCH ANNUAL and see the figures for yourselves, particularly in the matter of lapsed communicants. You have all got a job in your own parishes. To go out and bring back the disappeared communicants. I am not pessimistic about it. The job can be done. But we must get rid of the idea that this evangelistic campaign is a spasm. It must be a steady, continuous enterprise."

Bishop Donegan, Suffragan of New York, who is chairman of the diocesan program, led the meeting in prayer. Everyone present joined in with marked earnestness.

The next speaker was Ralston Young, Red Cap Number 42 in Grand Central Terminal, who has quietly but uninteruptedly engaged in evangelistic work in the routine of his daily work. Mr. Young, who is a communicant of St. Martin's Church, Harlem, said:

"We lay people have left evangelism too long exclusively to the clergy. There are more laypeople than clergy, and we should bring people to God. There need not be a crowd, nor plans for a crowd. Two or

three can meet effectually for prayer and waiting to hear what God has to tell us. Four years ago, two or three of us, all men, began to meet once a week in a box car on Track 13 in Grand Central Terminal in our free hour. More came. Now we meet more often, but regularly. One of that group is now a student in the General Theological Seminary, studying to be a priest. I see him every Sunday at the altar, serving as acolyte. We pray, and we listen for the voice of God. I do not mean a voice heard with the outward ears, but the Presence of God—the still, small voice.

"The laity have their task to do for the Church. It is not the same as the task of the clergy. The laity are not theological experts. The clergy give us that. But we can pray; we can tell men that God answers our prayers. We take out what we learn in church. The secret of being an evangelist has two parts: one part is living close to God; the other part is doing it 365 days and nights in the year and telling others to do it."

Mrs. Richardson Wright, the next speaker, spoke on "Prayer and Prayer Cells," saying:

"There were four of us, all women, who started the prayer group to which I belong. We met first in my garden, without any plan about what we should do. All of us are Anglo-Catholics; and one of us said, 'Let's say the rosary.' So we did, with special intention for a difficult situation in a parish known to us. We had different procedures on other, different days, taking turns leading. . . .

"All our prayer was intercessory. The petitions ranged all the way from prayers for one sick person to prayers for the Prime Ministers' conference. Sometimes, we go down to the church and pray before the Reserved Sacrament. We believe that the leisure we have is given to us to use for God."

The last speaker was Richardson Wright, editor of *House and Garden*, who said:

"What is evangelism? Once our hearts are so enlarged we simply must share it with others—that's evangelism. Recalling men and women to the basic truths of Christianity; telling them about that gift, that enlargement, that life; telling them not only the good news of their redemption but also the bad news that they desperately need it—all this is evangelism. . . .

"For whom is this message that the Word has been made flesh and is dwelling among us, here, now? It is for ourselves, first, that we may wholly accept His Way as the only way. Second, it is for those who once lifted up their hearts and let them drop down again—the back-sliders, the slothful, the falterers; the people who think they can bluff life through without God; people who refuse to know much about religion, lest if they know much, much may be required of them. Third, it is for the confused and bewildered, overcome in a world where nations and factions are snarling at each other; overcome

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Lent has progressed far enough for us all to have gained certain definite insights. We are either very much better acquainted with Our Blessed Lord, or else, quite sadly, we have missed the boat.

Lent is NOT just "one more of those things," it is NOT just taking on more services and not-too-pleasant tasks as a gloomy sort of hair-shirt chore. It is NOT just one of those old-fashioned, out-moded customs of The Church to make us uncomfortable because we might have become too comfortable. Lent is a period in which we should be getting better acquainted with One who loves us better than any living person on earth can possibly love us. He is giving us The Church's never-failing methods and opportunities to draw

closer to Him, to be friends with Him; and then, as disciples have done over all the ages since Calvary, to forsake all that might come between us and His love, and really FOLLOW HIM. If we will all use our Lents toward this end, a large group of us will have a thrilling adventure in Religion.

