

# The Living Church

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

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# LETTERS

## South India

**TO THE EDITOR:** May I ask for the privilege of your columns to point out certain misinterpretations of fact which have appeared in the writings of two American bishops with regard to Resolution 54 (On South India) of the recent Lambeth Conference?

### ORDINATION AND CONFIRMATION

The Bishop Coadjutor of New Hampshire in the *New Hampshire Churchman*, October, 1948, states, "Although episcopal ordination and confirmation were to be required after the merger, neither was requested of those clergy already in the newly-formed Church." *The Constitution of the Church of South India*, Chapter II, Section 21, reads on this point, "It is the intention and expectation of the Church of South India that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister. . . . After this period of thirty years, the Church of South India will determine whether there shall continue to be any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally under what conditions it will receive ministers from other Churches into its ministry."

It is hardly adequate to interpret this constitutional provision as "to be required." That the door is intended to remain open for non-episcopally ordained ministers even after the interim period is even more apparent from the statement recently published by the Rt. Rev. J. E. L. Nembigin, Bishop in Ramnad and Madura of the Church of South India (the *South India Churchman*, June, 1948, p. 163).

With regard to confirmation, *The Constitution of the Church of South India*, Chapter III, Section 2, states that full membership requires a public profession of faith with prayer for strengthening by the Holy Spirit. Section 3 states, "The service of Confirmation as used in the Church of India, Burma, and Ceylon, and the forms of service for admission to full membership or to communicant status which before the union have been employed in the other uniting Churches, are accepted as forms of the service referred to in Rule 2 above, and may be continued in the Church of South India, and other similar forms may be adopted, unless by general agreement common forms of service for the purpose shall be framed and accepted for use in the Church."

### CONSTITUTIONAL PROVISION

This provision of the *Constitution* could hardly be called a requirement of the laying on of hands by the bishop which are the matter and minister of Confirmation in the Book of Common Prayer. Some kind of service will be used, but whether it is "episcopal confirmation" remains to be seen.

The Bishop of Massachusetts in the *Church Militant*, September, 1948, falls into the same error when he states that episcopal ordination will be the rule after the union and that episcopal confirmation will eventually be part of the practice. In

regard to the divided opinion of the Lambeth Report, Resolution 54 e, on recognition of the status of the Church of South India, the Bishop of Massachusetts states that "a majority of the Committee and of the full Conference wished to go further than did a substantial minority. . . ."

### VOTING

This is misleading for it was stated in an article in the *Church Times*, September 24th, p. 535 that the vote of the Conference was 135 to 94. The full Conference consisted of 329 bishops. For some reason 100 of these did not vote, and the result is scarcely an act of "the full conference."

A division of opinion on the merits of the Church of South India will be a source of discussion for many years to come, and one desires to respect the opinions of those who differ from one on these matters. But it is a little distressing to find that members of the episcopate who alone participated in these Lambeth discussions should in their published opinions not give entirely accurate accounts of the facts involved.

(Rev.) LOUIS A. HASELMAYER,  
Philadelphia.

### Ammidon Ads

**TO THE EDITOR:** I have read with much interest many of the articles attached to the advertisement of Ammidon & Company, but was very much surprised with the article attached to their advertisement of the twenty first, and surprised that THE LIVING CHURCH permitted it to be published. The scathing terms used toward those "adult" Episcopalians using that "Baby Prayer," "Now I lay me down to sleep." I learned this prayer at the knees of my sainted mother, and have been saying this prayer for nearly 82 years and expect to say this prayer for the few years remaining to me in this life.

Before I go hence, I hope there will be sufficient time for me to receive the Last Rites of the Church, but should I die before I wake, "I pray the Lord my soul to take."

SAMUEL T. WHEATLEY,  
Baltimore, Md.

## The Living Church

Established 1878

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

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FIRST SUNDAY AFTER THE EPIPHANY

## GENERAL

## EPISCOPATE

## Consecration of Bishop Campbell

The Presiding Bishop has taken order for the consecration of the Very Rev. Donald J. Campbell, Suffragan Bishop-elect of the diocese of Los Angeles. The consecration will be held in St. Paul's Cathedral, Los Angeles, on St. Paul's Day, January 25th, at 10:00 AM.

The Presiding Bishop will be consecrator, with Bishop Bloy of Los Angeles and Bishop Parsons, retired, of California, as co-consecrators.

The Bishop-elect will be presented by Bishop Bayne of Olympia and Bishop Gooden, retired Suffragan Bishop of Los Angeles, who will be the preacher. Litanist will be Bishop Clark of Utah. The attending presbyters will be the Rev. Alexander K. Campbell, brother of the Bishop-elect, of North Hollywood, and the Rev. Robert W. Fay of Columbus, Ohio. The Rev. Dr. John H. Fitzgerald of Brooklyn, secretary of the House of Bishops, will be registrar.

Funeral Services for  
Bishop Creighton

Funeral services for the Rt. Rev. Frank W. Creighton, retired Bishop of Michigan, who died in Washington, D. C., on December 23d were held in St. John's Church, Bethesda, Md., on December 27th.

Bishop Dun of Washington officiated, assisted by Bishop Emrich of Michigan. Burial was to be in St. Paul's Cathedral, Detroit.

Bishop Ingley to Offer  
Resignation in September

After 27 years as a bishop, the Rt. Rev. Fred Ingley of Colorado is retiring. In September 1949 he will present his resignation to the House of Bishops at General Convention.

Bishop Ingley was born in Staffordshire, England, November 20, 1878, the son of Albert Ingley and Mary Bloomer Ingley. He was brought to this country by his parents when he was nine years old and educated in the public schools of Pittsburgh.

At an early age he entered the employ of the Pennsylvania Railroad, which he served for 10 years. At 17 he became



BISHOP INGLEY: To retire.

a lay reader and at that time became conscious of his vocation to the ministry. He prepared for his canonical literary examinations at night while still working for the Railroad Company. After attending the Philadelphia Divinity School, he was graduated in 1906, becoming a deacon that year and a priest in 1907.

## FIRST CURE

His first cure was St. Mary's, Bradford, Pa., from 1906-1908, when he became rector of St. Matthew's Church, Kenosha, Wis. In 1917 he was called to St. Mark's, Denver, where he served as rector until his consecration as Bishop Coadjutor of Colorado in 1921. In 1936 he was appointed Provisional Bishop of

Wyoming, a task he performed in addition to his Colorado duties.

When Bishop Johnson retired as Diocesan in 1938 Bishop Ingley took over his duties. In the course of his episcopate he has given much time and thought to the upbuilding of St. Luke's Hospital Association, Denver; he has served as president of the Province of the Northwest; he has been particularly interested in church work among the deaf, and in extending the ministrations of the Church to the isolated. As executive chairman of the Evergreen Conference for 20 years he has met and influenced Churchpeople from all over the country. Preëminently shepherd and pastor of his people, he has adopted a custom of giving a short text to every person confirmed — approximately 18,000 people—asking them to make it serve as a constant reminder of their confirmation.

## HUNGARY

Vatican Excommunicates  
Cardinal's Enemies

The Vatican has excommunicated all Roman Catholics who had anything to do with the arrest of Cardinal Josef Mindszenty, Primate of Hungary. The action was taken by the sacred consistorial congregation in a decree published on December 30th.

The Communist-run government of Hungary announced the arrest of the Cardinal on December 27th for plotting against the government, spying, treason, and black market money dealings. It said Mindszenty was a "sponsor of Hungarian fascism." Ten other church figures also are held.

## "TREACHEROUS ACTIVITIES"

The ministry alleged the Primate of Hungary had admitted "treacherous activities against the people" including a plot to restore the Hapsburg monarchy, and espionage dealings with western diplomats.

Cardinal Mindszenty's arrest by the Communist-dominated government of Hungary "is a challenge thrown down to the whole of Christendom," according to *II Quotidiano*, Catholic Action newspaper published in Rome.

The daily, which often presents the official Roman Catholic viewpoint,

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

termed the cardinal's arrest "the supreme outrage against the human conscience and the spirit of freedom" and branded the Hungarian government as imitators of the Nazis.

