

The Living Church

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

Toward a Fuller Life

Emani Sambayya

Page 9

Can Marxism Make Room for Religion?

Paul B. Anderson

Page 10

Men and the Church

Editorial

Page 14

General Council Meeting: Church of India, Burma, and Ceylon

R. W. Bryan

Page 16

An Open Letter

To the President of the United States

Dear Mr. President:

Americans are alarmed at the report that production of a hydrogen bomb one thousand times more destructive than the uranium bomb is now possible and that top secret conferences are being held in high government circles to decide whether or not to initiate production of those bombs.

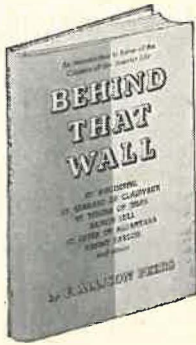
Mr. President, this is not just a question of national security, important though that is. It is a question of the survival of the human race. For never yet has a decisive weapon been designed and manufactured but not used. Never has a weapon remained permanently the monopoly of one nation or one group of nations. If the hydrogen bomb is manufactured, every indication is that sooner or later it will be used; and that ultimately it will be used against us.

This question, which is of vital interest to every human being, must not be answered in secret sessions of military and diplomatic officials, nor even by a single government. Certainly it is too great a burden to be placed upon your shoulders. We call upon you to appoint a representative citizens' committee composed of men and women of industry, labor, science, education, and religion to study this problem in all its ramifications and to advise you before any fateful decision is made. The matter is overwhelmingly urgent and the time is short. We implore you to take this action now before it is too late.

THE LIVING CHURCH

Clifford P. Morehouse, Editor

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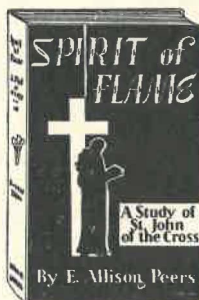
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LETTERS

Pay In This Order

TO THE EDITOR: This is the time when dioceses begin to have their conventions, so it is a good time to suggest methods which have succeeded elsewhere—in securing money for missionary work.

"The Science of Spiritual Enterprise," as the late Dr. Patton called his plan, is the best devised, so far as I know. It is like Christianity itself in one respect—when people say Christianity has been tried and found wanting, the answer is that it has been tried and found difficult and abandoned—and that is exactly what has happened to "The Science of Spiritual Enterprise."

From the all-the-year-around program of prayer, study and work, with the every member canvass as only an important aspect of it, the Church has dropped all the rest and turned the "Enterprise" into a cold drive for so much cash. Where there is real preparation for the drive and a real *every member canvass*, the money needed is subscribed; and in that respect, the plan succeeds. The trouble is that the amount of money asked for is invariably too small. If it required real sacrifice to under-write it, the present method would fail. I doubt if it will be good enough when we tackle the enlarged askings adopted by General Convention.

At the diocesan level, here are two methods which produce the cash, one on the level of law, and the other on the level of appeal. The diocese of Los Angeles for some years made payment of the quota for diocesan missions an assessment with loss of seat in convention if not paid. The inference was the diocesan missionary work was just that much more important than the general work. Of course, the diocese could not attempt to make good that distinction so this year, for the first time I believe, both diocesan missions and the work of the general Church become taxes against the congregations, which must be paid on pain of losing representation—lay representation—in the diocesan convention.* I predict that both items will be paid in full as a rule, but I question the method.

The diocese of Upper South Carolina used to have, and may still have, this method: the parishes and missions were divided into four classes. The first paid 100% of their own current expenses; the second 75%; the third, 50% and the fourth, which included all the rest, 25%. When this was first proposed, the pessimists were certain that those parishes in the border line between one class and the next higher, would clamor to be put into the lower classification. In practice, it worked the other way. Parishes which might have been put at the top of the next lower group demanded that they be put into the next higher. The plan worked. One time, when the then rector of Trinity, Columbia, S. C. (the present bishop of Southwest Virginia), happened to be late to a vestry meeting, on account of a fu-

neral, the vestry voted to increase his salary by \$1,000. They knew perfectly well that that meant an increase of \$1,000 to their quota for the General Church Program, but that made no difference. It would be a grand thing if every diocese and district adopted this plan.

On the congregational level, if the diocesan and district conventions would adopt the following plan, all obligations would be paid: require the local treasurer to pay obligations in this order; every month to pay first, 1/12th of the pension premium; second, 1/12th of the salary; next, 1/12th of the GPC quota; then, 1/12th of the diocesan missions quota; then, 1/12th of the diocesan assessment and, last of all, the local bills. The average treasurer would not have the money in hand to pay all of these promptly but since it would be the local bills which were pressing, all he would have to do would be to call up certain members who were behind in their own payments and he would have the money; not because those delinquent are opposed to the other items, but because they are ignorant about them. They are not ignorant as to local needs and will meet them.

In other words, this plan puts the load where the strength is. "The Science of Spiritual Enterprise" method would, in a relatively short time, so dispel this ignorance, that such a plan as this might not be needed. But it will work. I know that because I saw it work over a good many years in Arizona.

(Rt. Rev.) WALTER MITCHELL.

Rancho Santa Fe, Calif.

Letters of Fr. Hughson

TO THE EDITOR: A group of us who have been close to Fr. Hughson are planning to publish a book of his letters of spiritual counsel. We have the approval for this project of Bishop Campbell, Superior of the Order of the Holy Cross. Just as the letters of St. Frances de Sales, written to individuals, have been an inspiration for thousands down through the centuries, so we feel that Fr. Hughson's letters, which breath the spirit of St. Francis but are expressed in his own inimitable style, may serve to guide souls in the years to come.

What I am asking is that any who have such letters will lend them to me. I shall copy them and return them promptly. The names of those to whom they were written will, of course, not be used.

(Rev.) FRANK DAMROSCH, JR.

Doylestown, Pa.

A Body Not a Shrine

TO THE EDITOR: Your editorial entitled "Talking More and Doing Less" [L. C., December 18th] would have been a most powerful refutation of Dr. Van Dusen had it not been for an unfortunate sentence.

It is rather difficult to believe that you meant what you said. I refer to that statement which asserts our Lord established "the Church as the framework within

*Adopted 1949 Convention, to become effective Convention of 1951.—Ed.

which His teachings-were to be enshrined and continued through the ages." This concept of the Church as something static, a monument in which someone has entombed some ancient writings for safekeeping, is just the caricature that many draw of us.

(Rev.) ANDREW M. VAN DYKE.

New York City.

A Significant Omission

TO THE EDITOR: As an Episcopal rector who has lived and worked in the Middle East, I should like to comment upon the address regarding Jerusalem made by the Rev. Walter C. Klein at General Convention and reported in the October 4th issue of the *San Francisco Chronicle*.

There is a point of fact in Mr. Klein's analysis which should, I think, be dealt with first. Discussing the Arab refugee question—a problem which, to be sure, deeply moves all men of good will—Mr. Klein states unequivocally: "They were driven out by a calculated terror, and politicians cannot be permitted to profit by the outrages that started the stampede."

As against this statement of the causes behind the Arab flight from Palestine, I should like to quote the official explanation of the refugees themselves, as translated from the New York Arabic newspaper, *As-Sayeh* of April 11th. It is in the form of a resolution adopted in Beirut last Spring by a conference of Palestinian Arab refugees:

"Those of us who left our country and our homes did this for many reasons. . . . We left in order to express our condemnation of the partition plan; to assert our support of the Arab nations' refusal to recognize any Jewish State. We Palestinian Arabs left our homes because we believed that the Arab States would liberate Palestine and that their military actions toward that end would be facilitated by the departure of us civilian Arabs."

There is no mention here of Jewish terror as the impelling factor in the flight of the Palestinian Arabs—a significant omission when one recalls the general tenor of Arab statements on the subject. The refugees themselves here confirm the published testimony of many eyewitnesses: they make it plain that their flight was the direct result of the Arab nations' refusal to comply with the U.N. Palestine Partition Resolution of November, 1947. The victims of that Arab war of aggression have, as it turned out, been not only the many thousands of young Jews who were maimed or killed, but the great majority of Palestinian Arabs who were turned into helpless refugees.

Mr. Klein is thus notably inaccurate in his version of the historic reasons behind the great flight from Palestine. He is, I feel, no less inaccurate in his program for the peace of Jerusalem. Internationalization is an attractive panacea. It seemed quite reasonable in 1947 when the United Nations worked out a delicately balanced partition scheme for Palestine, based on peaceful economic cooperation between adjacent Arab and Jewish states. In that blueprint Jerusalem was to be internationalized, with its residents opting for citizenship in either state.

What has happened to the blueprint? The bitter war launched by the Arab states has torn it into bits; has made impossible the emergence of an Arab State; has dispersed most of the Arabs of Palestine; and has forced the Jewish State to defend itself and to adjust its boundaries with an eye to its security. As for Jerusalem, the Arab armies rained death upon the Jewish New City for months, and virtually starved its inhabitants by cutting off all access to its usual sources of food supply. It was not invocation of the principle of internationalization that saved the Jews of Jerusalem from annihilation. It was their own courage and endurance, and the sacrifices of their fellow-Jews in the State of Israel.

Neglected by the international community, the New City of Jerusalem, once saved from its siege, inevitably became an organic part of Israel. Inevitably, too, its residents, remembering their bitter experience, will hardly trust "internationalization" to save them from possible future attacks. It will take more than paper programs to neutralize and internationalize the Jewish section of Jerusalem and, for that matter, to internationalize the Arab-held and Arab-inhabited Old City whose ruler, King Abdullah, has just publicly stated that the Old City held by his Legion will be internationalized "only over his dead body."

With all due respect to Mr. Klein, I should like to plead for more careful study of the human and historic issues involved in the Jerusalem issue.

(Rev.) WENDELL PHILLIPS, D.D.

Rye, N. Y.

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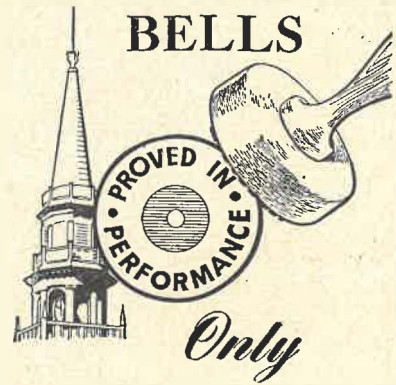
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BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

Modern Pauline Scholarship

CONTEMPORARY THINKING ABOUT PAUL. Compiled by Thomas S. Kepler. New York-Nashville: Abingdon-Cokesbury, 1950. Pp. 442. \$4.

For clergy, and for prospective clergy in the theological schools, this anthology by Thomas Kepler of Oberlin will prove invaluable.

It is certainly true that the best introduction to St. Paul is the reading of the Pauline epistles, but in order to set them in their historical frame one must read the studies of contemporary scholars. Kepler extracts from 55 books and articles some of the essence of modern thought about Paul. Not all of it is on the same level, but every excerpt is interesting and informative.

Two contributions could have been added with rewarding results: Eduard Schwartz's magisterial sketch of Paul in his *Charakterköpfe aus der Antike* and B. S. Easton's study of the relation between the "Pastor" and Paul in his commentary on the Pastoral Epistles. But there is enough here to provide materials for any number of Bible studies or, for that matter, sermons on the great Pauline themes.

ROBERT M. GRANT.

Christian Prophecy

CHRISTIANITY AND CIVILIZATION: *The Gifford Lectures, Part 2, Specific Problems.* By Emil Brunner. New York, Scribners, 1949. Pp. 145. \$2.50.

Readers of Emil Brunner's earlier and larger works may shy away from his Gifford Lectures for 1948 in fear of his formidable style. Let them be reassured: here the great theologian steps down from his rostrum and comes to grips with mundane realities.

In this volume he concerns himself with such specific problems as technics, science, education, art and wealth. He is thoroughly at home with the whole world of human experience and he speaks as a prophet as well as a theologian.

Like Reinhold Niebuhr, with whom he has so much in common, he is helpful as a Christian prophet — that is, a critic in the true sense — because he has a solid grip on the faith which is his prophetic lens.

So much modern prophesying in the Name of the Lord fails to be Christian because of the would-be prophet's theological illiteracy. This can never be said of Emil Brunner.

But neither can it be said that much

theology hath made him frustrate in the face of the hard facts in the temporal order. This prophet evidently lives in the world and is not of the world. Reactionaries and revolutionists alike will get small comfort from his social judgments. But thinking Christians will find light and guidance in them. C.E.S.

Complete Office Book

BOOK OF DIVINE SERVICE. Edited by Paul Hartzell. New York: Morehouse-Gorham. Pp. 1x + 1669. \$8.50.

This book contains all the material that is needed for the saying of Morning Prayer and Evening Prayer, as set forth in the American Book of Common Prayer.

It contains the tables of psalms and lessons, the tables and rules for the movable and immovable feasts and the days of fasting and abstinence, a table to find Easter Day and the other movable holy days from 1946-1980, the order for Morning Prayer and Evening Prayer, the collects, the prayers to be used at the Ember seasons and in Rogationtide, the Psalter, the Litany, the Scriptures of the Old and New Testaments, and the lessons from the Apocrypha prescribed in the lectionary of 1943 — all in the King James Version. Accompanying the book are markers in the form of cards upon which the canticles are printed.

The book is thus a revision and improvement of that arranged by Fr. Hartzell and published in 1947 — an improvement in that all matter not required for the saying of the office has been excluded, and the Bible is printed on India paper (an edition not available two years ago). The result is a compact and easily handled volume, only one and five-eighths inches thick.

Although the daily recitation of Morning and Evening Prayer by the clergy is not an explicit rubrical requirement in America, as it is in England and elsewhere in the Anglican Communion, there has always been a large number of priests in the Episcopal Church who have followed this practice, and their number is increasing.

It may be hoped that Fr. Hartzell's book will lead more of the clergy thus to pray daily with the Church, and also that it will bring about an increase in the number of the laity who use regularly the Prayer Book Offices of Morning and Evening Prayer. The result cannot fail to be both a quickening of the devotion of those who pray and also a stirring up of the wills of all God's faithful people. C. A. SIMPSON.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE, LL.D. *Editor*
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Departments

BOOKS	4	EDITORIAL	14
CHANGES	23	FOREIGN	16
DEATHS	21	GENERAL	7
DIOCESAN	18	LETTERS	2
Q-Box	6		

Things to Come

1950 JANUARY 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
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1950 FEBRUARY 1950						
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

January

- 29. Convention of Eau Claire at Eau Claire, Wis.
- 29. Fourth Sunday after the Epiphany. (to 30th).
- 30. Convention of California at San Francisco.
- 31. Convention of Ohio at Cleveland.