Friendship with Jesus, however, means a cleaning up of all our personal sordidnesses, our meannesses, our selfishnesses, our carping judgments, our scandal-monging, and some cleaner thinking. Anything less will not suffice, and Jesus will never be "friends," REAL friends, with anyone whose house (heart) is not clean and fit for His habitation.

Will you join us, then, in making Lent do what it should for us?

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Mr. Wright led the closing moments of prayer, and Bishop Gilbert pronounced the Benediction.

PITTSBURGH

Fr. Newman Appointed Vicar of Trinity, New York City

The Rev. Canon Bernard C. Newman, rector of St. Peter's Church, Uniontown, Pa., will become vicar of Trinity Church, New York City, on April 1st.

Fr. Newman has been one of the outstanding clergymen of the diocese of Pittsburgh. At present, he is a member of the diocesan council, the standing committee, the board of examining chaplains, the department of missions, and the department of Christian education. He is one of the co-authors of the Pittsburgh plan of religious education.

Bishop Pardue of Pittsburgh has announced that Fr. Newman will continue to be an honorary canon of Trinity Cathedral, Pittsburgh, after his departure from the diocese.

OLYMPIA

Bishop Broadcasts

Every Sunday afternoon from 3 to 3:30 o'clock, all Episcopalians who can, and all their neighbors they can encourage to, tune in station KJR, Seattle, Wash., to hear Bishop Bayne of Olympia broadcast "This is God's Country." This weekly broadcast has been made possible by the generosity of the radio station which has given this time indefinitely. Music for the program so far has been furnished by the organist of Trinity Parish Church, Mr. Eugene Nye, and members of Trinity choir. This station can be heard in most parts of the diocese and as far north as Vancouver, British Columbia.



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EDUCATIONAL

SEMINARIES

Dean Urban Installed

The Very Rev. Dr. Percy Linwood Urban was installed at 4:30 PM on January 29th as the sixth dean of the Berkeley Divinity School, New Haven, Conn. Bishop Budlong of Connecticut officiated at the ceremony, held in Dwight Memorial Chapel of Yale University.

Greetings were extended by President Seymour of Yale, who dwelt on the old connection between Bishop Berkeley and education in Connecticut, which he himself represented as former holder of a Berkeley scholarship and more recently master of Berkeley College. Dean Weigle of Yale Divinity School and Dean Rose of the General Theological Seminary, on behalf of the other seminaries of the Church, also brought salutations. The Presiding Bishop had been delayed on his return from Texas but arrived during the service, and before giving the blessing spoke briefly of the importance of seminaries in connection with the Church's problem of personnel, and their need of support.

Bishops Nash of Massachusetts, Gray, Coadjutor of Connecticut, Jenkins, retired, of Nevada, and Aldrich, representing Princeton University, were also present. Other official delegates included President Funstan of Trinity College, Dean Hirshson of Hartford, representing Kenyon College and Bexley Hall, Dean vanDyke of the Hartford

Seminary Foundation, Dean Taylor of the Episcopal Theological School, and Dean Roberts of Princeton Theological Seminary. Many other schools and colleges were represented, and a number of Connecticut parishes sent official lay delegates. A crowd of clergy and laity filled the chapel.

Dean Urban said in his installation sermon:

"This occasion is not unimportant to the world, because it has to do with theological education in an age of theological clamor. It concerns the Church in one of the most intimate features of her life where she must be most trustworthy, the education and training of fit persons for the Sacred Ministry. . . . The Berkeley Divinity School is a school of persons, because to the Church is committed the cure of souls, the care of people, and because the word person, in the history of our western world, bears throughout the hallmark of Christian theology.

"The Christian minister is not a huckster crying up the wares of religion, nor is he just another preacher of ideas and ideals. He is a disciple of the Lord Jesus Christ, the humble incarnation of the Eternal Word and Reason by which all things were made and in whose power alone the world is conquered. The world is deafened with much speaking and the soul of man drugged with propaganda. But it is still waiting for the visible manifestation in terms of concrete life and love and service of the sons of the Son of God, still waiting in agony for its priests.