Pointing out that Cardinal Mindszenty was once imprisoned by the Nazis, *II Quotidiano* said the present incident was not unexpected since "tyrants are always the same whether they are called Bismarck, Hitler, or Tito."

The newspaper expressed confidence that the cardinal's enemies would not succeed "in soiling his reputation" and that this "gesture" would not bring any advantage to the Budapest government.

## ROMANIA

### New Laws May Effect Merger of Lutheran Bodies

New ecclesiastical laws passed by the government of Romania may force the two branches of Lutheranism in that country to merge into one body with one bishop at its head.

Until now, the Lutherans have been divided into two synods — the German Synod, with a bishop stationed in Hermannstadt, and the Hungarian Synod, with a bishop in Arad.

In reorganizing its relations to the Church groups of Romania, the government has stipulated that only Church bodies with more than 750,000 members may have more than one bishop. As the number of Lutherans total only 250,000, there is a possibility that the two synods will have to form one organization and will be allowed only one bishop.

## SOUTH INDIA

### Church of South India Seeks Participation of Lutherans

The Federation of Evangelical Lutheran Churches in India has accepted an invitation from the Church of South India for preliminary exploration of the possibilities of wider ecumenical union, according to an announcement made by the National Lutheran Council in New York. Then ten constituent churches of the federation have also received similar invitations.

In preparation for the proposed meeting with the Church of South India, the Lutheran Federation has asked representatives of its member bodies to meet with its central committee on ecumenical relations as soon as possible. One of the main tasks of this session will be to define the basis on which the Lutheran Church in India can participate in the conversations with the CSI.

In a statement on the matter, the federation said: "We consider that so

much will be gained from a united effort by the Lutheran Church to find the right scriptural approach to the conversations with the CSI that, while not questioning the right of the individual churches to pursue an independent path, we request them not to institute separate conversations, but rather energetically to share in the common effort to find such a basis for these conversations."

As its committee to meet with the CSI, the federation appointed Bishop Paul Sandegren of the Church of Sweden, the Rev. E. Prakasam, president of the federation, the Rev. C. M. Doermann, the Rev. C. Bindslev, and the Rev. S. W. Savarimuttu.

## INTERCHURCH

### Presbyterians to Share Support of Missouri Hospital

An entirely new venture in inter-church cooperation was undertaken by the diocese of Missouri in late December, when St. Luke's Hospital Association voted to broaden its base to include Presbyterians as co-owners of this diocesan hospital. The Hospital Association is composed of all the clergy of the diocese and the senior wardens of the parishes.

St. Luke's Hospital, which has long enjoyed a wide reputation for the quality of its care and the standing of its school of nursing, was faced with the crucial need to expand its plant and increase its available services. At the same time Presbyterians in St. Louis were contemplating the building of a hospital. Bishop Scarlett of Missouri proposed to the Presbyterians that forces be combined to create a modern medical center under joint sponsorship. The synods of both the Presbyterian Church in the USA (Northern) and of the US (Southern) agreed to the proposal.

Under the new arrangement, St. Luke's will be controlled by a board of 15 members. Six of these members, including always the Bishop of Missouri, will be Episcopal. Six members will come from the Presbyterian synods, and three from the community at large.

As the merger was consummated, the association extended its appreciation to Dr. Frederick J. Russe of St. Louis, for 19 years a member of the board and its retiring president.

## FRANCE

### DeGaulle Pledges State Support for Church Schools

State support for Roman Catholic Church schools was publicly pledged for the first time by General Charles de Gaulle in an address given in Paris at closing sessions of the Rally of the

French People (RFP), now the leading group in the Council of the Republic.

This fall General de Gaulle was reported to have privately assured prominent members of the French hierarchy that if the Catholic Church supported his program, he would, when in power, issue a Christian education decree "giving satisfaction to all Catholics."

General de Gaulle told the RFP congress that hundreds of church schools are on the verge of closing because they lack financial support.

He said:

"The RFP will support liberty of education, for if the private schools were to disappear, it would do great harm to the nation and the cause of civic peace. Private schools must, therefore, be allowed to survive within the framework of present laws, and we should be able to arrive at this result without having to fight for it."

Taking issue with anti-clerical Communists and Socialists who continue to refuse subsidies for Church schools, General de Gaulle warned that the issue of Church school support threatens to divide the French people. He said it is essential to place the debate "in a new aspect and on a different plane." [RNS]

## CONFERENCES

### Shorter Schedule Planned for Sweet Briar Gathering

The annual conference of the Province of Washington, held at Sweet Briar College in Virginia, will meet in June on a new schedule, six days only, instead of the usual ten-day period. The board of governors of the conference, at a recent meeting at the College of Preachers in Washington, voted to try the new plan in 1949.

The conference will open on Sunday evening, June 12th, and close at lunch on Saturday, June 18th. Headliner for the conference will be Bishop Strider of West Virginia. The theme of the conference will be The Religion of the Prayer Book.

The Rev. Frederick J. Warnecke is chairman of the program committee, and the Rev. Robert A. Magill is executive chairman.

## UNIVERSITIES

### No Votes for Atheism

An interesting opinion poll was conducted recently at the University of the South, and the results of that poll are now being made known for the benefit of those whose faith in scientific polling is unshaken.

The barrage of 31 questions involved personal interviews with more than one-fourth of the student body, varied as to

geographic origin, college class, marriage status, etc. Invariably all but a few persons obliged the sponsors of the poll, in this case the student newspaper, the *Purple*, by voting decisively, "Yes" or "No."

The poll showed that 98% of the students interviewed believed in God, and that two per cent had not decided. Fifty-six per cent voted in favor of the establishment of a strong world government; 31% were opposed; 12% gave answers with reservations. Ninety-two per cent of the students voted that they were receiving good instruction at Sewanee.

Approximately half of the students at the University of the South are members of the Episcopal Church.

## COLLEGE WORK

### Weekend Conference for Students Held in Eighth Province

A weekend conference for college students sponsored by the diocese of California and the Eighth Province, recently drew 49 students from campuses of the area to Healdsburg, the conference center of the diocese of California.

The subjects of the conference which evoked considerable discussion included: The Religious and the Secular Call, presented by the Rev. Charles W. Woodhams; Christian Personality, by Miss Katharine Grammer, dean of St. Margaret's House, Berkeley; The Place of Christianity in the Economic Field, by Mr. Philip Adams; and Lay Work in the Church, by the Rev. Canon Charles W. Carnan, Jr., who was also celebrant in the daily services of Holy Communion.

Another conference, on The Church, Labor, and Management, is planned for spring.

## MISSIONARIES

### Practical Gifts

Some of the most interesting and active missionary work in the diocese of Southwestern Virginia is at "Grace House on the Mountain" in Wise County, on RFD No. 1, St. Paul, Va.

The missionary in charge is Deaconess Anne Newman, with a background of a number of years' experience in mission work, and her assistant is Miss Alice W. Mayer, a graduate nurse, and unusually capable. That "On-the-Mountain" part in the name of the mission is most appropriate, for it is on top of the world, with a wonderful view into three or four countries. Last Spring a new dwelling was erected for the missionaries and they will be more comfortable this winter than they have been for years past.

In many places where the Church is engaged in social work, religious education and similar activities, there is a tendency for the mission to be, among other things, an everlasting Santa Claus, with the local people continuously on the receiving end.

But not so at Grace House. Deaconess Newman writes to the Bishop of the diocese: "Yesterday, at the afternoon service, the congregation presented the Mission with a gift of two knob-tread tires and tubes for the car for winter driving in the mud and snow without chains, and a pair of much-needed fog lights for the car. We appreciated their thoughtfulness, as getting chains on frequently in winter is quite a problem, especially as driving with them on pavements after getting off the mountain causes them to break, and if they are removed at the foot of the mountain they must be put on again before starting back up to the Mission."

That shows perfectly the other side of the picture and the appreciation of the people for the work of the missionaries, expressed in the most definite and tangible way. They do things like that at Grace House.