February

- 1. Convention of Michigan at Detroit.
- 2. Purification.
- 4. National Youth Commission, annual meeting at DeKoven Foundation, Racine, Wis. (to 9th).
- 5. Septuagesima Sunday.
- 11. Convention of Panama Canal Zone at Ancon.
- 12. Sexagesima Sunday.
- Convention of Honolulu at Honolulu (also 13th).
- 14. Convention of Arizona at Flagstaff (to 15th).
- 14. Annual National Council meeting, Seabury House (through 16th).
- 19. Quinquagesima Sunday.
- 22. Ash Wednesday.
- 24. St. Matthias.
- 26. First Sunday in Lent.

— NEXT WEEK —

Global Problems—Global Solutions

Francis B. Sayre

A discussion of Christianity as an international solvent, by a distinguished Christian statesman.

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

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THIS WEEK

MORE THAN 1,000 laymen are engaged in visiting vestries throughout the Church, giving them a two-hour prepared talk on the Church's Program. If you are a rector or vestryman whose church has not yet been visited, you ought to do something about it—fast. Reports from those who have had the experience are almost unanimously enthusiastic.

Being neither a rector nor a vestryman, this columnist has not actually heard the presentation. During the month of February, however, he plans to wangle an invitation to one of the meetings in the diocese of Milwaukee in order to see the thing in actual operation—and learn a few facts, in the process.

GENERAL SEMINARY has a new treasurer, John D. Plant, who was elected at the annual meeting of the board of trustees January 13th. He is a business man of New Haven, Conn. Frank Strup was elected the seminary's bursar and registrar at the same meeting. He has been custodian since 1920.

INDIA will still be in the news in next week's issue. The report of the Council of the Church of India, Burma, and Ceylon overflowed the limits of our space, and part of it had to be held over. A summary of the present situation of South India from the Rev. John P. Aaron, a former Anglican, has also been received. In spite of many difficulties, he asserts, the united Church is making great forward strides.

BEGINNING with our Post-Convention number, we have been devoting considerable space to the subject of the Church's Program. The series began with Bishop Melcher's article on Brazil and Bishop Whittmore's on Christian Education, both in the October 30th issue; and has continued with highlights and sidelights of the work in China, Liberia, Molokai (Hawaii), Home Missions, and the Philippines.

A balanced job of reporting requires not only intensive information about some parts of the work, but a bird's-eye view of the whole. For this purpose we are devoting our issue of March 5th, the week before the Presiding Bishop's radio address, to a survey of the whole vast sweep of national Church work—missionary, educational, and social. The authors of that issue will be the men best qualified to tell the story. Like our Prayer Book Number of last June, the Church's Program Number will be of keen interest and importance to every member of the Episcopal Church.

IN THIS WEEK'S issue, the Rev. Wendell Phillips upholds one position on the internationalization of Jerusalem in a letter on page 3 and the Archbishop of Canterbury upholds another in a statement from the Canterbury Diocesan Notes published in our Foreign section (page 16). In addition, Mr. Phillips takes issue with the Rev. Walter C. Klein, the American Church's representative in the Jerusalem bishopric, on the reasons for the flight of the Arab refugees.

THE RECTOR of the largest congregation in the United States under a single roof (3,578) has just announced his resignation—the Rev. George Paul T. Sargent, of St. Bartholomew's Church, New York. Judge Edward Finch, senior warden, announced on Sunday that the vestry accepted the resignation "after a week of deliberation, reluctantly and with regret." Dr. Sargent has been elected rector emeritus, effective on his retirement, which is scheduled for November 1st. The parish's regret is shared by the whole Church, of which Dr. Sargent has long been an able and beloved leader.

Close runner-up to St. Bartholomew's in size is St. Philip's, New York, of which the Rev. S. H. Bishop is rector. It has 3,563 communicants. The largest parish of all, of course, is Trinity, with 4,047 communicants served by the mother church and five chapels under the rectorship of the Rev. Frederic S. Fleming.

ROCHESTER is electing a Bishop this week, and Albany is enthroning its new diocesan, Bishop Barry, who succeeds Bishop Oldham upon his retirement. Next week's issue will contain our usual prompt, accurate, and complete reports of these and other Church events of the week.

A Living Church bundle in every parish—why not? If you are waiting for The Living Church to become better, the quickest way to make it better is to make it grow. This is a magazine for the active Churchman, and we believe that every parish has enough of them to make a bundle a worthwhile investment.

Someone has said that growth in righteousness is a matter of learning good habits. Reading a magazine is also essentially a habit, and the more parishioners have The Living Church habit the stronger the parish will be.

Peter Day

The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *I should like to know if we vary from ancient usage in England in denoting our bishops as "Right Reverend" or whether the Roman Catholics differ by denoting theirs as "Most Reverend."*

The custom of addressing bishops as "Right Reverend" was followed in the Roman Church until very recently. The change to "Most Reverend" for all clergy in episcopal orders was made for the sake of clarity. In Roman usage canons, deans, and other monsignori of the upper grade, are styled "Right Reverend" although they are in priest's orders; and the style "Very Reverend," formerly used for this group of dignitaries, is now applied only to lower grades of the prelacy. As we do not have such a numerous body of dignitaries, and as the title "Very Reverend" was never applied to anybody below the rank of dean, there

is no excuse for our adopting this Roman innovation.



• *Will you please tell me by what authority a priest of the Episcopal Church (1) can invite "all Christian people," regardless of Church affiliation, to partake of the Holy Communion in our Church, and (2) can say that Confirmation is not necessary for people who wish to take Communion?*

The only Invitation to Communion which has the authority of the Episcopal Church is found on page 75 of the Prayer Book and occurs at a part of the service where the priest is not free to introduce any new and interpretative matter of his own. The Rubric requiring Con-

firmation before admission to Communion still stands on page 299 of the Prayer Book and no individual priest has the right to repeal it. As a matter of practical administration some priests adhere to the obvious literal meaning of this Rubric and some interpret "admitted to the Holy Communion" as referring to enrollment as a regular and habitual Communicant and therefore not excluding what the English call "occasional conformity."

However, "occasional conformity" raises as many theological and practical difficulties as it solves, and in any case is not the same thing as "open Communion." Where the latter practice is followed, the result often appears to be a gradual disappearance of confirmation and a loss of any real sense of Churchmanship.

• *Is the Mission of the Russian Orthodox Church in Japan still functioning there? As I recall early in the present century there was such a Mission, with a native hierarchy.*

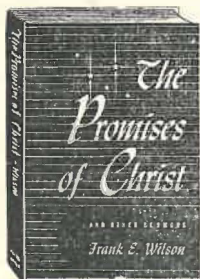
There has been no mention of this Mission in any of the Church papers for a long time. It is undoubtedly still functioning, but the Counselor on Ecclesiastical Relations, at 281 Fourth Avenue, New York 10, could probably give you more up-to-date information.

MEDITATIONS ON THE SEVEN LAST WORDS

THE LORD OF LIFE

By William Moody
Bishop of Lexington

This absorbing portrayal of the Christ and the Cross is written with unforgettable beauty. For Good Friday there are eight addresses, one introductory, on the Seven Last Words. Others of the sermons offer meditations for Ash Wednesday, the four Lenten Sundays, Passion and Palm Sundays, Maundy Thursday, Easter Day. Price, \$1.35



THE PROMISES OF CHRIST

By Frank E. Wilson

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FOURTH SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Fr. Smith Accepts Iowa Election

The Rev. Gordon V. Smith, rector since 1943 of St. Paul's Church, Des Moines, Ia., has accepted election as sixth Bishop of Iowa.

Fr. Smith was elected Bishop of Iowa on the second ballot at the diocesan convention on January 10th [see L. C., January 22d].

GFS

Mrs. Haines Goes to New York

On February 1st Mrs. Elwood L. Haines becomes national executive secretary of the Girls' Friendly Society. She is the widow of the late Elwood L. Haines, Bishop of Iowa.

Mrs. Haines was formerly vice president for the Society in the fourth province and for the last few years has held that position in the sixth province. At present she is representative on the Woman's Auxiliary board and is national chairman of leadership training.

Mrs. Haines earned an M.A. in religious education at Columbia Teachers' College when she lived at Windham House. For four years she was director

Nominee	First Ballot		Second Ballot	
	Cl.	Lay	Cl.	Lay
G. V. Smith.....	20	74	28	109
Bishop Banyard ..	3	10	2	7
Philip McNairy ...	3	23	1	28
Francis Shaner ...	2	9	1	9
Gerald E. Graham..	2	13	1	10
George L. Evans... .	2	12	1	6
LeRoy S. Burroughs	2	1	1	1
Stanley Fullwood ..	1	9		
Bishop Voegeli ...	1	14		4
John H. Soper		2		
Dean Litchman,				
Salina		2		
Bishop Gesner		1		
James M. Duncan ..		1		
George R. Selway ..		3		1
Dominic Loferski ..		1		
Necessary to elect: clergy, 19			votes; laity,	
88 votes.				

of religious education in southern Ohio. She has taught at conferences, youth classes, and parent groups.

At the Triennial meeting of the Woman's Auxiliary in San Francisco last fall she was assistant in the worship workshop and at the 1946 Triennial was both delegate and discussion leader. She has been a speaker for the Auxiliary in Iowa, Kentucky, Northern Indiana, and Atlanta.

Mrs. Haines and the Bishop shared each other's interest in the work of the young people of the Church. At the time of his death Bishop Haines was chairman of the Children's Division of the Department of Religious Education of the National Council.

Mrs. Haines' office will be at GFS national headquarters in New York City.

NATIONAL AFFAIRS

Envoy to Pope Resigns

Myron Taylor, a Churchman, resigned on January 18th as President Truman's special envoy to the Vatican. He had held the post for 10 years, having first been appointed by Franklin D. Roosevelt.

An Associated Press report said that Mr. Taylor is returning to private life. He said, according to RNS, that he plans to devote his time to strengthening cooperation "among all moral forces working for a better world."

Mr. Truman, who accepted the resignation with "deep regret," noted that this was Mr. Taylor's 76th birthday.

For some time, several Protestant organizations have been agitating to have the special position which Mr. Taylor held abolished.

Mr. Truman said that the matter of naming a successor to Mr. Taylor was being considered at the state department.

MINISTRY

50 Years For Fr. Hetenyi

The Rev. George P. Hetenyi, convicted of second-degree murder in the fatal shooting of his wife, was sentenced January 16th to an imprisonment of 50 years to life — 30 years more than the minimum prescribed by law, according to Associated Press. Sentence was passed at Rochester, N. Y., by County Judge Daniel J. O'Mara.

Fr. Hetenyi, a native of Hungary, priest of the diocese of Dallas, and former Roman Catholic priest, was accused of shooting his wife Jean, 25, and throwing her body in the Genesee river, where it was found last April 23d, and identified through fingerprints in the public identification files of the Federal Bureau of Investigation.

Six Bishops, 325 Other Clergy
Would File Brief Re Melish Case

A "Joint Statement in Defense of the Traditional Pastoral Relation," attached to a letter signed by the Rev. Joseph F. Fletcher, STD, has been signed by 331 clergy including six bishops, and has as its immediate object the filing of a brief *Amici Curiae* in the matter of the Melish Case now pending in the Appellate Division of the Supreme Court of New York State.

The letter and statement, sent presumably to all of the clergy, asks all who share the sentiments of the statement, particularly as expressed in its last two paragraphs, to sign an enclosed post card authorizing "the filing of a brief 'Amici Curiae,' embodying the convictions expressed in the last two paragraphs" of the statement.

Full text of these two paragraphs is as follows:

"We, the undersigned members of the Clergy of the Protestant Episcopal Church, are united in the following convictions:

"Under Canon 13 of the Canons govern-



MRS. ELWOOD L. HAINES: *New executive secretary for GFS.*

ing the Protestant Episcopal Church in the United States, the Vestry are merely the agents and legal representatives of the Parish in matters concerning the relation of the Parish and its Clergy. Therefore, a Vestry has no canonical right to petition for the severance of a pastoral relation between a Rector and a Congregation in opposition to the wishes of the Congregation.

"It is through the familiar ministrations of his Pastor that the individual Communicant is brought most intimately in touch with the spiritual and temporal life of the Church. Consequently, the relation between Rector and Congregation is rightly regarded as the closest relationship within the Church's organization. For centuries, the Protestant Episcopal Church in the United States, and the whole Anglican Communion of which it is a part, have looked upon that relationship as permanent in character, and have designedly hedged it about with special protections against dissolution. The dissolution of the pastoral relationship on the initiative of the Vestry contrary to the expressed will of a majority of the Parish, does violence to this traditional concept. Such arbitrary dissolution presents a serious threat to the Clergy in the exercise of their prophetic and priestly office."

The statement claims that "at no time has there been any ecclesiastical trial, nor have any charges ever been preferred against the Rector or the Assistant Minister," that "the vestrymen merely sought the arbitral judgment of the Bishop in support of their contention."

Alleging that "the nine vestrymen pressed for the Bishop's dissolution of the pastoral relation in defiance of the expressed will of over 70% of the voting members of the Parish," the signatories contend that "the Bishop dissolved the pastoral relation in spite of this fact, and in spite of the plea by the Congregation that he defer action until the annual Parish Meeting at which time — then only six weeks off — the matters in difference would be resolved within the Parish." It asserts that, "at this meeting, when it did take place, four of the vestrymen, whose terms had expired were not re-elected, and four new vestrymen favorable to the Rector were elected, giving the Rector a majority of the Vestry prepared to withdraw the petition on which the Bishop had acted."

The Bishops who are signatories to the statement are: Bishop Barton of Eastern Oregon, Bishop Ludlow, Suffragan of Newark, Bishop Walter Mitchell (retired of Arizona), Bishop Moulton (retired, of Utah), Bishop Parsons (retired, of California), and Bishop Walker of Atlanta.*

*Signatories other than bishops are the following clergy:

Melvin Abson, Charles B. Ackley, Alger L. Adams, Robert C. Alexander, Edgar W. Anderson, Theodore Andrews, J. Philip Anshutz, William S. Anthony, Morris F. Arnold, John Beach Arthur, Richard Aselford, James P. Attridge, Thomas W.