"Intellect and sanctity, intelligence and conscience, reason and righteousness, truth wedded to love; to train up statesmen and saints, statesmen who can discern the signs of the times and know what they ought to do, and saints who have the power by the grace of God to do it. That is the ideal of Berkeley—and if we are true to it, she will live."

Dean Nes Recovering

The Very Rev. William H. Nes, dean of Nashotah House, Nashotah, Wis, is now recovering from pneumonia. He was taken ill on January 29th, and spent nearly a week in the hospital in Summit, Wis., but he is now at home convalescing.

The dean's physician has required him to cancel all outside engagements until March 8th.

ACU CYCLE OF PRAYER

February

22. St. Thomas', Farmingdale, N. Y.
23. Grace Church, Los Angeles, Calif.
24. St. Peter's, Geneva, N. Y.
25. St. Paul's, Fort Fairfield, Maine
26. South Kent School, Conn.
27. Christ Church, Williamsport, Pa.
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29. St. Francis', Rutherfordton, N. C.

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CHANGES

Appointments Accepted

The Rev. Oliver Carberry, rector of Zion Church, Wappingers Falls, N. Y., will become rector of St. Paul's, Albany, N. Y., March 1st. Address: 5 Greenway Court, Albany, N. Y.

The Rev. William Ellwood Craig, vicar of Holy Apostles', Los Angeles, Calif., will become rector of St. Stephen's, Grand Island, Nebr., March 14th. Address: 916 W. Division St., Grand Island, Nebr.

The Rev. Anthony H. Dexter, formerly a non-parochial priest of the diocese of Los Angeles, is now curate of the Church of St. Mary of the Angels, Hollywood, Calif. Address: 4510 Finley Ave., Hollywood 27, Calif.

The Rev. Alfred Hardman, formerly priest in charge of Christ Church, Monticello, and St. James', Perry, Fla., is now canon of the Cathedral of St. Philip, Atlanta, Ga. Address: 2744 Peachtree Rd., Atlanta, Ga.

The Rev. George F. Hartung, formerly rector of St. James', Lewistown, Mont., is now rector of the Church of the Epiphany, Chehalis, Wash. Address: 935 St. Helens Ave., Chehalis, Wash.

The Rev. Joseph P. Hollifield, rector of Christ Church, Beatrice, Nebr., will become rector of Grace Church, Woodlawn, and vicar of the Church of the Good Shepherd, East Lake, Birmingham, Ala. Address: 216 59th Pl., Birmingham 6, Ala.

The Rev. Arthur L. Lyon-Vaiden, formerly headmaster of the Iolani School, Honolulu, T. H., is now rector of St. George's, Perryman, and Holy Trinity, Churchville, Md. Address: Box 22, Perryman, Md.

The Rev. William L. Martin, canon of Christ Church Cathedral, Louisville, Ky., will become rector of St. Paul's, Beaufort, N. C., March 15th, and may be addressed there.

The Rev. Lyle Scott, formerly rector of St. Paul's, Peabody, Mass., is now rector of Trinity, Athens, and vicar of St. Paul's, Troy, Pa. Address: Trinity Church Rectory, Athens, Pa.

The Rev. Richard Upsher Smith, director of the department of Christian education of the diocese of Michigan, will become rector of the Church of the Saviour, Hanford, Calif., March 1st, and may be addressed there.

The Rev. Eugene J. West, rector of the Church of the Ascension, Hagood; Holy Cross, Statesburg; and St. Philip's, Bradford Springs, S. C., will become assistant at Grace Church, Charleston, S. C., March 15th. Address: 98 Wentworth St., Charleston, S. C.

The Rev. Eric Wright, formerly of the diocese of Athabasca, Alta., Canada, is now a missionary in the Malta field of the district of Montana. Address: Malta, Mont.

Resignations

The Rev. David T. Gilmor, formerly rector of the Church of the Ascension, Vallejo, Calif., has retired because of ill health. Address: 245 San Jose Ave., Los Gatos, Calif.