## RELIEF

### Dr. Pepper Analyzes Foreign Needs at Meeting of Federal Council

The total amount needed by the Churches during 1949 for adequate relief and reconstruction in Europe and Asia approaches \$18,000,000 the Rev. Dr. Almon R. Pepper told the biennial meeting of the Federal Council of Churches held early in December in Cincinnati.

Dr. Pepper is executive secretary of the National Council's Department of Christian Social Relations and until January 3d was on leave of absence, serving as executive vice-president of Church World Service.

Dr. Pepper stated:

"The Department of Reconstruction of the World Council of Churches reports that needs in the several countries of Europe, by countries and by projects, have a total of \$7,672,532 in 1949. From Asia... we have reports covering the needs in all of the countries which could be cared for in 1949 as totalling \$7,700,000.

"Adding to these other defined needs in the whole field of relief and reconstruction through the Churches, the total amount needed is \$18,000,000 for 1949. In addition, our several Churches will be raising additional amounts for the emergency needs of their own missionary activities," Dr. Pepper said.

A large part of the funds, about \$10,000,000, will be raised through a concerted appeal by the Churches affil-

iated with the Federal Council. Each Church will carry on its own promotional activities, he said, but will use much of the same basic materials and methods. A national and international radio program on the subject will be broadcast during Lent on the Sunday before contributions will be taken for world relief in the churches.

### NEEDS IN PALESTINE

Dr. Pepper pointed also to needs in Palestine, "one of the areas which finds us unprepared to meet our Christian obligations." Special efforts should be made, he recommended, on behalf of Churches oppressed by totalitarian governments.

Under new federal legislation 205,000 displaced persons may come to this country during a two-year period. They may come, Dr. Pepper explained, provided they are assured of a job and a home that does not displace some American, inland transportation from the port of entry, initial expenses to start life anew, and assurance that they will not become public charges.

"It would," he said, "be a great boom to the whole movement if every congregation of our Churches set out to resettle at least one displaced person or family of displaced persons."

## NEGRO WORK

### Florida Congregation to Use Army Chapel

November 14th was a banner day in the life of St. Michael's and All Angels' Church, Tallahassee, Fla., for on that day the congregation moved into a new church building, Bishop Juhan of Florida advanced to the priesthood the Rev. David Henry Brooks, and Bishop West, Coadjutor of Florida, confirmed the largest class ever presented in that mission church — a class of 33 persons, including educators, students, and local businessmen.

Ministering to the Negro community for more than fifty years under the shadow of the state Capitol, the struggling congregation found its property badly located and its equipment inadequate. Under the leadership of the Rev. Mr. Brooks, a new site was purchased near the campus of Florida A. and M. College. With the financial assistance of the diocese of Florida, an Army chapel from the former Camp Gordon Johnson was altered and re-erected close to the college.

The effect of the fine work being done at St. Michael's and All Angels' is expected to be felt with ever-increasing strength throughout the entire Negro work of the diocese.

## An American Archbishop

**A**T THE Lambeth Conference last summer, much stress was laid upon the unity of the Anglican Communion, and especially of its bishops. Would it not be a good idea for the American Episcopal Church to help promote this unity by bringing the title, style, and jurisdiction of our Presiding Bishop into conformity with those of the Church of England, and of most of the rest of the Anglican Communion?

At present, our branch of the Anglican Communion is "queer" in these respects:

(1) We have no archbishops. Every other Anglican Church does, except the Japanese and Chinese Churches. These, being relatively new and deriving in part from the American Church, have naturally hesitated to assume titles higher than those of this Church.

(2) We alone have a "Presiding Bishop" instead of an Archbishop and Metropolitan, or Primate — again with the understandable exception of the Chinese and Japanese Churches. (The Scottish Episcopal Church designates its chief bishop as the "Primus.")

(3) Our Presiding Bishop, though commonly and popularly styled "Most Reverend," to show that he is of higher rank than a diocesan bishop, is given only the customary bishop's title "Right Reverend" in most official publications of the General Convention and of the National Council.

(4) Our Presiding Bishop, alone among the primates and metropolitans of the Anglican Communion, has no diocesan jurisdiction. Even the Chinese and Japanese Churches do not follow our peculiarity in this respect. Since some form of jurisdiction was formerly a prerequisite for invitation to the Lambeth Conference, it was necessary for the Archbishop of Canterbury to make a special exception in order to invite our Presiding Bishop to Lambeth at all.

The title "Presiding Bishop" has had an interesting history. It was not actually used in the journals of General Convention until 1795. The General Conventions of 1785, 1786, and the earlier sessions of 1789 had only one house, over which Bishop William White presided. When, on October 5, 1789, a separate House of Bishops was organized, Bishop Samuel Seabury became its president in accordance with the rule of seniority, based on the date of consecration to the episcopate.

On September 13, 1792, Bishop Samuel Provoost became president of the House of Bishops by adoption of a rule that the office should "be held in rotation, beginning from the north." In 1795, under this rule, Bishop White became president of the

House of Bishops, and it was he who first used the title "Presiding Bishop." Later the rule of rotation was suspended, and on September 12, 1804, the rule of seniority was again adopted.

For 115 years the senior bishop in point of consecration (excluding bishops with foreign or overseas jurisdictions) was Presiding Bishop. The General Conventions of 1919 and 1922 amended the Constitution to provide for the election of the Presiding Bishop, and the first one elected under that provision was Bishop John Gardner Murray, who took office January 1, 1926.

The Presiding Bishops were elected for life, up until 1931, when a six-year term was adopted. Bishops Perry and Tucker were elected under this provision, but Bishop Tucker's term was subsequently extended an additional three years.

The General Convention of 1946 provided that the Presiding Bishop was to be elected for life, subject to retirement following the General Convention after he should attain the age of 68. Bishop Sherrill was elected on this basis, which will give him a canonical term of 12 years.

**B**EFORE 1943, the Presiding Bishop had also been bishop of a diocese, and so exercised jurisdiction in that capacity. However, his duties as Presiding Bishop kept him away from the affairs of his diocese more and more, so that episcopal assistance in the diocese became necessary. General Convention came to feel that it was unwise to take the Presiding Bishop away from his diocese for a period of years, and then send him back to it; so the canons were amended to require that the Presiding Bishop resign his diocesan jurisdiction.

Thus it will be seen that General Convention has done a good deal of experimenting with the office of Presiding Bishop, and a good deal of progress has been made. We now have a chief bishop elected for life (subject to retirement at the age of 68 to 71), free from the burdens of a large diocese and able to give his full time to the work of the national Church. All of this is fine as far as it goes; but it ought to go a little bit farther.

The Presiding Bishop has only three places in the Church that he can consider as in some measure his — and each of these is subject to the actual jurisdiction of a diocesan bishop:

(1) In the Washington Cathedral he has an "official seat" — but it is a seat in a Cathedral that is actually that of the Bishop of Washington, who alone exercises ecclesiastical jurisdiction in that Cathedral and diocese.

(2) He has an office in the antiquated Church Missions House in New York City. This contains a chapel that he may use; but he does so only with the tacit approval of the Bishop of New York, who alone has jurisdiction there.

(3) He has a residence and national conference center, Seabury House, at Greenwich, Conn. Here there is also a chapel, but the Presiding Bishop can officiate in it only by courtesy of the Bishop of Connecticut, who alone has jurisdiction.

So actually the Presiding Bishop of the Episcopal Church is pretty much of an ecclesiastical orphan. He is an archbishop without an archdiocese, a metropolitan without a metropolis, a pastor without sheep — unless one counts the lost sheep on the roll of the secretary of the House of Bishops, and that's another story.

We hope General Convention will do something about this anomalous situation. And we have a specific suggestion, which we submit for consideration by the Church. Here it is.

SINCE the Presiding Bishop now has his official residence and center at Greenwich, Conn., let him be designated as "the Most Reverend \_\_\_\_\_, Archbishop of Greenwich." This would give him a rank comparable to that of the heads of other Anglican Churches, even if the title "Primate" or "Primus" (as in the Scottish Church) were not used — though we see no reason why one of these titles should not also be used.