Dr. Bowie to Retire;

Dr. Sockman Named Successor

Upon the retirement July 1, 1950 of Dr. Walter Russell Bowie, professor of practical theology and dean of students at Union Theological Seminary, New York, Dr. Ralph W. Sockman, noted preacher, writer, and world church leader, will become associate professor of practical theology, according to a recent news release of Union Theological Seminary.

Dr. Bowie was born in Richmond, Va., October 8, 1882, and was graduated from Virginia Theological Seminary in 1908. From 1923 to 1939 he was rector of Grace Church, New York City, since which time he has been on the faculty of Union Theological Seminary. He is a noted preacher and the author of a number of books on religious subjects.

Dr. Sockman is on the central committee of the World Council of

Churches. His professorship at Union will be in conjunction with his ministry at Christ Church.

Chaplain Goes to Mock War

Chaplain Matthew H. Imrie has been ordered to temporary duty at the Norfolk Naval Base in connection with a mock war that will be held on a small island just off Puerto Rico in March. Some 80,000 men will participate in the "war," which has been named Portex, and will train for it in Norfolk.

Chaplain Imrie has been assigned to the Chaplain section of the chief umpire's staff. He will serve as a Special Staff member and will also minister to umpire group personnel.

The purpose of Portex is to provide training in the planning and execution of joint operations and to test and evaluate current techniques. It will also service-test new equipment.

Attridge, Lars R. Bache-Wiig, C. Sturges Ball, Robert M. Bauer, Seward H. Bean, Lee A. Belford, Arthur Bell, Robert W. Bell, Theodore Bell, Roger W. Bennett, Walter L. Bennett, Floyd E. Bernard, Nathaniel D. Bigelow, Charles Lewis Biggs, Arland C. Blage, W. Armistead Boardman, Arnold G. H. Bode, Harold O. Boon, Beverley M. Boyd, W. Russell Bowie, Charles D. Braidwood, James P. Brereton, Louis M. Brereton, Thomas A. Bridges, W. Carroll Brooke, Donald Brookman, John R. Brooks, Francis T. Brown, Herbert H. Brown, William J. Brown, Sydney J. Browne, Robert Evans Browning, Alfred W. Burns, John H. Burt, Frank N. Butler, Joseph N. Bynum, Arthur L. Byron-Curtiss, Howard Cady, Griffin C. Callahan, Kenneth W. Cameron, Albert E. Campion, Robert R. Carmichael, Charles B. Carpenter, Charles F. Carson, Dominick A. Casetta, Wilbur L. Caswell, Thomas H. Chappell, Arthur Chase, Thaddeus A. Cheatham, W. Keith Chidester, Horace E. Clute, Sidney T. Cooke, Charles Edwin Cotton, Percy G. Cotton, David R. Covell, Jr., Robert A. Cowling, Charles E. Craik, Jr., Frederick M. Crane, Beniah H. Crewe, Wilford O. Cross, Raymond Cunningham, Raymond Cunningham, Jr., Wolcott Cutler, J. Albert Dalton, John F. Davidson, Franklin Davis, William Dean Davis, Gardiner M. Day, Thomas Donaldson, Frank E. Drake, Arthur Dumper, Angus Dun, Jr., Harold W. Dunne, George H. Easter, Lucius A. Edelblute, Hugh M. Farnsworth, Thomas G. Faulkner, Robert W. Fay, Stanley Ross Fisher, George L. Fitzgerald, John H. Fitzgerald, Ross H. Flanagan, Joseph F. Fletcher, Robert B. Foote, Kenneth Ripley Forbes, James E. Foster, Roscoe Thornton Foust, Walter Fry, John A. Furrer, A. R. Eldon Garrett, D. Wilmot Gateson, Robert A. George, J. Lewis Gibbs, Perry M. Gilfillan, Jackson E. Gilliam, Norman D. Goehring, George H. Goodreid, Shirley B. Goodwin, Warner F. Gookin, Gordon C. Graham, Frederick C. Grant, Oscar F. Green, Allen Greene, H. Ross Greer, William L. Griffin, Jr., Roy M. Grindy, H. Augustus Guiley, R. Lloyd Hackwell, Samuel L. Hagan, Harris T. Hall, LeRoy D. Hall, Francis M. Hamilton, Harry E. Hammond, W. Robert Hampshire, Ralph M. Harper, Homer R. Harrington, Cranswick deL. Harris, John U. Harris, Edward N. Harrison, Benson Heale Harvey, Charles Havens, Jr., Wesley A. Havermale, Bernard A. Hemsley, Frederick G. Hicks, G. Irvine Hiller, Ralph V. Hinkle, L. Harold Hinrichs, J. Ogden Hoffman, Jr., Frederick B. Hornby, Clarence H. Horner, Norton T. Houser, Charles W. Hubon, Kenneth deP. Hughes, Philip W. Hull, David R. Hunter, Frank H. Hutchins, Otis G. Jackson, Fleming James, Frederick B. Jansen, Waldemar Jansen, Charles C. Jatho, Earle B. Jewell, David R. Johns, David Jones, Gordon M. Jones, Jr., Charles D. Kean, George Keirstead, Alvin L. Kershaw, Thorndyke G. D. Kingman, William H. Kirk, James V. Knapp, Charles E. Knickle, Franklin Knight, Allen F. Kremer, Burdette Lansdowne, John L. Lang-

horne, John G. Larsen, John Leacher, Robert E. Leake, George B. Leckonby, M. Dennis Lee, Frederick W. Leech, John H. Lever, Henry Lewis, Hunter M. Lewis, Victor G. Lewis, Stiles B. Lines, Alfred Lockwood, James T. Lodge, Thomas W. S. Logan, Louis S. Luisa, James N. Mackenzie, George W. MacMurray, James M. Magruder, William H. Marmion, T. Frederick Marshall, Thomas C. Marshall, Louis F. Martin, Joseph C. Mason, Aubrey C. Maxted, John A. Maynard, George P. Mayo, Warren H. McKenna, Gustav C. Meckling, William H. Meldrum, G. Clayton Melting, Erle H. Merriman, Benjamin Minifie, Edward John Mohr, Arthur C. Moore, Jules L. Moreau, Theodore V. Morrison, J. Brooke Mosley, Robert M. Muir, Jr., John M. Mulligan, William C. Munds, Arthur Murray, Fessenden A. Nichols, Edward R. Noble, Fred L. Nolting, Rowland F. Nye, Glaen H. Onstad, Roland C. Ormsbee, George Ossman, Noble L. Owings, Robert J. Page, Albert Ransom Parker, Clarence P. Parker, Artley B. Parson, Harold Pattison, Mark G. Paulsen, Arthur C. Peabody, Elmer C. Pedrick, Charles F. Penniman, Louis L. Perkins, Elliston J. Perot, Alfred E. Persons, Sidney R. Peters, Charles W. Popham, Hugh W. S. Powers, Alfred W. Price, R. Hampton Price, Herbert W. Prince, Herbert George Purchase, George E. Rath, Robert O. Reddish, Jr., Charles F. Rehkopf, Paul R. R. Reinhardt, Percy F. Rex, Maxwell W. Rice, Alexander M. Rich, Wilfred E. Roach, Paul Roberts, Walter D. Roberts, Kenneth R. Robinson, John H. Rosebaugh, J. Francis Sant, Philip L. Schenk, Wilbur R. Schutze, Theodore Sedgwick, Oscar J. F. Seitz, J. Jack Sharkey, Leavitt C. Sherburne, Arthur M. Sherman, Guy Emery Sipler, Paul T. Shultz, Jr., James B. Sill, Henry J. Simpson, Thomas A. Simpson, Warren M. Smaltz, James L. Smiley, Bancroft P. Smith, Everett P. Smith, Henry Clark Smith, Norman H. Snow, Richard L. Sonne, William E. Soule, William B. Spofford, Jr., William B. Spofford, Sr., Hedley G. Stacey, Philip H. Steinmetz, Percy R. Stockman, Herald C. Swezy, Frederick P. Taft, Eric M. Tasman, George Farrand Taylor, John S. Taylor, William C. Taylor, Jr., Edmund C. Thomas, Lloyd B. Thomas, Wallace F. Thompson, William E. Thomsen, Jr., David R. Thornberry, David W. Thornberry, Thomas R. Thrasher, Edgar L. Tiffany, Joseph H. Titus, William T. Townsend, Richard M. Trelease, Samuel Tyler, Jr., Dudley Tyng, Andrew McC. Van Dyke, Hewitt B. Vinnedge, William T. Walsh, James G. Ward, Carl J. Webb, John M. Weber, David H. Weeks, F. Taylor Weil, Walter N. Welsh, Samuel E. West, George E. Wharton, Eliot White, Luke M. White, Wm. Curtis White, John B. Whiteman, William Alfred Wilkins, Pitt S. Willard, C. Lawson Willard, Jr., Edwin L. Williams, F. Randall Williams, Alvin Lamar Wills, Cary B. Wilmer, Charles Coker Wilson, Elias Wilson, W. Postell Witsell, William J. Wolf, James E. Wolfe, Donald Wonders, John E. Wootton, William Wyllie, Sr., Lorin Bradford Yeung, and Walter H. Young.

Toward a Fuller *Life*

(Second of Two Articles)

By the Rev. Emani Sambayya

IN an earlier article [L. C., December 11th], we considered how a right understanding of man gives us the clue for determining the nature of better or fuller life. The same principle holds good in regard to death as well.

The fear of death is minimized to a very large extent by a better understanding of the nature of man. We know that death is inevitable. Should we not, therefore, exercise some concern over it so that we may die a good death? Sudden death is an unfortunate event, as it does not give any chance to the man to prepare himself for it. Death is really a great adventure, though a lonely one.

The phrase "Our Father" contains within it the power to make our life a perpetual blessing — and death, at the same time, a gain. The blessed life may be described as the steady growth in this filial relationship with God. As you grow in this fellowship with God He shares some of His work with you; He honors you with some of His responsibilities. In these and in many other ways He seeks to impart Himself to you, and you will naturally respond with your love and sense of dependence. There will, of course, be occasional disappointments, set backs, and bad patches. Illness may interrupt your service of God. Your will may be weakened by disobedience through pride. You are bound to discover that the body of yours is at best a blunt and inefficient instrument in the service of God. So then, the event called death occurs as a kind of promotion in service, or as liberation from limitations. There ought to be no regrets about it!

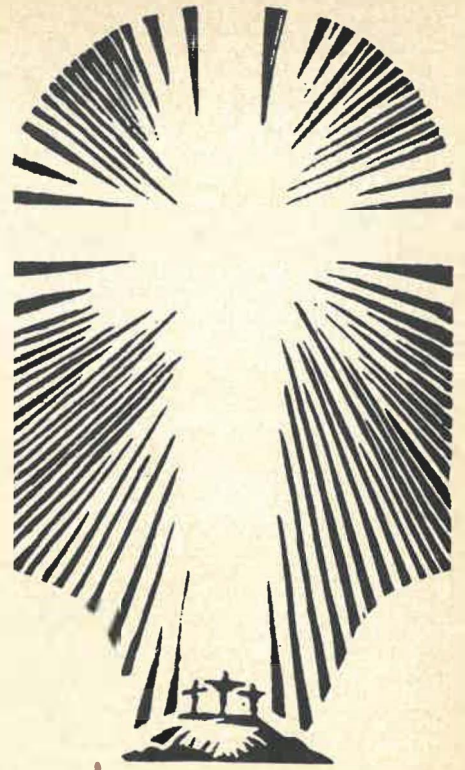
We have no dependable information as to what happens to us when we die, or about the happenings after death. All that we are entitled to say about death is what we read about the resurrection of our Lord, and some of His sayings on this subject. When it is said that God raised Him from death, it does not merely mean that His body in the tomb was resuscitated but that God had proclaimed Him the Messiah by giving Him a new life with a resurrection body. We have no precedents with which to compare the risen life of Jesus. It is the first of its kind; the good news of the Church is that such is the destiny in store for all those who have identified themselves with

the Messiah through faith and incorporation into His life.

Therefore death is the experience whereby we are promoted from one manner of existence to another. Here on earth our personality expresses itself through the instrumentality of our physical organism. At the time of death the soul will be severed from the body. The dead assume a spirit existence. Since God is spirit, the soul at death comes into naked contact with the Holy One. This is an awful moment. Just as we cannot bear to look upon the bright sun without shading our eyes, the sinful souls dare not look upon the face of the Holy. At this time a "special judgment" is passed on the soul, which, even though destined for heaven, needs to overcome some of its blemishes before enjoying divine communion. Death is a very serious moment because it exposes us to the judgment and to the mercy of God. Just as a caterpillar is suddenly changed into a lovely butterfly, we too, at the moment of death, change our mode of being from a bodily existence to spirit life.

That being the case what can we do about it? Surely we ought to be in a state of preparedness for it. It comes so suddenly. A man must always have his will completed and signed and put away carefully. Sickness should be regarded as an occasion for thinking about death. It ought to be an occasion for a general stocktaking of one's life; and in addition to consulting a good physician, the patient must consult a competent minister of religion with a view to obtaining his advice and sacramental services in the healing of his soul. From a human point of view death is almost a blow and a tragedy. But, as children of the eternal Father, we ought to look at things from the angle of eternity. A general preparedness for death, coupled with the ordering of one's life in the light of the highest knowledge of God available, ought to be a help in drawing the sting out of death.

Consider the following instance. In 1940 Cambridge University sent out one of the ablest of its graduates as a missionary to its mission in Delhi. The young man was in his late twenties. He was in India only for three years; and his usefulness and influence were quite out of proportion to his age or length of



residence in the country. One summer he undertook a thousand-mile railway journey to Bangalore to visit and comfort a college friend of his who was in the grip of infantile paralysis. A few weeks after this, he himself contracted this dread disease and died within fifty hours. A few hours before his death he said to his Superior "I thought I was going to pass out. I cannot describe the feeling. Would you take down some alterations in my will? I wish to make my Confession and receive the Blessed Sacrament." He died that night.

Next morning the following cable was sent to his widowed mother in England:

CHRIST IS RISEN. ALLELUIAH! BROTHER GILBERT IS WITH THE LORD. ALLELUIAH.

Within 24 hours the reply of the mother was flashed back:

CHRIST IS RISEN INDEED. ALLELUIAH. PRAYING FOR YOU.

