

The Living Church

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

Toward a Fuller Life

(First of Two Articles)

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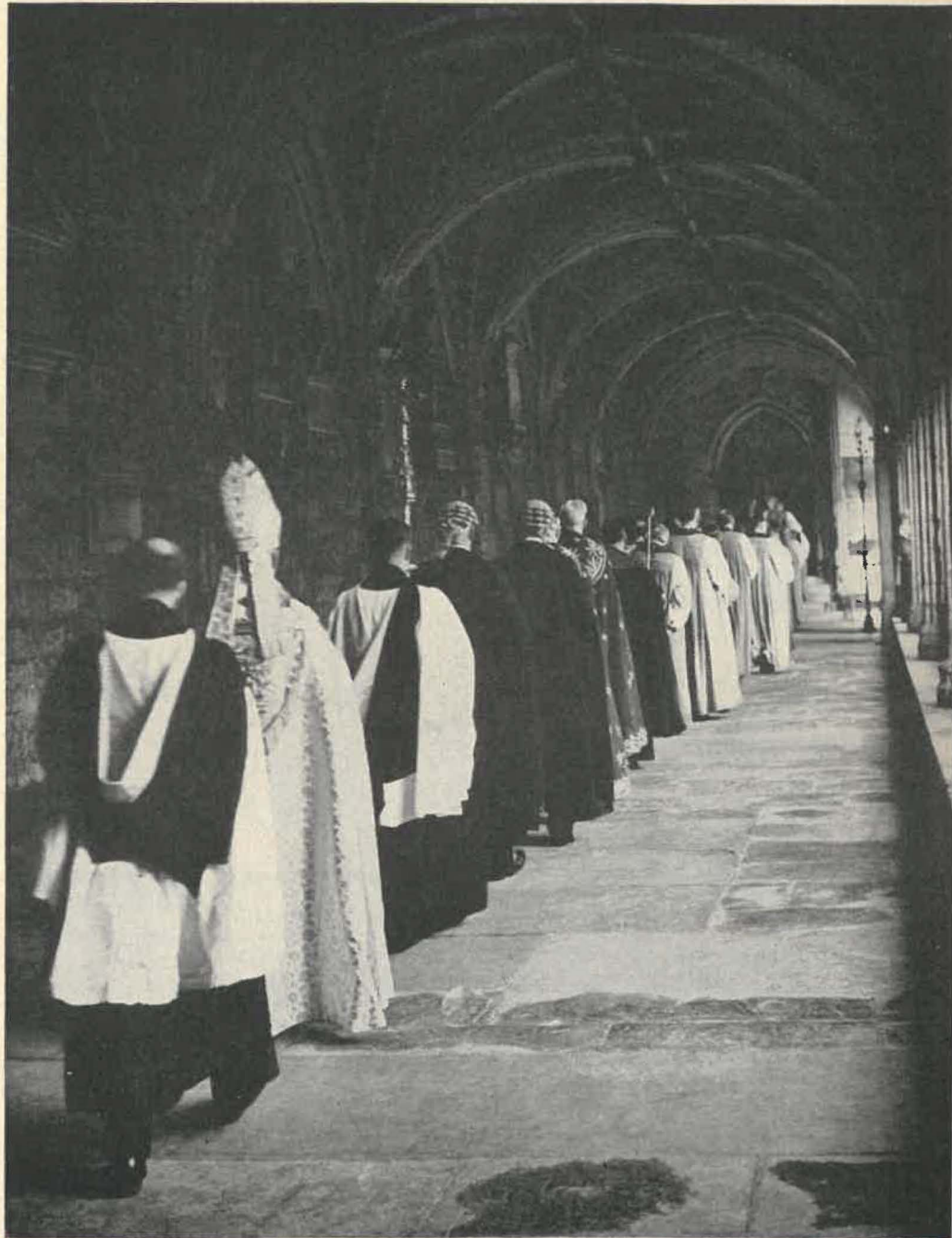
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"Stewards of the Mysteries of God"

Editorial

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WESTMINSTER ABBEY

Procession at Consecration to Episcopate. Second from the left: Dr. Fisher, Archbishop of Canterbury. [See page 7.]

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your Church

your friends

yourself

and the



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•



- own a ranch or orchards and need..... tenant workers

•



- own a large house and need..... gardeners
cooks
domestic servants

•



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mechanics
secretarial workers
unskilled laborers

•



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LETTERS

Teaching Priests

TO THE EDITOR: I was interested in Mr. Donald F. Johnson's letter [L. C., September 25th.] May I say that I entirely agree with his viewpoint?

I am a member of the English Department at Beloit College. Last fall I was ordained to the diaconate, my bishop having encouraged me all along the way, ever since I first became interested in the possibility of combining the two vocations. During the year that has elapsed I cannot see that any startling changes have taken place in the relationship between me and my students, but what small changes I am able to detect are for the good. I think the Episcopal students — of whom there are about a hundred here — feel more free than formerly to come to me for advice and information. The other students are probably only vaguely aware of my ministerial status, since they are not likely to see me in my round collar unless they happen to visit the Episcopal Church and observe me assisting there, but those who do realize that I am now technically a member of the clergy do not seem terrified by the fact. They regard me primarily as "the man who teaches my Chaucer (or Freshman English) class," and they seem at least as ready to seek me out about religious questions as they were before I crossed the invisible frontier.

Speaking in more general terms, I think there are several reasons why it would be a wholesome and stimulating thing if more communicants of our Church combined teaching and the ministry. There is first of all the "shock effect" on the faculty. The teachers in the typical college represent all shades of religious belief and disbelief, and there are always some hovering on the edge of belief but reluctant to dive in. By coincidence, the chairman of our history department was ordained to the Congregational ministry a few weeks after I became a deacon, and the combined effect of the two events had the very desirable result of creating much discussion — "What can those two professors see in the Church?" etc. The religious discussions and controversies that consequently sprang up at informal get-togethers of faculty members had the value of making religion seem less an outmoded habit and more a matter of personal decision.

Perhaps the most important thing of all is the effect on Church members in general. Rightly or wrongly, many people feel that "the colleges are against religion." The thought troubles them, for — despite all the jokes they crack about absent-minded professors — they usually have a high respect for advanced education. A teaching priest or deacon is the missing link between college and Church, and his presence in a parish tends to dispel the idea that religion is old-fashioned and intellectually disreputable.

Finally — is it possible that some members of our hierarchy regard the laity with excessive terror? Is it really necessary to creep up on a potential convert unawares and sneak him into Church by the back door? Such seemed to be the theory, under-

lying the late lamented "Great Scenes from Great Plays." I wonder whether a more direct approach — on the part of both laity and clergy — might not win more people. I wish someone with more experience than I would answer the question.

(Rev.) CHAD WALSH.

Beloit, Wis.

Bishop Manning

TO THE EDITOR: Will you permit a retired priest who has lived through more than a half century of Church life to thank you for your consistent loyalty to the late Bishop Manning, and for your just evaluation of the great service he rendered the Church and community by his forthright witness in many crises of Christian faith and morals.

As a young man he was called back to Sewanee, his alma mater, to teach dogmatic theology. Hence he knew his theological foundation. Then, as bishop of the metropolitan diocese of New York, he was keenly conscious of his responsibility.

His influence is likely to be felt for its positive strength for a long time to come, and even those fine men who at times criticized him on account of his methods are likely at long last to recognize the service he rendered during his distinguished episcopate.

(Rev.) ARTHUR B. KINSOLVING.
Baltimore, Md.

The Dissatisfied

TO THE EDITOR: I read with much interest Fr. Wittkofski's article concerning dissatisfied Roman Catholics [L.C., September 25th]. These folk do present a most serious obligation.

I am the Episcopal chaplain on the campus of a state college. Here I find the Church has a serious obligation to dissatisfied Baptists and Methodists. These denominations preach and teach continuously the "gospel" of anti-smoking, anti-dancing, anti-card playing, and anti-drinking. This discipline, much too negative and reminiscent of the period of the Commonwealth, is repelling a good number of students and town folk, who simply cannot assimilate this sham code of morals and are weak due to spiritual starvation.

Now a good many of these are turning to the Episcopal Church. They want instruction in the basic truths of the Christian religion, in Christian behavior. They want to know more about the God they worship. These matters are seldom given priority in sermons and educational programs for the old "anti-code" takes precedence.

Fr. Wittkofski's article hits hard at the lethargy of our Church. But Roman Catholics do not present the only obligation. We become callously indifferent if we neglect those dissatisfied Baptists, Methodists, as well as others, who are daily turning to the Episcopal Church for nourishment and guidance.

(Rev.) ROBERT E. RATELLE.
Ruston, La.



Because a number of seniors are completing their graduation requirements at mid-term, Canterbury College will consider applications for admission to the Freshman Class for the second semester beginning January 31, 1950. There are also a few vacancies in the upper classes for transfer students. Qualified high school graduates who are interested should write immediately to the Registrar,

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Jack of All Trades

"DO you expect me to pick up after class is over?" a teacher objected, while complaining to the rector that certain of her materials had been lost during the week. "Doesn't the janitor take care of things?"

"I'm afraid not," replied the rector. "You will have to realize that what ever happens in your class is your responsibility, and you cannot count on any others to help."

Picking up is one of the many things expected of a Church teacher. Let's decide this. Frankly, if you don't see that your things are put away before leaving on Sunday, just who will do it, and when? Is there some one in your home who picks up after you, as they once

did when you were a little child? The appearance of some class rooms when the teacher has left is appalling. Can this lack of system have any relation to the fact that this teacher is having trouble with discipline, not knowing the elementary tricks of assigning duties, both as an outlet for energy and a training in responsibility?

But there are other functions belonging to the teacher which may not, at first thought, be considered part of teaching. The wonderful teacher is many-sided, and must take on many characters in the course of a single morning. Like the old-fashioned "hired girl" (genus now extinct) she is expected to be willing and able to do anything that needs to be done.

MANY RÔLES

Just to be sure you new teachers know what is really expected of you, we give the list: The perfect teacher is an:

Inventor. Necessity is the mother, and there is always necessity and urgency about teaching. You may have to solve almost anything in a moment, in the twinkling of an eye. Are they too slow at their writing? You devise true-false, or take a page from a workbook. Is there no table space in your crowded room? You find lap-boards. Does paste dry, or get all over pupils? You discover the

office stapler, clean and neat. Do they lack interest in memorizing? You devise a new game. Is the story in the book too short, too inane? You improve on it, or invent another.

Housekeeper. Your room is the home of your class, and you are the house-mother. Part of the class morale is to be proud of the way we do things, including tidiness and respect for others. Could the room be improved by curtains, paints, shades, shelves? The housekeeper plans and gets things done.

Janitor. Yes, it's a shame, but chairs are never right. Each Sunday no one but you can check, make certain they are arranged just the way for this day's lesson plan. And when chairs are wobbly or

broken, you fix them — or contrive to have the repairs made. Wishing and grumbling is not enough.

Memory expert. Do you really know their names, homes, ages, whether they are Baptized, Confirmed? From Church families or not? The names and interests of parents, schools, problems and hobbies? Your class-roll is, of course, always near, but do you have these things on your mind? Do you remember assignments, committees, stories, promises?

A POLYGONAL PARAGON

Play-wright, author, and impresario. The script (your lesson outline) you prepared on Saturday for your special class. You alone know their abilities, needs, the stars, and bit-players.

Actor. Do you resent it if we say you must "put on an act"? Yet all successful social conduct calls for "setting your face," being something more than your inclination suggests. Your voice must be controlled, your poise dynamic, your charm turned on. For the short while of your scene you try to fill the rôle assigned you: the Perfect Teacher.