But since a title without the reality behind it is rather an empty one, let an archdiocese of Greenwich be created. This could be quite small, but should contain enough parishes and missions to be a living, self-supporting unit in the Church's family of dioceses.

We suggest that the territory of this archdiocese be a rectangle to be set off from the southwestern portion of the Diocese of Connecticut, running about 17 miles along the coast of Long Island Sound, from the New York state line northeast to a point between South Norwalk and Saugatuck, and about ten miles deep, again to the New York state line. This would comprise about a dozen parishes and missions, including those in Greenwich, Riverside, Stamford, Darien, Norwalk, South Norwalk, and New Canaan.

To constitute such an area as an archdiocese would require only two relatively simple steps — the ceding of the parishes and missions in this area by the Diocese of Connecticut to the national Church, and the adoption of a canon by General Convention providing for such an archdiocese, with the Presiding Bishop as its Archbishop. He would of course continue to be elected by the national Church; but provision would be made for election of a suffragan bishop by the archdiocese itself, if and when it might seem desirable to do so.

This is substantially the plan presented to the General Convention of 1946, when a commission

(with the cooperation of the Diocese of Virginia) proposed that Arlington county, Va., be set apart as the Presiding Bishop's see. This proposal was rejected, not because the idea itself was considered unsound but primarily because there was no provision for residence of the Primate in the proposed jurisdiction. The Presiding Bishop now has an official residence at Greenwich, so that requirement would be met in setting up an archiepiscopal see in that area.

We make this suggestion on our own initiative. We have not consulted either the Presiding Bishop or the authorities of the Diocese of Connecticut. But we think the proposal is a sound one, and we should like to know what others think about it. If the Diocese of Connecticut were willing to cede territory, as the Diocese of Virginia generously offered to do, and if the proposal met with the approval of the Church generally, we should like to see it seriously proposed to General Convention. And we hope, then, that at the next Lambeth Conference, the American Church might have an Archbishop of Greenwich to take his place along with the Archbishop of Canterbury, the Archbishop of Wales, the Archbishop of Armagh, the Archbishop of the West Indies, and other primates and metropolitans of the Anglican Communion throughout the world.

#### *Persecution in Hungary*

THE arrest of Hungary's Cardinal Mindszenty, following the conviction of the Lutheran Bishop Ordass, apparently marks the beginning of open persecution of organized religion in that Communist-dominated country. Of course these two arrests were made ostensibly because of political and economic crimes, not religious ones; but that is an old totalitarian technique that has worn so threadbare that it deceives no one. Whatever the allegations, and whether they are true or false, Cardinal Mindszenty's real crime, like that of Bishop Ordass, is that he had the effrontery to oppose the dictates of the Red fascism and to defy the omnipotence of the Communist State.

This editor was probably the last foreign journalist to interview both Cardinal Mindszenty and his Communist protagonist, Matyos Rakosi, deputy Premier of Hungary [L. C., September 5, 1948]. At that time, only four months ago, the lines of conflict were already sharply drawn. Of Rakosi, Moscow-trained "strong man" of the Hungarian government, the Cardinal told us: "His deeds speak louder than his words, and you cannot harmonize the two." And of the Communists in general: "The Church does not see among them any unwillingness to use the same methods as those employed by the Nazis. In words they condemn the Nazis sharply, but in deeds they do not refrain from following their example."

Rakosi, on the other hand, said that it was not necessary to repeat the era of persecution of the

Church and terrorization of the clergy, as in Russia following 1917, if one could "take up where past experience left off." But he hinted that terrorism would be used if other methods failed, while saying blandly that he himself "disliked" terrorism and hoped it would not be "necessary" in Hungary.

Apparently terrorism has now become "necessary" to the accomplishment of the Communist aims in Hungary. We shall be much surprised if the future acts in the drama of the Communists versus Cardinal Mindszenty do not follow the well-established pattern of the Russian Communists versus Patriarch Tikhon, of the Yugoslav Communists versus Archbishop Stepinac and Bishop Varnava of Dabro-Bosnia, and the German Nazis against Dr. Niemoller and Bishop Berggrav. As the Cardinal himself observed, the ideology may differ, but the methods are the same. And, alas, they are those that the Church itself used in the Holy Inquisition, when it was itself a totalitarian dictatorship.

But, even though Romanism has not shown itself to be a constant friend of democracy, Cardinal Mindszenty and those imprisoned with him are standing for the decencies of human living against an all-devouring and godless tyranny. Their cause is the cause of Christian civilization.

Pray for the good people of Hungary, and of the other countries in the Soviet orbit; yes, and of Russia

itself. Pray for those who are persecuted in the name of Christ. And pray even more for those who are willing, for the sake of supposed peace, to render to the Red Caesar the things that are God's; for it is they that play the role of the betrayer, consciously or unconsciously.

Reinhold Niebuhr truly said, at Amsterdam last summer: "When anyone speaks comparatively and presents the Soviet system as a possible alternative [to democracy], we must insist that he has not dealt with the real tragedy of our age. That consists in the horrible evils generated by the Communist alternative to our civilization. Hell knows no fury like that of a prophet of a secular religion, become the priest-king of a utopian state. Our civilization may be faulty but the alternative is much worse. The ramparts of our civilization may be tattered, but they contain defenses of freedom which require that we support them against this new fury."

Cardinal Mindszenty does not stand alone. He is but the latest in a long line of confessors and martyrs, beginning with Stephen the Deacon, on whose day, appropriately enough, he was taken into custody. And it is not only the Cardinal, nor even the Roman Catholic Church, but all of Christendom, that stands in the dock before the Soviet priest-kings. They condemn themselves rather than their victims, by the testimony of their own words and by the villainy of their deeds.

## Theological Education Sunday

### January 23, 1949

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after Epiphany, January 23, 1949 as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

Our Theological Seminaries are of supreme importance to the Church—never more so than in these critical days. As a result of the war years we suffer from a great shortage of clergy. It is essential that our ministry be replenished with the best trained men. Today we may rejoice that our Seminaries are overcrowded. But this places a great strain upon teaching staffs already too small and facilities which are inadequate. Increased financial support is imperative.

*I hope that there will be a generous response.*

HENRY K. SHERRILL, *Presiding Bishop.*

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# The Prayer Book Anniversary

By the Rev. Charles E. Hill

THE 400th Anniversary of the publication of the First Prayer Book of Edward VI occurs on June 9, 1949. The Anglican Society, especially interested in fostering knowledge of, and love for, and loyal use of the Prayer Book, desires to promote as wide an observance of the anniversary as possible, hoping that in every cathedral, parish church, collegiate chapel, and mission throughout the land advantage may be taken of the opportunity to make better known Prayer Book religion and Prayer Book ways.

It is important to recognize that the anniversary does not mean that the Episcopal Church first began 400 years ago! For centuries before 1549 the Church used liturgical prayers and prayer books. What is especially noteworthy for the First Book of Edward VI is that then, for the first time, the service books, so many and so intricate as they had grown to be in the Mediaeval Church, were translated into glorious English (largely through the work of probably the greatest translator who ever lived, Archbishop Cranmer), shorn of many abuses, and combined skilfully into one volume. This, as the wide-spread use of the Prayer Book in all its subsequent editions has shown, was one of the major happenings of Church history. No wonder that last summer at Lambeth Palace the bishops of the Anglican Communion throughout the world voted:—

"78. (a) The Conference holds that the Book of Common Prayer has been and is so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revision of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion.

"(b) The Conference urges that special services of thanksgiving be held in 1949 throughout the whole Anglican Communion to commemorate the English Books of Common Prayer, of which the first was published in 1549."

Accordingly, wide-spread celebrations of the anniversary have been planned, and many interesting letters from all parts of the country and from Canada have been received by the writer in response to his request in a letter last June to THE LIVING CHURCH. A few of the special observances may be cited:—

1. At the Peace Cross, in Golden Gate Park, San Francisco, there will be a great outdoor service on a Sunday afternoon in June.