In these two wonderful messages, at the services and the funeral the following day, the note of triumph was unmistakable. A servant of God is victorious over death and all its alleged horrors.

For every one of us the passage to fuller life is through death, which has to be a solitary experience. But in life as well as in death our Lord is our example. He lived on earth as the Son of God; and He died in the same way, with the words "Father into thy hands I commend my spirit." He is not only a sublime example to us but He makes such experiences possible for us also. If we have cultivated His friendship here on earth, we shall feel His hand on our shoulder, as we enter the grim passage of death; and hear His comforting words, "It is I be not afraid."

CAN *Marxism* MAKE ROOM FOR *Religion?*

By Paul B. Anderson



ANTI-GOD POSTER: A relic of the days before Marxists decided to "domesticate" religion.

THE impression which one gets from reading about Russian participation in the United Nations is that Soviet Marxism is a hard, fixed, inflexible doctrine, following an unalterable course through contemporary history. This is, of course, an exaggeration. Marxism has passed through various changes and stages of development, and it will sustain possibly greater changes in the future.

Marx laid the foundation in such principles as the theory of surplus value, the theory of the class struggle, the inevitability of the downfall of capitalism. Engels clarified the philosophy of dialectic materialism. Lenin added practical elements: the Party, as bearer of responsibility and authority on behalf of the worker class, and the decisive theory of revolution first in one country, taken separately. Stalin transformed Party organization into democratic centralism, combined theory with economic planning and execution, and put dialectic as a method to work on every phase of life.

What will be the next line of development? How far will it go in the direction of harmony with other philosophies and political systems? These are prize questions at the present time. I have no "inside information" or external prompting to help out, but I am of the opinion that observation of what has taken place in the Soviet Union and neighboring countries, combined with an attempt at correlating these observations with Marxist method and principles, can offer some suggestions. Religious principles are deeply involved, and are, in fact, deserving of first consideration.

Can we speak of development in the

¶ *Paul Anderson, associate editor of THE LIVING CHURCH, has had close connection with the Russian Theological Academy in Paris, during his many years of residence in the French capital, and has long been a student of Russian affairs. ¶ In this article Mr. Anderson shows how two apparently contradictory views on religion can exist side by side, without real conflict, in the thinking of Marxians. He holds out hope for Christianity in its ideological encounter with dialectical materialism, and gives practical suggestions for dealing with this problem.*

Marxist position on religion? Is it not true that, from Marx to Stalin, Communist doctrine has opposed religion and sought its extermination? This is true. How, then, can we speak of development? It is because development means change, and change is the most fundamental element in Marxist philosophy, even though it is perhaps the element most neglected by critics of Marxism.

The Marxist theory of creation, of the "first cause," of ultimate reality, can be stated quite simply: motion, movement, change, is the beginning and the essence of existence. This theory is in complete contradiction to status, to permanence. It is difficult, yet quite essential, to understand the contradiction expressed in the two phrases which I now give: the permanence of opposition to religion, the inevitability of change in the position

taken toward religion. Let us examine each of these statements in turn.

First, the *permanence of opposition to religion* runs through all of Marxist history. It is clearly expressed in Engels' *Anti-Duehring* and in Lenin's *Materialism and Empiriocriticism*. You may have read these books, as they exist in English translation. Both Engels and Lenin, like Marx before them, sought the ultimate reality, something on which to base a philosophy capable of interpreting everything: visible and invisible, the past, present and future, the world of objects, of thinking persons, of social attitudes, of good and of evil. Their studies embraced all human knowledge, as they insist, and they came up with a complicated philosophical system which, as regards religion, can be briefly stated. It involves, first and positively, the conviction that the world and all that is in it springs from motion, change; secondly and negatively, the rejection of God, the Creator and Ruler; and thirdly (this is the product of the dialectic), man as the measure, the judge, the ruler of all things. Marxism is a complete scientific humanism.

Marxists do not start by denying God, and then getting on with what is left in the universe. They claim that the universe is fully understood without God; that the universe was created from within itself by movement of gases, bringing about change, first quantitative, then qualitative. According to their theory this movement, partly regular and partly in spurts, led to creative development up

to man himself and to his achievement of the capacity to use science in the control and direction of the entire universe. While they leave God out of their theory, they admit that in days previous to the development of modern science, men had to use the hypothesis of God in order to understand the universe. What we call religion is, according to Marxism, the persistence in the minds of people of this pre-scientific attitude. Marxists object to religion because, to their way of thinking, it is pre-scientific. They cannot oppose a God, which for them does not exist, but they do oppose religion, which for them does exist.

FOUR CORNERSTONES

I have referred to Marxism as scientific humanism; it puts man at the top of everything. Marx and the Marxists were not the first to set man on a pinnacle as the crown of creation, or even the first to claim for him the right to undisputed rule, without any kind of god or gods. Their contribution is to make a distinction between men. Their view is that not all men have this high place, nor even all who accept the Marxist philosophy as a theory. From the Soviet Marxists' standpoint, only those men are the high produce of creation and its rulers who, having grasped the theory, unite themselves consciously with it in such a way that they are part and parcel of the creative process, and at the same time in full control of it. Such a man, they say, has assumed the proper role of man in the universe. According to them the Party in the Soviet Union consists of such men.

In the measure in which anyone mentally or psychologically has any reserve as to the completeness and the scientific accuracy of this philosophy, he first of all tends, says Marxism, to lose his grip on creative processes, and he thus becomes incapacitated from sharing in its

direction. Secondly, those who remain firm are believed capable of unfailingly detecting such defection, and are bound to relegate the weak in theory or practice to the ranks of the common herd of the ruled. The workers of the world, by virtue of their labor, are related to the creative process, whereas capitalists and the hangers-on of capitalism have, according to the Marxist view, lost touch with creativeness.

To deal thus at length about the theory of man is not a digression, but a means of revealing the basis for any consideration of God and religion in the Marxist system. There are four cornerstones in the Marxist structure: first, a philosophy of reality, in which motion, change, is the central idea; second, a body of men integrated into and directing this process of change; third, the relegation of God and religion to the status of an anachronism; and fourth, the view that man becomes different from material substance and becomes a real man only after he has consciously identified himself with the Communist interpretation of the creative process.

DIALECTIC THINKING

Think for a moment of the position of these "men," sitting on the high pedestal they have erected for themselves, and looking out upon the world. They see earth, vegetation, animals, men, and things made by men; joys and sorrows; fields and houses; growth, decay, and death; movement of all things in seasons or in cycles, some chaotic, some organized. I think it rather natural that these men, feeling in themselves the pulsation of what to them is the basic reality of all, should undertake intellectually and morally to regulate the stream of motion which is our universe. This is the position of the Political Bureau of the Party.

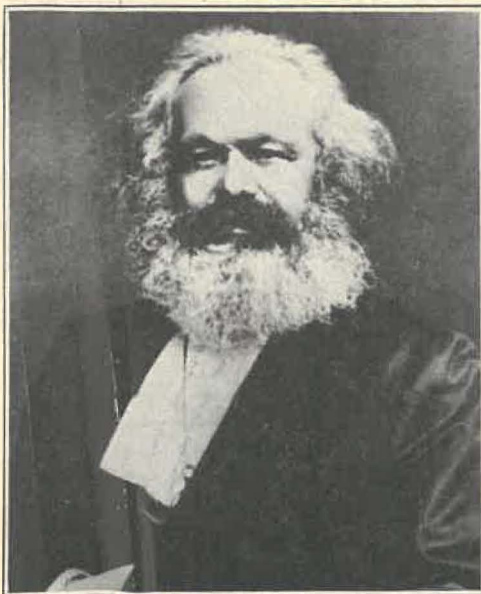
It is not just that they have a power complex, or that they claim to know everything. They make a distinction between the substance of knowledge, and the process which leads to knowledge. This process is dialectic thinking, and it is based on the theory of motion: thesis, antithesis, synthesis. It is a process of marshalling all data related to any question, analyzing them to discover and define varying groups of contradictions surrounding the problem, and then—and this is the distinctive element in dialectic thinking—not just drawing conclusions, but projecting into the future the course which man, the ruler, believes the creative process *should* take. In dialectic thinking the substance of knowledge is of less importance than the process for obtaining knowledge. Again, we see that movement, which in this case is movement in the brain, is more important than status, the momentary products of thought, such as agreements, treaties, etc.

To summarize this point: movement, in Marxism, takes the place of God the Creator; man is the successor to God the Savior and Ruler of the universe.

So much for the first of the contradictory phrases: permanence of opposition to religion.

The second phrase was "inevitability of change in the Marxist position on religion."

The Communist position on religion consists of a continuous, that is a permanent, awareness and observation of the reactions of men and women to their peculiar concepts of ultimate reality. There is already a vast literature in Russia on this subject. I do not refer to the militant anti-religious literature of the first two decades of the Revolution, but to current scientific literature dealing with history, sociology, economics and psychology. The inclusion of religion in these studies—and by religion I mean



MARX: Laid the foundation.



ENGELS: Clarified the philosophy.



LENIN: Added the practical elements.

RNS.



RNS.

PARADE IN MOSCOW: "Man is the successor to God the Savior and Ruler of the universe."

specifically the Christian faith and its historical expression in the Christian Church—began in the middle thirties. By that time Soviet thinkers were 15 years or so removed from the Revolution, there was relative peace in the world, Soviet economy and individual welfare had begun to show signs of plenty, if not of variety, and it was possible to look upon both history and the future rather dispassionately. The Revolution as an event had merged into history. The Soviet man need no longer be considered as a new creation, out of nothing, but could be recognized as being a son of the Russian soil, historically, psychologically and physically. This was a new period in Soviet life, and it marked a fundamental change in the position of religion.

"RECOGNITION"

In this new period there arose recognition of the integral relationship of man to his native community, his homeland, his nation, with its traditional baggage. Religion, in Marxist thought, was a part of this baggage. It is referred to only obliquely but nevertheless quite clearly in Stalin's article on "The National Question and Leninism" (1929), where he gives the following four basic characteristics of nationality: "common language, common territory, common economic life, and common psychological traits expressing themselves in common specific peculiarities of national culture" (Vol. XI, p. 333). In his earlier work

on this question, written in 1913, Stalin specifically referred to religion as one of the "psychological traits" making up a national culture.

Looking at the present situation, after another 15 years under the changed position of religion in the Soviet Union, we may make the following observations. First, many millions of Soviet citizens have been transformed into conscious, creative Communists, in whose conception of reality God is excluded. Second, despite Communist education for 30 years, the hold of tradition, of religion, is strong, perhaps strong enough to be considered of reasonable permanence as a psychological trait of the people and a part of their culture. Third, religion therefore has become "recognized" as one of the facts of life, much the same as wind and weather, and the ruling group will seek to bring it under control and even into use, rather than look upon it as an extraneous element subject to eradication. This is not a recognition of God, but only the recognition of a certain psychological trait in man and in culture.

The practical working out of this Party position with regard to religion is seen in the manner in which the Orthodox Church, the evangelical groups, and even the Roman Catholic Church have become domesticated, in the full sense of the word. In contrast to the previous position, when the government and the Party supported the League of Militant Godless in efforts at eradication of re-

ligion, they now look upon the psychological trait which we call religion as a force to be used in a positive manner, as they marshal all the contradictory elements of Russian life into the next succeeding periods of history. This explains the support given to the Orthodox Church Patriarchate in sending eminent visitors abroad and inviting others into Russia, in permitting and even facilitating the restoration of church edifices, and in establishing training schools for the clergy. One of the most piquant recent expressions of this change has been the diplomatic *tour de force*, whereby native Soviet citizens were aided by a government commission in securing the use of the French Embassy chapel of St. Louis in Moscow for the separate use of Soviet Roman Catholic priests and faithful. Thus even the Roman Catholic Church can find favor if it becomes domesticated.

FACT, NOT ILLUSION

It does not follow that this present position is permanent; quite the contrary. If we stick to the Soviet dialectic method, however, we shall find that religion has quite a good chance of continuing into the next period of Marxist thinking, for it has now become recognized as a fact, not just as an illusion. As Christians we can see further grounds for the continued existence of religion in Russia: God is real. It is He who is at work. The religious "psychological trait" is the appearance of God in man, of God working in and through man.

The result of this change in position was really more favorable to the Soviet Government than the Party had anticipated. (1) Religious people in the Soviet Union came to feel more at ease, better disposed toward the Party and government; (2) their productivity and active participation in national affairs increased; (3) critics abroad were given less ground for opposing Soviet policies, and (4) the experience in the Soviet Union proved a lesson and a ready-made formula for handling the religious problem in the contiguous countries as they came under Communist domination—Poland, Hungary, etc., and now China. The first three points require no adumbration. The fourth is of particular interest to non-Roman Christians because of the large interest of non-Roman American Christians in these Eastern European countries and in China. Our next topic, therefore will be the *current position of religion in Communist dominated countries*. The key word in this connection is "domestication." This means integration of religious life into the political and economic outlook and operations of the new rulers, and casting off the external connections of religious bodies. This position was defined recently on the occasion of the transformation of the YMCA in Poland into a purely domestic, secular

organization. The authorities explained that the organization must be fully integrated into the stream of life of the new Poland, which was a People's Democracy; they said it must be assumed that the YMCA in America was similarly integrated into the life of capitalistic America. Since capitalistic America was hostile to the new Poland, it followed that the American YMCA would be hostile to the new organization formed out of the Polish YMCA. Therefore this new organization must cut all its ties with the YMCA in America.

The experience of Methodists in Bulgaria and of Lutherans in Hungary leaves no doubt as to the reality and the severity of this rule of domestication.

Two other questions arise, however. (1) What freedom have these domesticated churches for religious expression? (2) Can there be ties between the denominations or confessions within the area of Communist dominated countries?

With regard to the former question, the classical Soviet formulations on religious freedom are these: freedom of conscience, freedom of worship, freedom of training for the ministry, freedom of instruction of children on articles of faith and worship; prohibition of instruction which opposes dialectic materialism, prohibition of social work in the name of religion, prohibition of moral judgment on state affairs in the name of religion. In the Soviet Union the domestication of the Orthodox Church and the acceptance of this formula on religious freedom has gone so far that many faithful priests and bishops really believe they have full religious freedom, for they look upon religion as by nature limited to the experience of man in his relation with God. The same person may completely follow the Marxist philosophy in matters of domestic and foreign policy, for the reason that these are "secular,"

not religious matters. A most painful result of this domestication is the reduction of religion to a national cult, and of God to a tribal deity.