And so the rest: Musician, poet, minister, scholar, package-wrapper, sign-painter, artist, coach, and friend. That is why teachers grow by teaching. That is what is meant by saying "give them all you've got."



GENERAL

FINANCE

Multiple Approach

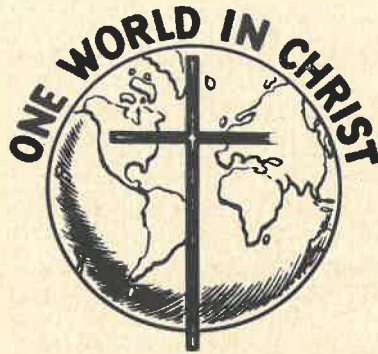
"The success of One World in Christ, the spring campaign for the raising of the increase in the Church's budget, depends almost entirely upon the number of our people we reach effectively between January 1st and March 12th, the day of the canvass." This is the statement of Director Robert Jordan, of National Council's Department of Promotion.

National Council is recommending the "multiple approach" as the means of effectively reaching the necessary number of people.

Through the "multiple approach" method parishioners are reminded of the canvass by a poster on their church door, and are given the story of the needs and the reasons for them in an eight-page booklet. The Woman's Auxiliary meets and relates its program for the month to One World in Christ. Publicity is given the canvass in diocesan, parish, and local secular papers. Parishes or missions that have no rector or priest-in-charge hear news of the campaign through special lay reader sermons. National Council makes all these procedures possible.

Besides the National Council devices, parishes, on their own, are holding parish dinners, listening to special speakers at parish meetings, and special sermons dramatizing the Church's program. Children of the Church schools learn the names of the various mission fields.

Concludes Mr. Jordan: "One World



in Christ is not a campaign of the National Council. It expresses, rather, a deep conviction of the whole Church as expressed through General Convention."

UNITED NATIONS

Jerusalem Plan

An international enclave in Jerusalem was proposed by the Archbishop of Canterbury in a memorandum privately circulated among several delegations to the United Nations at Lake Success.

The Archbishop suggested that the large Jewish residential areas to the north and west of the Old Walled City of Jerusalem be assigned to Israeli authorities. He said this would eliminate a cause of contention and make it possible to set up an international zone. Control over the zone, he added, could be complete and effective.

With the exception of the north and west sections, the Archbishop's proposal continued, the Jerusalem area would be assigned to the international enclave and remain under international authority. Both Jews and Arabs would live together with equal rights.

Included in the enclave would be the main shopping area of modern Jerusalem, which "serves in a special degree the whole region." If this plan were followed, then an international area would be imposed between the limits of the Israeli state and the Old City.

The Archbishop said that the plan now before the U.N. would perpetuate two "irritant demarcation lines." One of these would be between the Israeli state and the international enclave, and the other inside the enclave between the Jewish and Arab municipal zones.

The Archbishop's plan would require only one line of demarcation, the me-

morandum said. This would be located some distance from the walls of the Old City, and should serve to lessen fears of aggression on one side and "covetous aspirations" on the other. [RNS]

A Turning Point in Africa

A plea for United Nations' action to curb South Africa's rigid segregation policy was made at Lake Success by the Rev. Michael Guthrie Scott of Johannesburg [L. C., August 7th].

[*Meanwhile the Dutch Reformed Church in South Africa reaffirmed segregation as its official race policy. The report from the Church's synod emphasized the fact that the Dutch Church does not aim at inferiority or oppression in its approval of segregation.*]

Fr. Scott spoke before the U.N. Trusteeship Committee, thereby breaking a precedent of the group against permitting private individuals to testify.

The Union of South Africa, usually represented at Trusteeship Committee meetings by Ambassador G. P. Jooste, boycotted the hearing. In announcing that his delegation would not be present, Mr. Jooste said that to attend would be acknowledgment of the principle that any minority group can be heard by the U.N.

In an hour-and-twenty-minute hearing, Fr. Scott condemned the Union government's policies of white supremacy and racial discrimination, the mistreatment and exploitation of natives, and the government's legislation aimed at annexing

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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 Ecumenical Press Service and is served by leading national news picture agencies.

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the mandated territory of South-West Africa.

"South Africa's policy of outright racial discrimination," he asserted, "has brought us to a turning point in Africa's history."

He warned that failure by the United Nations to safeguard the interests of the "oppressed" native population of South-West Africa "will heighten racial tension throughout many parts of the continent with disastrous results."

Specifically, Fr. Scott urged the Assembly to consider three requests of native people of South-West Africa:

1. That the tribal chiefs be granted permission to state their own case before the United Nations.
2. That their lands be returned to them.
3. That the territory be brought under the U.N. trusteeship system.

Declaring that the vast majority of the indigenous population is opposed unalterably to South African rule, Fr. Scott added:

"The matter has been made urgent now by the passage of the South-West Africa Act claiming to terminate the mandate and in effect absorbing or annexing the territory to South Africa.

"By means of this act the European population, numbering one-tenth of the whole, is given the right to elect six representatives to the Union Parliament, but the non-European nine-tenths of the population are accorded no right to elect any representatives at all." [RNS]

NATIONAL AFFAIRS

Some Win, All Lose

Bishop Gilbert of New York joined with eight other leaders in religion, education, and business to demand "imme-

diately rethinking" of present trends in this country, in the light of Indian Prime Minister Nehru's proposals for attaining world coöperation and freedom without the use of force. The statement, contained in a letter to the New York *Herald Tribune*, was based on the address of Mr. Nehru at Columbia University October 17th.

Full text of the letter follows:

"We venture to hope that the great address of Nehru given at Columbia University on the evening of October 17th will be recognized widely as of vast importance. Is it indeed conceivable that a voice from Asia, the home of the majority of mankind and the cradle of a religion and philosophy followed by millions of people in Europe and America, can be heard without the deepest respect and concern?"

"He proposes a drastic reconsideration of the methods by which we can attain that world community of freedom, understanding and coöperation longed for by the masses of mankind.

"He reminds us that the emergence of his own country into independence was accomplished by determined effort but with no reliance upon force as its major method of implementation.

"Competition in the use of force has come to a dead end. For no matter who wins, all lose. There is still a possibility that the world may not be destroyed. But there is no longer a possibility that force alone can be the means of the world's escape.

"If we put our billions into a positive program of world aid with no hope or expectation of monetary return, if we share with the world our industrial skill and our technical superiorities in scientific food production, we will go far to strengthen the faith of the world in our disinterestedness and in our leadership for freedom.

"A positive program for world reconstruction is called for in these days of judgment.

"Lord Boyd-Orr in his concept and work for a world food organization, President Truman's four-point program and countless scientific and technical international organizations outside of government—these are the seed-beds of the future.

"In fact, our present trends need immediate rethinking. And Nehru's visit to this country may result in deeper discussions, in less timidity of expression, and in finding for ourselves, and in the light of our own traditions, new openings."

HENRY SLOAN COFFIN
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ORTHODOX

Coöperation With World Council

The Holy Synod of the Ecumenical Patriarchate, [*Greek Orthodox*] has voted to continue coöperation with the World Council of Churches, it was announced in Istanbul after a meeting attended by Patriarch Athenagoras.

TELEVISION

Medium for Missions

"We all need to learn as soon as we can how to present our religious message on television," said Bishop Peabody of Central New York at a week-long workshop of the Protestant Radio Commission in Syracuse, New York.

At the meeting the Rev. Everett C. Parker, director, announced the Commission's plans to produce its own films for television use and also plans for production of a women's program for a national television network.

Said the Rev. Mr. Parker:

"More women than men listen to radio and television and it is high time that a program be produced by and for women on various religious aspects. To produce this and similar much needed programs a working goal within the foreseeable future will be a one million dollar Protestant Radio Commission budget.

"The biggest service the Protestant Radio Commission can perform at present is to provide films for local church groups to use over community television stations. People will be educated by being entertained. Religious leaders must realize this fact. We must learn to present people's personalities and ideas in an interesting manner to other people."

Representing the promotion department of the diocese of Central New York was the Rev. Walter Welsh.

Assistant director of the Commission is the Rev. Charles Rodrigues.



HOW TO OPERATE A TV CAMERA. Learning are the Rev. Mr. Walter Welsh, (left) and Frederick H. Sontag, (center) public relations consultant from Syracuse, and L. C. correspondent. The Rev. Charles Rodrigues (right), watches.

ENGLAND

Consecrations

Three new bishops were consecrated at Westminster Abbey on November 1st. The Rev. Canon Spencer Leeson was made Bishop of Peterborough, the Rev. N. E. Cornwall, Bishop of Borneo, and the Rev. Canon Cyril Eastaugh, vicar of St. John the Divine, Kennington, Bishop Suffragan of Kensington. The Archbishop of Canterbury was consecrator.

Sands Fast Running Out

Renewed negotiations "on the highest level" for international control of the atomic bomb have been urged by the Archbishop of York, Dr. Garbett.

Writing in the York diocesan bulletin, Dr. Garbett declared that if an agreement with Russia on atomic control is out of the question at present, "then the only course open will be for as many democratic nations as possible to bind themselves to a covenant."

He urged that under such a covenant, the nations should bind themselves, "first, that they will, neither individually nor collectively, be the first to use the bomb against a possible enemy, and secondly, that they will take immediate and collective action against any nation which in the future should use it."

"This would be a powerful deterrent against the use of the atomic bomb," Dr. Garbett said, adding that "the time is short and the sands are fast running out."

SCOTLAND

Church Unity Delegates

Two delegates have been appointed by the Episcopal Church in Scotland to represent it in Church unity conversations. Discussions on reunion will be held between Episcopalians and Presbyterians in England and Scotland. To be dealt with specifically are points on reunion brought up at Lambeth. [RNS]

IRELAND

Church Schools

A dispute over religious education came to a head in Belfast when St. Jude's primary school, which was transferred to government control under the Education Act of 1946, decided to revert to Church ownership. The school belongs to the parish of St. Jude.

Decision to withdraw the school from government management was reportedly taken because parish authorities were dissatisfied with the religious instruction given in the school. Other Church of

Ireland schools were expected to follow suit and be re-transferred to the Church.

It was said the action by parish authorities was taken on the advice of the Rev. James Quinn, head of the Church of Ireland Board of Religious Education. [RNS]

GERMANY

"Chapel of the Book of Common Prayer"

What is perhaps the only chapel in the world dedicated to the Book of Common Prayer was opened recently — "in the heart of Germany." This is "The Ordinance Community Chapel of the Book of Common Prayer," located in Schwannheim, about five miles from Frankfurt Am Main.

The chapel is perhaps unique also in that while it is a recognized army chapel it is not under the Chaplains Corps, but is specifically designated "Episcopal-Anglican," being for the exclusive use of members of the American Episcopal Church and of the Church of England stationed in the area.

Regular services are held on Sundays and Holy Days by Lt. Col. Paul H. Baker, who is a priest of the Church but has for many years served as an Ordinance Officer.

The chapel was built through the efforts of Fr. Baker and of Col. J. Wrothen Proctor, Commanding Officer of Griesheim Ordnance Depot. Capt. Frank H. Frazier supervised the construction. Altar, candlesticks, communion rail, and fixtures were designed and built at the Ordnance installation.

The chapel is open daily from 6 AM to 6 PM for prayer and meditation.



CHAPEL OF THE BOOK OF COMMON PRAYER: "In the heart of Germany."

CZECHOSLOVAKIA

Priests Ordered to Defend Church

Roman Catholic priests in Czechoslovakia, according to a U.P. news report, have been instructed to defend the Church against Communists even if it meant that their lives "may be shortened by suffering."

The instructions came in a pronouncement drafted at a secret meeting of the Czechoslovakian bishops.