The Rev. Roy S. Rawson, formerly rector of St. Stephen's, St. Louis, Mo., has resigned. Address: c/o Diocesan Office, 1210 Locust St., St. Louis 3, Mo.

Changes of Address

The Rev. Gordon C. Graham, formerly addressed at 2910 Avenue M, Brooklyn, N. Y., should now be addressed at 170 Remsen St., Brooklyn 2, N. Y.

Ordinations

Priests

Kansas: The Rev. Norman Jeffery Rimes was ordained to the priesthood by Bishop Fenner of Kansas on February 9th in the Bishop's Chapel, Topeka, Kans. He was presented by the Rev. Maury C. Jones, and the Bishop preached the sermon. Fr. Rimes is to be priest in charge of St. Simon's, Topeka. Address: Bethany Place, Topeka, Kans.

New Jersey: The Rev. Henry Brevoort Cannon was ordained to the priesthood by Bishop Gardner of New Jersey on January 24th at the Princeton University Chapel, Princeton, N. J. He was presented by the Very Rev. Dr. Frederick M. Adams, and the Rev. Jesse McL. Trotter preached the sermon. Fr. Cannon is to be chaplain to the Episcopal students at Princeton University. Address: 53 University Place, Princeton, N. J.

Southern Virginia: The Rev. Deitrick Barth Cordes was ordained to the priesthood by Bishop Brown of Southern Virginia on January 30th at St. Andrew's Church, Lawrenceville, Va. He was presented by the Ven. Norman E. Taylor, and Bishop Gunn, Coadjutor of Southern Virginia,

preached the sermon. The Rev. Mr. Cordes is priest in charge of St. Andrew's Church, Lawrenceville, Va., and may be addressed there.

Deacons

Atlanta: Henry Haskell Rightor, Jr., was ordained to the diaconate by Bishop Aldrich, retired Coadjutor of Michigan, acting for Bishop Walker of Atlanta, on January 28th in the chapel of the Virginia Theological Seminary, Alexandria, Va. He was presented by the Very Rev. A. C. Zabrackie, and the Rev. Dr. C. Leslie Glenn preached the sermon. The Rev. Mr. Rightor will be assistant at All Saints' Church, Atlanta, Ga. Address: All Saints' Church, North Ave. and W. Peachtree, Atlanta, Ga.

Connecticut: Orlando Sidney Barr, Jr., was ordained to the diaconate by Bishop Budlong of Connecticut, assisted by Bishop Gray, Coadjutor of Connecticut, on January 28th at St. Mark's Church, New Britain, Conn. He was presented by the Rev. William G. Kibitz, and Fr. William S. Chalmers, OGS, preached the sermon. The Rev. Mr. Barr will be curate of St. Mark's Church and vicar of Grace Church, Newington, Conn. Address: St. Mark's Church, New Britain, Conn.

Tennessee: Clifford William Kelly was ordained to the diaconate by Bishop Dandridge of Tennessee on December 21st at the Church of the Good Shepherd, Memphis, Tenn. He was presented by the Rev. Guy S. Usher, and the Bishop preached the sermon. The Rev. Mr. Kelly is to continue his secular employment, serving as deacon in the Church of the Good Shepherd. Address: 874 Dick-inson St., Memphis 7, Tenn.

Diocesan Positions

The Rev. George H. Swift, rector of St. Paul's, Salem, Ore., is now the rural dean of the central convocation of the diocese of Oregon.

Degrees Conferred

The degree of Th.D., was conferred on the Rev. Maurice Putnam McKay, rector of Trinity, Titus N. H., by the American Theological Seminary, Wilmington, Del., at its winter convocation, held February 5th.

Layworkers

Capt. Ernest St. Andrew, C.A., commissioned on January 18th, is now in charge of St. Francis, Orangeville, Mich. Address: Neighborhood House, Doster R.R., Mich.

L. C. Annual Corrections

The name of the Rev. Robert B. H. Bell, omitted from page 493, should have been given with his address: Rancho-Bell, 662 Fairview Ave., Sierra Madre, Calif.