Articles in recent issues of the *Journal of the Moscow Patriarchate* are instructive in this regard. The article in the *Journal* No. 6, 1949, on "The Mission of Christianity in the Modern World," is very puzzling until one realizes that the author has apparently completely accepted the Marxist thesis of class struggle, of two world centers, the complete domination of American Church leadership by "Wall Street" (*sic!*), and the longing of the "masses" of Christian people, *i.e.* other than the leaders, for a common ground with Christians in Russia. Another article, in the same journal for July, 1949, describes Protestant mission work in China as purely and simply espionage under the guise of service to the people, and without any religious content. I regret to say that the other Communist countries seem to be pushing religion and the churches into the same groove, under the Party pressure for a completely integrated philosophy, national culture and economy.

With regard to the latter question ("Can there be ties between the denominations within the area of Communist dominated countries?"), one might assume that the denominational or confessional bodies in these countries are now increasing their ties with each other, but this is not the case. Even for the Orthodox, their only tie is with Moscow. Since there are no strong Calvinist, Lutheran, or other Protestant bodies in the Soviet Union, these Churches are left increasingly in domestic isolation.

The tendency seems then to be in the direction of national domestication of the Churches, recognition of religion as a "psychological trait" of national culture, and the emasculation of Christian

doctrine and practice by the absorption of its social and moral aspects into secular streams of life. This process may be halted or reversed. Since the conflict has become universal, forces of all kinds enter into the dialectic process, and God Himself is not absent.

Toward resolution of the conflict two things must be remembered:

First, the hostility between the Soviet Union and the United States, the cold war, is less real than the Soviet Foreign Minister and the press proclaim. The hostility lies in the realm of theory, the *theory* of class struggle, and not in the basic relations between peoples. This theory is a false interpretation of life and of history, because it narrows down a whole complex of relationships to an oversimplified formula. It is within the range of possibility that, as Soviet social scientists continue their studies, they may come up with a new "synthesis" out of a new set of historical contradictions, which will broaden this interpretation of history, and thereby lessen the tension. Stalin's reiterated statement that communism and capitalism can exist side by side may at some point find implementation in the development of a new theory, just as his earlier studies in national culture have resulted in a change of position for religion. Relaxation of tension on political grounds would soften the shell of national domestication, reopen some channels for contact between people and ideas now cut off from each other, and cross-fertilize the religious and social life of these peoples.

Second, God is at work. His creative hand has not been stilled. It would be no miracle but a normal expression of His wisdom, power and love if, in Russia, in Communist dominated countries, and in our own country, the very compression of religious freedom should in-

(Continued on page 19)



ANGLICANS AND EASTERN ORTHODOX: (Left). The author (third from left, facing reader), and (right) the Archbishop of Canterbury, with group of Eastern Orthodox.

Men and the Church

PROFESSOR Walter Houston Clark of Middlebury College has a thought-provoking article in a recent (December 8th) issue of the *Witness*, entitled "Church: No Appeal to Men." The title is somewhat exaggerated, for he does find that the Church has a strong appeal to certain "rare spirits" among men, who truly understand the nature of our Lord and the teachings of the Scriptures and the Church; but, noting that more women than men attend the average church service, he says: "I think no one will disagree with the general proposition that women seem to cherish religious values more than men." The principal reason, he thinks, is "a certain over-emphasis on feminine values."

We partly agree and partly disagree with Professor Clark. In art, particularly in the 19th century, the figure of Christ was frequently portrayed in what seem to us feminine clothing, poses, and attitudes. No doubt this was partly because 19th century art, generally speaking, was a poor imitation of medieval and renaissance art, in which our Lord wore the flowing robes that seemed masculine enough to the men of that day but that seem feminine to us. Perhaps our artists today would be better advised to clothe the figure of Christ in trousers to emphasize His masculinity; it would at least be an interesting experiment.

But Professor Clark goes beyond this, and thinks that the Gospels themselves over-emphasize the soft or feminine attributes of our Lord, and that "to apprehend the latter qualities" — courage, power, boldness, strength — "we must read between the lines." For the same reason, Dr. Clark prefers the Old Testament to the New, and Morning Prayer to the service of Holy Communion.

Here we think the professor is on the wrong track. We do not see how anyone reading the Gospels thoughtfully can get the impression that Jesus was weak or effeminate. He is constantly pictured as a strong Leader, drawing men to Himself by the force of His personality, denouncing hypocrites and standing firmly for righteousness and against spiritual wickedness in high places. There is nothing weak about One who is willing to die an excruciatingly painful and humiliating death rather than yield to temptation or follow the path of expediency. We wonder what gospels Professor Clark has been reading; they can't be the ones that bear the names of Matthew, Mark, Luke, and John.

Nor can we follow him in his preference for the Old Testament over the New. What is weak about the journeys of St. Paul throughout the civilized world to preach the Gospel in spite of persecution,

shipwreck, imprisonment, and physical suffering? Who were weak among the twelve Apostles—except Judas, who betrayed his Lord and took the suicide's way of escape? Isn't there enough boldness in that magnificent vision of St. John in the Book of Revelation to satisfy Dr. Clark?

No, there was nothing effeminate about Jesus, or about the Apostles, or about the early Christians who stood out against the might of the Roman Empire during the persecutions. There was nothing weak about the missionaries who carried the Gospel to the barbarians of the north and to our own Anglo-Saxon forebears, who would never have been converted by a show of weakness. We don't know what Dr. Clark teaches at Middlebury, but we hope it isn't history, if that is his idea.

Why, then, are there usually more women in church than men? Is it perhaps because so many of the clergy teach a modified, watered-down version of Christianity — or, worse yet, do little real teaching at all? Is it because they "pull their punches," and don't teach the whole Catholic Faith — the true story of an all-powerful God who so loved the world that He sent His Son, and of a Saviour who had the courage to turn the world upside down with His teaching?

We don't know; but we can't agree with Dr. Clark's diagnosis. It isn't the New Testament that shows a woman-like Christ, nor is it the Holy Eucharist, in which He shares with us the strength that made and redeemed the world.

We agree that we need "a more manly interpretation of the personality of Jesus" than is often given, in art, in sentimental hymns, and in some popular teaching. But we don't agree that we have to go to the Old Testament for such an interpretation, rather than the New; or to Morning Prayer rather than to the Holy Eucharist. The New Testament reveals the Strong Son of God and Son of Man, preaching a Gospel that calls for such courage that no man has yet been able to apply it fully, no not even the greatest saint. The Holy Eucharist is the means appointed by Him whereby as much of that strength as we are able to bear is poured into our own lives, and we become one with Him, and He with us.

The Old Testament has its place, and it is an important one. We agree that it should be better known to our people. But it is incomplete without the New Testament, in which its growing revelation of God is made complete in the life and teaching of the Son of God.

Similarly Morning Prayer has its place, and it too, is an important place. We agree that it shou

be better known to our people; indeed we should like to see Morning and Evening Prayer said daily, publicly, in every church, as provided in the Book of Common Prayer. But it is incomplete without the Holy Communion, in which its treasures of prayer and praise are transmuted into the sacrament ordained by Christ Himself as the seal of His pledge to be with His disciples to the end of the earth.

Socialized Medicine?

SHALL we have an all-out government health program, like that in the British Isles, to give every citizen free medical and dental care? The question is an important one, and it is arousing widespread discussion and controversy. Several bills for national compulsory health insurance are pending in Congress; on the other hand, the American Medical Association has levied an assessment of \$25 a member to fight what they term socialized medicine. The A. M. A. has set forth its own 12-point program for the advancement of medicine and public health.

It seems to us that two contrary facts must be reconciled in any national medical program that would prove acceptable to the American public. The first is the present uneven distribution and high cost (especially to the so-called middle class) of health resources; this is analyzed in the *Social Work Year Book* for 1949, but it is known to most of us from our own experience. The second is the skyrocketing cost of government, and the increasing bureaucracy which would doubtless be aggravated by any Federal medical scheme.

Even more serious is the likelihood that the quality of medical services would deteriorate rapidly if the doctor became virtually a government employe. During the war many of us had experience with government-employed doctors in the armed forces. For the service men and women themselves the system generally worked well, though there were unhappy experiences that many could relate; but for the families of service men the situation was far from ideal. Usually there was no choice as to the doctor who could treat the dependent patient; he might be an excellent one or he might not. The same was true of the dentist; if Lieutenant A of the Dental Corps said your tooth had to come out it would do no good to appeal to Captain B; he would confirm the diagnosis and prescription without even asking the patient to open his mouth. (This actually happened to the writer.) If Corporal X's daughter was taken seriously ill over the weekend, heaven help her; the post doctor would not see her until Monday. (This happened, too.) In socialized medicine such instances would very likely become the norm.

We are inclined to agree with *Life* magazine, which pointed out last May that thirty million persons who cannot afford a doctor should not be left to

suffer in silence, but added: "What worries us is the loss of moral power that must come when a people turns more and more to compulsion to solve its problems." Some way must be found to resolve this dilemma if this country is to find a real solution to its national health problem.

First Unit in New Curriculum

THE first volume of the new curriculum, for which the Church has been eagerly waiting, is now at hand. It is *The Holy Scriptures*, being Volume I of *The Church's Teaching*, and is written by the Rev. Robert C. Dentan, Ph.D., with the assistance of a committee of distinguished clergy-educators. (National Council. \$1.50.) It is attractive in format and readable in style; it has an extensive bibliography but no index. Beyond that we shall not go in our present observations; but it will be fully evaluated in an article-review in an early issue.

We should however like to say something about the method of procedure represented by this first unit in the official courses being prepared by the Department of Christian Education. As we understand it, this series on *The Church's Teaching* is intended to set forth, on an adult level, the basic tenets of the Christian Faith as received and taught in the Episcopal Church. In short, the series will contain all that a Churchman ought to know and believe to his soul's health. From this adult series, textbooks will be written to present the same teaching in forms suitable for the various ages in the Sunday schools which ultimately, it is hoped, will have a uniform curriculum.

This is a tremendous undertaking, and Dr. John Heuss and his associates are to be congratulated in attempting it. The Church has made an appropriation of a million dollars for the next triennium for his department, and a considerable portion of that amount (if raised) is to be used for this far-reaching program. We hope and pray it may be a success — even though the publishers of THE LIVING CHURCH have a considerable interest in many of the courses that the official curriculum is designed to replace.

Because of the importance of this undertaking, and the effect it will have on the whole Church, it is imperative that the materials be fully in accordance with the Church's teaching, neither watering it down nor adding to it. Therefore it is of the utmost importance that this book, and the others to follow in the series, be subjected to searching criticism by the clergy of the Church, and especially by the bishops, to whom is committed responsibility for the mission of the Church to teach all men. In the last analysis, it is they, and not the Department or the National Council, who must give the new curriculum their approval, if it is to succeed in its purpose and to become the basis for the spiritual nurture of the children and young people of the Episcopal Church.

BRITISH HONDURAS

Translation

The Bishop of British Honduras, the Rt. Rev. Douglas J. Wilson, has been translated to the diocese of Trinidad and Tobago, in succession to the Rt. Rev. Fabian Jackson, who resigned through ill health, November 1949.

ENGLAND

"A City at Unity in Itself"

In the January issue of his *Diocesan Notes*, the Archbishop of Canterbury renews his appeal for the internationalization of Jerusalem.

Text of the Archbishop's plea:

"In the last few days before I write this letter, the General Assembly of the United Nations has decided that the Jerusalem area shall be internationalized. It is widely believed that it will prove impracticable to carry this decision into effect. It is certainly true that the Israeli State is determined to make it impracticable; and it appears that the Jewish and Arab authorities are proposing to agree between themselves on a demarcation line across which they will confront each other. The Israeli State is already making the New City its seat of Government. The Old City will presumably remain in Arab hands. But it is hard to believe that the ultimate aim of the Jews will not be to possess themselves of the Old City also, and indeed some of them expressly declare that that is their objective. Thus on the one side is a decision of the United Nations which can hardly be implemented without the goodwill of Jews and Arabs, and on the other side a denial of that goodwill in favor of a temporary settlement between Jew and Arab which leaves room for grave troubles in the future.

"Now that a decision has been made, it should be the proper part both of the minority which voted against the decision and of the parties in Palestine to accept the decision and support it. Important as the future of Jerusalem is, it is yet more important for world order that decisions of the United Nations such as this, which have a two-thirds majority behind them, should stand unchallenged. At the same time it appears that it is impossible to implement the decision without appeals to force which no one would desire. Is it too late to ask the parties in Palestine to think again whether the way of wisdom is not to cooperate in making it workable?

"But for that end there must be a common principle which all are ready to accept, even at cost to their own interests and desires. The principle behind an international area is twofold:—

"(a) In Jerusalem the history and the aspirations of three religious Faiths meet. It is a Holy City for Jew, for Christian, and for Moslem. In the past there have

been within its walls bitter religious conflicts. No one can guarantee that, if Jerusalem and its immediate surroundings remain divided between Jewish and Arab authorities, conflicts will not arise again for its possession. It is wisdom to take it out of the arena of conflicting desires by giving it a special status under international control in which the abiding religious interests of all three Faiths will be respected.

"(b) But such a policy is not a mere negative playing for safety. It opens out a positive prospect which should appeal to the highest ideals in all three Faiths, but which can never be realized if the City is part of an Arab State or of a Jewish State or is divided between the two. If Jerusalem be set apart from and above all sectional ambitions and desires, it can become a unique spiritual center for the world, in which each of these great religions can make its own highest and most distinctive contributions, not in rivalry or competition or in conflict, but in reverence before the Most High God and in amity one with another. Secular concerns would not divide or distract them. Their sole task would be to contribute to this distracted world their witness to the truth and peace of God. Jerusalem would be indeed a Holy City for the world.

"If this great principle could be accepted for its own splendor, then other things could be settled in an atmosphere of goodwill. The International enclave would necessarily include the Old City, the area on the West which contains the buildings which provide the social services (railway, electric power, banks, shopping centers and the like) for the whole district, and so much more territory as was requisite for its own peaceful existence and for the high purpose which it is to serve. Here no doubt there would have to be give and take — but in a spirit not of mere self interest but of desire to establish Jerusalem as a city at unity in itself and a spiritual possession for the world. Jews and Arabs have it in their power to make a decision which would ennoble themselves and uplift mankind. History rarely offers such opportunities, and if they are not taken, they are lost for ever."