Priests who collaborate with the Communist regime in violation of their obedience to the Church, the statement warned, will be unfrocked.

Accompanying the bishops' instructions was the assurance that "suffering for Christ, the highest glory on earth, is always a seed of faith, and the life which may be shortened by suffering is worth much more and gives more to souls than a long life and easy actions by which the work of Christ would be wasted, the faith spoiled by heresy, the order of God broken, and the life of the faith weakened and replaced by paganism."

The 11 orders issued by the bishops:

1. Add to the oath of loyalty to the state: "As long as it does not conflict with the laws of God, the laws of the Church or the natural rights of man."

[The bishops had issued this first directive earlier, but the government had refused to admit such qualification to the loyalty oath it demanded from the clergy.]

2. Refuse government salaries if the government demands in return "the services of a Judas." Priests may take state salaries "to protect them from a worse evil," but not to betray their Church.

3. Refuse Communist control of material for sermons and religious teaching.

4. Ignore the government order that priests must obtain consent of the Communist dominated national committees to carry out religious work.

5. Obtain the permission of the bishops before undertaking a new Church assignment.

6. Get Church permission to take vacations.

7. Protect holy articles like chalices and vestments from the government inventory of Church property.

8. Help Catholics receive the sacrament of matrimony. This is a "very grave duty" because a new government law says only civil marriages are binding.

9. Wait for instructions before preparing the budgets ordered by the government.

10. "Prepare yourself for the holy year 1950. That year is supposed to be the year of consecrating souls with the help of prayers and penitence, affirming loyalty to Christ and the Church."

11. "It is not necessary to mention the schismatic (government controlled) Catho-

lic Action, condemned by the highest Church authority and by the opinion of the entire nation."

Approval by Protestants

Approval of Czechoslovakia's new Church control law was voiced in Prague in a statement issued on behalf of the Synodal Council of the Church of the Czech Brethren, one of the major Protestant bodies of the country.

Signed by Dr. A. Bohac, synodal lay chairman of the Church, and Dr. V. Hajek, synod moderator *pro tem*, the statement especially praised the new legislation for placing all Churches in the country on an equal footing.

The statement said:

"The Church of the Czech Brethren has often tasted the bitter fruit of inequality and therefore welcomes the fact that the new law consistently provides for equality of all Churches and justice toward all Churches, on the basis of mutual tolerance among them."

Referring to provisions of the law for State payment of clergymen's salaries, the statement said the Czech Brethren Church:

"has decided to accept the material aid which the law gives, in no wise slackening in its devotion, but providing its congregations with that which they need for religious work and which it could not provide up to this time.

"Even if Church members were to maintain their Church by their own sacrifices, the Synodal Council is aware that the Church today cannot avoid certain economic aid on the part of the State, if the Church is to devote itself fully to its mission."

The statement said that, following consultations with officials of the government's Commission for Church Affairs, Czech Brethren representatives had assured themselves that the structure of the Church and its activities would not be changed, and that the free exercise of its mission would be assured.

"The Church representatives are glad to say that the government representatives dealt with them in a very friendly spirit. They received their assurances that the government fully recognizes the authority of the Christian Churches in a people's democratic state and the proof of this is the law just passed.

"The Synodal Council of the Czech Brethren Church, therefore, has the firm hope that now the Church can tranquilly develop and, realizing Christian principles in practice, become an instrument of moral and social progress." [RNS]

Lutheran "Endangers Public Order"

Dr. J. Igor Bella, for the past 30 months a representative of the U.S.A.

Committee for the Lutheran World Federation in Czechoslovakia, has been expelled from that country, it has been announced by the National Lutheran Council. Dr. Bella is now in Geneva, Switzerland.

According to the Lutheran Council, Dr. Bella was handed the expulsion decree on November 14th. The decree declared that "the public order and peace would be endangered" by his continued presence in Czechoslovakia.

Former pastor of Holy Trinity Slovak Lutheran church in Bridgeport, Conn., Dr. Bella was named president of the Slovak Lutheran Zion Synod of the United Lutheran Church in America in 1937.

During his Czech assignment, Dr. Bella worked with Lutheran Church officials on the distribution of funds and goods sent from America for postwar relief and reconstruction. He represented the U.S.A. Committee as its liaison with the Evangelical Lutheran Church of the Augsburg Confession in Slovakia. [RNS]

Party to Woo Church Members

The Communist Information Bureau (Cominform) has issued instructions to Communist Party workers to draw religious adherents into the fight against "the war policy of the Anglo-American imperialist bloc."

Party workers were briefed in three resolutions adopted by the Cominform at a meeting held recently in an undisclosed place in Europe. The resolutions, texts of which were published in Prague were entitled, "The Defense of Peace and the Fight Against the War Makers," "Working Class Unity and the Tasks of the Communist and Workers' Parties," and "The Yugoslav Communist Party in the Power of Spies and Assassins."

Special attention, the Cominform resolutions declared, must be devoted in the Communist "peace program" to the masses of Catholic workers and their organizations, "in view of the fact that religious conviction is not an obstacle to the unity of the workers, especially if this unity is needed to save peace."

As interpreted in political circles in Prague, the Cominform's directive indicates that the Party has realized the necessity of making tactical concessions to the upsurge of religious strength.

A sampling of opinion showed a general belief that the Cominform has been forced to recognize the rightist drift in western Europe during the past two years, largely as a result of the influence of Christian democratic parties.

Also, it was generally agreed, the Cominform has found a strong, if not vocal, support of the Church in Czechoslovakia and other countries under Com-

munist domination. Furthermore, it was thought, Communist leaders have found visible evidence that there is a worldwide revival of religious sentiment in the present confused era.

One Communist source in Prague, when reminded of the Party's theory that religion would die a natural death sooner or later, admitted that "there is no sign yet, even in the home of Communism, that this theory is working out." [RNS]

HUNGARY

Bishop Ordass May Be Released

Bishop Lajos Ordass, imprisoned head of the Lutheran Church in Hungary, may be released under an amnesty soon, perhaps before Christmas, it is believed in some quarters in Budapest. The Bishop, who has served more than half his term, was sent to prison for two years in August, 1948, on charges of illegal foreign currency manipulation.

Meanwhile, elections are scheduled to take place shortly for a new lay president of the Banyai (Montana) diocese of the Lutheran Church, of which Bishop Ordass is the ecclesiastical head. The bishop has repeatedly refused to abdicate his

Norwegian Primate



BISHOP BERGGRAVE: *The primate of the Norwegian Lutheran Church on his way to the dedication of a new church in Fredrikstad-Glemmen, Norway. It was the bishop's first appearance after an illness incapacitated him in April. At that time a heart ailment was aggravated by overwork and the strain caused by the death of his wife.*

post and has thus blocked efforts to elect a new bishop.

Leading candidate for the lay presidency is Joseph Darvas, non-Communist member of the government, who holds the portfolio of Minister of Reconstruction. A former school teacher and playwright, Mr. Darvas is president of the Luther Society, leading social organization of the Lutheran Church. [RNS]

ROMANIA

Religious Upsurge

Reports from many areas of Communist-dominated Romania indicate a marked upswing in spiritual fervor among the people.

Churches and synagogues in Bucharest are jammed to the doors on days of special observance. The demand for religious articles such as icons, crosses, and candles is reported to have reached an all-time high.

Crowds from all parts of the city flock to Orthodox churches on Saturday nights for concerts of religious music presented by monks. "Their music," said one listener, "links us with the Divine in these times of great spiritual need. That is why you see so many people here."

An especially visible sign of religious fervor among the Orthodox — the most numerous group in the country — is the great number who make the sign of the cross as they pass a church. Even on street cars, people make their salute whenever they pass one of the many churches of the capital. The same is true of Roman Catholics, and sometimes persons who are neither Orthodox nor Roman Catholic may be seen imitating the gesture.

Another noticeable custom is that of making the sacred sign when entering a train or automobile and uttering a little prayer for the safety of the journey. This and other pious observances have been labeled superstition by the Communists, but ridicule and scorn have not succeeded in discouraging them. [RNS]

WEST INDIES

Bishop-Elect

At a special synod held at Kingston, Jamaica, on November 17th, the Rev. Basil Montague-Dale, M.A., was elected Bishop of Jamaica. He succeeds the Most Rev. William George Hardie, D.D., who resigned as Archbishop of the West Indies and Bishop of Jamaica as from September 30th.

Fr. Montague-Dale is at present vicar of Hatfield. He is chaplain to His Majesty the King, and domestic chaplain to the Marquis of Salisbury. He is chairman

of the West Indian Committee of the S.P.G., and went as a one-man Commission to the diocese of Honduras.

It is expected that the bishop-elect will arrive in Jamaica some time in February to be enthroned as Bishop of Jamaica in the ancient Cathedral Church of St. Jago de la Vega, Spanish Town.

GREECE

Metropolitan of Corinth

Metropolitan Procopius of Manteneia and Cynuria has been elected Metropolitan of Corinth by the Holy Synod of the Orthodox Church in Greece, it was recently announced. He succeeds Metropolitan Michael, who was recently made Greek Orthodox Archbishop of New York. The new metropolitan of Corinth is a graduate of the University of Athens' theological school. He was one of the pioneers in introducing Sunday schools in the Greek Church. [RNS]

Salary Scale for Priests

Greek Orthodox clergymen will receive salaries ranging from \$18.50 to \$25 a month, according to a schedule approved by the Ministers of Finance and Education in Athens.

All priests will be classified in four salary categories under the arrangement. An extra allowance of five to 30 per cent of the basic monthly pay will go to priests having family obligations.

Announcement of the government decision was made by Minister of Education and Cults Tsatsos, who said it was "a basic step for the uplift of the Greek Orthodox clergy and for the advancement of the great mission of our Orthodox Church." [RNS]

Expropriation

Archbishop Spyridon of Athens, leader of the Orthodox Church in Greece, has taken a stand against proposals to expropriate Church lands for distribution among landless farmers.

The proposals were made by the Ministry of Agriculture despite a clause in the projected new constitution exempting the Church from expropriation measures under agrarian reform programs. The ministry declared it is "unacceptable" that Church property should not be seized to relieve rural needs.

At a conference with ministry officials, Archbishop Spyridon asserted that property possessed by the Church is insuffi-

JERUSALEM CYCLE OF PRAYER

December

22. Zanzibar, Africa: William Scott Baker.
23. Zululand, South Africa: Eric Joseph Trapp.
- 24.-31. Open.

cient to "satisfy even the most elementary commitments." The Church must therefore be exempted from property seizures, he said. [RNS]

SYRIA

Christians Boycott Elections

Several Christian bodies in Syria announced they would boycott the current elections after failure to reach a compromise with the government on what proportion of the new Parliament should be Christian deputies.

Christian minorities in Syria had 18 seats in the outgoing Chamber of Deputies, and will have 13 in the new Assembly. The old Chamber had a total of 136 seats, while the new Assembly will have only 114. Jews, who had one seat, will have none in the new set-up.

Patriarch Alexander Tahan of the Syrian Antiochian Orthodox Church, appealed to the Syrian Prime Minister to give non-Moslems at least one-third representation in the new Parliament. His appeal was supported by Faris Bey El Khouri, elder statesman and former chief Syrian delegate to the U.N. Security Council. [RNS]

SOUTH AFRICA

Bishops Adopt Statement on Race Relationships

The South African bishops recently adopted in synod the following resolution on race relationships:

"The bishops of the Church of the Province of South Africa in Synod assembled reaffirm their conviction that no policy for the future of Southern Africa is acceptable which does not envisage the extension to persons of all races, who have obtained an adequate standard of education, of some effective voice in the Government of their country, and which does not provide for all its citizens opportunities of making the fullest contribution of which they can become capable to its cultural, economic, and industrial welfare. They are of opinion that the most effective method of developing the latent possibilities of men of all races is the granting to them of real responsibility; and that it is only through the coöperation of all sections of the population that any country can fulfil the vocation to which God has called it.