The Rev. Walter P. Cable has been in charge of St. Paul's, Vernal, Utah, since July 1st. His address is now St. Paul's Church Rectory, Vernal, Utah, rather than that given on pages 363 and 445.

The Rev. James R. MacColl, III, should be addressed at 2400 Greenwood Ave., Wilmette, Ill., rather than at the incorrect address on page 47.

The address of the Rev. E. Lucien Malone, president of the standing committee of the diocese of Mississippi, is incorrectly given on page 395. Fr. Malone's correct address is 106 Sharkey St., Clarksdale, Miss.

The address of the Rev. Robert Leonard Miller is incorrectly given on pages 383 and 484. Fr. Miller's correct address is 600 Haven St., Evanston, Ill.

The name of the Rev. Robert L. Miller is omitted from page 484. The Rev. Mr. Miller is curate at Grace Church, Kirkwood, Mo., and should be addressed at 748 N. Kirkwood Rd., Kirkwood, Mo.

The Rev. Franklin H. Spencer should be addressed at 3242 Palmer St., Springfield, Ill., instead of at the temporary address given on page 502.

The Rev. Guy S. Usher is rector of the Church of the Good Shepherd, Memphis, Tenn. Address: 1971 Jackson Ave., Memphis 7, Tenn. His name is omitted from page 386.

The address of the Rev. George C. Weiser is incorrectly given on page 510. Fr. Weiser's address is 1200 N. Kenilworth St., Apt. 5, Arlington, Va.

Corrections

The change of address of the Rev. N. F. Lang was incorrectly reported [L. C., January 19th]. Fr. Lang's former address was 49 Brook Hill Rd., Milton 87, Mass. He now lives at 40 Hollis St., Milton 86, Mass.

GO TO CHURCH DURING LENT

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.



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt
Clinton Ave. & Robin St.
Sun Masses: 7:30, 10:45; Daily: 7 (Thurs 7, 9:30);
Wed 7:45 Sta & B, 1st Fri 7:45 HM; C Sat 5-
5:30, 8-9

ANSONIA, CONN.

CHRIST Rev. G. Ross Morrell, B.D.
Sun HC 8, 9:45, 11, 7:15; Daily: Wed 9:30, 7:30,
Sat 9:30, HD 9:30

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 North Highland Ave., N.E.
Sun Masses: 7:30, 9:30, 11; Sta Sun 8; Mat, Mass,
& V daily; C Sat 4

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS' 20th & St. Paul Sts.
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A.
Eboz, c
Sun 8, 9:30 HC; 9:30, 11 Ch 5; 11 MP in Feb.,
HC in Mar.; 8 EP; HC & EP daily; Wed 8 EP &
Ser

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Weites, M.A., dean;
Rev. R. R. Speers, Jr., canon
Sun 8, 9:30, 11; Daily: 11; Ser 12:05; Tues 7:30,
11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; Sta & B Wed 8; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Marchison Duncan, r; Rev. Robert
Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC, Wed Lit &
Instr 8

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
5720 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 & Instr; Daily: 7, Fri 8 Sta, Instr & B

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

EVANSTON, ILL.

ST. LUKE'S Lee St. & Hinman Ave.
Sun: Eu 7:30, 9, 11; Daily Eu 7, 7:30, 10, MP
9:45; C Sat 4:30-5:30, 7:30-8:30; School of Re-
ligion Mon 8:15 "Lent with the Bishops"; HM
Fri 8:15

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

ST. PAUL'S Rev. Lauriston Castleman, r
Sun 8 & 11; Wed 7:30 & 10 HC; 8 EP; HD 10.
Church open daily for prayer.

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9;
Lent: Fri 7:45 V & B, Special preacher.

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Marion Ave. & 33rd St.
Sun 7:30 HC; 9:30 & 11 Morning Service & Ser;
Daily: Wed 10:30 HC, 7:45 EP & Ser

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7:30; C Sat 3-5

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barnds, D.D., r
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter 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

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.

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues G & HD 10

NEW ORLEANS (METAIRIE), LA.

ST. MARTIN'S Rev. David C. Colony, r
Metairie Road and Arlington Drive
Sun 7:30, 9:30, 11 & 7:30; Daily: HC 7:30, MP 9

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 G & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. 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 & Ser, 4 Evensong;
Daily: HC Wed 8, Thurs & HD 10:30, 12:10 Mon to
Fri Special Preachers, Wed 8:30 Special Musical
Service

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

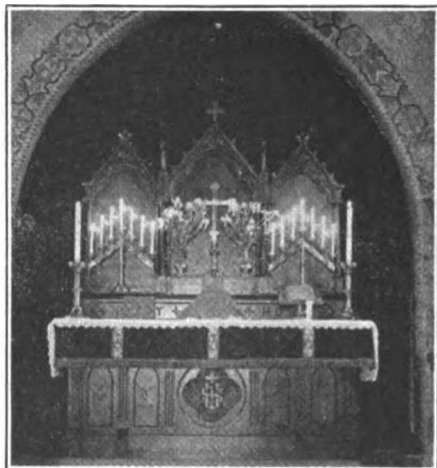
HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

HOLY TRINITY Rev. James A. Paul, v
316 East 88th Street
Sun 8 HC, 9:30 Ch 5, 11 Morning Service & Ser,
8 EP; Daily: MP 9, Wed HC 7:45, Thurs HC 11,
Lent Thurs 8 EP & Ser

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, Wed 8 Vicar's
Evenings (during Lent)
C Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH 5; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 G
& Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 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. MATTHEW'S CHURCH
LINCOLN, NEBRASKA

NEW YORK CITY (Cont.)

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;
Daily ex Sat 12:10

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fitter, Th.B.; Rev. Francis Vozelker, B.D.
Sun: Holy Eu 8, 9; Mat 10:30 Sung Eu & Ser 11;
Cho Evensong & Address 4; Daily: Mat 7:30;
Eu 7 (ex Sat) 7:45, 12:10; Thurs & HD 9:30;
EP & Int 5:30 (ex Fri—Fri 5) Fri Lit 12, Fri Sta
5:15; Address Wed & Fri 12:30; C Fri 12 to 1,
Sat 12 to 1 G & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 G & B; HC Mon, Wed, Fri 7; Tues,
Thurs, Sat 9; Wed & Fri 10:30 & 12; EP daily 5,
Wed 8 (Special Preachers)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. at Bainbridge St.
Rev. E. R. Carter, Jr., r. Rev. J. N. Atkins, Associate
Sun Masses: Low, 7:30, Mass & Ser 11, EP & B 8
Weekday Masses: 10:30 Tues, Wed, Thurs; C Sat.
7:30-8
Lenten Services: Lit & Meditation 8 Wed; Sta 8 Fri
The chapel is open daily for prayer.

RIDGEWOOD, N. J.

CHRIST Rev. Alfred John Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent, 8; all Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage
Sun 8, 9:30, 11; Wed 8; Fri 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
Sun 8, 9:30, 11; HC daily during Lent, 12 Noon

SHREVEPORT, LA.

ST. MARK'S Texas Ave. & Cotton St.
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st
Sun; 6 Young Churchmen; Lenten Services: Tues,
EP, 7:30 (Special Preachers); Thurs HC, 10; Fri,
Twilight Service, 7:30

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
ham C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

UTICA, N. Y.

GRACE Rev. Stanley P. Gosek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; HC Tues & Thurs 10, Wed
& Fri 7:30; EP 5