2. At the Washington Cathedral a series of services, with possible conferences, is planned for May.

3. In the New York Cathedral, the

American Church Union will sponsor a great festival celebration of the Holy Eucharist with sermon, and a congress to commemorate the adoption of the Prayer Book.

4. The dioceses of Virginia, Southern Florida, and Albany (and doubtless many others) plan special commemorations.

5. Kenyon College, Gambier, plans a special observance, as doubtless do our theological colleges.

6. The New York Bible and Common Prayer Book Society will publicize the anniversary both in THE LIVING CHURCH and in *Forth*.

7. The Liturgical Commission of General Convention plans, not a new revision of the Prayer Book, but the publication of a series of pamphlets dealing with the various parts of the Prayer Book, suggesting possible improvements when the next revision takes place some years hence.

8. The Boston Public Library which owns the finest and most complete collection of prayer books in existence, finer than any single collection even in England, plans an exhibition of these books, probably in May and June or in September and October.

The actual date of the anniversary is June 9, 1949, Thursday in Whitsuntide, a good date where convenient; the Sunday before (Whitsunday) or the Sunday after (Trinity Sunday) are not suitable because they commemorate more important teaching. But the Sundays after Easter provide excellent times, or the Sundays after Trinity, especially in June and October. Probably General Convention will have an impressive commemoration when it meets in San Francisco in September.

Plans for commemoration might include:

1. Displays in the public library window of the Liturgy in the original languages with the various prayer books (as two parishes propose to do);

2. A class of adults for Sunday instruction in the Prayer Book (as already begun by another parish);

3. A week-day class for study, which might treat: The early Christian services; the development of services in Patristic and Mediaeval times; the need of reformation both in the Church and in the services; how this was met on the Continent; how this was met in England; the Prayer Book of 1549; its successors to the present "proposed" book, the American Prayer Book, its history and revisions; other Prayer Books of the Anglican Communion (Scottish, Canadian, South African, etc.).

4. In Church schools, the children

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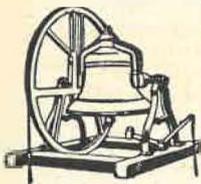
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might be well trained in how to find the *places*; the *meaning* and *scheme* of the Christian year: the *Life* the Prayer Book contemplates, Baptism, Confirmation, Holy Communion, Marriage, how to meet sickness and death.

In many parishes the rector might preach a course of sermons in Lent on Prayer Book Teaching about: God the Father; God the Son; God the Holy Spirit; Sacraments and Prayer; The Church; The Christian Way of Life.

Possibly also the rector might preach a course in September or October on:

How the Prayer Book came to be; Morning and Evening Prayer (use of the psalter — great use of the Bible.); The Litany and Occasional Offices; The Holy Communion; The Ordinal; The Church Calendar.

It is evident that the commemoration of 1549 strongly appeals to Churchmen. God grant that the Church may grasp the great opportunity thus presented to do real missionary work, proclaiming the Christian teaching and practice as it is superbly set forth in the Book of Common Prayer.

## Bishops' Meeting in Japan

By the Rt. Rev. John C. Mann

Former Bishop of Kyushu

¶ *By arrangement of the Rev. Kenneth Viall, American liaison officer, who is in charge of Bishop Bentley's nation-wide tour, assisted by Col. Paul Rusch, Col. Joseph Harbison, Churchman, president of the Tokyo Episcopal Church Club, and others connected with General Headquarters, Bishop Bentley and the entire House of Bishops of the Japanese Church, as well as the four mother Church liaison officers, were carried by private railway car to Kiyosato for an undisturbed five days' conference at Camp Seisen Ryo, the national church conference unit of the Brotherhood of St. Andrew's model Christian rural community center on the slopes of Yatsugatake in Yamanashi prefecture.*

the lounge with Mount Fuji providing a most beautiful reredos; and, indeed, the mountain has dominated the scene throughout these days of residence from the pearly light of dawn to the richer tints of sunset. On the first morning we



BISHOP MANN.

READERS of THE LIVING CHURCH will, no doubt, learn in due course what are the impressions of Bishop Bentley of his visit to Japan. What is here written tells something of how much his visit has meant already for the bishops of the Nippon Seikokwai and the liaison representatives of the mother Churches.

Through the kindness of Lt. Col. Paul Rusch and his colleagues of the Brotherhood of St. Andrew, the whole number (with the regretted exception of the representative of the Canadian Church) have enjoyed the generous hospitality of Seisen Ryo, the Brotherhood's model conference and rural settlement set high in the hills some seven hours' rail journey from the capital. We were carried here in comfort in the private coach of a distinguished soldier and it should be recorded that, most appropriately, this was on St. Andrew's Day. It has been cold up here, but the estate has provided an abundance of firewood to throw on the great open fires and the sun has shone with the brilliant warmth that is characteristic of autumn days in Japan.

And as for the scenery, who could describe it? Except on the first morning the early Celebration has been held in

walked, or were carried by jeep, a mile down the rough mountain road to the chapel which is so located as to serve both the neighboring village and the visiting community. Built of heavy timber, but with a central tower of rough hewn stone, it has a simplicity and dignity which deepens the reverence of all who worship there. The sanctuary is placed beneath the tower and lit only by windows set high up in its walls, so that, from the nave, one might be looking into a mysterious cave.

For nothing have we been more thankful than for the opportunity of getting away from the city where our meetings have usually to be held, away from repeated interruptions where a telephone service encourages none but the most urgent of calls. Here we have met with no haunting feeling of hurry or pressure. Here we have discussed the things pertaining to the Kingdom, both in formal session and in less formal groups between times — even while sitting together in the huge bath which has been such a comfort. Here we have been able to tell the visiting bishop how things are with us in

**NORTH CAROLINA**

**Christ Church, Raleigh,  
Celebrates Anniversary**

The 100th anniversary of the laying of the cornerstone of Christ Church, Raleigh, was observed on December 12th. Actually the parish is even older than that, dating back 127 years to its founding in 1821.

Construction of the Church proper—without the parish house, chapel, and tower—cost \$18,000 a century ago, and part of this expense was financed through the sale of pews. Charges for pews varied from \$50 to \$500. Construction of the church continued for five years.

In 1873 the vestry purchased the old State Bank of North Carolina for conversion into Christ Church rectory.

Present rector of Christ Church is the Rev. Ray Holder.

Ravenscroft School, begun with funds left by Dr. Josiah Watson, is one of the many projects of the parish; a staff of 12 teachers directs classes for 240 students.

**NORTHERN INDIANA**

**Gethsemane Raises \$864  
for Canterbury**

One parish in Northern Indiana has contributed \$864 to Canterbury College in Danville. It wasn't a bazaar or a white elephant sale that produced the money, but the hard work of running Tom's Cafe in Marion, Ind.

Anxious to help out on the building fund of Canterbury, the members of Gethsemane Church, of which the Rev.



BISHOP BENTLEY AND THE JAPANESE HOUSE OF BISHOPS.

Nippon Seikokwai and also how they might be with judicious help from the Church which he represents. We have found in him the listener which he professed to be his main function and a most wise and understanding one at that. And we are confident that he has gained a background which he can fill in with details as he sets out to visit the dioceses.

Meetings of the House of Bishops are not reported; but there is no breach of confidence in saying that our deliberations have ranged wide over the field of work. We have explained our hopes for help with the reconstruction of our war-ravaged schools; in the sending abroad of men who could benefit from further study; in making it possible for timely help for this or that purpose not covered by the usual diocesan budgets. At the table we have enjoyed the pithy talks of our host as he sought, in his inimitable way, to stab us awake to the greatness of the opportunity that lies today before the Nippon Seikokwai.

One project must receive particular mention. It will be 90 years, come 1949, since Channing Moore Williams reached this country as the first Anglican missionary, later to become the first bishop. Anniversaries play a large part in the life of the Japanese people; but when the one to be remembered is his who has come to be revered, in an almost legendary way, as "the Old Bishop," here may be an occasion for stirring the evangelistic zeal of the Church which looks back to him as the humble saint from whose work, under the blessing of God, it took its beginning. Needless to say, it is hoped that the Church in America will be well represented at the celebrations next year and that in this, as in other ways, it will help the Nippon Seikokwai to develop the leadership which could mean so much for the cause of Christ, not only in Japan, but we dare to hope, throughout the Far East.