"The Synod views with anxiety the deterioration of race relations in the Union, and urges the Government to declare its positive intentions regarding the future position and development of the non-European peoples.

"The Synod calls upon all Churchpeople to recognize the truth that all men and women of whatever race are made brethren in Christ by baptism, and to face fearlessly the implication of this truth in the life of parish and diocese."



Counsels of *Perfection*

III. Prayer

By Constance Garrett

THE third and last Counsel of Perfection I would offer for the Advent season is that of prayer, which is closely allied to the first two given: "Sunday Observance" and "Mortification." Augustine Baker unites mortification and prayer in an insoluble union:

"The diligent exercise of each of these doth make advance the practice of the other. For as mortification is a good disposition to prayer, yea, so necessary that a sensual immortalized soul cannot raise herself up so much as to look to God with any cordial desire to please Him, or to love and be resigned to Him, much less to be perfectly united to Him; so, likewise, by prayer the soul obtains light to discover whatsoever inordinate affections in her are to be mortified, and also strength of spiritual grace actually and effectually to subdue them. . . . Mortification without prayer will be but superficial, or, it is to be feared, hypocritical; and prayer, with a neglect of mortification, will be heartless, distracted, and of small virtue."

In relation to mortification and prayer; Sunday Observance may seem of minor importance, until we remember that such observance is self-discipline and a special opportunity for prayer. It is an opportunity to give glory to God.

Prayer, as observed by most of us, can hardly be included in standards of perfection, though we be more or less faithful in morning and evening prayers and in Holy Communion each Sunday. We Episcopalians are fortunate in having a rich store of prayers which seem to express our every emotion, from praise and adoration to confession and penitence. How many of them do we know? How many of them do we use? How often do we use them? How much have we learned from them as to what we should pray for or about and as to the form of our own prayers?

Even if we have passed this examination with creditable marks, there is still much to know about prayer. Formal prayers hold within themselves the greatest of blessings and one great danger. They aid us greatly in our discipline of

prayer, they teach us how to pray, they give us worthy expression of our thoughts, they are masterpieces of devotion. But they also carry the danger of thoughtless formalism — of which they are continually accused by those who have never learned to pray through them. So, it is only as we pray these formal prayers thoughtfully and eagerly that they become highways over which we pass to God.

The Rev. Whitney Hale often reminds his parishioners that one must *grow* in the spiritual life. It is not enough that we take the first steps of formal prayers at stated times. We must learn to plod along through examen, run forward in meditation, stroll in retreats, and skip joyfully through life by praying without ceasing. Thus, and thus only, can we learn to practice the Presence of God.

EXAMEN

Perhaps there is nothing harder for the Anglo-Saxon or the Teutonic mind than acknowledgement of pride and honest facing of self. Surely pride is the besetting sin of us all. As Emerson said, "that which we call sin in others is experiment for us." Examen, as a means of growing spiritually, is more than preparation for confession. It is a careful going over of our hearts and lives with the purpose of pruning away dead branches and wild growth and training and strengthening tender new shoots.

Examen is looking at ourselves — our purposes, desires, loves, will — against the background of God's love for us. It is tearing away excuses, reasons, and all other protections of respectability and seeing ourselves as God sees us. He sees all our failures, falseness, and sins — sins against His love, against the indwelling Christ, against Christ in our fellow men — and yet He loves us and has faith in our ability to grow. So, casting aside all that would hinder, we take new hope and strength from Him and start anew with humility and faith.

Such examen is not a daily exercise — or weekly. The gardener who is constantly using his pruning shears or trans-

planting or digging down to examine the roots of his plants cannot have a beautiful or productive garden. Yet, examen must have a place in our prayer life if it is to be sincere, clean, and strong, being practiced as often as need and obedience direct.

MEDITATION

If formal prayers are the highway over which we pass to God, meditation is the highway over which God passes to us. To many, meditation seems to belong to monks and nuns and to be quite beyond busy people of the world. Yet how much more do we need meditation than they, for unless we make a time and a means for hearing God's voice we can never hear it over the clamor of the world. Meditation is not something difficult and strange. It is simply listening. First we "tune in" to God through the quieting of our minds and hearts; then we may read some message from God spoken through another or we recall something He has previously spoken to us; then we become conscious of His Presence — a Presence which has always been but which we do not always recognize. We offer Him our love and adoration; we wait quietly for His voice; we thank Him and gather up His message to carry with us throughout the day. That is all. It is so simple. Yet it is a discipline. We must take time out of a busy life — time as early in the day as possible; we must put aside all else for this time, whether it be joy or sorrow, work or play, obligations or duty. We may not be able to make a "good meditation" when first we begin to practice this form of prayer, but continued practice will work toward ease. We will not be able to make a "good meditation" every time, but God accepts the effort and the will, and turns it to our blessing. We will not always be conscious of God's message, but He plants it in our heart for all that, and it will bring forth fruit in due season.

There are many "methods" of meditation and many books to help us in our meditations. St. Francis de Sales, in his *Introduction to a Devout Life*, so diffi-

cult to find now and of such great value, gives one of the simplest methods. There are books and booklets put out by the Holy Cross Press which outline methods, and there is *Spiritual Exercises* by Ignatius Loyola, the master method of them all but too difficult for the beginner. The method offered above might serve and has the advantage of simplicity. For books to read, the Bible comes first, with the Gospels richest in material. The authors quoted from in the previous article in this series are all helpful. There is such a wealth of material for meditation on the market that the problem is only one of selection. One injunction is necessary: choose books which will start you thinking and open your mind to God, not those which do your thinking for you and give you a neat little message all tied up and labeled, which you have only to swallow whole.

TOYNBEE'S "WITHDRAWAL AND RETURN"

Millions, if we can trust reports, have read the condensed form of Toynbee's *A Study of History* and have been greatly moved by it. His theory of "Withdrawal and Return" as a means of growth for the individual has surely impressed many and they have sighed for such an opportunity. Yet how few avail themselves of one of the many opportunities for just this sort of thing as offered by the Church in retreats. A retreat is simply a withdrawing from the affairs of the World for a few days of silence in a quiet place for the purpose of joining with others, usually, in a series of directed meditations. The Church is offering nothing today with more far-reaching value for the Kingdom of God, for the life of the parish, for the individual, than she offers in retreats. The religious orders of the Church offer, or cooperate in, retreats from time to time and here and there are lay retreat organizations and retreat houses, all of which will be glad to supply information. The retreat movement is spreading and many parishes are making opportunities for small groups of people to spend a few days in a retreat in some secluded spot or to join in a "quiet day" held within the parish. But the small number of people availing themselves of the opportunity limits the number of retreats held. If more people ask for retreats, more retreats will be held.

The greatest value of a retreat is that it makes possible the active and concentrated practice of the Presence of God. A retreat is a prolonged meditation. It includes an examen, offers opportunity for adoration, brings Christ in the Blessed Sacrament through daily celebration of the Holy Eucharist. From the retreat comes new strength, new hope and understanding, new courage to push on to higher levels, a greater knowledge and love of God, and a new vision of the kingdom. The retreat culminates in the

return, for it is no escape to an ivory tower. It is not an escape but a refreshment, a withdrawal in order that one may return renewed for the life which God has assigned him in this world.

THE JOY OF THE LOVER

The skipping which we do in our spiritual lives through "praying without ceasing" is the joyful expression of children of God. Or, to change the figure, the joy of the lover is expressed through his continual glances at his beloved. As we grow in Christ we glance ever more frequently to Him, to know His will, to offer Him our love and adoration, to bring to Him our needs, friends, or thanks, to realize His abiding Presence. There are three habits which help us to pray without ceasing: ejaculatory prayers, recollection, and a realization of His Presence.

Ejaculatory prayers come naturally to man. Even those who never kneel in prayer find prayers for help upon their lips when they are in sudden danger. Those who seldom think of God recognize His work in the stars or the storm and stand in awe. God would have us come to Him not only in times of danger and awe, but in all our needs, our joys, our moments of stress and of quietness. A prayer for him whose hand we shake, for that one who is deformed, for this little child, for the priest or the church or the school we pass, for those whose bodies lie in the cemetery; a prayer; a thanksgiving, of praise, of adoration; a prayer for guidance, or strength, or wisdom; a prayer for forgiveness — each offered in a wordless glance toward God

without interrupting our occupation — this is praying without ceasing.

Recollection is a term of worship which may have other meanings to other people, but to me it is simply an act of recalling some wonderful truth, or word, or event which has come to me from God or from His Word. When meditation has opened up to me some new truth, this truth is expanded through further meditations upon it until it becomes a precious jewel of thought which I take out often and turn about in my mind so that it will catch the light on every side and glow with its richest colors. Or it may be some verse from the Bible, or some saying of the saints which I recollect time and time again until it is lit up with the light of heaven. Or I may recall some incident in the life of our Lord, picture it to myself, live it with Him, studying it until it yields its hidden richness. This last is the sort of recollection one can best practice at night while waiting for sleep to come.

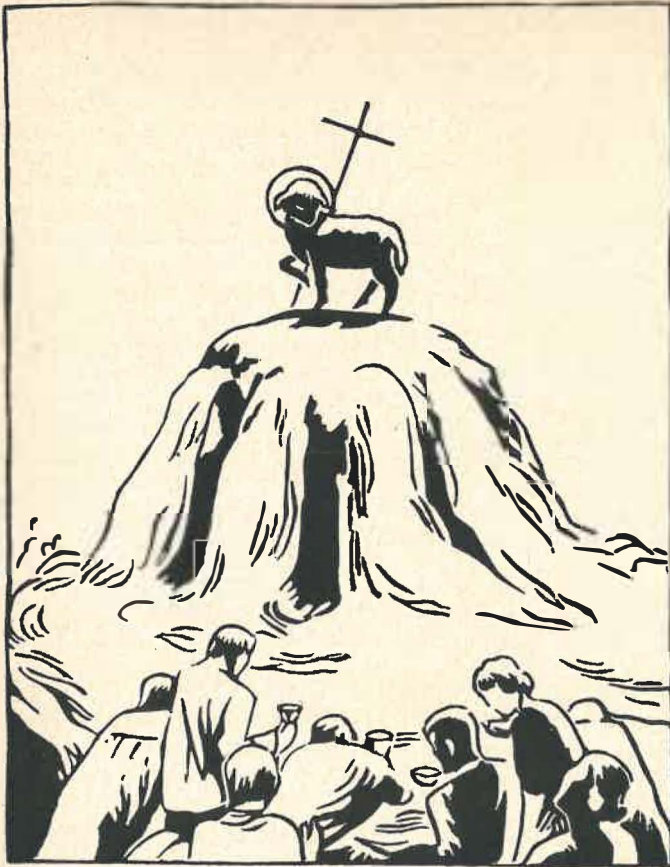
CATCHING ONE'S BREATH

A third way of praying without ceasing is that of suspending all thought and action for a few seconds now and then to realize with all one's powers of thought and feeling the Presence of God. I owe to Alan W. Watts the thought of "God here in the ever-present Now." De Caussade speaks of the "present moment" as the revelation of God directed personally to "me" and as an inexhaustible source of sanctity. Perhaps a childish trick, but not the less effective for that, is that of catching one's breath and holding it for ten seconds while one feels the Presence of God.