ISRAEL

Proposes Revival of Sanhedrin

Revival of the Sanhedrin, supreme judicial body of the ancient Jewish State, was urged by Israeli Minister of Religion Judah L. Maimon at a recent meeting of rabbis in Tiberias, northern Israel.

Rabbi Maimon proposed that the revived Sanhedrin include 71 members—23 from Jerusalem and the rest from other parts of Israel.

He said that the new Sanhedrin might be empowered to deal with proposed changes in Jewish law and also exercise other types of authority. [RNS]

INDIA

Commissary in Episcopal Orders to Be Appointed for Nandyal

By the Ven. R. W. BRYAN

Immediately after the sessions of the Episcopal Synod, the General Council of the Church of India, Burma, and Ceylon met in Delhi from January 1st to 4th. In addition to 14 diocesan and three assistant bishops, there were 24 lay and 28 clerical delegates present. Political and ecclesiastical changes had taken place since the last meeting of the Council in January, 1947. As a result the delegates represented no less than four politically independent countries—India, Pakistan, Burma, and Ceylon — while the inauguration of the united Church of South India had shorn the province of the dioceses of Madras, Dornakal, Tinnevely, and Travancore and Cochin, together with well over half its communicant membership.

CHURCH OF SOUTH INDIA

Now the relationship of the remaining Anglican Church with the new Church of South India was the most pressing problem which the General Council was called upon to face. Debate on it occupied almost the whole of the second day.

The Council passed ten resolutions on the subject of the Church of South India. The first of these, embodying a resolution sent up by the Bombay diocesan council was passed unanimously and reflects the general tone of the debate. It reads:

"In accepting Resolution 53 of the Lambeth Conference of 1948, this Council earnestly desires that full communion may be established between the Church of India, Burma, and Ceylon and the Church of South India; and in order that this object may be achieved as soon as possible, it requests the Episcopal Synod to use its influence with the authorities of the Church of South India to obtain the re-drafting of the statement of the faith of that Church so as to place its adherence to the historic faith of the Church Catholic beyond question, and to make such other alterations in the Constitution as were considered to be necessary by the Lambeth Conference of 1948 before the two Churches can be in full communion with one another."

The tenth resolution "requests the Episcopal Synod to set up a committee to act generally as an official organ for dealing with questions of Faith and Order" affecting the relations of the two Churches. Seven of the intervening eight endorse the various sections of Resolution 54 of the Lambeth Conference of 1948, with some additional clauses and

provisions dictated by local circumstances, and the other provides the general safeguard that "Nothing in the foregoing decisions abrogates a diocesan bishop's responsibility to satisfy himself as to the orthodoxy of any ordained minister before permitting him to officiate in his diocese."

Six of these eight resolutions were passed *nem. con.*; the other two by comfortable majorities in each of the three Houses. One of these two, on which the keenest debate took place, endorses the majority view in Lambeth Resolution 54 (e), and was passed by the following majorities: House of laity, 16 to 8; House of clergy, 22 to 5; House of bishops, 11 to 1. It reads:

"With regard to bishops, presbyters, and deacons consecrated or ordained in the Church of South India at or after the inauguration of the Church, this Council records its acceptance of the first view stated in Resolution 54 (e) and held by a majority of the bishops present and voting at Lambeth, that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ, and recognizes them as such in this Province, subject to the following regulations: (1) Those who come to work in a diocese of the Province shall take the customary oath and make the usual declarations before being licensed, the bishop having satisfied himself that they fully understand the implications contained therein. (2) Those who visit a diocese of the province shall not normally celebrate in Anglican churches except on occasions of a Council or Conference in

which members of several Churches are taking part, or where, in the opinion of the bishop, exceptional local conditions of pastoral urgency make it desirable."

A BISHOP FOR NANDYAL

Most urgent of all problems connected with South India is the status and pastoral care of the 40,000 "continuing Anglicans" in the former archdeaconry of Nandyal who have refused to join the Church of South India. The Council endorsed the action of its standing committee in inviting the Metropolitan's Commissary (Rev. E. J. M. Wyld) and two representatives (Rev. B. E. Devaraj and Mr. B. L. Seth) to be present as visitors and to address the House on the situation in Nandyal.

The Metropolitan first outlined the history of the Nandyal problem and described the complete breakdown of the union there. He told the House of his two visits to the area, a thousand miles away from his own diocese, in October, 1948, and November, 1949, during which he confirmed over 3,000 people. He said he was not prepared to go on any longer with such a caricature of episcopacy. The Council was asked to consider the following motion:

"The General Council of the Church of India, Burma, and Ceylon, after hearing an account of the state of affairs in the Nandyal area, shares with the Church of South India its abhorrence of the breakdown of Christian fellowship. The Council is clear that there can be no hope of peace in that area, nor of ultimate union among

the Christians there, except through a real revival of spiritual life and deeper apprehension of the obligations binding on those who profess the Christian Faith. The Council is convinced that the presence of a bishop as Father-in-God and Shepherd of souls, living in the midst of the people, is absolutely necessary if such spiritual revival is to take place.

"To that end the General Council has decided, for these purely pastoral reasons, to request the Metropolitan to appoint a Metropolitan's Commissary in episcopal orders.

"In view of the fact that ever since the inauguration of the Church of South India the people in the Nandyal area have been recognized as continuing Anglicans, the Council considers that it has a very special responsibility to them. The case of the congregation at Christ Church, Trivandrum, having already been dealt with, it has neither desire nor intention to recognize as continuing Anglicans other groups of people who may now or at any future date renounce their allegiance to the Church of South India."

Nearly half the members of the House took part in the debate that followed. It soon became clear that the Council accepted the general sense of the motion without question. Discussion centered only on two points. Some members asked that it should be made clear that the appointment of a commissary in episcopal orders is intended only as a temporary measure. To them it was replied that the term commissary implies an interim arrangement. Others—and here there was a much stronger opposition—objected to the last sentence, as curtailing people's religious liberty. To them it was pointed out that this sentence is a statement of fact, in that it is only the people of Nandyal who can claim to be *continuing* Anglicans; further that some such statement is necessary to avoid grave misunderstanding of the Church's intentions in appointing an Episcopal commissary, to make it clear that it is not the thin end of the wedge.

Finally, the bishops stressed the fact that the whole resolution hung together as a unity, its exact form is the outcome of much thought and discussion in the Episcopal Synod, and that it had only been possible to get unity in the Synod by the exact balance of its present wording.

Presumably the doubters were convinced by these arguments for, to the general surprise, when it was voted upon by Houses the motion was carried *nem. con.*; only one member of the House of laity abstaining from voting.

The Council also considered the report of the Joint Commission (November, 1949) on affairs in the Nandyal area, accepting it in general and requesting the Metropolitan "to implement such recommendations as he thinks fit after taking advice."



COUNCIL EUCHARIST: *Sung Eucharist in Cathedral of the Redemption, Delhi, January 1st, at the General Council of the Church of India, Burma, and Ceylon.*

ALBANY

Fanfare of Trumpets

Bishop Barry, Coadjutor of Albany, will be enthroned as fourth Bishop of that diocese at 11 AM, January 25th, in the Cathedral of All Saints, Albany.

Expected to attend are: the governor of New York, the mayor of Albany and the following Bishops: Scaife of Western New York, Peabody of Central New York, Higley, Suffragan of Central New York, Gilbert of New York, Donegan, Coadjutor of New York, DeWolfe of Long Island, Washburn of Newark, Ludlow, Suffragan of Newark, and Gardner of New Jersey.

The service will begin with Bishop Barry knocking three times at the west door of the Cathedral, seeking entrance. A fanfare of trumpets will signal his entrance through the door. Bishop Gardner will preach the sermon, after which Bishop Barry will celebrate the Holy Eucharist.

NEWARK

Dénouement

The consecration by Bishop Washburn of Newark of the Church of St. Anthony of Padua, Hackensack, N. J., November 24th, marks the dénouement of a dramatic situation of many years in which struggle, bitterness, and the desire of the Italians in the city to have a Roman church of their own all played a part.

For some time before the year 1915, the Italians in Hackensack had expressed the wish to have a parish with an Italian priest as pastor, and they had so petitioned Bishop O'Connor (Roman) of Newark. He had very little sympathy for the Italian people in general and for Italian priests in particular. So, the Italians in Hackensack were told that the Irish Church of St. Mary, about a mile and a half from the Italian colony, was good enough for them. The curate at the Church of Our Lady of Mount Carmel, Newark, who had some acquaintance from the old country with these people, knowing all this, left Newark, established himself in Hackensack and, being an eloquent talker, persuaded the people to go ahead and organize a parish in spite of the bishop's refusal. He assured them that all would be well in the end because he had already presented their case to the Apostolic Delegate in Washington and to the Pope. It worked. The whole colony rallied to him; the parish was incorporated under the laws of the State; a piece of ground was bought and the first stage of building began. This consisted of a

basement six feet under ground, now the parish hall of the Church of St. Anthony of Padua.

Bishop O'Connor was not to take all this with a smile. The adventurous priest was suspended, and a priest dispatched to Hackensack to organize a Roman parish among the Italians.

Very shortly a stucco church was built, only a short block from the independent St. Anthony of Padua, and dedicated with great pomp and solemnity to St. Francis of Assisi.

The bulk of the Italians supported the claim of the Roman bishop, and deserted St. Anthony's for St. Francis', the former continuing to function with the support of a small group who had known the suspended priest from the old country and trusted him.

The antagonism, and even hate, of the two factions was worse than words can describe. In the space of nine years the two groups went to court 17 times. Friends of long standing became enemies; relatives were not on speaking terms — simply because one belonged to St. Anthony's and the other to St. Francis'. As time went on the independent congregation became weaker and weaker, debts accumulated higher and higher, and in September 1924 the church was closed and its pastor departed for an unknown destination.

APPEAL TO EPISCOPAL CHURCH

In Passion Week of 1925, the few who had worked and fought hard in those nine years for the independent church appealed to the Episcopal bishops of Newark to provide services for them during Holy Week and Easter, and the bishops very kindly granted their request. Bishop Wilson Reiff Stearly sent Fr. Anastasi to officiate at those services.

Once the Church had been opened, the faithful group could not bear to see it closed again; so they asked the bishops to continue giving them services and to receive them into the diocesan family. It was not so easy for the bishops to grant their request. To all intent and purpose those people were Roman Catholics; they knew next to nothing about the Episcopal Church, and, with the exception of a baptismal register, there were no records of any sort. There were first and second mortgages on the property with interest and principal in arrears, and foreclosure proceedings started; there were 16 promissory notes and many other bills; the total indebtedness amounting to \$15,146.71.

For three months the bishops continued giving services to the people, at the end of which time Mr. Lydecker, a member of the board of missions and a vestryman of Christ Church, Hackensack, got busy on the legal and financial

angle. The sum of \$9,000 was borrowed from a bank, the Board of Missions made a gift of \$1,000 and a loan of \$2,000. The first mortgage, judgments, and notes were paid, and the congregation assumed the responsibility of the second mortgage as well as of the bank and Board of Missions loans.

In January, 1926, St. Anthony's became an organized mission of the Episcopal diocese of Newark, with 51 communicants, an increase of 38 over the previous Easter. At the end of 1948 they reported 299 communicants, 122 families, 626 baptized persons, with the usual parish organizations, and a fully functioning Episcopal Church.

Income in 1926 was \$1,711.64; in 1948 it was \$12,947.26. At the end of 1926 the indebtedness was \$13,350 with only a basement church; in 1928 the present church building was erected, and a mortgage of \$30,000 put on the property. Today the mission is free of debt and the church consecrated. St. Anthony of Padua has accepted its quota every year and paid it, and it has done its share for the Reconstruction and Advance Fund, the Presiding Bishop's Fund, and Advent and Lenten offerings of the Church school.

HAITI

Mural for Cathedral

The missionary district of Haiti decided that it could best participate in the National Exposition now being held by having a mural done by native artists for Holy Trinity Cathedral, Port-au-Prince.

DeWitt Peters, director of the *Centre d'Art*, and Selden Rodman, author of *Renaissance in Haiti*, were chosen to direct the work. The preparation of the wall was nearly completed the middle of January, and it was hoped the actual painting would begin the following week.

The center panel will be the Crucifixion, the left one will be the Nativity, and the one to the right will be the Transfiguration. Bishop Voegeli writes:

"Every indication seems to be that it should be one of the outstanding religious murals in this part of the world. I am endeavoring to raise the funds for this project from our own people and from interested friends in the States.

"When it is completed we shall have a big service, and I have a feeling that our cathedral will be one of the most important places of interest in Port-au-Prince. We hope many of our own Churchpeople will come to Haiti for the exposition and see something of the work being done here."

The Exposition opened in December 1949, to continue for six months.

Marxism and Religion

(Continued from page 13)

crease the force of religion in the world, and make it, as it should be, a potent and creative element, not just a psychological trait. "And I, if I be lifted up . . . will draw all men unto me." The martyrs and confessors of our day in these countries may be doing far more than we are to show forth Christ and the power of His love. Instances are not unknown where contact with ardent Christian faith has deeply affected even Marxist persons and institutions in the Soviet Union. The fact of such revelation of Christ becomes an element in the dialectic process, and may modify its direction.

SUGGESTIONS FOR AMERICANS

Since it is characteristic of the Christian faith, as commonly accepted in our country, that we draw practical solutions for Christian action from any situation, it may be in order to offer some constructive suggestions on this general problem of Communism for leaders in the American Churches. These suggestions will not constitute a program of action for combatting communism. In the first place, communism and Christianity are not to be juxtaposed. Communism is a system which claims to be a philosophy, a program, and a government authority, with the responsibility, the right, and the means for effective use of force. Protestant Christianity, even where it is a state Church, follows Christ in rejecting the third temptation in the wilderness [in Matthew's order; the second in Luke's]. It refuses to accept the responsibility of civil government. It is all too common for Christians to talk glibly about combatting communism, when they really have in mind the kind of action which only a government can take, with adequate use of potential or active force.