**"RAISE UP—THY POWER, AND COME AMONG US"**

The most faithful people in our Church cannot, over the past few decades, have felt great enthusiasm over the spiritual state of The Church. Whenever our lack of fervor was discussed, it was easily dismissed with the remark that no leader had been raised up to inspire The Church to greater heights of devotion.

Now, however, something very real, potent, and thrilling has taken place! Two men of God, not Americans, have been raised up, and were permitted to be temporarily among us, and just being with them has been like it must have been in the days of The Apostles. America has been blessed by the visit of Bishop Strong of New Guinea, and in a still greater way by that magnificent, moving Diocesan Mission held in New York recently by Father Green of Birmingham, England, under the auspices of Bishop Donegan. We missed out on the New York Mission, but friends who were there actually thrilled us by their story of what took place and what it did to them. We personally came under the influence of Bishop Strong, and were moved as we have not been for years. When he blessed that large con-

gregation as he came down the aisle, all bowed low upon their knees, and everyone was conscious that God's power was risen up and was among us.

What do these men have that other priests haven't? They are NOT professional missionaries, just diocesan and parochial men of God. Obviously they have a depth of consecration that few of our priests possess. Their belief in Christ and His power to convert people is so profound that they burn up with it, while we seem to think that spiritual fervor should be dampened by a calm, cultural self-repression. Obviously our potential leaders are missing the boat, for witness the ten thousand at the New York Cathedral under Father Green, and the full churches and overflowing hearts wherever Bishop Strong spoke. The Acts of the Apostles CAN be repeated, but before that can happen ALL of us must FERVENTLY, CONTINUOUSLY pray the Collect for the Fourth Sunday in Advent. We must WANT Him among us badly enough, that in His loving pity He will send us leaders who will really convert us, and make us REAL Christians.

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Jack Ruggles.

TOM'S CAFE, MARION, IND.: Thomas Curtiss, shown in the picture, turned over his restaurant to the members of Gethsemane to operate for a week in order to earn money for Canterbury College. Among those helping to raise \$864, including gifts, were, left to right, Mrs. F. E. Lindley, Mrs. H. C. Jones, Mrs. R. M. Sisson, Mrs. D. W. Liniger.

John Stevenson is in charge, turned for one week, put in long hours at unfamiliar work, and earned \$864.

The owner of the cafe, Thomas D. Curtiss, is a member of the Greek Orthodox Church. Because his two daughters are ardent supporters of Canterbury, he decided to contribute \$200 to the chapel fund. After further consideration he invested the sum in food which he gave to Gethsemane Church and allowed the parishioners to operate the business for a week, using all the profits for Canterbury.

Mrs. Robert Sission was chairman of the project and Mrs. Harry Jones, her assistant.

North Platte, Nebr., has accepted election as dean of Calvary Cathedral, Sioux Falls, S. D. He was to begin his new duties on the first Sunday in January.

The Rev. Mr. Pryor was born in Philadelphia and is a graduate of the Episcopal Academy, Overbrook, Pa.; Trinity College, Hartford, Conn.; and the Berkeley Divinity School, New Haven, Conn.

His entire ministry has been spent in Nebraska. From 1943 to 1945 he served as Army chaplain in World War II.

SOUTH CAROLINA

Bequest

Bishop Carruthers of South Carolina recently made the announcement that the diocese has been bequeathed \$275,000.00 in the will of Mrs. Lena Warren Schaefer, who died in Charleston on January 6th of last year. After making certain personal bequests Mrs. Schaefer left the residue of her estate in trust to the diocese. The income is to be used by the trustees for the work of the diocese.

SOUTH DAKOTA

New Dean of Calvary Cathedral

The Rev. Francis John Pryor, III, rector of the Church of Our Saviour,

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# DEATHS

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

## Robert Y. Barber, Priest

The Rev. Robert Young Barber, rector emeritus of St. Philip's Church, Laurel, Del., died at his home in Laurel on November 30th at the age of 70.

Fr. Barber was born in Richmond County, near Sharps, Va., in 1878.

He attended Roanoke College at Salem, Va., and the Virginia Theological Seminary. He was ordered deacon in 1908 by the late Bishop Gibson of Virginia. One year later he was ordained priest. He began his ministry in Victoria, Tex., and in 1912 went to San Antonio as city missionary and to take charge of two missions. He was also chaplain of St. Philip's Normal and Industrial School. In 1918 he went to Grace Church, Chanute, Kans. In 1925 he went to St. John's Church, Centralia, Ill., and in 1928 to Grace Church, Galesburg, Ill. Had charge of St. Philip's Church, Laurel, and a number of mission churches in the vicinity from 1931 until his retirement on December 31, 1947.

He married Ingeborg Leffland and after her death was married in 1933 to Nellie Smith. He is survived by two daughters, Mrs. Kennedy Smith of Edinburg, Tex.; and Mrs. O. V. Wootten of Laurel; his wife; and two grandchildren.

A requiem was celebrated by Bishop McKinstry in St. Philip's Church on December 2d. The Burial Office was said by the Rev. Paul A. Kellogg of Christ Church, Dover.

## George Vernon Higgins, Priest

The Rev. George V. Higgins, a priest of the diocese of Nebraska, died suddenly on December 21st at the home of his mother, 810 Robbins Avenue, Niles, Ohio.

Mr. Higgins was born in Youngstown, Ohio, July 10, 1906, the son of George Higgins and Laura Parsons Higgins. He was a graduate of Kenyon College and also of Bexley Hall. Bishop Warren L. Rogers of Ohio ordained him to the priesthood in 1932. During 1931-32 he served at the Cathedral and in charge of St. Peter's Mission, Sioux Falls, S. D. From 1932 to 1935 he was rector of Trinity Church, New Philadelphia, Ohio. From 1935 to 1939 he was vicar of St. Andrew's Church, Youngstown, O., and from 1939 to 1943 he was priest in charge of Christ Church, Sidney, Neb. In 1943 he became a chaplain in the United States Army and remained in the service until 1947.

The burial office was held in St. Luke's Church, Niles, O., on December 23d. Bishop Tucker of Ohio officiated, assist-

ed by the Ven. Donald Wonders, D.D.; the Rev. Ernest F. Edmunds, rector of St. Luke's Church; and the Rev. Paul R. Savanack of Cleveland. The interment was in Niles. Mr. Higgins is survived by two children.

## Mrs. Walton J. Graft

Mrs. Walton J. Graft, for many years friend and supporter of the Bonnie Brae Farm for Boys in the diocese of Newark, died on November 14th.

For 25 years Mrs. Graft was officially connected with the board of Bonnie Brae. She was chairman of the committee that planned, secured, and maintained the equipment and furnishings that enriched the home life of the underprivileged boys who came to the farm. Mainly through her efforts the boys now have swimming pools and a small lake for fishing and boating. The camp infirmary was the gift of her committee.

During the war, Mrs. Graft was in touch with Bonnie Brae boys all over the world, who still looked to her for encouragement and guidance. She was a member of Christ Church, East Orange, N. J.

## Dr. William T. Johnson

Dr. William T. Johnson, 72, retired physician of Corvallis, Ore., and a member of the Oregon diocesan council, died December 19th at his beach home at Waldport, Ore.

The funeral service was held on December 22d at the Church of the Good Samaritan at Corvallis with Bishop Dagwell of Oregon, the Ven. Perry H. Smith, and the Rev. Charles Scott Neville officiating.

Dr. Johnson was a past president of the Oregon State Medical society, a member of the Oregon State College athletic board of control, and a former member of the state legislature.

Surviving are his wife, Louise Kiger Johnson, and two daughters, Miss Emma Johnson of Berkeley, Calif., and Mrs. William Charles Davis.

## Richard Malcolm Pott

Richard Malcolm Pott, who served for 40 years after 1900 as treasurer of the diocese of New York, died at his home in New York on December 15th. He was 80 years old.

Mr. Pott succeeded his father, Mr. James Pott, as diocesan treasurer, after his father had held that office for 40 years. Mr. Richard Pott also succeeded his father in 1907 as agent for the New York Bible and Common Prayer Book Society, holding that office until his

death.

For many years after his graduation from Trinity School, Mr. Pott was associated with his father in the concern of James Pott & Co., publishers and importers of religious books.

Until shortly before his death, Mr. Pott was warden of St. Michael's Church. He is survived by his wife, Mrs. Louise Warhurst Pott; a son, Richard Moncrieff Pott; and two daughters.

## Mary I. Potter, Deaconess

A Requiem Mass for Deaconess Mary I. Potter, 82, was celebrated by Bishop Bloy of Los Angeles, assisted by the Rev. Charles Baker, in St. Columba's Chapel of St. Paul's Cathedral, on December 18th.

Born in San Francisco, Deaconess Potter served the Church for 41 years as deaconess. She had lived at the Deaconess Home in Los Angeles since her retirement in 1936.

Soon after she became a deaconess in 1897, Deaconess Potter served for several years at St. George's Mission, Trinity Church, New York. From 1901 to 1907 she did rural rescue work; then she became a UTO worker among the Japanese in Honolulu. For a few years Deaconess Potter served as a missionary in Japan, returning then to Honolulu.

## CLASSIFIED

### CHURCH FURNISHINGS

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### MISCELLANEOUS

USED RELIGIOUS BOOK catalog ready. Write today! Baker Book House, Grand Rapids 6, Michigan.

### POSITIONS OFFERED

WANTED: Young Priest as Curate in Midwestern city of 85,000. Old established parish of 1,500 communicants. Prayerbook churchman, must be interested in young people and religious educational work. Reply Box G-206, The Living Church, Milwaukee 3, Wis.

CURATE—for suburban parish in New York area; Prayer Book Churchman; to do pastoral work and work with young people; salary, \$3000 and \$1000 house allowance. Reply Box B-201, The Living Church, Milwaukee 3, Wis.

### POSITION WANTED

RECTOR IN NEW YORK CITY desires suburban or rural parish in N. Y., Conn., or N. J., near N. Y. C. Has car. Wishes good rectory and garage. Background in education. Married. Old enough to have training and experience. Still a hunter and fisherman outdistancing young Nimrods and Waltons. Churchmanship tapered for parochial well-being. Atmosphere and provisions for living more important than salary. Reply Box T-207, The Living Church, Milwaukee 3, Wis.

# CHANGES

## Appointments Accepted

The Rev. James A. Doubleday, formerly assistant at St. George's Church, New York City, is now locum tenens at St. John's Church, Youngstown, Ohio. Address: St. John's Church, 323 Wick Ave., Youngstown, Ohio.

The Rev. Lindsay O. Duvall, formerly priest in charge of St. Mary's Memorial Church, Pittsburgh, is now assistant priest at the Episcopal City Mission. Address: 3146 N. Twenty-Seventh St., Milwaukee, Wis.

The Rev. William O. Hanner, who formerly served Trinity Church, Rock Island, Ill., is now serving St. Stephen's Church, Coconut Grove, Miami, Fla., and may be addressed there.

The Rev. Frederic J. Haskin, formerly chaplain at St. Luke's Memorial Hospital, Ponce, Puerto Rico, has been transferred to the Cathedral of St. John, San Juan, Puerto Rico, where he will be priest in charge of the Continental Congregation and of the English Mission. Address: 1315 Doctor Ashford Ave., Santurce, Puerto Rico.

The Rev. Adolph W. Kahl, formerly rector of Mount Calvary Church, Camp Hill, Pa., will become assistant rector of St. Mark's Church, San Antonio, Tex., on January 12th. Address: 323 Carnahan St., San Antonio, Tex., or St. Mark's Church, 315 E. Pecan St., San Antonio, Tex.

The Rev. Cyril B. Russell, formerly rector of St. Paul's Church, Warsaw, Ill., and vicar of the churches at Carthage, Macomb, and Bushnell, has taken up residence in Bushnell, where he will continue to serve as vicar of St. Thomas' Church. Instead of the churches at Warsaw and Carthage, he will serve Christ Church, Rushville, as well as St. George's Church, Macomb.

The Rev. John R. B. Vance, formerly rector of Calvary Church, Alberta, Canada, is now vicar of St. James' Church, Pullman, Wash., and vicar of the Church of the Good Samaritan, Colfax. Address: 502 Oak St., Pullman, Wash.

The Rev. Hubert S. Wood, Jr., formerly curate of St. Stephen's Church, Terre Haute, Ind., is now curate of St. Paul's Church, Chestnut Hill, Philadelphia. Address: 22 E. Chestnut Hill Ave., Philadelphia 18.

## Changes of Address

The Rev. Eugene G. E. Botelho, who resigned recently as assistant priest of the Episcopal City Mission, Milwaukee, should now be addressed at Wayne, Pa.

The Rev. Philip W. Roberts, who was formerly addressed at 19 Conant Square, Brandon, Vt., should now be addressed c/o Division Chaplain's Office, 101st Airborne Infantry Division, Camp Breckenridge, Ky.

The Rev. Roger A. Walke, retired priest of the diocese of Maryland, should now be addressed: 501 University Parkway, Baltimore 10, Md.

## Ordinations

### Priests

**Bethlehem:** The Rev. Gilbert Gould was ordained to the priesthood on November 20th at Trinity Church, Lansford, Pa., by Bishop Sterrett of Bethlehem. The candidate was presented by the Rev. Charles Purdy; the sermon was preached by the Rev. Henry G. Russell. The new priest will be rector of Trinity Church, Lansford, Pa., and priest in charge of St. Philip's, Summit Hill, and Calvary Church, Tamaqua. Address: Trinity Rectory, Lansford, Pa.

**Florida:** The Rev. Lee Graham, Jr., was ordained to the priesthood by Bishop West, Coadjutor of Florida, on November 21st in St. James' Church, Port St. Joe, Fla. The sermon was preached by Bishop Juhan of Florida. The Rev. Mr. Graham, who was presented by the Rev. Thomas D. Byrne, will continue serving St. James' Church, as priest in charge. Address: P. O. Box 756, Port St. Joe, Fla.

**Long Island:** The Rev. Edwin James Rooney was ordained priest on November 30th at St. John's Church, Northampton, Mass., by Bishop Lawrence of Western Massachusetts, acting for the Bishop of Long Island. The candidate was presented by the Rev. Thomas Blomquist; the sermon was preached by the Rev. Thomas J. Bigham, Jr.

**Newark:** The Rev. Welles Royce Bliss, the Rev. Benjamin Linford Eyrick, and the Rev. Clarence William Sickles were ordained to the priesthood at Grace Church, Newark, N. J., on November 30th, by Bishop Washburn of Newark. The sermon was preached by the Rev. Charles Rounsaville Stires.

The Rev. Mr. Bliss, presented by the Rev. Mr. Stires, will be vicar of Christ Mission, Totowa Borough, N. J., and may be addressed at 103 Williams Pl., Totowa Borough, Paterson 2, N. J.

The Rev. Mr. Eyrick, presented by the Rev. Harris Tremaine Hall, will be curate of Grace Church, Newark, and may be addressed at 950 Broad St., Newark 2, N. J.

The Rev. Mr. Sickles, presented by the Rev. Charles Lewis Gomph, will be assistant at St. Mary's Church, Sparta, St. Joseph's, Lake Lackawanna, and St. Jude's, Branchville, and may be addressed at Gilchrist House, Sparta, N. J.

**Springfield:** The Rev. Robert Spicer-Smith was ordained to the priesthood on October 24th by Bishop Clough of Springfield in the Chapel of St. John the Divine at the University of Illinois. The Rev. William Ward presented the candidate; Bishop Clough preached the sermon. The Rev. Mr. Spicer-Smith may be addressed as follows: Canterbury House, 1011 S. Wright, Champaign, Ill.

**Texas:** The Rev. Alvin Van Belt Hart was ordained priest at St. Bartholomew's Church, Hempstead, Tex., on November 1st by Bishop Quin of Texas. He was presented by the Rev. Joseph Harte. The Rev. Charles Higgins preached the sermon. The Rev. Mr. Hart will continue to



### BRADFORD JUNIOR COLLEGE

**TRINITY** Rev. Lewis Houghton  
Haverhill, Massachusetts  
Sun 8, 9:30, 11; Wed & HD 8:30

### BROWN UNIVERSITY

**ST. STEPHEN'S** Providence, R. I.  
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c  
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

### COLUMBIA UNIVERSITY

**ST. PAUL'S CHAPEL** New York City  
Rev. Louis W. Pitt, Visiting Chap, Rev. William J. Chase, Asst Chap  
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat) 12 Noon; HC Tues, Wed & Thurs 8

### DUKE UNIVERSITY

**THE EPISCOPAL CHURCH AT DUKE UNIVERSITY**  
Durham, N. C. Rev. George A. Workman, Chap  
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

### HARVARD, RADCLIFFE

**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap  
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

### UNIVERSITY OF ILLINOIS

**CHAPEL OF ST. JOHN THE DIVINE** Champaign, Ill.  
Rev. William Ward, S.T.M., Chap  
Sun 9, 11, HC; Canterbury 6

### MILWAUKEE-DOWNER, STATE TEACHERS

**ST. MARK'S** Rev. Killian Stimpson  
2604 N. Hackett Avenue, Milwaukee 11, Wis.  
Sun 8, 9:30, 11

**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar

### UNIVERSITY OF MISSOURI STEPHENS, CHRISTIAN

**CALVARY** Columbia, Missouri  
Rev. Roger Blanchard, r; Rev. Ned Cole, c;  
Miss Louise Gehan  
Sun 8, 9:30, 10:45; Canterbury Club 6; Thurs 7:30, 11 HC; Daily EP 5:15

### UNIVERSITY OF NEW HAMPSHIRE

**ST. GEORGE'S MISSION** Durham, N. H.  
Rev. Randall C. Giddings, Chap  
Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3, Thurs 6:30

### NEW PALTZ STATE TEACHERS

**ST. ANDREW'S** Rev. J. Marshall Wilson  
New Paltz, New York  
Sun 8, 11; Tues & HD 9:30, Thurs 8  
Canterbury Club Sun 5:30

### PRINCETON UNIVERSITY

**PROCTOR FOUNDATION** Rev. H. B. Cannon, Chap  
Services in the Marquand Transcept of the University Chapel  
Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion  
Weekdays Tues & Fri 7:45

**TRINITY CHURCH** Rev. John V. Butler, D.D., r;  
Rev. Haig J. Nargesian, c  
Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

### SOUTHWESTERN LOUISIANA INSTITUTE

**ASCENSION** Rev. J. Boyes Jardine  
1030 Johnston St., Lafayette, Louisiana  
Sun 7:30, 11  
Morris Episcopal Student Center, 1402 Johnston  
Thurs 7; 6:30 Canterbury Club, Miss Wynne Ditchburn

### SULLINS COLLEGE

### VIRGINIA INTERMONT-COLLEGE KING COLLEGE

**EMMANUEL** Bristol, Virginia  
Rev. Maurice H. Hopsan, B.D., r  
Sun 8, 11; Thursday 10:30

### UNIVERSITY OF TEXAS

**ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas  
Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)  
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

### UNION COLLEGE

**ST. GEORGE'S** Schenectady 5, N. Y.  
Rev. Darwin Kirby, Jr., Rev. David Richards  
Sun 8 HC, 9 Family Eu, Breakfast, Ch S; 11 Morning Service, Ser, Nursery; Daily: Eu 7; Thurs 10; HD 7, 10

### VASSAR COLLEGE

**CHRIST CHURCH Acad. & Barclay, Poughkeepsie, New York**  
Rev. James A. Pike, r; Rev. Walter A. Henricks, Jr.; Barbara E. Arnold, dir col work  
Sun 8, 9, 11, 7:30, 8; HD or Thurs 10, other days 9; College supper-discussion, Fri 6

### UNIVERSITY OF WASHINGTON

**CHRIST CHURCH SEATTLE, WASHINGTON**  
Rev. W. W. McNeil Jr., r; Rev. D. R. Cochran, Chap  
Sun 8, 11, 6:30 Ev; Wed & HD 7

## CHANGES

serve St. Bartholomew's Church, where he will be rector. Address: St. Bartholomew's Rectory, Hempstead, Tex.

### Deacons

**Eau Claire:** Winthrop Palmer Clarke, Jr., was ordained deacon on December 21st by Bishop Horstick of Eau Claire in Christ Church Cathedral, Eau Claire. He was presented by the Very Rev. Gordon E. Brant, dean of the cathedral. The Rev. Dr. Kenneth O. Crosby preached the sermon. The Rev. Mr. Clarke will become canon missionary of Christ Church Cathedral upon completion of his seminary work at Nashotah House.

**Fond du Lac:** James Hazelton Pearson, who will graduate from Nashotah House in spring, was ordained deacon on December 7th in the Chapel of Nashotah House by Bishop Sturtevant of Fond du Lac. He was presented by the Rev. Dr. E. G. Lier.

**Rhode Island:** Robert L. Weis, formerly a Universalist minister, was ordained deacon on October 30th in the Cathedral of St. John, Providence, R. I., by Bishop Bennett of Rhode Island.

The candidate was presented by the Ven. Dr. Anthony R. Parshley; the Rev. Dr. C. Lennart Carlson preached the sermon. The Rev. Mr. Weis will be vicar of St. Thomas' Church, Greenville, and Trinity Church, North Scituate. Address: St. Thomas' Rectory, Greenville, R. I.

**Southern Ohio:** Captain Earl Stanley Estabrook, who has served the Church Army for about 20 years, and was recently in charge of the Church Army Center in Cincinnati, was ordained to the diaconate on December 13th at St. Matthew's Church, Cincinnati, by Bishop Hobson of Southern Ohio. He was presented by the Rev. Nelson M. Burroughs. The Rev. William B. Daniels preached the sermon. Captain Estabrook will be priest in charge of St. Matthew's Church, Cincinnati. Address: 5415 Grafton, Cincinnati.

### Depositions

The Rev. Francis Bertrand Cannon was deposed from the ministry on December 13th by Bishop Hart of Pennsylvania for reasons which do not affect his moral character.

## JERUSALEM CYCLE OF PRAYER

This is the intercession list of the Collegiate Church of St. George, Jerusalem, which is being published week by week during 1949 in THE LIVING CHURCH. The list provides a basis for united prayer by the constituent parts of the Anglican Communion.

### January

16. Province of S. Africa: John Russell Darbyshire, Archbishop
17. Province of Victoria: Joseph John Booth, Archbishop
18. Province of Rupertsland: Louis Ralph Sherman, Archbishop
19. Province of W. Australia: Robert William Haines Moline, Archbishop
20. Province of British Columbia: Walter Robert Adams, Metropolitan
21. Province of Queensland: Reginald Charles Halse, Archbishop
22. Nippon Seikokwai (Holy Catholic Church of Japan): Michael Hinsuke Yashiro, Presiding Bishop



## CHURCH SERVICES

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



### BALTIMORE, MD.

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

### BUFFALO, N. Y.

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

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

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

### CHICAGO, ILL.

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

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

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

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

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

### DENVER, COLO.

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

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

### DETROIT, MICH.

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

### EVANSTON, ILL.

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

**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.

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

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

### INDIANAPOLIS, IND.

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

### MADISON, WIS.

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

### NEW YORK CITY

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

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

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

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

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

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

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

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

### NEW YORK CITY (Con't)

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

### PHILADELPHIA, PA.

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

### PITTSBURGH, PA.

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

### QUINCY, ILL.

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

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

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

### SALISBURY, MD.

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

### SAN FRANCISCO, CALIF.

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

### SCHENECTADY, N. Y.

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

### WASHINGTON, D. C.

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

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

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

### WAUKEGAN, ILL.

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

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