Counsels of Perfection — surely a presumption for imperfect beings to try to offer! These thoughts have been offered in compliance with Fr. Considine's admonition: "Expurge from your dictionary the words 'presumption' and 'presumptuous' and have *unbounded* confidence in our Lord." The Counsels of Perfection thoughts which I have gathered up from the saints and our Lord and have tried to present, in so far as they are accepted, will transform our lives. They will lead to a new life, a costly life, a sacrifice of things we have long held dear, but a glorious life — glorious past all belief until we have entered upon it. With the disciples we may say, "This is a hard saying; who can hear it?" And to us Christ makes the same reply, "The words I speak unto you, they are spirit and they are life."

Through the continued practice of mortification and prayer, in spite of imperfections in the practice and in spite of occasional failures, we find to our joy that the Lord is come, the period of waiting bears fruit in the incarnation within us of the Word. *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.*





Toward a Fuller *Life*

(First of Two Articles)

By the Rev. Emani Sambayya

EVERYWHERE people are swayed by an earnest desire for better life. The political and the social mass movements of the Asian countries reflect the urge for a fuller life. The agitation for higher wages, the search for world markets, and the pursuit of new ideals in education can be traced to "the will to live a wholesome life."

What does "better life," or "living well" mean? The popular notion of an abundant life is very sketchy. With many it means "to be well off" and comfortable all round. We shall never understand the full meaning of life at its best till we have some idea of the origin, nature, and destiny of man. The result of our inquiry will also help us to answer such basic questions as "what do men *live by*?" and "What do men *live for*?"

We get a much better understanding of man by turning our attention to his Creator rather than by examining him. For it is from God that we have come; it is He who sustains us; and it is to Him that we go at the end. So then we are created by God in love and for love. God's creation of man is an expression of His eternal love. He endowed man with the costly gift of free will with the possibility of man's choosing some one other than God as the object of his love.

DETHRONEMENT OF GOD

It would appear that at some time man took a false step as the result of a wrong choice. Instead of directing his love to God (who alone is worthy of

our love), he loved himself. Thus his moorings in God were cut off and he drifted away from God. He became self-centered instead of God-centered. Instead of a beloved son he turned out to be a defying monster. This dethronement of God and Self-Rule became the common heritage of humanity, and as a trait in the character of the natural man. (Nowadays we consider a man rather unusual if he does not show self-interest in his dealings with others.)

God met this crisis in His creation by sending His Eternal Son who, in the person of Jesus Christ, performed for the human race that which it had failed to do. By offering to God the love and obedience which is really our due, He reconciled the entire human race to God, making them one family again. Thus in principle it is possible for every man to renew His original life in God through an act of belief in the Eternal Son, and incorporation into the body of believers. Man is not a simple entity. The natural man is a runaway and a rebel. We do no justice to reality, neither do we speak the truth, when we describe him as "a rational being" or "a bundle of instincts." Man is a son of God who is in search of a "better life" apart from and in opposition to God. It is not always known or understood that the beginnings of a better life for man are found in healing the hurt of his soul. He must first come face to face with God. He needs to return to the bosom of the Father. This is the vocation of every man,

and it must have top priority in his life. A converted man looks upon the world as his "Father's House" and upon himself as the heir of all things.

This brings us to the fact that man has a spiritual side to his nature. The prophets of vitalism do not always recognize this fact. It is normally expected that man will grow in his spiritual life in very much the same way that he does in his physical life. Therefore what is called "better life or fuller life" must mean the development of the entire man — body and soul. What right have we that we should give almost unlimited scope to the development of a man's intellectual life and completely by-pass his spiritual education? A person who is intellectually a giant and spiritually an infant cannot be said to be living a wholesome life. But the world is full of such persons with lopsided development.

GOD'S GIFTS

Man's problem therefore is spiritual. His urgent need is conversion to God. He must learn to live in God's world as a son offering Him love and obedience. God's world is replete with good things — all the way from the life-giving air to the wonder-working electricity. How we mishandle them! If man's true end were clearly perceived and steadily pursued, the problems of world trade would cease to frighten us; and the unrelieved tension between capital and labor would subside.

God's gifts are given to us so that we

may promote His Kingship and further reveal His beauty, through our judicious enjoyment of them; and it is the constant misuse of His gifts which introduces the element of chaos into the world. The sex instinct is planted in us that we may coöperate with God in creation. Procreation means creating for or on behalf of God. It is the will of God that every one of His children should have freedom to know, love, and serve Him. A man must be free from every tyranny of social custom, of habit, of law, which is imposed on him from outside and which makes it impossible for him to grow up as a child of God.

Finally, a better life need not necessarily mean a life from which all pain is banished. It is necessary to remember that our world is not to be mistaken for a luxury hotel, nor our life for a perpetual summer holiday. Our life here is described as a school for soul-making. We are to be fashioned as sons of God; and a son is one who produces the character of his father in his own life. While we are serving our apprenticeship here, we have to live according to the laws of God which we dare not break without our breaking ourselves on them. He is to be the pivot, of our life so that we become God-centered rather than self-centered. For a better life is a God-centered life.

Peccavi!

By Richardson Wright

Editor of *House and Garden*

ACROSS the ages the Church has discovered that there are certain movements of the soul of which the natural expression is the pomp and circumstance of pageantry. One of these movements is praise and thanksgiving. Pageantry and these go together like hand and glove. Still another such movement is penitence. Penitence and pageantry are also twin sisters. The Litany sung in solemn procession is a familiar example. It is not by chance that the Litany was the first part of the Prayer Book to be translated.

We have had the Thanksgiving for the 400 years of the Prayer Book, and what a glorious service that was. Under these circumstances where does the penitence come in? I am sure you will agree with me that the Church moves forward on her knees as a penitent. I can visualize

¶ *Richardson Wright, widely known throughout the Church for his speaking and writing, suffered a stroke on July 28th and has been hospitalized since that time. Now slowly recuperating, he has resumed his writing for HOUSE AND GARDEN, and is employing his enforced leisure to work on two books, though it may still be some time before he is able to resume office work or to accept speaking engagements. This paper was written for the Eucharistic Congress in New York in September, and was read for him by his rector, the Rev. Sewall Emerson. We publish it now as a fitting Advent note, whereon to conclude our year of observance of the Prayer Book's 400th anniversary.*

no more fitting ceremonial with which to start the next 400 years of the Church's history than that our bishops, our priests and our lay people begin with a declaration of penitence and cry: "Lord be merciful to me a sinner." Our theme must be *peccavi, peccavi*. I have sinned. I have sinned. Regard not our sins but the faith of thy Church and grant her that peace and unity which is agreeable to thy will, not according to the willful purpose of some leader or group of leaders. Let them stand between the congregation and their altars like the prophet of old, lordly cathedral builders, lonely missionary bishops, suffragan and coadjutor, and humble parish priest alike. Let them cry *peccavi! peccavi!* For had we not sinned would there be such division among us and among our other Christian brethren?

Are we rejoicing today only because one collection of prayers and devotions has survived in the vernacular for 400 years, despite the slings and arrows of outrageous fortune and against the strained ambitions and compromises of men, or are we willing and determined that whatever ecumenical peace comes in the Body of Christ shall only be according to His will?

TRUE TILL DEATH

Indeed, let us pray that He will regard not our sins but the faith of His Church and will grant that peace which is according to His will. From the thousands of altars throughout the Anglican Obedience, may the murmur of the traditional ending of that prayer ("World without end. Amen") increase in volume, until it is heard above the vicious dissensions of willful man, and millions upon millions of us turn in penitence to Him who alone can give "that peace which is the fruit of righteousness."

If we do not come in this spirit we shall not bring peace but angry divisions. It is all very well to sing lustily "Faith of our fathers, holy faith! we will be true to thee till death." But, as we

thus lift our voices, do we mean it?

Do we always remember that it is not our 400 year old Prayer Book, nor the beauty of the rites and sacraments set forth in it, but the Faith, the living Faith, that we are defending; the Faith which, in that blessed Prayer Book, has come down to us from our Lord Himself through His chosen Apostles and the faithful who have gone before us? The blood of the martyrs was not shed for altercations about round collars and black ties, nor about incense and chasubles as against the barren altar and the surplice. No. No. We stand firm for the holy blaze of altar candles, the sacred vestments, and the awful beauty of the Crucifix because these are the outward and visible signs of the acknowledgment of our utter worthlessness without Him and of His ineffable condescension and glory.

What is the nature of the sin we confess when we cry *peccavi! peccavi!* The sheep look up, and the hungry are not fed from the living faith, but are too often given the synthetic vitamin of sectarian arguments, humanistic reform, elaborate parish houses, and organized social activities.

THE SPIRIT MAKETH WHOLE

Some Churchpeople tend to stress the dogma of the Incarnation, others the dogma of the Atonement. Without perfect balance we are likely to tumble into heresy.

The knowledge of our sin when the priest cries *peccavi! peccavi!* before the altar, and we of the congregation echo that penitent cry, will be as sounding brass and tinkling cymbal unless the confession comes from our hearts in a flood of sorrow for what we have done and what we have not done, and unless there comes with it, through the grace of absolution, the determination to go and sin no more. Here indeed the letter killeth but the spirit maketh whole.

Scheduled to come after the papers and sermons of august and learned prelates, I believe my role should be more like that of our Lady's jester; but composing, as I am, on my back in a hospital bed, I find the light touch of Christian hilarity beyond me.

So I can only cry to you *peccavi! peccavi!* and pray God that I on my back and you on your feet may join in renewed dedication to fight the good fight. So let us sing together that noble hymn of invidious comparison:

When I survey the wondrous Cross
On which the Prince of Glory died
My richest gain I count but loss,
And pour contempt on all my pride.



“Stewards of the Mysteries of God”

WHAT should a layman expect of his rector? That he be a paragon of perfection? That he be a “good mixer”? Or that he be a safe and sane middle-of-the-road man?

St. Paul had something to say on the subject, in the passage from I Corinthians that is read as the Epistle for the Third Sunday in Advent: “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.” That, in short, is what a layman has a right to expect of his priest. “Moreover,” the apostle adds, “it is required in stewards, that a man be found faithful.”

Too often, stewardship is interpreted only in terms of money. We are exhorted to give more to the parish, or to the missionary cause, or for some other purpose, in the name of stewardship. So we should, for all things come of God, and it is right that we should return to Him, through His Body the Church, a generous share — far more than most Church-people do. But that is only a part of the meaning of stewardship. The deeper meaning, especially as applied to the clergy (though St. Paul doubtless included all of us as “ministers of Christ”), is that his ministers be “stewards of the mysteries of God.”

The parish priest stands in a very special relationship to the people who are committed to his charge. In the Prayer Book Office of Institution, the Bishop gives the newly-appointed rector four books: the Bible, the Book of Common Prayer, and books of canons of the diocese and of General Convention, saying to him: “Receive these books; and let them be the rule of thy conduct in dispensing the divine Word; in leading the devotions of the people, and in exercising the discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.”

Here is a compact summary of the pastor’s duty. He is to act always in accordance with the Church’s official formularies, for he does not act as an individual but as a steward. He is to dispense the divine Word; that is, both to proclaim the Word of Life as set forth in the Bible and to minister the sacraments which are the continuing Word, as set forth in the Book of Common Prayer. He is to lead the devotions of his people, in accordance with the same Prayer Book. He is to exercise discipline in accordance with the general and diocesan canons. And in all of these things, he is to be a pattern to the flock of which he is the shepherd.

Then the Bishop (or the priest appointed by him to act as institutor) says three prayers in which God’s grace is invoked to enable the pastor to carry out these functions committed to him. It is significant that

these prayers are addressed, respectively, to the Father, the Son, and the Holy Ghost. (See page 572 of the Prayer Book.) The first two prayers ask for God’s blessing upon the priest; the third calls upon God to bless the congregation: “Enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness. . . .”

In other words, just as there are two sides to a sermon (as the Rev. Robert Emmet Gribbin pointed out in a recent issue), so there are two sides to a pastoral ministry — that of the priest, and that of the people.

We rightly expect our priest to be a pattern to us. His life, and that of his family, should be a godly example to the parish. He needs that which the Bishop asks for him in the first prayer — that God will “so replenish him with the truth of [*His*] doctrine, and endue him with innocence of life, that he may faithfully serve before [*Him*].” We pray, in the paraphrase of Scripture in the second prayer, that “the words of his mouth and the meditation of his heart” may be acceptable to God. But we, too, need the grace of the Holy Spirit to receive his ministrations and to carry out in our lives the lessons that he teaches us in our Lord’s name.

ST. PAUL rightly tells us that we are to expect our clergy to be “stewards of the mysteries of God.” The Greek word for sacrament is “mysterion,” and the word “mystery” is also used in the Prayer Book as a designation of the Holy Communion. It is through the clergy that we receive the Church’s sacramental ministrations. Through them we are born into the Church in Holy Baptism and nourished with the Body and Blood of Christ in Holy Communion. Through them we are taught, shriven, married, comforted in illness, commended to our Saviour when we are laid to rest. The priest does not stand between us and God in the sense of a barrier; but he does stand alongside us as one who helps us to come closer to Him; as St. Richard of Chichester put it, to know Him more clearly, love Him more dearly, and follow Him more nearly.

If we are to expect much of our clergy, then it is not for us to pass judgment upon them. St. Paul adds: “But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified; but he that judgeth me is the Lord.”

One of the besetting sins of Episcopalians, we

fear, is our petty criticism of our rectors. True, we do not place them on an other-worldly pedestal, as do some Protestant denominations with a puritanical background, nor do we surround them with the special taboos that Roman Catholics reserve for their priests. But we are all too likely to find fault with their habits, their personal peculiarities, or their ways of conducting services. "Why can't he do things the way dear old Dr. Fuddydud did?" And often, unthinkingly, these criticisms are made in the presence of our children (who thereby lose respect not only for the rector but for his priestly office), or of non-Churchmen, who, as a result, are neither edified nor attracted to the Church.

Here is a good rule: Never criticize your rector publicly, nor before children or strangers. If there is something about him that offends or irritates you, be man enough (or woman enough) to tell him so face to face, in a spirit of kindness and Christian charity. If it is a serious matter, take it up with the proper ecclesiastical authorities. But don't gossip about him. It hurts him, it hurts the parish, it hurts the Church, and it hurts our Lord. It doesn't help anything or anybody.

But that's a negative rule. The positive side of it is this: Pray for your rector, that he may be a worthy steward of the divine mysteries. The priest whose ministry is most effective is one who constantly prays for his people, and whose people pray for him.

Christmas in Bethlehem

"O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by."

NOT as Christmas, 1949, approaches. Bethlehem is not a sleepy little town, wrapped in slumber. It is an overcrowded village — more overcrowded than it was on that significant night when there was "no room at the inn." The little town that normally has a population of 15,000, mostly Christian Arabs, today has nearly three times as many, for its people have extended hospitality to a host of refugees who have been forced to flee from their homes by the exigencies of the Palestinian war.

Representative of the Christians of Bethlehem in this country is Yusif El-Bandak, son of the mayor of the town that is our Lord's birthplace. He is here to plead the cause of his people, before the United Nations and before the people of America. It is a worthy cause, and he is a worthy representative of it.

We think the members of THE LIVING CHURCH FAMILY would like to help their fellow-Christians of Bethlehem this Christmas by sending a contribution to the funds that they need so badly, to continue to extend Christian hospitality to the refugee strangers in their midst. We are therefore opening a special Christmas fund "For Bethlehem." Checks so marked

should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to 744 N. Fourth St., Milwaukee 3, Wis. Every dollar so contributed will be sent through Mr. El-Bandak to the mayor of Bethlehem, to be used in his discretion for aid to the Christian people of that community and to the refugees in their midst.

We hope every reader will send at least \$1.00 for this purpose, as a special Christmas gift to the Christian people of our Lord's own "little town of Bethlehem."

Black Shepherd

THAT black sheep — or perhaps we should say, black shepherd — of the Anglican episcopate, Bishop Barnes of Birmingham, England, is in the news again. This time his concern is the overpopulation of Britain, which he proposes to meet by two drastic measures: the sterilization of the grossly unfit, and euthanasia for defective infants.

When Dean Swift recommended that the Irish solve their problem of overpopulation and poverty by eating their children, he was indulging in bitter irony. But there is nothing ironic or humorous about Dr. Barnes' proposal. "A time is coming," he told the local Rotary Club, "when sterilization of the unfit will have to be essential in our social organization. Such sterilization may well be, in fact, the complement of the welfare state."

Who are the unfit? Criminals? Mental defectives? Not at all. Listen further to the cold, calculating words of this "scientific" bishop, who has already incurred the rebuke of his superiors for his interpretations of some of the basic tenets of Christianity.

"In reducing the population, we must preserve the better stocks in the population and hinder the increase of the worse. I do not mean preserve the rich and get rid of the poor. We need to preserve the good-living, honest, hard-working classes in our people, whether

INNER SIGHT

EVERY tree stripped bleak and bare
Shows the Saviour hanging there.

Any grave where sad hearts weep
Speaks of Lazarus called from sleep.

A garden in the early light
Brings Christ risen to our sight.

Piece of bread or field of wheat,
His Body given for us to eat.

Purple grapes upon the vine
Become His Blood in holy wine.

Lord open Thou our eyes that we
In everything Thyself may see.

LUCY A. K. ADEE.

they be rich or poor, but we must get rid of the slovenly, vicious, idle wasters of the community."

Note the word *classes*. Elimination of the unfit is to be on a class basis. In Russia, after the Soviet revolution, that meant "liquidation" of the *kulaks*. In Nazi Germany, it meant murder of the Jews. What would it mean in the British "welfare state"? Sterilization of the Tories? Extended to our own country, would it mean liquidation of the Republicans? What other conclusion could be derived from Bishop Barnes' words? For he says quite frankly: "We must not let the welfare state spoil, rather than improve, the quality of our population." And apparently the welfare state itself is to be the sole judge of what individuals would be eliminated in order to improve — on a class basis — the quality of the population.

We look hopefully for some repudiation of this latest heresy of Bishop Barnes — a heresy against the Christian doctrine that men are the children of God, created in His image. We think officials of the British Church and State ought to unite in that repudiation.

And we think the Church might well consider going farther. As Bishop of Birmingham, Dr. Barnes is an official representative of the religion which he subverts by his public pronouncements. Should he not be called to account and, if found guilty, be deprived of his see by due process of canon law?

Trusteeship in Africa

WE are glad the U.N. Trusteeship Committee gave a hearing to the Rev. Michael Scott, even though the South African representative walked out while he presented the case of the natives of Southwest Africa. This crusading Anglican priest has been trying for years to gain a hearing to explain the views of native tribes on racial discrimination and the effect of South Africa's white supremacy policy on their life. And he has been trying to get the United Nations to require reports from the Union of South Africa on its administration of the territory of Southwest Africa, which was entrusted to it by the former League of Nations. With South Africa's seat vacant, the Trusteeship Committee adopted a resolution expressing regret that South Africa has ceased to submit such reports to the United Nations, and asking that member states comply with U.N. decisions and resume the making of reports.

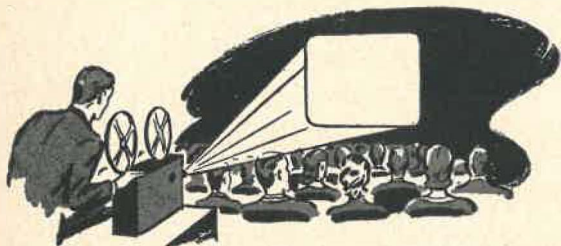
This matter will soon come up before the General Assembly in plenary session. We hope the United States, which has hesitated to permit Fr. Scott a hearing (perhaps fearing that someone will demand to be heard on behalf of our own racial minorities), will support Assembly resolutions to require of South Africa an account of its stewardship over the native tribes committed to its care by international authority.

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NEW YORK

St. Paul's Vicar Called to Boston

The Rev. Charles W. Newman, vicar of St. Paul's Chapel, Trinity Parish, New York City, announced on November 27th that he had accepted a call to become rector of All Saints' Church in Ashmont, Boston. He will succeed the Rev. Dr. Arthur W. P. Wylie, who died last August.

The Rev. Mr. Newman has been on the staff of Trinity Church since March, 1946, and has been vicar of St. Paul's since June, 1947.

The Rev. Mr. Newman was born in Columbus, Ga., in 1904 and was graduated from Hobart College and General Theological Seminary. He was a chaplain in the Army Air Forces during World War II.

WASHINGTON

"And Suddenly a Sound Came From Heaven"

By LEWIS T. BOYNTON

The "Bryan Green Mission" in the national capital has come and gone but its effects will linger and grow in parishes and dioceses. If the one held in New York a year ago could be classed as a "miracle," the one just ended in Washington could be epitomized by the theme: "And suddenly a sound came from heaven . . . and filled all the house where they were sitting."

For nine nights, beginning on Sunday, November 13th, and ending on Monday, November 21st, Washington Cathedral was packed (the word is used advisedly) with men, women, and teen-agers listening to the simple Gospel message as preached by the Rev. Bryan Green, of Birmingham, England, perhaps the greatest evangelical preacher of modern times.

A few less than 4,000 on the first night filled the nave, transepts, great choir, galleries, side-chapels, crypt chapels and nearby St. Alban's Church. These chapels and the church were equipped with public address systems. All through the nine days there was a phenomenal attendance, reaching its climax on the second Sunday of the Mission when it is estimated more than 5,000 filled every available space in the Cathedral, chapels and church.

THEME SONGS

The services began at 8 PM, but an hour before that the doors were opened and by 7:30 all seats were occupied. From them on until 8 o'clock each evening there was congregational singing ably led by the Rev. Kenneth E. Heim

Nothing Good Really Dies

Looking backward, most of us can recall times of priceless experiences, when we were moved to highest levels of thought or behaviour, times of tender affection, or deep religious fervor. Others have been nearer. Jesus when they left the Confessional, The Altar Rail, or from a meditation before The Tabernacle, or by having been touched by those who made them think of Jesus and Mary.

Something truly lovely, godly, was born in us then, and we were conscious of its effect upon us and all our efforts. Then, like a turn of the hand, a rebuff, or some sharp personal crisis, all our exaltation deserted us, or slipped away into thin air. Did that glory which God conceived in us die? DID it vanish into NOTHINGNESS? Thanks be to God, NO!

Nothing that is truly good ever dies

unless WE kill it. It starts out affecting other lives as it affected us, and continues to gain momentum and accomplishment of good in and to others until that good thing has reached and touched other hearts and lives, so that they, too, experience good, and in turn pass it on. Goodness, OF ITSELF, never dies.

But WE can kill it. We CAN let it die. How? Just by not inviting Jesus into our hearts and having EVERY door open to Him. He will not enter if even a single door of unworthy hankering is closed to Him. And how can we know which of our moods, acts, and thoughts are GOOD? Just take them before The Altar, lay them down there, and let Jesus sanctify them. If you can take them there AT ALL, they're GOOD. Let them LIVE! God needs them!

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of the Virginia Theological Seminary. Certainly no evangelical church members ever raised their voices in greater fervor than did those attending this mission. The half hour of community singing — there was no formal choir — became a part of the services. Old familiar hymns were used and being repeated each evening became, in a way, theme songs of the entire mission.