The Christian position is to combat those aspects of the philosophy and program of Marxist communism which are evil in the light of Christ's teachings, and to find a way of harmonizing or co-operating with those aspects that are good. Soviet Russian youth, and the youth of Poland, Czechoslovakia and China, are taught and even required by their communist teachers to live on moral standards of temperance, mutual aid, and self-sacrifice. The family unit is fostered. Creative work is esteemed. Should all this be combatted? It is evident that Christian leaders would do well, first of all, to study and analyze, in considerable detail, life as it is lived in these countries, condemning what is evil and welcoming the good. The suggestions which follow represent this approach to the problem of communism.

(a.) We may begin with that which is nearest to the task of American Chris-

Bread and Butter

Before Lent really begins, and the needs of all the parishes begin piling up for both Lent and Easter, we want again, as we occasionally do, to depart from our weekly custom in these columns and JUST TALK BUSINESS. We have to eat, we make no bones about that. There is one personal request that we WOULD like to make of our friends in The Church, and that is that we may have at least an opportunity of submitting estimates on all your needs of furniture, equipment,

or supplies. Quite frequently we run across projects already completed on which we were not even asked to bid, and on which we could have done both a better job and saved The Church money. Not publishing a catalogue should not disqualify us, for we have repeatedly advertised that, not only do we supply ALL that is in the competing catalogues, but also offer The Church many other solutions to many other problems, a service not offered anywhere else in The Church.

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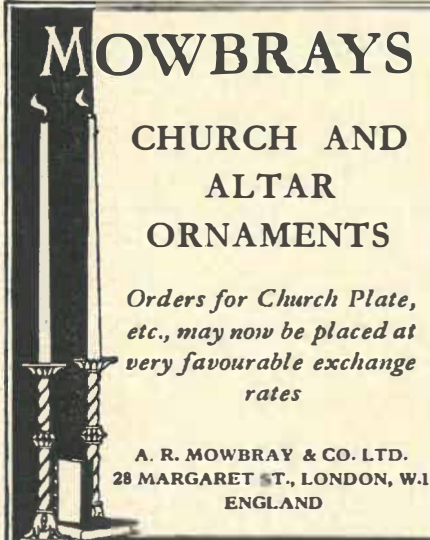
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Editorial

Over 10,000 copies of this reprint from *The Living Church* of December 4th, have already been sold. It sets forth the Prayer Book witness to the centrality of the Eucharist, the place of Morning and Evening Prayer, Holy Days and Fasting Days, and Sacramental Confession, and has sections on the Prayer Book ideology and rule of life.

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tian leaders, and study the task, the outlook, the educational processes, and the political viewpoint of the Christian Churches in the Soviet Union. For many years this was nearly impossible, for the reason that there was no literature and almost no contact with them. Since 1942, however, there has been a monthly periodical published by the Orthodox Patriarchate, a periodical for the Evangelical-Baptists, and some other books or pamphlets. Often this literature is scorned as propaganda. Such an attitude is one of prejudice, not of honest inquiry. Astute diplomats and scholars learn that propaganda deserves even more careful study than literature without political overtones. Furthermore, as one who has made rather a full collection of these journals and literature, and who has read rather attentively most of it, I would say that in the sermons, the reports of journeys, the articles of historical or theological intent, there is much that reflects an intelligent and a deeply spiritual apprehension of God, of His Church, and of the Christian vocation of man. Unfortunately, most of this literature is in the Russian language only, and that which has been translated is chiefly of the kind that can be classed as propaganda. The suggestion, therefore, is that American Christian leaders arrange for a program of current translation of this literature, and then a sustained effort to study it.

(b.) I have already referred to the rather considerable influence on the Communist position on religion which came about when Communist scholars began to study the religious heritage of the Russian people as a matter of scientific knowledge, and not as a justification of Communist prejudice. Can American Christian leaders do less than this? Any religion and any body of Christians that could survive the assaults of the League of Militant Atheists and of Soviet administrative organs "dizzy with success," as Stalin called it, must be precious in the sight of God. A study of the Russian piety, the saintly lives, the valiant efforts for free expression of the Christian life, and of the large literature of the early 19th century calling for reform in Church life in Russia (and not mere self-deception by reading only about the very things that Orthodox Christians were themselves trying to eliminate)—all of this will help to prepare the way for those common efforts which, we trust, may some day be undertaken by Christians in Russia, in America, and in all countries, for the extension of the Kingdom of God. Original source literature in English on this subject is scanty, yet sufficient for a start. If a start is made, it will undoubtedly lead to further study and to the issuance of publications in English that will enlarge our knowledge and strengthen our will for this great effort.

(c.) You have probably surmised the nature of my third suggestion. It is that American Christian leaders individually and personally, from their own private study of original sources, acquire an acquaintance with the peculiar method of thinking used by Marxist communists, called by the rather frightening name of dialectic, and with the basic content of the doctrine of materialism as developed by Engles, Lenin, Stalin and by contemporary philosophers in the Soviet Union. The two are inseparable: dialectic materialism. In fact, in Russian they often speak of "diamat." In this doctrine matter is given dynamic quality: matter becomes spirit. Matter is creative in itself. Spirit is non-existent except in relation to matter. The natural activity of spirit is in the realm of matter. These ideas, and others even more stimulating, contradictory, exasperating, and either welcome or repellent, are developed as you read Engles and Lenin, both of which are available in clear English translation.

(d.) My next suggestion may come under the heading of self-examination. I prefer to avoid the word self-criticism, because it has become a part of the Marxist jargon in all countries under Communist domination. What I have in mind is a review of the content of literature and instruction in American theological institutions in light of the three studies which have just been suggested. Specifically, there could be, for instance, a study of the source of the dynamism, devotion, self-criticism, and self-sacrifice found in young Communists all over the world, and a correlation of this study with a similar one regarding members of Christian youth in America. There could be a study of the relative emphasis to be given to creativeness, in the gospel sense of co-workers with God, on the one hand, and on the other, to salvation in the world to come, as this finds its place in modern Christian theology.

The Communists have made great strides in winning the youth of Russia and of Asia by liberating the creative instinct of youth. On the other hand, the Christian doctrine of creation is too often submerged under torrents of preaching about salvation. Earlier, as you will recall, I pointed out that salvation in Communist terms means conscious identification of one's mind and physical being with the ultimate reality—which is, for them, creative movement. Marxian Communists even though they do suffer the restrictions of Communist discipline, come nevertheless to look upon this in much the same way as an athlete looks upon the asceticism of training. He has the great satisfaction of struggle, perhaps of victory. The practical and persistent combination of matter, mind, and spirit in Communism constitutes a suggestion which Christians should study in the light of the Incarnation.

D E A T H S

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

Morton Appollos Barnes, Priest

The Rev. Morton Appollos Barnes, who had been rector of St. James' Church, Long Branch, N. J., for 35 years died on November 4th in Long Branch. He had retired on May 31, 1949.

Before coming to Long Branch in 1914 Fr. Barnes had served as curate of St. John's Church, Waterbury, Conn., rector of Christ Church, Fairmont, Va., assistant at Grace Church, Newark and curate of St. Mark's Church, Philadelphia.

He was born on December 20, 1876. His formal education he received at Hill House High School, New Haven, Conn., St. Stephen's College, Annandale, N. Y., and Virginia Theological Seminary.

A Requiem Mass, at which Bishop Gardner of New Jersey presided, was said for Fr. Barnes on November 7th.

Henry McF. B. Ogilby, Priest

The Rev. Henry McF. B. Ogilby, rector of the Church of Our Saviour, Brookline, Mass., since 1923, died suddenly at his home on December 22d, at the age of 64 years.

He was secretary of the diocesan convention, president of the standing committee, member of the Church's Liturgical Commission and president of the Margaret Coffin Prayer Book Society. He was an authority on the history of the Prayer Book. For 17 years, until June 1936, he was the editor of the diocesan magazine, *The Church Militant*.

He was born in Jamaica Plain, son of Charles Fitz Randolph Ogilby and Agnes (Brinkerhoff) Ogilby. He was graduated from Harvard University in 1907, and received his M.A. there in 1911.

From 1907 to 1910 he was a master at St. Paul's School for Boys, Concord, N. H., teaching English and history. He was graduated from the Episcopal Theological School, Cambridge, in 1913.

Ordained to the diaconate in 1913, he was assistant in Grace Church, Manchester, N. H., for two years until coming to the Church of the Good Shepherd, Watertown, Mass., in 1915 as rector. In 1923, he followed Bishop Sherrill as rector of the Brookline (Longwood) parish.

Services were held in the Church of Our Saviour, Brookline, on December 24th, conducted by Bishop Nash of Massachusetts, assisted by the Rev. Malcolm Taylor and the Rev. Paul T. Shultz, Jr.

The Rev. Mr. Ogilby is survived by two daughters, Anne P. Ogilby and Mrs. Lawrence W. Jones, one son, John D., one brother, Charles F. R. Ogilby, and a grandchild. His wife, the former Anne E. Freeman, died in 1946. His brother, Remsen B. Ogilby, who was president of Trinity College, Hartford, Conn., died in 1943.

Edmund G. Mapes, Priest

The Rev. Edmund G. Mapes, who was born in the diocese of Ohio and spent his entire ministry there, died at his home in Shaker Heights on January 4th.

Fr. Mapes was born in Lorain, Ohio, in 1872, the son of George E. Mapes and Agnes Ann Sinnott Mapes. After attending Kenyon College and graduating from Bexley Hall in 1903 he was ordained deacon and priest by the late Bishop Leonard of Ohio.

Fr. Mapes' first assignment was to St. Mark's Church, Shelby, Ohio. From 1905 to 1908 he was rector of St. Paul's, Marion, Ohio, and from 1908 to 1912, rector of St. Alban's Church, Cleveland Heights. He became rector of Grace Church, Sandusky, in 1912 and served that cure until his return to Cleveland in 1919 to assume the rectorship of Christ Church.

Bishop Tucker of Ohio officiated at the Burial Office in Christ Church on January 6th, assisted by the Rev. Dr. Maxfield Dowell, rector of the parish.

Fr. Mapes is survived by his wife, Florence Dempsey Mapes; two sons, John G. and James D.; and three grandchildren.

Calvin Henry Barkow, Priest

The Rev. Calvin Henry Barkow, D.D., rector of St. Paul's Church, Oakland, Calif., died suddenly on January 7th. He was 47 years of age.

Dr. Barkow was born in Winona, Minn., on July 16, 1902, the son of

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DEATHS

Harry Roberts, Jr.

Harry Roberts, Jr., who has been regarded as one of the leading typographical artists in the country, died on December 23d at his mother's home in Easton, Md.

He was born on July 16, 1893 in Easton, Md., the son of Harry Roberts, Sr., and Arienne Leonard Roberts. He was graduated from St. John's College, Annapolis.

In 1918 he married Ethel Gannt, daughter of the Rev. J. Gibson Gannt and Laura Smith Gannt.

Until he became ill a little over a year ago, Mr. Roberts, had been recording certain phases of World War II for the United States government.

In 1933 a cook book he designed for General Foods was selected by the American Institute of Graphic Arts as one of the 50 best books of the year. At one time, Mr. Roberts served as art director of the Magazine of Art in Washington.

At the time of his death, Mr. Roberts had almost completed a monograph on the American Prayer of Consecration which was to be published in the parish magazine of Grace and St. Peter's Church.

He was a member of the National Guild of Churchmen, the Guild of All Souls, and the Brotherhood of St. Andrew.

The Requiem was celebrated at Grace and St. Peter's Church, Baltimore, by the rector, the Rev. Rex Wilkes. Assisting Fr. Wilkes as acolytes were Mr. Horace Varian, Sr., and his son Horace Varian, Jr.

Mr. Roberts is survived by his wife, his mother, and a brother, Robert.

Henry Frederick and Katherine Lawrence Barkow. He received his early schooling in Winona and was graduated with a Bachelor of Science degree in education from the Winona State Teachers College. He did graduate work at Northwestern University and received a Bachelor of Sacred Theology degree from Seabury-Western in 1934. In the same year, in May, he was made deacon by Bishop McElwain of Minnesota; and, in November, he was ordered priest by Bishop Spencer of West Missouri. The degree of Doctor of Divinity was conferred upon him *honoris causa* by the College of Idaho in 1944.

After a curacy at Kansas City, Dr. Barkow was called to the Province of the Pacific in 1936 and in that Province he labored until his death. He was successively general missionary and rural dean of the Clearwater deanery in Idaho; rector of Trinity Church, Everett, diocese of Olympia; and dean of St. Michael's Cathedral, Boise, Idaho.

In 1945 he accepted a call to become the rector of St. Paul's Church, Oakland. During the four years of his rectorship over 600 persons were presented for Confirmation.

The burial office was read by Bishop Block at St. Paul's Church on Monday, January 9th, and the body was taken to Winona for burial. Dr. Barkow is survived by his wife, the former Caroline Ellison Burdick, to whom he was married in 1935; his mother, of Winona, Minnesota; and two sisters.

Ernest J. Perry

Ernest J. Perry, prominent Fond du Lac civic leader and treasurer of the diocese of Fond du Lac for the past 52 years, died at Fond du Lac on December 20th. Mr. Perry was 76 years of age.

Born in Fond du Lac, Mr. Perry was representative of one of the old families of Wisconsin. He was trained at St. John's Military Academy, Delafield, Wis., and later spent one year at St. Alban's School, Knoxville, Ill.

On July 1, 1891, he entered the Fond du Lac First National Bank and has been identified with it ever since, being elected president in 1916.

Mr. Perry was the second treasurer of the diocese of Fond du Lac, succeeding his father, James B. Perry. He was also a trustee of Grafton Hall, Fond du Lac, and Nashotah House.

The Requiem Mass was celebrated by Bishop Sturtevant of Fond du Lac, at St. Paul's Cathedral, Fond du Lac, December 23d.

Surviving Mr. Perry are his wife, Jeanette, his son, Andre James, present treasurer of the diocese, his daughter, Mrs. Robert F. Braun, and four grandchildren.

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CHANGES

Appointments Accepted

The Rev. Wayne Buchanan, formerly rector of St. Mary's Church, Bellville, Tex., is now associate rector of St. Mark's Church, Beaumont, Tex. Address: 1657 Victoria St.

The Rev. Thaddeus B. Epting has for some time been assistant at the Church of Our Saviour, Atlanta, Ga. Address: 812 Crestridge Dr., N.E., Atlanta 6.

The Rev. Canon John A. Furlong, formerly rector of the Church of St. John the Evangelist, San Francisco, is now rector of Christ Church, Hornell, N. Y. He will continue to be canonically connected with the diocese of Nova Scotia in the Church of England in Canada.