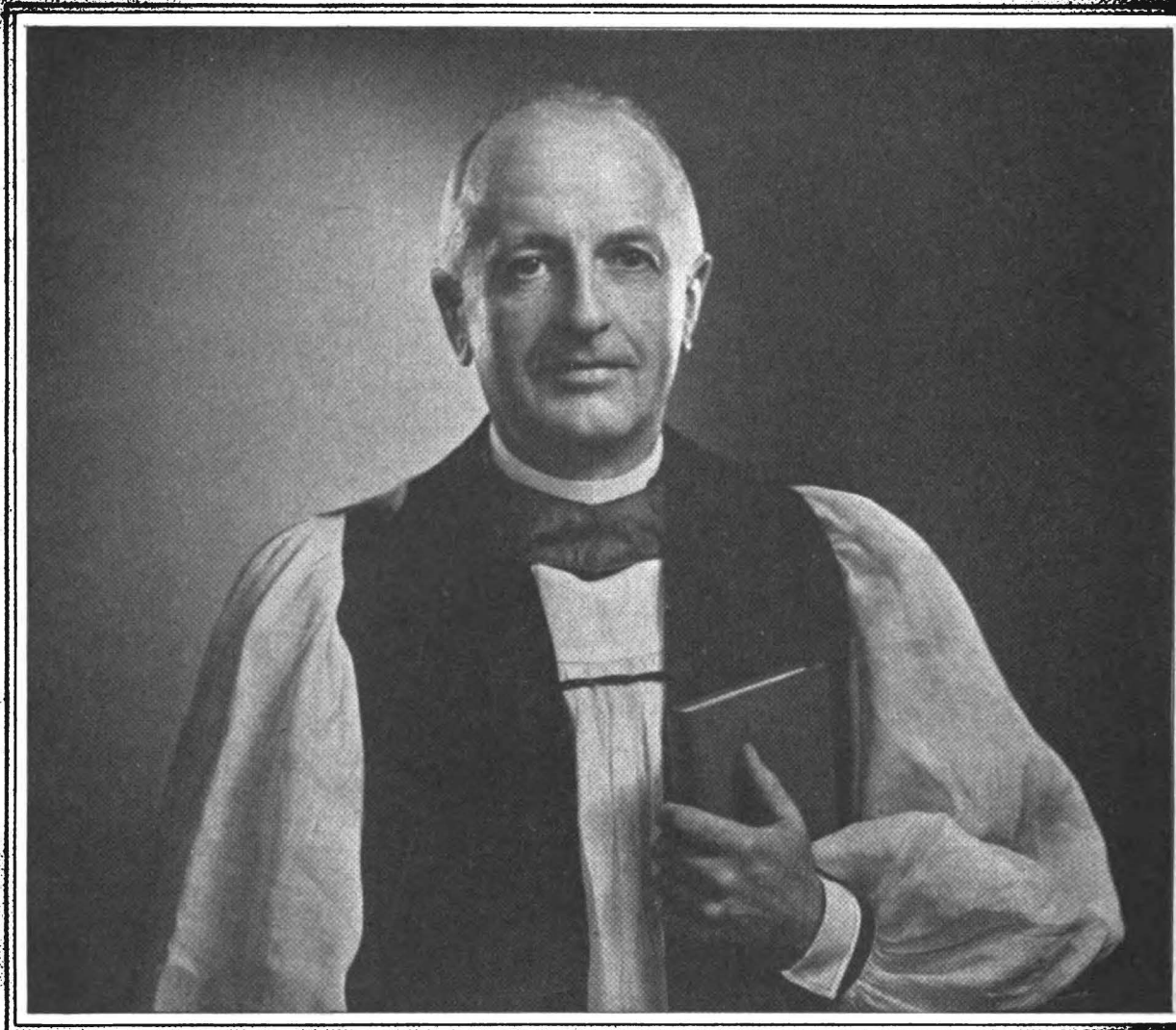
WASHINGTON, D. C.

ST. AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with
Ser; Daily: 7; C Sat 7:30; Fri 8 Sta and Ser

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8
ex 1st Sun; Thurs HC 10:30, 12:30; Preaching
Service daily 12; daily ex Sat 5:30

WAUKEGAN, ILL.

CHRIST Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horn-
ing, associate; Rev. Richmond R. Burge, c
Sun 8, 9:15, 11; Wed & Thurs 7, 9:15



COME TO CHURCH

11^{am} SUNDAY FEBRUARY 29

Hear

THE PRESIDING BISHOP

SPEAK TO US BY RADIO