Those who attended the mission throughout agreed unanimously that the people of Washington experienced a spiritual revival, conducted without undue or fanatic emotion, such as never before had been offered them, and they also are in agreement that "it can happen in the Episcopal Church."

Parish clergy and leaders among the laity, are now working and praying that those who came to a real religious conviction may continue "steadfast in the

Apostles' doctrine and fellowship, and in breaking of bread and prayers."

Anyone hearing Bryan Green could say only one thing: "He is a great preacher, sincere and earnest, having but one ambition and that to tell the world that Jesus Christ is the only Savior of mankind." He speaks rapidly but distinctly, almost without notes, is never at a loss for a word or fitting phrase, interspersing his discourse with simple stories which strike home the thoughts he is portraying. His sincerity and forcefulness, his range from oratorical to conversational form of speech, coupled with his catching sense of humor, kept his audience in profound attention for an hour at a time and left them wishing for more.

THE REAL STRUGGLE

The missionary's themes were all based on simple, fundamental Gospel truths

and the crying need for complete surrender to Jesus Christ in the present-day crisis in history. "The real struggle," he said, "is not primarily economic or intellectual, but spiritual and moral" in a society which is trying to get along without God.

From his opening theme: "Awake ye that sleep," to his final "Remain steadfast in the Apostles' doctrine," he presented the cardinal doctrines in such a way that all who heard him, from those of sun-set age down to boys and girls on the threshold of life, came away with a more certain understanding of what is meant by "Faith," "Jesus Christ, the Saviour of mankind," "Jesus Christ is God," "The forgiveness of sin," "The Cross," "Christian Marriage," and other truths and teachings of the Church.

An important feature of the mission was Bryan Green's appeal to young people. He likes them: they like him. Each evening young people literally surrounded him as he preached and he would refer to them as his choir. They also had an opportunity to write out questions which he collected and answered before beginning his sermon. He also found time to visit his "kids," as he called them, in their schools.

He made other visits, one on President Truman, and for four days he preached at noon-time at the down-town Church of the Epiphany. A women's luncheon at the Shoreham Hotel on Armistice Day preceded the mission.

A TURNING TO THE ATTACK

Instructions for various groups were held each evening after the mission service for counsel and advice. Hundreds remained for these meetings and undoubtedly returned to their homes with a new or renewed faith.

The mission may be summarized in the words of Bishop Dun:

"The mass singing of hymns and the massive silence of such a multitude bowed in prayer has been deeply moving. Only God knows what people have brought and what they have taken away, but judging by their faces, many have come as true seekers and many have begun to find a new or renewed faith.

"Only the months and years ahead can disclose the real results. What I hope and pray for that part of the Church for which I have special responsibility is that the mission may mark a turning to the attack. There are masses of people on the fringes of all of our Churches and in the general community who know in their hearts that we are faced with a spiritual crisis. They long vaguely for a revival of the Church and a revival of the moral forces in our national life. But too few pray in full seriousness: 'Revive Thy Church, Revive America, beginning with me.' They have not made the personal commitment or accepted the disciplines

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which alone can bring renewal. The business of all of us who have been moved by the mission is to catch and hold the militant need which Bryan Green has helped us to find."

Picturing the mission in retrospect, with all its zeal and warmth, one thinks of the words of the young girl who wrote a note to Bryan Green and which he read to the congregation. It read: "We will not be lonesome in the Cathedral any more."

IOWA

Election Slated for January

The standing committee of the diocese of Iowa, which is in charge until a new bishop takes over, has appointed January 10th for a convention to elect a bishop to succeed the late Elwood Lindsay Haines. It will meet at St. John's Church, Cedar Rapids.

The record of every man whose name is received by December 20th will be submitted in advance to all the delegates to the convention. All nominations will be made from the floor of the convention, not by the committee.

PITTSBURGH

Renewal of Vows

Nearly 22,000 communicants of the diocese renewed the vows of their Baptism and Confirmation in the 73 Churches of the diocese of Pittsburgh on November 13th. It was part of the diocesan canvass program, which this year was based on the "Loyalty Sunday" plan of every communicant coming to his own parish church, and pledging in the privacy of his pew. This plan was much used by Bishop Pardue, the diocesan, when he was rector of Gethsemane, Minneapolis, and dean of Buffalo.

Bishop Pardue broadcast to the entire diocese on the morning of November 13th, and this was timed to fit in with the

renewal of Vows and an act of thanksgiving for the work of the diocese. The order of service was drawn up by the Rev. Robert P. Peters, who also broadcast a preparatory talk to the diocese on the evening before Loyalty Sunday.

SOUTH FLORIDA

Area Laymen's Meetings

The area meetings for laymen in the diocese of South Florida have just concluded with the largest attendance of men and the largest number of congregations represented in the history of the diocese. More than 800 men gathered for the seven meetings and heard Bishop Louttit, the diocesan, speak on the Church's program as adopted at General Convention. Other speakers included Albert Roberts, Jr., chairman of the Bishop's advisory committee on layman's work, on the "Laymen's Work in the Church," and Morton O. Nace, executive secretary of the committee, on the "Laymen's Place in the Church." The largest group met in the metropolitan area of Miami.

MISSOURI

St. Peter's, Ladue

Bishop Tucker, of Ohio, was the preacher on Sunday morning, October 30th, when the new building of St. Peter's Church, Ladue, in suburban St. Louis, was dedicated. The congregation began using the new Georgian edifice in September. It seats 400. The Rev. William H. Laird, D.D., is the rector.

In his charge to the congregation, Bishop Tucker reminded it that "the building itself is not the Church since it resides in each and every parishioner, who belonging to the priesthood of all believers is obligated to be a priest to his fellowmen, revealing to them the knowledge of God as it is to be found in Jesus Christ."

Bishop Scarlett of Missouri conducted the dedication service, receiving the keys

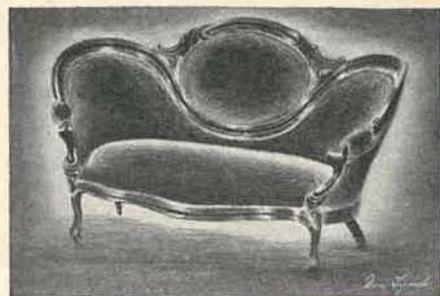
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from the architect, Guy Study, of Study, Farrar and Majers, and presenting them to Dr. Laird and the wardens, Nelson B. Hatch and Lester W. Morrell.

St. Peter's Church, St. Louis, moved to suburban St. Louis, a year ago after a service of more than a century in the city. During the period of construction, the parish occupied the gymnasium of the John Burroughs School. The former building, at Spring and Lindell avenues, St. Louis, made famous by the ministry there of the late ZeBarney T. Phillips, was sold to the Seventh Day Adventists. The minister of that congregation, the Rev. Robert T. Whitsett, was guest at the dedication of the new St. Peter's Church.

FOND DU LAC

Bishop's 20th Anniversary

Bishop Sturtevant of Fond du Lac was honored at a luncheon given for the clergy of the diocese at the Bishop's residence on November 29th. The celebration marked the 20th anniversary of his consecration to the Episcopate which occurred at St. Paul's Cathedral, Fond du Lac, on St. Andrew's Day, 1929. A large group of men and boys of the Cathedral parish met at 6:45 the following morning for a Corporate Communion at which the Bishop was celebrant. After the Mass a breakfast was served in the Cathedral parish house and a gift was presented to Bishop Sturtevant.

Fire Wrecks Appleton Church

Damage estimated at \$75,000 was caused by a fire which swept through All Saints' Church, Appleton, Wis., early on the morning of St. Andrew's Day, November 30th. The organ was completely demolished and all woodwork charred extensively. New pews had been installed only last summer. The floor in the sanctuary was burned to the extent that the altar was toppled into the basement.

The Rev. Gerald F. Gilmore is rector of All Saints' Church.

MICHIGAN

Visitor From Japan

Bishop Yashiro of Japan, visited the diocese of Michigan on Sunday, November 20th.

He attended a Laymen's Corporate Communion service in St. Mathias' Church on that day at 8:00 AM, for the laymen of the Central Detroit convocation, and made an address at the breakfast which followed. He preached the sermon at the 11 o'clock service in St. Paul's Cathedral, which was broadcast over radio station WWJ—the Detroit News.

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EDUCATIONAL

SEMINARIES

New Trustees

Two Connecticut Churchmen were elected to the board of trustees of the Berkeley Divinity School at its recent fall meeting.

Dr. Orville F. Rogers, director of the Bureau of University Health at Yale University since 1936, has served many years as warden and vestryman of St. Paul's Church, New Haven, and has long been interested in theological education. The Hon. Raymond E. Baldwin, who is about to resign from the U. S. Senate to take up his appointment as associate justice of the Connecticut supreme court recently succeeded the late Oliver Beckwith, also a trustee of Berkeley, as chancellor of the diocese of Connecticut.

Both Dr. Rogers and Senator Baldwin are veterans of World War I.

Twice as Big

An entering class larger than the entire student body of previous years was matriculated at Virginia Theological Seminary on November 1st. Seventy-one new students, almost twice the previous year's entering class, were enrolled.

The matriculation took place at the festive All Saints' Day celebration of the Holy Communion in the Seminary Chapel, at which the Very Rev. Alexander C. Zabriskie, S.T.D., D.D., was the celebrant.

Of the new students for the ministry, who began their theological studies September 20th, 31 are married. Nearly all have been for some years in military or naval service. The average age of the new men is 28. Pre-seminary careers of the entering class include those of attorney, psychologist, military police officer, teacher, salesman, newspaper men, chemist, swimming instructor, engineer, stock broker, industrial promotion man, and college students.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$5,760.88
W. B. C.	3.00
Anonymous	1.50

\$5,765.38

Bishop Chang's Work

Previously acknowledged	\$5,789.06
W. B. C.	3.00
Anonymous	1.50

\$5,793.56

DEATHS

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

Horatio Watts Maguire, Priest

The Rev. Horatio Watts Maguire, one-time rector of Calvary Church, Bayonne, N. J., died on December 10th in St. Barnabas Hospital, New York City, after a long illness. Dating from his ordination (deacon: May, 1894; priest: March, 1895), he was number one on the seniority list of Newark. The burial took place on November 12th, from the funeral home of Walter Cooke, Inc., New York City.

Alexander Coffin, Priest

The Ven. Alexander Coffin, retired archdeacon of the missionary district of Spokane, died November 22d at Spokane, Wash. He was 79.

Born in Keels, Newfoundland, and educated at Bishop Field College, the archdeacon had been ordained deacon and priest in the diocese of Milwaukee. In 1946 he celebrated the 50th anniversary of his ordination to the priesthood. He had served as a missionary in Wisconsin, Tennessee, Minnesota, and North Dakota before coming to Spokane in 1924. In Spokane he traveled extensively ministering to country places until injuries suffered in an automobile accident in 1937 restricted his activities.

The archdeacon is survived by his wife, five children, and eleven grandchildren. The Burial Office was read November 25th in the Cathedral of St. John the Evangelist by Bishop Cross of Spokane, assisted by the clergy of the district.

Willis B. Holcombe, Priest

The Rev. Willis Breckenridge Holcombe died on November 24th at his home at Dartmouth Farms, Eastport, L. I. He was born on March 6, 1862, a son of Alexis E. Holcombe and Jane Grey Breckenridge. He received his B.A. from Boston University in 1890. His theological education was at the Episcopal Theological Seminary where he received his S.T.B. in 1897. Fr. Holcombe was made deacon by Bishop Capers in 1897, and ordained to the priesthood by Bishop Potter in 1898.

He served as rector of St. James' Church, New Bedford, Mass., from 1897-1905, and rector of Christ Church, Plymouth, Mass., from 1906-1908. He was the Boy Scout Executive and Commissioner for Brooklyn and Queens, New York, for many years, and served as the financial secretary of the Brooklyn Hospital from 1911-1918. He was rector of Grace Church, Riverhead, from 1922-1933.

SCHOOLS

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CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples, MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

EDUCATIONAL

BOYS' CHURCH CHOIR SCHOOL. Experienced musician wishes to start a choir school to be run on family lines. England or abroad. Financial outlay required. Particulars: Mr. J. A. Keyes, A.R.C.O., Harecroft, Gosforth, Cumberland, England.

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POSITIONS OFFERED

CORRESPONDENCE INVITED relative to vacancy February 1950 for Assistant Priest, Catholic Churchmanship. Reply Box A-360, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

RECTOR, 38, of medium-sized parish in the Midwest desires change. Prayer Book Churchman, highest references, experienced in youth work, competent preacher, pastor. Present stipend \$3300, travel and rectory. Reply Box S-361, The Living Church, Milwaukee 3, Wis.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. **(B)** All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. **(C)** Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. **(D)** Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. **(E)** Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

DEATHS

Church buildings were enlarged and completely renovated.

Surviving is his wife, Alice Elizabeth Perry Holcombe.

Bishop DeWolfe of Long Island, assisted by the Ven. Charles W. MacLean and the Ven. Harry J. Stretch, celebrated the Requiem at Grace Church, Riverhead, on November 26th, and the committal was at New Bedford, Mass.

Olivia Peyton Cutting

Olivia Peyton Cutting, widow of William Bayard Cutting, died November 15th, at her home, Westbrook, near Great River, Long Island, at the age of 94. She had been active in the Woman's Auxiliary of the diocese of Long Island.

Mrs. Cutting was the mother of Bronson Cutting, United States senator who was killed in a plane crash in 1935. She had lived in New York and had been a member of the Colony Club and the Colonial Dames. In the 1920's she was chairman of the South Suffolk county chapter of the American Red Cross.

Two daughters, Mrs. Justine Ward and Mrs. Olivia James, survive.

Mrs. Cutting was one of the founders in the 1880's of the first woman's auxiliary of the Church in New York.

Vertner W. Tandy, Sr.

Funeral services were held November 11th for Vertner W. Tandy, Sr., at one of the churches which he designed, St. Philip's in New York City. Mr. Tandy, who died in Harlem Hospital, November 7th at the age of 64, was the first Negro registered as an architect in New York state and one of the first to become a member of the American Institute of Architects.

Mr. Tandy helped design the New York State Housing Authority's Abraham Lincoln Houses in New York City. He had practiced architecture for some 42 years after his graduation from Tuskegee Institute and Cornell University school of architecture. He was one of the founders of the first Negro college fraternity, Alpha Phi Alpha.

Surviving are his wife, Mrs. Sadie Tandy, and a son, Vertner W. Tandy, Jr., an attorney.

Margaretta S. Ridgely

Margaretta S. Ridgely, missionary to Liberia, died October 14th at West Baltimore General Hospital, where she had been a patient since June. She was 80 years old and leaves two older sisters, Miss Eliza Ridgely and Mrs. Julia S. Yeaton.

Miss Ridgely was born on the family estate of Hampton, Towson, Md., which was built in 1784. In 1904, after the death of her mother, she left all and

went to Liberia as a missionary. Told by the Mission board that she could not go without salary, she accepted one but turned it back to be used for another worker.

For 28 years "Meissie" (meaning *Mother* in the native dialect) as she was fondly known throughout the Republic, labored for the girls of Liberia and the homes they made. She founded the House of Bethany at Cape Mount, supporting it entirely from her own means until 1922 when she was granted a small appropriation by the National Council. The enrollment doubled that year and continues to grow in numbers and in strength. Afflicted with a heart complaint, she returned year after year in spite of doctor's warnings.

She was honored by the government before retirement, being made "Knight of the Order of Humane Redemption in Africa," an honor not lightly given and bearing testimony to the respect and love of the people she served.

CHANGES

Appointments Accepted

The Rt. Rev. Charles B. Colmore, D.D., Retired Bishop of Puerto Rico, is currently taking confirmation visitations in the diocese of South Florida.

The Rev. Woolsey E. Couch, formerly vicar of Christ Church Parish, Middle Haddam, Conn., and priest in charge of St. John's Mission, East Hampton, Conn., is now rector of St. James' Parish, New Haven, Conn.

The Rev. James R. DeGolie, formerly assistant chaplain and instructor at Howe School, Howe, Ind., is now rector of St. Paul's Church, Watertown, Wis. Address: 409 Second St.

The Rev. Allan Brownell Grayson, formerly rector of Christ Church, Marlborough, N. Y., and vicar of St. Agnes' Chapel, Balmville, Newburgh, N. Y., is now rector of Trinity Church, Bayonne, N. J. Address: 141 Broadway.

The Rev. Kenneth J. Hafer, formerly vicar of St. John's Church, Westfield, Pa., is now rector of St. Luke's Church, Mechanicsburg, Pa. Address: 8 E. Keller St.

The Rev. Canon Henry A. Link, formerly vicar of St. Timothy's Mission, Henderson, Nev., is now missionary of the Central Maine Missions in the diocese of Maine. Address: 4 Henderson St. Brownville Junction, Me.

The Rev. James R. MacColl, III, formerly associate rector of Christ Church, Winnetka, Ill., is now rector of Trinity Church, Newport, R. I.

The Rev. Milton E. McWilliams, Jr., formerly at the Church Divinity School of the Pacific, is now vicar of St. James' Church, Oklahoma City, Okla., and St. Mary's Church, Edmond. Address: 3612 S. Olie, Oklahoma City, Okla.

The Rev. William R. Robbins, formerly rector of St. Peter's Church, Cazenovia, N. Y., and chairman of the department of promotion of the diocese of Central New York, will move to New Haven, Conn., about the middle of December to become rector of St. Thomas' Church, New Haven, Conn.

Changes of Address

The Rt. Rev. Nelson M. Burroughs, D.D., newly-consecrated Bishop Coadjutor of Ohio, should be addressed as follows: Office, 2241 Prospect Ave., Cleveland 15; residence, 2514 Fairmount Blvd., Cleveland Heights 6, Ohio.

The Rt. Rev. William M. M. Thomas, Retired Bishop of Southern Brazil, formerly addressed at 301 Montgomery St., Chevy Chase 15, Md., should

CHANGES

now be addressed: Apt. 486B, The Westchester, 4000 Cathedral Ave., Washington 16, D. C.

The Rev. William R. Britton, Jr., who is serving Emmanuel Church, Powhatan, Va., has had a change of address from Powhatan to Fine Creek Mill, Va.

The Rev. John Paul Carter, who is serving St. James' Church, Kannapolis, N. C., has had a change of address from R. F. D. 2, Box 535A, Kannapolis, to 713 Oakshade St., Kannapolis. Twice a day foot delivery of mail has replaced rural free delivery, as the result of the growth of Kannapolis.

The Rev. Guy D. Christian, retired from parish work in the diocese of Washington, is now residing at 5411 Chamberlayne Ave., Richmond 27, Va., and expects to devote his time to the work of teaching missions.

The Rev. Dr. William H. P. Hatch, retired priest of the diocese of Massachusetts, formerly residing in Sharon, Mass., is now in Randolph, N. H.

The Rev. George P. Huntington should be addressed at St. Mary's Church, P. O. Box 1068, Stuart, Fla., rather than simply at the church.

The Rev. A. P. Jewell, retired priest of the diocese of Kentucky, has had a change of address from Kokomo, Ind., to 1918 Baker Court, Panama City, Fla.

Chaplain (Major) Emmet G. Jones, formerly addressed at the 98th Gen. Hosp., APO 407 A, c/o P. M., N. Y., should now be addressed at 7969 Dep. Det., APO 403, c/o Postmaster, New York, N. Y.

The Rev. Hiram Kano, priest in charge of St. Mary's Japanese Mission, Mitchell, Neb., has had a change of rectory address from 1824 Avenue B, Scottsbluff, to 2303 Avenue E, Scottsbluff, Nebr.

The Rev. Dr. William H. Laird, rector of St. Peter's Church, Ladue, St. Louis, Mo., is correctly addressed at St. Peter's Church, 110 N. Warsaw Rd., St. Louis 24, Mo.

The Rev. Howard M. Lowell, rector of Grace Church, New Bedford, Mass., formerly addressed

at 67 Clinton St., should now be addressed at 26 Arnold Pl., where Grace Parish has purchased a new rectory.

The Rev. Frank S. Patterson, rector of Calvary Church, Williamsville, N. Y., has had a change of address from 284 Washington Highway, Snyder 21, N. Y., to 19 Milton St., Williamsville, N. Y.

The Rev. Clarence W. Sickles, who is serving the Chapel of the Atonement, Fairlawn, N. J., is correctly addressed at 20-20 Calyne Dr., Fairlawn Estates, Fairlawn, N. J.

The Rev. George S. Southworth, priest of the diocese of Indianapolis, formerly addressed at Bremen, Ind., is now to be addressed at P. O. Box 192, Tangerine, Fla.

Chaplain (Major) Charles H. Urban, formerly addressed at HQ. Aleutian Division, Alaska General Depot, APO 980, c/o P. M., Seattle, Wash., should now be addressed at 599 Com Positite Service Co., Port of Whittier, APO 987, c/o P. M., Seattle, Wash.



CHURCH SERVICES

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



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ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Rev. Albert E. Stephens, Jr., c
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. E. Jacobs, 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
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed. Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., 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 to 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S Rev. Samuel C. W. Fleming
Ridgewood Ave. (U. S. 1) at Orange
Sun 7:30, 9, 11; Daily MP 7, HC 7:15; Sat C 5-6

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Sun 8, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9

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 pasted

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also 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

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 10:45; Daily 11:45; Thurs 8:30

Key—Light face type denotes AM, black face, PM; 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 People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

SALISBURY, MD.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK), N. J.

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

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
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NEW YORK CITY

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

NEW YORK CITY (Cont.)

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 Ser, 5 V; Weekdays: Tues — Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs
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. Grier 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. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

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

CINCINNATI, OHIO

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat 7:30; Holy Eu 7:45, Wed & Fri 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

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

where a Christmas gift
is still a Christian gift...

Only eight months before *last* Christmas, when Canterbury College faced financial crisis, the Foundation was voluntarily organized on a non-profit basis to encourage, foster, promote and perpetuate the College . . . to assist it financially and otherwise . . . to receive, hold and administer scholarships, fellowships, endowments, trusts, trust funds, gifts, bequests and devise for the benefit of the College generally and its deserving students.

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- to purchase for the College real estate and buildings, contiguous to the campus, costing \$50,000—providing housing for 64 first-year College students.
- to initiate and successfully foster in the Indiana General Assembly legislation beneficial not only to Canterbury but also to a number of other Hoosier colleges.
- to expend more than \$7,500 in publicity, advertising promotion and fund-solicitation in behalf of the College.
- to give substantial assistance to deserving students.
- to attract new scores of students whose education otherwise would have been almost exclusively secular.

Thus, the Foundation has striven, and continues to strive to constitute the foundation of a greater Canterbury. For all these things we are truly thankful, and may we now wish you a

MERRY CHRISTMAS!

CANTERBURY COLLEGE LAYMEN'S FOUNDATION, INC.

Administration Building, Canterbury College

Danville, Indiana



Annuī Cœptis

GIFTS TO THE FOUNDATION ARE LIKE MANY OTHERS IN BEING DEDUCTIBLE FOR FEDERAL GIFT, ESTATE AND INCOME TAX PURPOSES.