The Rev. Earl M. Honaman, formerly rector of St. John's Church, Carlisle, Pa., will become rector of St. John's Church, York, Pa., on March 1st. Address: 663 Linden Ave.

The Rev. Dana F. Kennedy, formerly rector of St. Barnabas' Church, Springfield, Mass., will become rector of St. James' Church, Woonsocket, R. I., on February 7th.

The Rev. H. Bernard Lamer, Jr., formerly vicar of St. Christopher's Church, Boulder City, Nev., is now vicar of St. Paul's Church, Sparks, Nev. Address: 430 Pyramid Way.

The Rev. Clifford Seymour Lauder, formerly assistant to the rector of All Souls' Church, New York City, will become rector on May 1st. Address: 88 St. Nicholas Ave.

The Rev. Charles M. Pond, formerly curate of Gethsemane Church, Minneapolis, is now in charge of St. Anne's and St. Michael's Churches in Fort Worth, Tex. Address: 2312 Williams Pl.

The Rev. J. Jack Sharkey, formerly rector of St. Thomas' Church, Bethel, Conn., is now rector of Zion Church, Wappingers Falls, N. Y., and Zion Chapel, New Hamburg. Address: 13 Satterlee Pl., Wappingers Falls, N. Y.

The Rev. Russell D. Smith, who has been at Little Portion, Mount Sinai, L. I., N. Y., with the order of St. Francis', is now vicar of St. John's Church, Westfield, Pa.

The Rev. Charles R. Stinnette, Jr., chaplain of the University of Rochester, will become rector of the Church of the Ascension, Rochester, on June 1st. Address: 309 Maplewood Ave., Rochester 13, N. Y. The Rev. Mr. Stinnette's resignation as chaplain will become effective in June.

Resignations

The Rev. Rollin Dodd, rector of All Souls' Church, New York City, will retire on April 30th after 40 years as an active parish priest and 21 years as rector of All Souls'. He will become rector emeritus and will continue residence in the parish house.

Changes of Address

The Rev. Michael D'Essipri, priest of the diocese of Pittsburgh, formerly addressed at RD 7, Fairview Ave., Pittsburgh 2, should now be addressed at Apt. 5, Bldg. 3, Greentree Gardens, Pittsburgh 20.

The Rev. John S. Kromer, who recently became rector of St. Andrew's Church, Meriden, Conn., may be addressed at 26 Pleasant St.

The Rev. Christopher H. Snyder, vicar of the Chapel of the Holy Communion, River Rd. and Church St., Fair Haven, N. J., formerly addressed at 41 S. Main St., Neptune, N. J., may now be addressed at Box 116; Fair Haven, N. J.

Ordinations

Priests

Central New York: The Rev. Paul B. Miller was ordained priest on January 14th by Bishop Higley, Suffragan Bishop of Central New York, at St. Matthew's Church, Liverpool, N. Y. Presenter, Dean James Mahagan; preacher, the Rev. Condit Eddy. To be priest in charge of St. Matthew's Church, Liverpool, N. Y. Address: Apt. 1 J, Onondaga Parkway Apts.

Colorado: The Rev. Edwin Lindsley Hoover was ordained to the priesthood by Bishop Bowen of Colorado on December 21st at the Church of the Messiah, Las Animas. Presenter, the Rev. A. M. Lukens; preacher, the Rev. Edward C. Turner. To be vicar in charge of the Church of the Messiah, Las Animas, and St. Paul's Church, Lamar. Address: P. O. Box 124, Las Animas, Colo.

Dallas: The Rev. James Jackson was ordained to the priesthood by Bishop Mason of Dallas on December 27th. Presenter, the Ven. Smythe H. Lindsay; preacher, the Rev. V. F. Pottle. To be in charge of St. Philip's Mission, Dallas, and to be in charge of work among Negroes of Fort Worth and adjacent towns.

Long Island: The Rev. Christopher Morley, Jr. was ordained priest on December 21st at the Cathedral of the Incarnation, Garden City, by Bishop DeWolfe of Long Island. Presenter, the Rev. Clarence W. Jones; preacher, Canon James Green. To continue as a fellow at General Theological Seminary and curate at St. Mark's-in-the-Bouwerie, New York City. Address: 175 Ninth Ave., New York City 11.

Michigan: The Rev. Wilfred M. Layton, organist and choir director at St. Paul's Church, Flint, was ordained to the priesthood on December 17th by Bishop Emrich of Michigan. Presenter, the Very Rev. William D. Davis; preacher, the Rev. C. C. Watkins. The Rev. Mr. Layton will continue his present work at St. Paul's Church, where he assists the rector at services.

The Rev. Samuel F. Williams was ordained priest on December 17th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. Cypryan's Church, Detroit. Presenter, the Rev. Malcolm G. Dade; preacher, the Rev. G. Paul Musselman. In addition to his work at St. Clement's Church, Inkster, the Rev. Mr. Williams is engaged in Big Brother Work at Juvenile Court under the direction of the Detroit Episcopal City Mission Society.

New York: The Rev. Edwin Nies was ordained priest on January 8th by Bishop Donegan, Bishop Coadjutor of New York, at the Church of St. Mark's in-the-Bouwerie, New York. Presenter, the Ven. George Bratt; preacher, the Rev. R. R. McEvoy. To continue as vicar of St. Ann's Church for the Deaf, New York, which holds its services in St. Mark's in-the-Bouwerie. Address: 150 W. Eighty-Seventh St., New York 24.

Newark: The Rev. Edward Wilbur Conklin was ordained priest on January 1st by Bishop Washburn of Newark at Trinity Cathedral, Newark. Presenter, Dean F. J. Warnecke; preacher, the Rev. J. H. Titus. To continue as assistant at Trinity Cathedral. Address: 24 Rector St., Newark 2, N. J.

The Rev. Paul More, Jr. was ordained priest on December 17th by Bishop Washburn of Newark at Grace Church, Van Vorst, Jersey City, N. J. Presenter, the Rev. C. Kilmer Myers; preacher, the Rev. Truman Heminway. To be on the staff of Grace Church. Address: 268 Second St., Jersey City 2, N. J.

North Carolina: The Rev. W. Peter Katt was ordained priest on December 17th by Bishop Penick of North Carolina at St. Saviour's Church, Raleigh. Presenter, the Rev. Ralph H. Kimball; preacher, the Rev. Clarence R. Haden, Jr. To be rector of St. Saviour's.

The Rev. Theodore Hall Patrick was ordained priest on December 22d by Bishop Penick of North Carolina at Christ Church, Albemarle. Presenter, the Rev. Robert S. Byrd; preacher, the Rev. R. Emmet Gribbin. To serve Christ Church.

The Rev. L. Bartine Sherman was ordained priest on December 13th by Bishop Penick of North Carolina at St. Andrew's Church, Charlotte. Presenter, the brother of the ordinand, the Rev. Arthur M. Sherman; preacher, the father of the ordinand, the Rev. Dr. Arthur M. Sherman. To be priest in charge of St. Andrew's, Charlotte, and St. Martin's, Mecklenburg County. Address: 617 Grandin Rd., Charlotte, N. C.

Ohio: The Rev. Frank Walton Hutchings was ordained priest on December 21st by Bishop Burroughs, Bishop Coadjutor of Ohio, at Christ Church, Huron, Ohio, where the Rev. Mr. Hutchings will be rector. Presenter, the Ven. Dr. Donald Wonders; preacher, the Rev. Hunsdon Cary. Address: 120 Ohio St.

Olympia: The Rev. George Hamlin Ziegler was ordained priest on December 14th by his father, Bishop Ziegler, Retired Bishop of Wyoming, acting for the Bishop of Olympia. Presenter, the Rev. W. W. McNeil, Jr.; preacher, Bishop Bayne of Olympia. To be vicar of St. Matthew's Church, Auburn, Wash. Address: 20 I St., S. E.

Rhode Island: The Rev. Edward Irving Swanson was ordained priest on December 10th by Bishop Bennett of Rhode Island at the Church of the Redeemer, Providence. Presenter, the Ven. A. R. Parsley; preacher, the Rev. Dr. John S. Higgins;

CHURCH SERVICES NEAR COLLEGES

—BUFFALO STATE TEACHER'S COLLEGE—

ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, Rev. Harry W. Vere
Sun 8, 11; College Club 1st & 3rd Mon 8

—COLUMBIA UNIVERSITY—

ST. PAUL'S CHAPEL New York City
Rev. James A. Pike, J.S.D., Chap
Sun MP & Ser 11; HC 9, 12:30; Daily (ex Sat)
12 Noon; HC Tues & Fri 8

—DUKE UNIVERSITY—

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 8:55, 7:30 HD, Canterbury Club Sun 6:30

—GEORGE WASHINGTON UNIVERSITY—

ST. JOHN'S Rev. C. Leslie Glenn, D.D., r
Lafayette Sq., Washington, D. C.
Sun 8, 9:30, 11, 7:30, Canterbury Club 8:30
Mon, Tues, Thurs, Sat, 12; Wed, Fri 7:30; HD
7:30 & 12

—HARVARD, RADCLIFFE—

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

—UNIVERSITY OF ILLINOIS—

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11 HC, Wed, Fri 7:15

—MILWAUKEE-DOWNER, STATE TEACHERS—

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

—UNIVERSITY OF MINNESOTA—

ST. TIMOTHY'S HOUSE HOLY TRINITY
317 — 17th Ave., S.E., Minneapolis GL 2411
Rev. G. R. Metcalf, Chap; Miss Kate Bradley, Dir.
Sun 8:30, 10, 11; Wed 7; Canterbury Club Wed 6-8

—UNIVERSITY OF MISSOURI— STEPHENS, CHRISTIAN

CALVARY Columbia, Missouri
Rev. Roger Blanchard, r; Rev. Ned Cole, c;
Miss Louise Gehan
Sun 8, 9:30, 10:45, 12; Canterbury Club 6; Thurs
7:30, 11 HC; Daily EP 5:15

—NEW PALTZ STATE TEACHERS—

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

—SANTA BARBARA COLLEGE— UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, California
Sun 7:30, 9:30, 11; 7:30 Ev

—UNIVERSITY OF TEXAS—

ALL SAINTS' CHAPEL Austin, Texas
Rev. Joseph Harte, r; Gray Blandy, Lucy Phillips
Sun 8, 9:30, 11, 6; Daily 7, 5:30, Wed 10

—UNION COLLEGE—

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

—VASSAR COLLEGE—

CHRIST CHURCH
Acad. & Barclay, Poughkeepsie, New York
Rev. Robert E. Terwilliger, Ph.D., r; Rev. Carleton J.
Sweetser, c; Barbara E. Arnold, dir col work
Sun 8, 9, 11, 7:30; Daily: MP 9, EP 5:30 HC Wed
& Fri 8, Thurs 10; College supper-discussion, Fri 6

CHANGES

to be vicar of Trinity Mission, North Scituate; St. Timothy's Mission, South Scituate; and the Church of the Messiah, Foster, R. I. Address: P. O. Box 94, North Scituate, R. I.

Salina: The Rev. Henry Holmes Choquette was ordained priest on December 16th by Bishop Nichols of Salina at the Church of St. John the Divine, Burlington, Wis. Presenter, the Rev. Charles E. Wilcox; preacher, the Rev. Dr. Paul S. Kramer. The new priest has been serving Trinity Church, Norton, Kans.

San Joaquin: The Rev. Robert Carwyle Gould was ordained to the priesthood by Bishop Walters of San Joaquin at St. Philip's Church, Coalinga, Calif., on December 17th. Presenter, the Ven. J. S. Doron; preacher, Bishop Walters. To be vicar of St. Philip's, Coalinga, and of St. Thomas' Mission, Avenal.

The Rev. Morgan Smith Sheldon was ordained priest at St. John's Church, Stockton, Calif., on

December 16th by Bishop Walters of San Joaquin. Presenter, the Rev. G. F. Pratt; preacher, the Rev. J. H. Thomas. To be vicar of St. Mark's Mission, Tracy, Calif.

The Rev. Carleton Jenks Sweetser was ordained priest at Christ Church, Poughkeepsie, N. Y., on November 26th by Bishop Walters of San Joaquin. Presenter, the Rev. Dr. R. E. Terwilliger; preacher, Dean Lawrence Rose. To be curate at Christ Church, Poughkeepsie, N. Y.

The Rev. Thomas Beveridge Turnbull was ordained priest at St. Matthias' Church, Oakdale, Calif., on December 14th by Bishop Walters of San Joaquin. Presenter, the Rev. V. M. Rivera; preacher, the Rev. J. H. Thomas. To be vicar at St. Matthias' Church, Oakdale, Calif.

Washington: The Rev. Q. Reeves Gordon was ordained priest on October 31st at the Washington Cathedral by Bishop Dun of Washington. Presenter, the Rev. Dillard Brown; preacher, the

Rev. J. M. Burgess. To be vicar of Atonement Chapel, Washington.

Lay Workers

Miss Margaret Culey of Ardmore, Pa., has been appointed consultant and field worker in Christian education in the diocese of Michigan, a position vacant since the Rev. Richard U. Smith moved to Hanford, Calif., some time ago.

Miss Ernie C. Noble has retired after more than 40 years of service as organist at the Church of St. Michael and All Angels, Anniston, Ala.

Corrections

The Rev. Charles Bailey, curate at St. Paul's Church, San Diego, Calif., was listed in the issue of December 25th as residing at 310 Laurel St. His correct number is 319 Laurel St., San Diego 1.



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.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
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.
Sun 8, 9:30 & 11, HC Wed 7:15, 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

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Hanner, r; Rev. Paul L. Lattimore
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

CHICAGO, ILL.

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

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

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

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

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.

SALISBURY, MD.

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

BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, S.T.D., r; Rev. Peter R. Blynn,
Rev. Arthur C. Kelsey, Assistants.
Sun 7:40 Mat; 8 & 9 HC; 11 Sung Mass and Ser;
Daily: 7:10 Mat; 7:30 HC; 9:30 Thurs & HD,
HC add'l; Fri 5:30 Service of Help and Healing;
C Sat 5 to 6 by appt

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;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

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

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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

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

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC; Daily:
8:30 HC; Thurs 11 HC; HD 12:10 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. Nicholas Petko-
vich; Rev. Richard J. Hardman.
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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail