

# The Living Church

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

## **Christianity in Germany**

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## **Not Weight But Wings**

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## **A Bishop for the Armed Forces**

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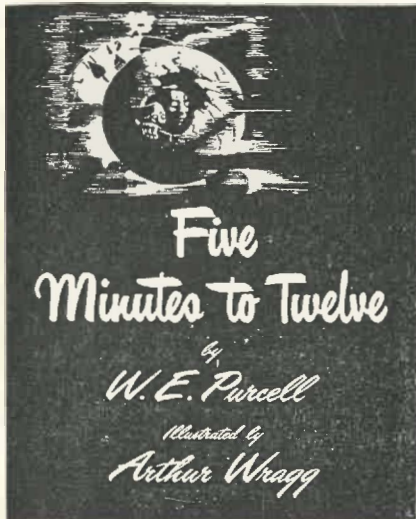
*Dick Bandy.*

**"I GOT HURT!"**

**A small boy pours out his baseball troubles to the Church worker at a migrant camp "where the crops need harvesting."**

**[See page 16.]**

**COMING SEPT. 18<sup>th</sup>**



CLARK G. KUEBLER, President of Ripon College, says: "FIVE MINUTES TO TWELVE is a provocative and stimulating inquiry into the basic problems of contemporary man and society; and the author's cogent arguments for a return to religion as the only solution for those problems is worthy of the attention of all thoughtful readers."

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**LETTERS**

**Abbreviation**

¶ The summaries below represent the last of the abbreviated letters of the summer season. In future weeks, THE LIVING CHURCH will publish letters in the writers' own words. However, we still like short letters best, and only in exceptional cases will permit our correspondents more than 500 words. All letters must be signed with the actual name of the writer.

The Rev. George F. Packard, rector of Immanuel Church, Glencoe, Md., approves the letter of Bishop Brinker [L. C., July 30th], and our editorial comment, both in favor of transforming domestic missionary districts into dioceses as rapidly as possible. He reminds us that the diocese of Maryland passed a resolution along those lines in January, 1949, and sent it to General Convention, where it was literally lost by the committee to which it was referred. He observes: "Any method that will give added incentive to the establishment of independent dioceses is worth the attention of the whole Church."

Noting that "The Evangelicals have lately been laying stress upon conversion," the Rev. Dr. Arthur B. Kinsolving writes from Fishers Island, N. Y., that this emphasis "is wholesome and true if it doesn't blank our use of the sacraments of Baptism and Holy Communion, and other sacramental rites." He adds: "If it is remembered that conversion is not a *point* but a *line*, and needs to be supplemented by faithful use of the Holy Communion," it is "a true and helpful experience," but conversion alone is not enough.

The Rev. J. V. Cooper, of Lynbrook, L. I., quoting without context our alleged statements that "The Judicious Hooker was no Anglican" and that "Archbishop Cranmer was a Zwinglian" (neither of which we actually said), remarks: "Really you should be ashamed." Alas, we aren't.

Milton F. Novacek approves the plea to drop "Protestant" from the Church's name. "To Anglicans of Italian, Portuguese, and Hispanic parishes," he writes, "the term 'Protestant' means the same as applying 'Unitarian' to Dom Gregory Dix, 'Communist' to Cardinal Spellman, or 'Yankee' to Jefferson Davis. . . . Let's forget Rome, raise our Iron Curtain, and admit we are historically red-blooded all-American Catholics."

Mr. W. Dexter Wilson of Syracuse, N. Y., submits a practical solution for the problem of churches with locked doors. He reports that whenever he has asked the reason why a particular church's door is locked the answer has been vandalism. This fear, says Mr. Wilson, can be allayed at a very small cost by buying "vandalism and mischievous mischief" insurance which may be added to any fire policy by endorsement at any time. The rate in most states, he says, is \$0.014 per hundred, and explains that, for example, if \$40,000 insurance is carried the cost for "v.a.m.m." coverage would be only \$5.60 per annum, and less than that on term policies.

**FAMILY NOTE**

MOREHOUSE - GORHAM Co., Inc., publishers of Church books and of THE LIVING CHURCH, announce with pleasure the appointment of



Marian Sue Morehouse in charge of religious education and children's books at their New York store, 14 E. 41st St., September 5th. She thus becomes the ninth member of the Morehouse family, and the first mem-

ber of the fourth generation of that family, to be associated on a full-time basis with this firm of Church publishers and book sellers.

Miss Morehouse is a great-granddaughter of Linden H. Morehouse, founder in 1884 of the Young Churchman Co. of Milwaukee, one of the two pioneer firms merged in the present Morehouse-Gorham Co. Her grandfather, William A. Morehouse, was secretary at the turn of the century. Her father, also named Linden H. Morehouse, became president of the firm, then known as Morehouse Publishing Co., after the death of his uncle, Frederic C. Morehouse, in 1932. Since the merger of that company with Edwin S. Gorham, Inc., of New York, in 1938, he has been president of the combined firm, which today has offices in New York, Chicago, and Milwaukee. The son of Frederic C. Morehouse, who was editor of THE LIVING CHURCH as well as president of the company, is the present editor and vice-president, Clifford P. Morehouse.

But the qualifications of Miss Marian Morehouse do not depend upon her ancestry. Graduating from Bellows High School, Mamaroneck, N. Y., as salutatorian of her class, she was awarded a regents' scholarship for four years in any college in New York State. She entered Barnard College, where she majored in religion, with psychology as her minor subject. During her four years in college she was active in the Barnard-Columbia Canterbury Club, of which she was vice-president in her senior year. She was also one of the Barnard representatives of the Intercollegiate Episcopal Club, and secretary of it for one year. During the summers she served as a counsellor at Camp Talualac, operated by the Camp Fire Girls Council of Greater New York, and during the past season she has been program director of the camp. She was graduated from Columbia University last June.

Miss Morehouse was born in Milwaukee, Wis., in 1928, but has lived in Mamaroneck, N. Y., for the past twelve years. She is a member of St. Thomas' Church in that village.

# The Living Church

Established 1878

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

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## Things to Come

1950 SEPTEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

1950 OCTOBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

### September

10. 14th Sunday after Trinity.
11. Groton Conference, at Groton, Mass. (through 13th).
- Synod of Fifth Province (Midwest), at Kenyon College, Gambier, Ohio (to 13th).
14. Election of Coadjutor for North Carolina, at Raleigh.
17. 15th Sunday after Trinity.
20. Ember Day.  
Executive Committee of World Council's Conference of U.S.A. Member Churches, New York city.
21. St. Matthew.
22. Ember Day.
23. Ember Day.
24. 16th Sunday after Trinity.
25. Joint Commission on Approaches to Unity. Seabury House.
29. St. Michael and All Angels.  
Consecration of Very Rev. Henry H. Shires as Suffragan of California, at San Francisco.

### October

1. 17th Sunday after Trinity.
3. Church Periodical Club, Executive Board, at Seabury House (also 4th).
5. Woman's Auxiliary Executive Board, Seabury House (to 9th).
8. 18th Sunday after Trinity.  
Ecumenical Register Week, United Council of Churchwomen (to 15th).
10. National Council meeting, at Seabury House (to 12th).
15. 19th Sunday after Trinity.  
Youth Sunday.

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

Member of the Associated Church Press.

# SORTS AND CONDITIONS

PENSIONS of the clergy and of widows and orphans paid by the Church Pension Fund will amount to nearly \$2,500,000 in 1950, according to the annual report of the Fund just issued. The report shows that the pension roll in 1949 reached an all-time high of \$1,460,188. But in 1950, with existing pensions increased by \$987,000 a year (through action of General Convention), the figures will take an unprecedented leap upward.

MR. WORTHINGTON, executive vice-president of the Fund, comments that in the days when the assessment was 7½% of the rector's salary and the minimum pension was \$600 a year, a proposal to increase to the 15% and \$1500 of today would have met with "ridicule." Bishop Davis, president, reports that the compliance of parishes and missions with the 15% figure is as "unanimous" as formerly, and that it has apparently had no deterring effect on salary increases.

SIGNIFICANT example of the difference between Anglican and Roman concepts of authority is supplied by the contrast between the latest papal encyclical and the Archbishop of Canterbury's statement on the Virgin Birth, both reported in this week's news. The text of the encyclical, which we now have before us, flatly states: "If the Supreme Pontiffs in their official documents [including, the context shows, encyclical letters] purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the minds and will of the same pontiffs, cannot any longer be considered a question open to discussion among theologians."

IN HIS forceful statement declaring that it is the teaching of the Church of England that the Virgin Birth is "a fact of history," the Archbishop of Canterbury senses no need for forbidding discussion of the question. And indeed, RNS reports that the Rev. R. Gladstone Griffith, vice-chairman of the Modern Churchman's Union, has publicly taken issue with the Archbishop, which, of course, has no effect whatever on the obvious accuracy of the Archbishop's statement. The "living voice" of the papacy somehow does not seem any more convincing than the Archbishop when it says, "Be silent!"

A FOREST FIRE in the San Diego mountains did severe damage to the Episcopal Church St. Aidan's Camp. Approximately half the trees on the camp site, as well as the buildings and camping facilities, were destroyed. About half the loss was covered by fire insurance, but it is not yet known whether damaged trees will recover and whether the area will be usable as a camp site.

"IN EUROPE," says the Rev. James Keller, Roman Catholic priest who heads the Christophers, "the good people are content to take care of themselves and they are letting the crazy people take care of everything else." At a meeting in Mason City,

Iowa, he warned against letting the same thing happen here.

ABOUT NOW, the clergy are receiving a letter asking them to institute the sale of The Living Church on the bundle plan in their parishes. This is one of the most important ways in which we are asking the Church as a whole to help us build up the circulation of its national weekly magazine to the point where every parish contains a nucleus of well-informed laymen.

ALSO, through the help of Central New York laypeople, the Episcopal Churchman's Association of Central New York, meeting at Manlius, is receiving copies of this issue with the purpose of inviting them to use the subscription blank on page 21. Other people can use the blank, too—or, if you don't like to clip the magazine, you can send in your order on a piece of plain paper.

THERE ARE no luxuries any more—just a ranking of necessities. The automobile, the washing machine, the refrigerator, telephone, the daily newspaper — who would dare to call these things luxuries? And The Living Church is not edited to be a luxury, but a necessity — a vital line of communication among those who have thrown in their lot with God and His will for the world. That is why 90% of those who have renewed their subscription once continue to do so year after year. Having had their horizons opened, they do not want them to be closed again.

THE EDITOR, Clifford P. Morehouse, who has been at the Milwaukee office during the summer, is taking a September vacation. After October 1st he will be at the New York office, 14 East 41st Street. Communications for his personal attention should be sent there, but news items, letters for publication, subscriptions, etc., should, as always, be addressed to 407 East Michigan Street, Milwaukee 2, Wis.

THE BISHOP OF ELY, who will be English Lecturer at the Berkeley Divinity School for 1950, will land in New York on September 11th. Dr. Wynn's engagements will begin with clergy conferences and sermons in New Jersey, California, and Michigan. In the fall term he will teach a course on the English Reformation.

BISHOP HOLLIS of Madras, Moderator of the Church of South India, arrived in New York on September 2d with Mrs. Hollis, to begin his two-months' tour of the United States and Canada under the auspices of the Foreign Missions Conference of North America. The Bishop preached at St. James Church, New York, on September 3d. He was scheduled to spend the remainder of the week in Washington, preaching in the Washington Cathedral on September 10th. This information was sent by our New York correspondent and associate editor, Elizabeth McCracken, who will interview the Bishop later in the month.

Peter Day.



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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Should a conditional baptism be entered in the parish register, and should a certificate be issued to the person so baptized?*

I should think it should be entered and the certificate issued in most cases, especially when the baptism is given to an adult convert preparing for confirmation. I do not think it is necessary when a dying person is baptized in this way, or in the case of a person brought up in the Church and practicing its religion who suddenly discovers a reasonable doubt of his or her baptism. The words "conditional baptism" or "administered conditionally" should be inserted in the parish register on the line under the candidate's name and on the certificate as near as possible to the words "was baptized" or similar phrase.

• *Will you please tell me the story of our Lady of Walsingham? I have seen several references that seem to indicate that it is an Anglican shrine. Is it also a Roman Catholic one?*

The shrine at Walsingham was originally established during the middle ages. A pious woman named Richeldis believed that she had been directed by the Blessed Virgin to establish at Walsingham a shrine containing a copy of the home of the Holy Family at Nazareth, which was at that time (and is still, by Roman Catholics) believed to be preserved at

Loretto, in Italy. The reality of the vision was said to have been attested by the appearance of a spring of clear water. The shrine was demolished at the time of Henry VIII.

The modern revival is entirely Anglican in its origin, ownership, and operation. The land on which it is erected fell vacant unexpectedly in the early thirties and was bought for the new shrine church. In excavating for the foundations of the new church, old foundations were discovered which matched the dimensions of the Holy House recorded by Erasmus in his account of his visit to Walsingham, and it was rebuilt inside the new shrine church. In it stands a modern reproduction of the original effigy of our Lady of Walsingham, copied from a medieval seal. The church is served by a body of secular canons living under a modern rule based upon the rule of St. Augustine.

• *Why should marriages not be solemnized at certain times?*

Marriage may be entered into at any time, but as a marriage is usually accompanied by a great deal of social display and elaborate dining etc., the Church has always discouraged weddings in the special seasons of devotion such as Advent and Lent. To aid in enforcing this, the Roman Catholic Church forbids the conferring of the nuptial benediction at these times.

## SEPTEMBER

SEPTEMBER steps softly on discaled feet,  
No leaf is stirred.  
No sound but of down-brushing angel wing-beats  
Around is heard.  
At Michael's command earth is still,  
Still to hear  
The yet stiller voice of the Holiest thrill  
Men to love and fear.

KATHARINE GRANLUND.

FOURTEENTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Canal Zone District Requests

## Division into Two

The House of Bishops, which meets next January, will be asked to consider the division of the missionary district of the Panama Canal Zone into two.

The present district, recently enlarged by a transfer of jurisdiction from the British diocese of Honduras, extends over 1200 miles from the easternmost point of the republic of Colombia to the western tip of Nicaragua. In a letter to the bishops, Bishop Gooden of the Panama Canal Zone points out that the distance from one end of the district to the other is greater than the distance from Central America to New York.

Also included in the district are the republics of Costa Rica and Panama and the Canal Zone. In the Zone itself, one person in five belongs to the Episcopal Church.

Bishop Gooden further comments: "There are hundreds of Anglicans in Colombia already. The Episcopal Church is a 'natural' in Latin America where a large proportion of the population, especially of the male population, is Episcopalian but doesn't know it yet."

In the entire district there are approximately 21,000 baptized persons, three-fourths of them in the territory of the original American missionary district. The proposed division would set off the territory ceded by the Church of England as a separate district with approximately 2,500,000 population, 5,500 baptized persons, 29 missions, five priests, eight paid lay workers and some 20 lay readers.

The area of this district would include the western part of Panama and all of Costa Rica and Nicaragua. The Canal Zone, eastern Panama, and northern Colombia would comprise the other district, which would remain under the jurisdiction of Bishop Gooden.

The proposal has been unanimously approved by the convocation of the missionary district.

### Bishop Conkling to Visit Japan, Hawaii, and Philippines

Bishop Conkling of Chicago has completed plans for a two months' tour of the missionary churches in Hawaii, the



CANAL ZONE FISHERMEN: One in five is an Episcopalian.

Philippine Islands, and Japan. He plans to arrive at Haneda International airport, Tokyo on September 22d to attend a full meeting of the House of Bishops of the Nippon Seikokai.

Bishop Conkling is making the trip to observe at close range the problems facing Christianity, its missionaries and educators in the Far East. In Japan he will be the guest of the Primate, the Most Rev. Dr. Michael Hinsuke Yashiro. Plans are set up in each of the Pacific churches to provide Bishop Conkling with a complete orientation on problems facing the Far Eastern missionaries today.

Bishop Conkling will travel alone, returning to Chicago about October 24th.

### ROMAN CATHOLICS

#### "Humani Generis"

In a new encyclical letter entitled *Humani Generis* [of mankind], Pope Pius XII warns Roman Catholics against compromises in doctrinal discussions. Not

only dogma, but "the traditional apologetics of the Church" and "philosophical concepts held by Catholic teachers" must be upheld, he asserts. He condemns the effort "to return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the fathers of the Church."

The encyclical, according to Religious News Service, is considered by some Roman Catholics "the most important and the most uncompromising document issued during the 11-year reign of the present Pope."

Among many specific "errors" condemned in the encyclical are existentialism and polygenism. The latter is the theory that the human race had more than one father.

RNS excerpts indicate that deviations from the approved theological and philosophical positions are sufficiently widespread to cause concern to the curia. The object of the letter appears to be to correct theologians and apologists who "through an imprudent zeal for souls," aim at reconciling dogmatic differences.

## ANGLICANISM

### Archbishop Clarifies Status of Central College

Assurance that St. Augustine's College, Canterbury, the future Central College for the Anglican Communion, will hold to the Faith taught in the Scriptures and the Creeds was given by the Archbishop of Canterbury in a statement to the press on August 23d.

The Archbishop's statement was issued with a two-fold purpose — to explain the change in status of the college and to repudiate a statement attributed to Dr. C. J. Wright, a tutor at the college, that "few Christian scholars have any confidence that what is called the Virgin Birth was historical fact."

The Archbishop said that this position did not represent the mind of "the present corporate body of St. Augustine's of which indeed [Dr. Wright] is not a member" (since his status is that of a tutor), and that Dr. Wright "will have no connection at all" with the future central college.

The Church of England, Dr. Fisher said, "holds and proclaims the doctrine of the Virgin Birth as portrayed in Scripture and the Creeds to be a fact of history by means of which our Lord Jesus Christ came down from heaven and was made man for our salvation."

In the future, the primary purpose of St. Augustine's College will be to give graduate training to priests from all parts of the Anglican Communion. Building operations are beginning this year, a warden will probably be appointed next year, and it is believed that early in 1952 the Central College will begin functioning.

Impetus for the issuance of the Archbishop's Statement came from a letter addressed to him by the Rev. Ernest J. Mason, rector of Holy Trinity Church, Spokane, Wash. A deputy to the 1949 General Convention, Fr. Mason pointed out that support for St. Augustine's College would not have been given by the Convention without debate if Dr. Wright's reported remarks had been made and publicized a year ago.

The Archbishop replied that the letter convinced him that he must put out a statement to clear away misunderstandings. He enclosed a copy of the statement, and asked the American priest to "do everything possible to get the facts known."

Accordingly, Fr. Mason forwarded it to THE LIVING CHURCH. The text of the Archbishop's statement, dated August 23rd, follows:

"In reporting Dr. C. J. Wright's speech to the Modern Churchman's Conference, in which he referred to the Virgin Birth, the press has described St. Augustine's Col-

lege, Canterbury, at which Dr. Wright has been a tutor, as a Missionary College of the Church of England. Since misunderstanding has in consequence arisen, it is important to make the position of St. Augustine's College quite clear.

#### BEGAN AS MISSIONARY COLLEGE

"St. Augustine's College was founded as a Missionary College in 1848 and served as such for nearly a century. During the late war it lost its students and an Archbishops' Commission reported against the



ARCHBISHOP OF CANTERBURY: "The Church . . . holds and proclaims the doctrine of the Virgin Birth."

system of separate missionary colleges. Accordingly plans were made for enlarging its scope and its former use was not resumed. Since the war a supplemental charter has been obtained under which the possible uses of the College are greatly extended.

"With the strong approval of the Lambeth Conference of 1948 St. Augustine's College is to become a Central College for the Anglican Communion, receiving priest students from churches of that communion in all parts of the world: while at the same time continuing to train a certain number of ordination candidates with special qualifications.

#### REOPENING PLANNED FOR 1952

"In the interim period, while these plans for the future of St. Augustine's were being worked out, the College has been used to prepare prospective ordination candidates for matriculation, and in some cases for the London B.A. This temporary use of the College comes to an end this month [August] and the College will be emptied of students in order that building operations may be begun which are necessary to equip the College for its new purpose. It is hoped that a Warden of the new College will be appointed in the course of

1951 and that the College will open as a Central College early in 1952.

#### DR. WRIGHT AND THE VIRGIN BIRTH

"It will be observed that Dr. Wright's appointment as a tutor was only in relation to this interim use of the College and ends with the ending of that interim use. All those who are looking forward eagerly to the establishment of the Central College may be satisfied that Dr. Wright in no way reflects the theological outlook of the future College with which he will have no connection at all. Nor does Dr. Wright's statement about the Virgin Birth in any way represent the mind of the present Corporate Body of St. Augustine's of which indeed he is not a member. Neither does it represent the mind of the Church of England which holds and proclaims the doctrine of the Virgin Birth as portrayed in Scripture and the Creeds to be a fact of history by means of which our Lord Jesus Christ came down from heaven and was made man for our salvation."

## INTERCHURCH

### Second Lutheran Body Joins New Council, Third Expected

The Danish Evangelical Lutheran Church has voted to assume membership in the National Council of the Churches of Christ in the United States of America when that agency is formally organized at Cleveland in November.

By this action, taken at its 73d annual convention in Askov, Minn., August 15th to 20th, the Danish Church becomes the second Lutheran body to affiliate with the new organization, which will be formed through the merger of eight major interdenominational agencies. The Church has a membership of about 20,000.

The Augustana Lutheran Church voted to join the NCCUSA at its annual convention in June, and the United Lutheran Church in America is expected to take similar action at its biennial convention at Des Moines in October.

### The Cross

By the Rev. GEORGE H. THOMPSON

The 13th World Convention on Christian Education held in Toronto from August 10th through 16th drew to a close with an inspiring plenary session. This session was presided over by Lord Mackintosh of Halifax, President of the World Council of Christian Education. The principal speaker was Bishop Stephen Neill, assistant to the Archbishop of Canterbury and Associate General Secretary of the World Council of Churches. Dr. Neill is also a vice-president of the World Council of Christian Education.

Speaking about the Cross, Bishop Neill said that the Cross made it clear "that

the heart of the universe is Love which bears and endures all things without retaliation and without embitterment in the sure conviction that this is the only way in which real victories can be won." The Bishop continued by saying that force, such as is being used in Korea, "may set a limit to the development of evil; it can never really overcome it."

The Bishop also reminded the 8000 people assembled that those who committed atrocities during the war were for the most part ordinary people like ourselves. The real enemy, he said, is to be found within ourselves.

#### WHERE TIME AND SPACE MEET

At the same time that he called for a new dedication by all who were present to Jesus Christ, teacher and Lord. Bishop Neill said that most Christian dedications remained invalid because they were made in a vacuum and not in relation to the exact situation in which people were at the moment of making the dedication. The intersection of time and space is where people are now, and such an intersection also forms a cross. "When young people," continued the Bishop, "say that they have had a definite experience of Christ I rejoice, but I do not ask what emotional experiences they have had, but whether the next morning they were out of bed in time to say their prayers, and whether they have become less difficult to live with at home." He added that it was in doing little things that we learn to do big things for the Master.

A further highlight in this closing session was the unscheduled singing of the Negro spiritual, "Steal Away Home to Jesus." Bishop Neill in his address urged the assembled delegates to go home silently and meditating upon the meaning of the Cross for themselves and for the world today. During a pause in the proceedings of the session, Dr. Miller, Master of Choristers, called upon the audience to sing the Negro spiritual. It was a dramatic moment.

#### "FAMILY" GATHERING

On the preceding Monday evening, called "family night" by the Convention, the 200 Anglican delegates from 17 nations met together in St. Paul's Church. The Canadian Church, as hosts, arranged a bus tour of the city in the early part of the evening. In the latter part of the evening the delegates divided into four groups to discuss Christian Education and the Home, Church School, Worship, and Youth.

Toronto 1950 will mean much to those who attended the World Convention on Christian Education. If it did nothing else, it made increasingly clear the need for Christian Education as a subject to be studied by both laity and clergy of every Christian communion.

## SOCIAL RELATIONS

### Four Fallacies about USSR

Four fallacies in American belief about the Soviet Union are (1) that in a communist state all have the same income, (2) that private property is abolished, (3) that the state owns everything, and (4) that man is a slave of the state, according to Dr. Warren G. Jenkins, member of the history department of Central State Teachers College, Stevens Point, Wis. Dr. Jenkins was one of the speakers at the conference on Catholic Sociology sponsored by the ACU of the Province of the Midwest, which was held at DeKoven Foundation, Racine, Wis., August 14th to 17th. It was attended by 60 persons, including clergy and laity.

Dr. Jenkins said that, while the propositions were untrue about the USSR, people in the USA, under stress of a war-gear economy, are beginning to approach at least the first three of them.

Dr. Jenkins developed the thesis that the economic system of today, inspired by the profit motive and world-wide in character, has, in spite of obvious material successes, failed to satisfy human need. Over against this he stated the Christian need as he sees it: creation is God's and belongs to Him; God's will must govern the use of matter; the needy have first claim—which involves a denial of the absolute character of private property; man must work and produce for the greatest good of the community; labor is doing that which is useful to God.

Other leaders included Sr. Rachel, of the Order of St. Helena, who provided the theological background for the conference with a series of three lectures on



FR. LINDNER: *Second Council Officer Called to Chaplaincy.*

"Some Basic Principles of Catholic Sociology," and Emily T. Hopkins, of the faculty of Margaret Hall School, Versailles, Ky. In two lectures Mrs. Hopkins addressed herself to practical problems, outlining the effect of a materialistic philosophy on modern educational thinking and showing the difficulty Christian schools face in this situation.

The discussion groups into which the conference divided after each lecture were concerned with a variety of problems. All seemed to be agreed that there must be a return to a life centered around the Mass, so that from this radiating center real Christian fellowship might develop.

Emphasis of the close relationship of worship and life was given practical expression by daily Morning Prayer followed by the Liturgy.

The sessions were presided over by the Rev. E. C. Lewis, rector of the Church of the Intercession, Stevens Point, Wis. The Rev. John Bruce was chaplain.

## RADIO

### Church Could Lead in TV

"Who are the American people and how can we get to them?" was the subject of Rev. Charles G. Hamilton of Aberdeen, Miss., at the Protestant Radio Commission Workshop at Philadelphia which closed August 31st. Another Episcopalian made television as he was seen in a telecast of Zachaeus. Fr. Hamilton, the only Episcopal Church representative at the workshop, also discussed devotions and radio news.

There was a widespread impression at the gathering that the Episcopal church has opportunities in television which some other communions do not have. The workshop was restricted to thirty leaders in religious radio from all over the country.

## NATIONAL COUNCIL

### Two Chaplains Called

Two officers on the National Council staff, members of the Naval reserve, have been called back to active duty.

First to receive his orders was the Rev. Edward Mason Turner, assistant to the director of the Overseas Department. He served with the Navy in World War II, and will go back to active duty in Washington, September 11th.

The Rev. Newell D. Lindner, who also served as a Navy chaplain in World War II, has been called back to active duty at the Administration Command, U.S. Naval Station, Newport, R. I. He has been associate director of the Presiding Bishop's Committee on Laymen's Work since July 1, 1949.

VISITORS

Anglo-Orthodox Relations

Students and faculty members who were at General Theological Seminary a decade ago remember with respect and affection a tall, powerfully built, bearded Orthodox prelate who was a graduate student there from 1940 to 1943. Now visiting this country for the first time in seven years, Archbishop Sawa of Grodno, former chaplain-general of the free Polish forces in Great Britain, spoke with great happiness of his three years in New York, where he also taught at the Russian Orthodox seminary of St. Vladimir.

"I am happy to meet so many old friends, both of the Episcopal and of the Orthodox Churches in America," said the Archbishop, in an interview at the office of THE LIVING CHURCH. "All my life has been devoted to closer relationships between the Orthodox Churches and the Anglican and other Western Churches, and I am always glad to do what I can to strengthen these relationships. I was a member of the Orthodox delegation at two Lambeth Conferences—1930 and 1948—and I know the Anglican Church very well."

While at St. Vladimir's, Archbishop Sawa taught dogmatics and comparative theology. Returning to England in 1943, he assumed charge of religious ministrations to former Polish Orthodox soldiers and DP's in that country. He lived with Fr. Gage-Brown at St. Cuthbert's clergy house in London, and the Bishop of London gave him St. Matthias' Church, Warwick Square, for services, in which Romanians, Estonians, and Latvians joined with the Poles in the Divine Liturgy. A Romanian priest, Fr. Galdau, also a former General Seminary student, assisted him there.

"The British Council of Churches, through its foreign workers' committee,

has generously helped in ecclesiastical work among the 30,000 Orthodox in England—Serbs, Ukrainians, Poles, Russians, and others," said the Archbishop appreciatively. "They gave their churches and every spiritual and material help for ministrations among these people."

DIFFERENCE IN CALENDARS

But Archbishop Sawa, who was president of the Anglican-Orthodox Fellowship, spoke with especial appreciation of the close coöperation of the Anglican Church. "We have particularly happy relations with the Religious orders," His Grace said, "especially with the Benedictines of Nashdom and with the Cowley fathers, who gave their hospitality and every brotherly assistance to us. I have preached in many Anglican churches and cathedrals, and have had Anglican preachers in my own church. Because of the difference in our calendars, it has been possible for me to preach in an Anglican church on Christmas and Easter, and to have an Anglican preacher in my church on the corresponding Orthodox festivals."

On Memorial Day this year, Archbishop Sawa preached in English to a congregation of 6,000 in the Orthodox church at South Canaan, Pa.

AN EXILE

Asked about the Orthodox Church in Poland, Archbishop Sawa replied that he was an exile and had been unable to go there since the war. "Two years ago," he recalled, "the Metropolitan Dionysius was taken under house arrest

and deprived of recognition by the government. He has since been inactive, but remains the canonical head of the Church. There are about 500,000 Orthodox within the present boundaries of Poland, but there is no theological school. There are three active bishops and about 500 priests. Many new parishes have been set up in the former East Prussian territory, but they are incompletely organized."

The three bishops had to visit Moscow two years ago and take part in the Moscow pronouncement against the Anglican Church and the World Council, he said, adding sadly: "The situation is rather difficult." Apparently his years in Britain have led the Archbishop to master the art of understatement!

Archbishop Sawa spoke highly of THE LIVING CHURCH, which he had come to value on his previous visit to this country, and which he had seen from time to time in England. "I always read THE LIVING CHURCH with pleasure," he said. "I look upon it as a bridge to Anglican-Orthodox reunion."

BAPTISTS

Convention Changes Name

A proposal to change the name of the Northern Baptist Convention to the American Baptist Convention has been overwhelmingly approved.

Other Baptist groups were invited to unite the American Baptist Convention in a statement released after the proposal had been approved. [RNS]

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan St., Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

For Greek Children

Previously Acknowledged	\$ 504.50
Ella J. Kerr	25.00
Two Macs	10.00
C. P.	5.00
	<hr/>
	\$ 544.50

Save the Children Federation

Previously Acknowledged	\$9,540.80
Elisabeth Powers Aschman	5.00
	<hr/>
	\$9,545.80

Christ Church, South Amboy,

Previously Acknowledged	\$ 151.00
C. P.	5.00
	<hr/>
	\$ 156.00



FLYING BISHOP: Sitting in the cockpit of his diminutive plane, after a landing rated "smooth" by the RNS photographer, is Bishop Bloy of Los Angeles. The plane is useful for getting around the city.



## KOREA

### Endure All Things

By the Rev. F. A. McDONALD

"Cruel, unbelievably inhuman!" — these were the words used by the Rev. Noah Cho, retired vicar of St. Luke's Korean Mission, Honolulu, to describe the Red forces now fighting in Korea.

Fr. Cho left Hawaii last May, having resigned his charge to return to his family in the "Land of the Morning Calm." His aged parents, wife, and children were fondly awaiting his arrival. He landed in Pusan on June 22d and because of a week-end delay in Customs' Inspection was late in proceeding north to Seoul. The son, daughter, and son-in-law came down to the seaport to meet him.

On the 25th of June they heard that North Korean troops were passing the 38th parallel. His son and son-in-law hastened their departure the next day to join their family. Then Fr. Cho and his daughter left on the last express train for the North on the 27th of June. Passengers aboard the train suffered from confusions of apprehension as to Communist strength and hope that the Republic's forces would be able to repel the invader.

Twelve miles south of Seoul, however, the train was stopped and all began their flight to the South.

#### "MARKED MAN"

Fr. Cho's journey from town to town was one of tragedy mounting on tragedy. Everyone counseled him that he must leave because he was known to be a marked man in the Communists' lists. He had very effectively served the U. S. Navy in World War II in winning Korean communities in the Western Pacific toward aiding us in the war effort, and in 1946 he was an official in the U. S. military government at Taegu. His recent arrival from the United States would certainly have been interpreted by the Communists as being for espionage purposes, and his fate in their hands would have been most certain torture and death.

After his journey of six thousand miles he was within twelve miles of seeing his family once again. But finally while staying with Anglicans in Suwan his daughter decided to make her way north to join her family, and Fr. Cho became one of many refugees streaming along the roads to the seaport of Pusan.

Here was reenacted the scene that has taken place in so many parts of the world in the last dozen years — families divided, hunger, the vain search for shelter, blind endurance in the face of hardships and uncertainties. Fr. Cho was



FR. CHO: Today he is a refugee from Korea. Earlier, when the above picture was taken (on Saipan) he assisted American forces to win over Korean communities in the Pacific area in World War II.

robbed at one point and had to share or jettison his luggage at various points until, when he arrived at Pusan, he was entirely destitute.

Because of overcrowding in that area and his acquaintance in Honolulu, the authorities felt it best to return him to Hawaii. With very heavy heart he left Pusan on the 24th of July to return to Japan and Honolulu with no knowledge as to the fate of his family.

#### CHURCH PERSONNEL

Fr. Cho reports that the Bishop in Korea, the Rt. Rev. Cecil Cooper, and Fr. Charles Hunt, together with the American Roman Catholic Bishop Byrne, were seized by the Communists. Churchpeople are very much worried about Sister Mary Clara, Community of St. Peter, who went out from England to be advisor to the Sisterhood of the Holy Cross, and Fr. William Lee, both of whom are behind North Korean lines, and whose fate is unknown. Two English priests and four Korean Anglican priests were among the refugees in Pusan at the time Fr. Cho left.

The people of the republic, he reports, have depended greatly on the United Nations' espousal of their cause. They do not regard this as a civil war but as an invasion by a foreign power (Russia), even though it has used the device of manipulating North Korean personnel to man the military effort. The equipment is Russian and, says Fr. Cho, the sizable fifth-column element operating in South Korea was largely made up of muddled people who were skillfully led by trained Communist personnel.

From his knowledge of the ruthless and uncivilized behavior of the Communist troops attacking his own people Fr. Cho is convinced that we must prepare with all our might to resist and ultimately defeat so malign a force.

## RUSSIA

### Protest U.S. Bombing in Korea

Radio Moscow reports that Russian Orthodox Church leaders have cabled the United Nations protesting United States bombing attacks in Korea and calling for an "immediate peaceful settlement" of hostilities in that country.

The message was signed by Patriarch Alexei of Moscow and by archbishops and metropolitans of the Church, according to the Moscow report.

It said that the protest referred to the "inhuman destruction of the peaceful population of Korea by American aircraft." [RNS]

### Propaganda Drive Against Religion Mapped Out

A plenary session of the Soviet Society for Political and Scientific Research has decided to launch an intense struggle against the "medieval Christian outlook," the Leningrad Radio announced.

The broadcast quoted the society's chairman as saying that the struggle against the Church must be waged on an entirely scientific basis.

For this purpose, the chairman was quoted, a half-million propagandists will be sent to all Soviet republics with anti-religious films, and 20 million pamphlets will be circulated.

"The struggle against the gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism," the society's chairman said.

The society is the successor to Bezbozhnik, or the Godless Society, which was officially dissolved in 1942. This was shortly before the dissolution of the Comintern, which has since been replaced by the Cominform. [RNS]

## GERMANY

### Evangelical Leaders

#### Oppose Rearmament

Creation of a German police force was favored in a resolution adopted by the Council of the Evangelical Church in Germany. At the same time, the group went on record as opposed to a general rearmament of Germany.

The Council urged that the "heavily armed powers discontinue their frantic armament race and seek peaceful ways for solving their political problems."

Referring to the hostilities in Korea, the Council said that peace is nowhere more endangered than in a country "arbitrarily split in two, as is the case also in Germany." [RNS]

# Christianity in GERMANY

By the Rev. Gardiner M. Day

**T**ODAY Christianity in Germany, both Catholic and Protestant, is making a heroic struggle for survival, but it is not receiving the attention and the help from the Churches in America which it deserves and sorely needs. Because our own Church's ties are with the Church of England, we are prone to forget the importance of the Church in Germany in the total picture of world Christianity.

The Evangelical Churches in Germany, for example, number almost 40,000,000 people, which is more than half of all the Protestant Christians in Europe and one fifth of all the Protestants in the world. The German Old Catholics add another 50,000. Obviously, if the Church in Germany should collapse — and that is a real possibility — it would mean the destruction not only of an historic bulwark of Protestant Christianity, but would have an immeasurably serious effect upon the morale of the Christian Church, both Catholic and Protestant, all over the world.

To appreciate the danger of such a collapse, it is necessary to answer the question: What is the present situation of the German Church? As we all know, Germany is divided into three parts, the Eastern section behind the Iron Curtain, the Western part of Berlin and the West German Republic. In the "People's Democracy" of East Germany there were before the war some 21,000,000 Christians.

## EASTERN GERMANY

It is not necessary to explain to readers of *THE LIVING CHURCH* what the Church is facing in its fight for survival in this area behind the Iron Curtain where the political power is that of a tyrannical atheistic Communism. The government there is striving to exterminate the Church. Since the Reformation, for example, German children have always received their religious training in the public schools. This training was continued, although with difficulty and severe restrictions under the Nazis, but it has been eliminated by the Communists. How a Church without funds in a poverty stricken area can hope to meet this situation, I leave to the reader's imagi-

nation. Only the desire on the part of the Communists not to alienate the people of West Germany has apparently prevented them from driving the Church completely underground, by anti-religious policy such as has been used elsewhere behind the Iron Curtain.

Dr. Frederick J. Forell, the representative in the United States of the Evangelical Church in Germany, says of the situation, "The pastors are underpaid, undernourished, and almost worn out . . . They are doing their best with their backs to the wall. One of their deepest concerns is the education of their children. Since they do not belong to the privileged proletarian families, their children are not allowed to attend public institutions of higher learning. It is a rare exception for the son of an East German pastor or Church worker to study at the universities there, no matter how high his I.Q."

Furthermore, if a German pastor receives a salary of 400 marks a month, while that will give him in West Germany an actual value of \$100, in East Germany it is equivalent to only \$17. As all the large seminaries and training centers are in West Germany, the training of Church workers is impossible without outside help.

## WESTERN GERMANY

In the West German Republic, including West Berlin, the Church has greater freedom, but the economic situation is so bad that the Church is struggling against almost insuperable obstacles for its very existence. While American tourists, stopping at the best hotels especially equipped for their comfort, may return and tell of apparent prosperity and shops full of merchandise, a little investigation will reveal how superficial this "prosperity" is. Food and clothing is so expensive that the average German is not able to buy what we consider the necessities of life.

For example, a German Pastor writes: "Every sort of food and every article of clothing or shoes, *no matter how worn they may be*, are highly welcome (italics mine). Furthermore, the housing situation is so severe that, quite apart from the plight of the millions of refugees

from Eastern Europe who have been dumped upon the German economy, large families of Germans still live in single rooms and even have to consider as a home the stone floors of former air raid shelters or the cellars of ruined buildings.

Perhaps some who read this article believe that the Church can never collapse but only be driven underground. If so, remember what happened in North Africa and the Near East in the 8th century when Mohammedanism conquered that territory. Christianity was not simply driven underground. It was eradicated. It lost enormous territory that it has never been able to regain. Who can tell how long the Church in Germany will be able to survive! Today most of the Churches of the world both in the Orient and in Europe, are looking to America for help, but surely none with greater urgency nor, because of its unique position, with greater appeal than the Church in Germany.

## CHURCH WORLD SERVICE

Have we not responded to this call through Church World Service? Yes; we have in a way of which we can all be proud. Directly after the war delegations were sent from the World Council of Churches to the Church in Germany to give them fraternal greetings and the encouragement of knowing the concern of the Christian world outside of Germany for the Church in Germany. On May 1, 1946 coöperating Churches in this country formed Church World Service as an attempt to meet humanitarian and Christian obligations that rested heavily upon the consciences of all Christians in both Europe and Asia. Protestants, Orthodox and members of our own Church contributed \$20,000,000 in cash and \$30,000,000 in food and clothes through CWS for overseas relief, including both Europe and Asia. This is a magnificent record. We can also rejoice that the contribution of our Church has been a most generous one. The work of CWS is unquestionably the most outstanding coöperative work ever undertaken by the Churches of America. I do not know how much or how little of this aid went to Germany,

## *One American diocese has shown the way to build "colonies of heaven" in a ruined land*

but it is an undeniable fact that the work which CWS undertook is far from finished. The need is still almost unbelievably great.

The sad fact is, however, that our American Churches are acting as if they were finished. Earlier this year they virtually said, "We think we have cooperated in relief long enough. We will no longer sponsor a great nationwide offering for world relief through CWS this spring. We will take an offering, but we think it is time now to use most of that offering for the extension of our own missionary work and other denominational projects." Consequently, in the face of what I believe to be denominational selfishness, CWS has had to curtail drastically its relief program.

### WHAT ONE DIOCESE IS DOING

The natural question is: In the face of this situation, what can we do? Of course, we can do everything in our power as individuals, and collectively as parishes and dioceses, to see that the aid being given through CWS is continued. But beyond this, a splendid example of

what can be done is being given to the Church by the diocese of Western Massachusetts.

In 1948, under the inspiration of Bishop Lawrence and with the help of Mrs. Henry Walter, the CWS chairman for the area, fifty parishes in the diocese of Western Massachusetts "adopted" fifty Evangelical pastors and their parishes in Berlin and its immediate environs. The pastors who were selected were naturally those in particularly desperate need. All of them were members of the Confessional Church and many were refugees from Eastern Germany who had lost everything.

The adoption began by each of the fifty clergymen sending a letter and a gift package to a different clergyman in Germany. This opened the way for the first contact and since then, not only the clergy of these parishes but many of the people have been in correspondence with members of the parishes in Germany and sending packages of food and clothing.

Through these letters the members of the parishes in Western Massachusetts

have learned more intimately of the dire situation which their fellow Christians are facing in parishes in Germany. Not least significant is the fact that the individual parishioners in Western Massachusetts have come to realize that even more important than the packages of food and clothing they have sent is the knowledge on the part of Christians in Germany that American Christians are praying for them. This has given the German pastors and their people a sense of deep Christian fellowship. It is hard for us who were not ruined by the war, to realize the significance of this spiritual factor unless we ourselves receive communications from these Christian brethren who are in the midst of a dual fight against poverty and Communism.

The representative of one of the Western Massachusetts parishes writes of the experience:

"We have learned through our own personal experience that although material help is desperately needed, our gifts of food and clothing and, above all, prayer, symbolizing our concern as 'fellow Christians,' is a source of greater strength and courage



RNS.

*GERMAN THEOLOGICAL SEMINARY: Situated in the U. S. sector of Berlin, this barracks-like structure is the lecture hall for 424 enrolled students. Over 300 of the students come from the Soviet Zone, where restrictions are placed on theological study.*

than we believed was possible when we started the experiment."

#### EYEWITNESS REPORT

Last summer Miss Mary Heilner, director of religious education at the Church of the Atonement in Westfield, Mass., with Mrs. Walter visited on behalf of the diocese of Western Massachusetts as many as possible of the fifty parishes in Germany. Miss Heilner writes:

"I was really shocked beyond words by the mental and spiritual ruin which I found in Germany and especially among the young people. Only among the Christian groups in some of these parishes did I find any hope, joy and understanding of freedom and the meaning of life. Groups in these parishes were like 'colonies of heaven,' but these Christians have been fighting to keep their faith alive since 1933 and their physical and mental energy is at a very low ebb. That is why it is of the utmost importance for us to strengthen their hands as much as we possibly can."

Then she writes of the relationship between the parishes in Western Massachusetts and those in Germany:

"You cannot imagine what it means to the German Christians, and especially those in the Russian Zone, to have a contact with American Christians. They write us their innermost thoughts, hopes, fears, because (for the pastors especially) we are the only people to whom they can speak. The pastor is the only source of spiritual and material help in parishes which sometimes number 15,000 souls, most of whom are without food, clothing or hope."

#### WILL YOUR PARISH HELP?

My hope in writing this article is simply to spread the idea. If fifty parishes in Western Massachusetts can establish and thus help their brethren, surely there are hundreds of parishes across the country that will want to aid in establishing an ever growing "prayer lift" to bring material and spiritual succor to fellow Christians who are fighting heroically for Him and for the survival of his Church.

A rector wishing to adopt an Evangelical or Old Catholic parish in Germany may write to the Rev. Frederick J. Forell, D.D., (325 Central Park West, New York 25, N. Y.) Executive Secretary of the Emergency Committee for German Protestantism, which is the organization dedicated to aiding the Church in Germany. In addition to securing the adoption of parishes, this organization since May, 1947, has been able to bring approximately 7,000 families, including families of many pastors, into direct contact with American Christians in the United States.

Anyone desiring more detailed information in regard to the project in Western Massachusetts may write to Miss Mary Heilner, 59 Broad Street, Westfield, Mass.

## From OPTINA PUSTYN

By Paul B. Anderson



OPTINA PUSTYN was a monastery in Russia which was not a retreat from the world, but a dynamic center for the world. Dostoyevski used to visit Optina Pustyn, and his conversations with the Staretz Ambrosius became the foundation for his most memorable character — the Abbot Zossima in *Brothers Karamazoff*. Leo Tolstoy loved Optina Pustyn, and drew much inspiration from the services of worship there and from the spiritual power of the Staretz Ambrosius.

Last week I spent an afternoon with another pilgrim from Optina Pustyn. His visits there came after the Revolution. In fact, he witnessed the closing of this venerable spiritual center by the Communists, during the days when the Union of Militant Godless was actively supported by the Party.

He told me of the persecution of the Staretz Nectarius, who succeeded Ambrosius, and how this saintly man hid in garrets or village barns. I asked what finally became of him, and my friend said, "he died under my stole." He meant the words literally.

The successor to the Staretz Nectarius was imprisoned with a batch of the vagabond boys who roamed Russia after the great famine of 1930. He was put there for his destruction. But his God-filled soul radiated healing to these wild youths, he transformed them, and continued to be with them even when they were all released.

You may well surmise that my friend himself radiates some of the same spiritual power, as a rod magnetized by contact with a great dynamo. Yet his is not a "rarefied" spirit. He came from a factory owner's family, and went to the university. There he came under the influence of the Student Christian Movement, and was a member of the famous Bible study group of Baron Paul Nicolai, a Lutheran layman. After the Revolution, this group was led by another layman, of the Russian Orthodox Church, who helped the group to understand the Orthodox faith in the light of the Bible and in terms of the Church Universal. When describing the path to reunion between confes-

sions, my friend drew a circle, with a point in the centre and two lines to the circumference. Then with geometric formula he explained, "The shortest distance between the points at the circumference is through the point at the center. Movement at the circumference is centrifugal, and will never bring the points together. Unity can only come by movement in a straight line, to the center."

Study of Orthodoxy sent him to Optina Pustyn, where he sought both intellectual and spiritual truths. "I learned to look at every person and every event as the Staretz Nectarius did — in the light of God's truth. God is in the world, not apart from it. See God as the center of everything." He described to me some of the "spiritual exercises" which the Staretz taught him, and which he had to learn by stages, just as one advances from theorem to theorem. "To live a life of the spirit," he said, "is not to live apart from the world, but to see God in it. One has to practice in order to do this."

We spoke about Church life in Russia today, for my friend lived there until 1943, partly in exile, sometimes in hiding, but always administering the Sacraments and "looking for God" in whatever society he found himself. "The Church in Russia is faithful," he said. "We do not condemn or criticize." He prayed for the Patriarch as the canonical head of the Church. The Communists cannot destroy the Church, though they have tried to. They say there is no God, and thereby they reveal their ignorance of reality.

We did not talk about the number of Christians, nor about the Synod, nor about the Moscow conference of 1948, nor about public statements of bishops or of Party men. These things are important, for they are a part of life. But in our conversation we were not seeking the important or the significant thing. We were talking about God and the world, about the world and God, one universe, indivisible; and I found myself dimly grasping the reality of spiritual experience combined with the reality of persons and events.


I hope to have further conversations with my friend.



# Not Weight but Wings

By the Rev. Frederick Ward Kates

**T**HREE qualities that are unmistakably Christian are noticeably lacking in the life of the Church these days. And until they find their way back again into the life of Christians and into the common life of the Christian fellowship and family, the Church will continue to go on limping and lame, impotent and ineffective, shorn of its beauty and stripped of radiant power.

 **J**OY, the joy deep in the Christian believer's heart and in-  
eradicably there no matter how life goes—where has this joy gone these days?

In the second century Clement of Alexandria, a brilliant leader of the Egyptian Church, could say and did say what was true of the Christians of his day: "We cultivate our fields praising, we sail the sea singing." The same can hardly be said of us nowadays; yet, since first it burst upon the world with angelic shouts, Christianity has been a religion of joy. Always and wherever people have caught or have been captured by the authentic spirit of Jesus, a measure of undiluted Galilean joy invests their lives and they become joyful and joy-giving people. Today, however, wherever one goes, there are too many gravestone faces, tired, harried, somber, worn, flat and solemn. The joy that filled St. Francis of Assisi, for instance—it seems to have fled far from us in this generation far beyond our ken.

How and why it has come about that so many of us have lost or never found and known in our own lives this Christian attribute of joy is one matter. Our immediate concern now is that we realize the urgency of gaining it.

Christians have always been men in possession of a secret, and this secret is a reason for joy and a source of joy unknown to non-believers. It is well for us to remember, we who call ourselves Christian men, that people gaze on us to see in us the joy and the radiance they have lost. They look on us, who are in no way exempt from those things in life that crush their spirits, to see if we have

any secret that makes our souls unquerable. But if they find us petty or complaining, fretful or given to a sense of defeat, lack-luster and without joy, they sadly turn away and say, because we have represented it so poorly, that there is in our faith no answer for their need.



**S** joy—joy new-won or joy recaptured—is the first thing that will help restore to the Church her lost radiance and beauty and power, so the return of passion, of ardor and zeal and enthusiasm, in the hearts of her members will wonderfully help to bring the Church to a high point of influence and power in our day.

Comparing the Church today with her arch-enemy, Marxist Communism rendered dynamic by Soviet Russian imperialism, makes pointedly manifest the tragic lack of enthusiasm for the Church's cause on the part of most of her members. Communists everywhere serve their creed with a flaming passion and a fanatic ardor that shame the members of the Church in their faltering, lukewarm, half-hearted devotion.

Communism is spreading fast, like a cancerous growth in the body of society, and it is winning converts every day. And the reason for this—we must face the truth!—is because Christians, even you and I, are not with comparable devotion and passion seeking to promote and advance the Kingdom of God, the reign of God's love and law and will, among men. Communism is making alarming headway not by virtue of its superior creed or dialectic or accomplishments, but largely because the mass of so-called Christians are lackadaisical and indifferent, and because we Christians are not convinced and convicted Christian believers. We are letting Communism win by default, and the shame and sorrow, the tragedy and sin, rests on our heads.

How can we check the onward progress of the Communist drive? First, we can do our utmost as Christian citizens

to see that those conditions in which Communism flourishes are speedily corrected. What serves to improve the lot of every man is a road-block thrust in the way of Communism's advance. And then you and I, beginning now, can resolve to affirm and defend our faith, the faith of the Incarnate God, the Crucified Saviour, the Risen Lord, with passion and zeal.

Passion is the word—there is no other—to describe what must mark us all if the Church of God is to stand fast and grow in power in our troublous time. The time has come for Christian men to stand up and be counted. Love for God and His will and His law and His love must be our guiding light now. The call to all Christian men today is to stand steadfast and true to the faith of Christ and with joyous devotion and soul-deep passion to serve the cause of God.



**H**OLINESS—Joy and Passion and, finally, there is Holiness, without which no man shall see the Lord. A He who has called us unto His service is holy, so must we be holy, if the Church's pristine brightness and purity are to be restored and her beauty and power seen and felt by all men.

It is not for being too holy that we Churchmen are criticized by those outside the Faith. We are censured for not being holy enough. Holiness is the quality of God and the world needs desperately the salt of holiness. There is One who came to bring it; and He founded the Church to enable us to grow into it. Jesus came to cleanse life and hallow it with the touch of the holy, and the Church is in the world to be the organ of His holiness. If we who claim a part of the Church's heritage and promise are in truth of Christ's family, this word comes to us: "Like as who called you is holy, be ye yourselves holy in all manner of living." And with this word comes another disturbing word: "Ye are the salt of the earth, but if the salt hath lost its savor wherewith shall it be salted?"

\* \* \*

To a discipleship that is marked by joy and by passion and by holiness of life, you and I are called. And to this summons we shall respond if to God and to Christ we purpose to be true.

We shall help win men to God only by a gospel of joy, and such a gospel it is the Christian's privilege to live and his duty to preach. Mankind, today as in any day, will listen gladly to those who love God passionately and with delight, to those who have within themselves an immeasurable happiness that brings forth laughter and begets courage, to those who share the freedom that is born of a sure and certain faith, to those, in short, who find their faith not weight but wings.

## A Bishop For the Armed Forces

GENERAL CONVENTION in 1949 adopted an amendment to the Constitution of the Church providing for the election of a Suffragan Bishop for the Armed Forces. It is worth while to recall at this time the exact text of the constitutional provision, which now appears as Section 7 of Article II:

"It shall be lawful for the House of Bishops to elect a Suffragan Bishop who, under the direction of the Presiding Bishop shall be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained ministers of this Church. The Suffragan Bishop so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese or he may be elected by the House of Bishops as a Missionary Bishop."

With the rapid expansion of the armed forces now in process, we believe the time has come for the Church to implement this constitutional provision. We hope therefore that the House of Bishops at its meeting in January will elect a Suffragan Bishop for the Armed Forces and (in the absence of canonical provisions) will adopt a resolution defining his duties.

What should be the duties of a military suffragan? The post is without precedent in our Church, and the details of its operation will have to be worked out in practice. Some things are clear, however, from the nature of the office and the words of the constitutional provisions. The military bishop (as we may call him for brevity and convenience) will not be a diocesan bishop, and will not exercise jurisdiction in the usual sense. He will be a suffragan, or assistant, to the Presiding Bishop. He will therefore be under his immediate supervision, and will act in his name. But the Presiding Bishop has no jurisdiction over chaplains or military personnel, either, so he cannot represent him in a jurisdictional sense. Rather he will represent the Church as a whole, in his relations with the military establishment and with personnel of the armed forces.

The Constitution says that he "shall be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained ministers of this Church." Since each of those chaplains is canonically connected with some diocese or missionary district, the Military Bishop will in a sense act as the suffragan of each of those bishops in dealing with the chaplains. This is not as complicated as it sounds, for the screening, recommendation, and endorsement of chaplains is already a function exercised by the Presiding Bishop through the National Council's armed forces division, and the secretary of that division maintains direct contact with the chaplains.

THE work of the military bishop, however, would be much more than that of a National Council secretary. He would be a father-in-God to the chaplains, and, so far as possible, to the lay Churchmen of the armed forces. He would make frequent visitations to military posts at home and abroad for inspection, Confirmations, and spiritual guidance. He would arrange for other bishops of the Anglican communion, or of Churches with which we are in communion, to confirm classes prepared by our chaplains and to make visitations in overseas posts. Such visitations do much to improve the morale of troops, and of the chaplains as well.

One aspect of the chaplaincy that needs intensive development is its missionary opportunity, and here the military bishop could exercise a ministry of great potentiality. Probably nearly half of the men in the armed forces have no religious affiliation. Missions to them on various occasions have been exceptionally fruitful; but the isolated chaplain in a remote post or station is rarely able to conduct such a mission successfully. The bishop could enlist the support of trained missionaries to supplement the work of the chaplain, and could often lend encouragement by his own presence. He would in fact be as truly a missionary bishop as is the head of any missionary district.

Not the least of the functions of the military bishop would be to deal with the "gripes" of chaplains and laymen alike. He could see to it that genuine cases of injustice were brought to the attention of the proper authorities, and that the hands of the chaplains were upheld when necessary. He could also see to it that complaints against chaplains were properly investigated, and remedial action taken when required.

IN SHORT, the military bishop would represent the Church to the services. He should also represent the services to the Church, and coördinate the work of civilian clergy with that of the military chaplains to a much greater extent than is at present possible.

In this new and uncharted field, success or failure will depend largely upon the man selected, and upon the measure of understanding and coöperation that he receives from the Church. As we have said before, he should not be simply an executive secretary in episcopal orders. He must be one who will really be a bishop, a father-in-God to the chaplains, and to the officers and enlisted men and women of the Church; who will live among them, understand their needs, and really be their chief shepherd. He should be a man of wide experience in military matters, capable of dealing alike with the "high brass" and with the GI's, sailors, and marines. He must be able and will-

ing to travel without qualms in military planes, ships, jeeps, or whatever may be available. And he must expect to put up with occasional real hardships.

If the duties of a military suffragan will be arduous, they should also be singularly rewarding. He will be working with a picked body of clergy—the chaplains; and his lay people will be an exceptionally responsive and resourceful cross-section of younger Americans.

We hope the members of the House of Bishops will give earnest and prayerful consideration to the selection of the right man for this important bishopric, and that they will elect and consecrate him as soon as possible. The need is great, and becoming greater every month.

### *St. Augustine's College, Canterbury*

AMERICAN Churchmen will be reassured by the strong statement by the Archbishop of Canterbury, indicating that a recent widely-reported denial of the Virgin Birth by a tutor at St. Augustine's College, Canterbury, does not represent the policy of that institution; also, that the clergyman in question will have no connection with the project of a pan-Anglican graduate seminary to be established there. The Rev. Ernest J. Mason, rector of Holy Trinity Church, Spokane, Wash., deserves great credit for bringing to the attention of the Archbishop the concern of many who read secular press reports of the heretical statement of Dr. Wright, thus eliciting the clear and unequivocal declaration issued by the Primate of the Anglican Church.

The approval by General Convention of the establishment of a post-ordination training school for clergy of the Anglican communion at St. Augustine's makes this a matter of direct concern to the American Church. Particularly timely is the Archbishop's unhesitating statement of what should be obvious—that the Church of England "holds and proclaims the doctrine of the Virgin Birth as portrayed in Scripture and the Creeds to be a fact of history by means of which our Lord Jesus Christ came down from heaven and was made man for our salvation." Individual denials of particular doctrines do not affect the faith of the Church.

### *Aid to Korean Christians*

THE Bishop of London has appealed for funds to aid dispossessed missionaries, native clergy, and Churchpeople of the Anglican Church in Korea, numbering some 10,000 souls [L. C., August 13th]. This month marks the 60th anniversary of the beginning of Anglican missionary work in that country, now for the second time threatened with destruction by war.

Although the Church in Korea has hitherto been supported by the Church of England, this appeal should have special significance for American Church-

men, because so many of our own young men are fighting there today. Even before the war, as Bishop Cooper pointed out in his visit to this country in 1948, the need was tremendous. When United Nations troops liberate South Korea, it will be necessary for the Church practically to start over again from the beginning. The first task—vitaly important even now, when so small a part of the country is held by United Nations forces—is relief to the hundreds of thousands of refugees.

The treasurer of the National Council, Mr. Russell E. Dill, has agreed to act as treasurer of a fund for Korean Relief, to be administered through Church agencies. Contributions should be sent either directly to him, or to THE LIVING CHURCH RELIEF FUND, marked "For Korea."

### *For All Christ's Sheep*

WE HOPE that not only individual Churchpeople but parishes and dioceses will respond generously to the article by the Rev. Gardiner M. Day setting forth the plight of Christianity in Germany. While not every turn of phrase in the article would appeal to a Catholic Churchman, surely every Churchman must realize that it is not a particular historical manifestation of Christianity but the Faith itself that faces a crisis in Germany today.

Christians do not need to have "strategic" reasons for feeding the hungry, clothing the naked, and housing the homeless. But Mr. Day is right in presenting the case of Germany as of special urgency because of its relation to the whole Household of Faith. We wish that German Protestantism had all the spiritual riches which we find in the Faith and Order of the Catholic Church. Nevertheless, German Protestants as well as Old Catholics and Roman Catholics are today called upon to be confessors for Christ, and tomorrow they may be called upon to be martyrs. They deserve the support of the worldwide Christian community, and that speedily.

It is just because of the Episcopal Church's deep sense of the Catholicity of the Church that our Church has made its striking record in Church World Service. We hope that its record in carrying out the adoption plan initiated by the diocese of Western Massachusetts will testify with equal force to our passionate concern for all Christ's sheep.

### **Through the Editor's Window**

WE NOTE with pleasure the delicate compliment paid to one of our esteemed contemporaries in a current whodunit—*Gilbert's Last Toothache*, by Margaret Scherf (Doubleday, 1949). Miss Scherf's clerical sleuth, Martin Buell, troubled with insomnia because of his perplexing problems, "finally went downstairs and found a copy of the *Churchman*, and with that in front of him he had no trouble in falling asleep."

*Clifford P. Morehouse*

CENTRAL NEW YORK

Where the Crops  
Need Harvesting

By FREDERICK H. SONTAG

The first Episcopal college work camp project among negro migrant laborers was successfully held at King Ferry, N. Y., from July 1st to August 12th. With President Truman's national commission on migrant labor holding open hearings across the country, nation-wide attention was focused on the little group of six college students in the diocese of Central New York, who were exploring a field in which the Episcopal Church had not been active.

After your reporter had spent a weekend with this group of 1950 Christian pioneers, it became clear that the Truman commission had a real job on its hands. The church workers were hardly able to scratch the surface of the basic social problems, created by shipping whole families in the backs of open trucks wherever crops need harvesting.

TEAM HEADED BY A DEACON

The Church team was headed by a 28 year old deacon, the Rev. Edwin Bennett, a war veteran and Princeton and Episcopal Theological School cum laude graduate. He is the son of the Rev. Walter Bennett, retired priest of Lowville, N. Y. His wife, Joan, 22, a native of Dover Falls, N. Y., was graduated from Smith College last year. She is expecting a child in January, and after seeing the terribly primitive conditions that the workers had to live under, she would make any communicant proud of our woman Church workers. Francis McClaude, an 18 year old Negro from St. John's, Marcellus, N. Y., who is the Central New York diocesan youth commission president, was working as a mason's assistant so that he could earn enough money to go to Hobart College in 1951, when he heard of the work camp challenge, and came to work for nothing, as did every one else.

Sandra Noble, 17, Sarah Lawrence College freshman from St. Paul's, Groton, Mass., who is the granddaughter of The Rev. Bertram Runnalls, rector of Calvary Church, Syracuse, N. Y., and niece of the Rev. Grant Noble, rector of St. John's Church, Williamstown, Mass., was the second girl to sign up. The third was Carol Inglehart, 19, Syracuse University junior, from Trinity, Watertown, N. Y. William Gage, 25, from St. John's, Ithaca, who graduated from Cornell this June, and whose home is in Corning, N. Y., rounded out the team.

These six young people brought Christianity, wholesome recreation, and a

taste of decent living to 150 migrant children, who travel from Main to Florida each year with their parents picking seasonal crops. A child care center, supported by the State of New York, took care of children from the cradle up to seven years of age each day while the 600 adults were in the fields. The children from seven to fourteen years old did not have constructive things to do and this need the Episcopal Church sought to satisfy.

The Church workers lived in a

bed, and six to a room, where the Episcopal workers taught the migrant children, we followed the team around, and here is what we found. The migrant camp overlooks beautiful Lake Cayuga of the Fingers Lakes group, and the wooden shacks are in sharp contrast with God given natural beauty. At 9 o'clock each morning for 35 minutes hymn singing and registration took place. As most of the migrants are members of the Church of God, it took some time for the parents to overcome their suspicion of the



HOLY COMMUNION: Spiritual center of the work.

Dick Bandy

summer cottage on Cayuga Lake, some two miles from the camp, donated to them by Mr. Eugene Bradley, a Presbyterian layman. The cottage lacked plumbing, electricity, and drinking water. Kerosene lamps and an antique ice box gave light and food cooling protection to the six missionaries, for that is what they really should be called.

COLLEGE CHAPLAIN AIDS GROUP

To take a warm bath or shower, they drove to nearby Aurora, N. Y., where the Rev. and Mrs. Robert Page of St. Paul's offered them the facilities of their home. The Rev. Mr. Page, who is the Episcopal chaplain at Wells College, celebrated the Holy Communion on a card table, all that was available, for the little group, and his visits were one of the most helpful aspects of the summer's work, we were told.

To give our readers an idea of an average day spent at the camp of many wooden shacks, housing three persons to

Episcopal workers and to allow their children to register. From 9:35 to 10:05 the children learned to play softball. The camp manager, John Crane, told us this was very important, as all the children are very insecure, being carted around from camp to camp, and games help create a team spirit among them. That this was lacking at the beginning of the summer was very obvious from the remarks made by the youngsters showing their independence and complete disregard for others. From 10:05 to 10:25, a story, usually from the life of Jesus, was presented to the children, and from 10:30 to 11:05 they engaged in projects stemming directly from the story telling. This included painting, drawing what they had heard, and telling the teachers what the stories meant to them.

The time from 11:05 to 11:20 was spent in worship. We saw children, all under 14, read the prayers and the lessons. They acted out the parts they had carefully learned. One small boy was



given a typewritten sheet containing the Lord's prayer, and he carefully put it down on the table. "I don't need it (the sheet), I know my Lord's prayer," he proudly told us.

RECREATION

The college workers then returned to their house for lunch and prayers. At 3:00 in the afternoon the migrant children were taught swimming, and this was an achievement in itself, as many were afraid of the water, and fear was expressed by their parents who refused

was here that grand strategy was planned. They were frank to admit to each other that this first year they weren't able to do any work among adults or adolescents, that the lack of adequate recreational facilities plainly encouraged bad behavior among the children, and that there were basic social problems at the labor camp which they could not handle.

At 9:15, they studied the Bible together. They found that most of the persons sitting around the table came from homes where this was not done,

We drove into King Ferry to talk to former 15th Army Chaplain, the Rev. Albert Anthony, a Presbyterian, who has been most helpful to the young workers. The Reserve Corps chaplain, who ministered to General Mark Clark during the last war, and who is a friend of the Archbishop of York, whom he met in Italy, couldn't say enough for the Bennetts and their co-workers. "They are so humble," he said. Another clergyman commented, "They deserve tremendous credit for doing men's jobs in an unchartered field. Remember that none, especially Ed Bennett, their leader, have had any experience in this field. They come from well-to-do homes, and they have become a working team under his leadership. It takes real stuff to wield a group of so young volunteers into an effective team, and The Bennetts have done it."

The camp manager, John Crane, told us that the group never recognized any color line, "even among their own co-workers," as he put it, and he appreciated this especially as a Northern Negro. "They are just young Christians doing their Lord's work," he said. Mr. Crane was a great help to them.

The project was financed by the diocese of Central New York, the National Council of the Episcopal Church, and the Home Missions Council. Mrs. Leon Ellis of Syracuse first conceived the idea for the project, presented it to the Department of Social Relations of the Diocese and secured the added financial assistance.

A number of persons and organizations besides those already mentioned were very helpful to the young missionaries. They include the Rev. Louis Perkins, St. John's, Auburn, who visited and prayed with the collegians, and supplied mattresses, tables (used not only for eating and writing, but also for Holy Communion), chairs, lanterns and 25 pounds of frozen meat from the St. John's Auxiliary; the Rev. Ellwood Hannum of Trinity, Boonville, who obtained athletic equipment from a high school principal, who prefers to remain unnamed, which was used by over 75 youngsters regularly; the Rev. Lee Johnson, camp pastor, sent by the Home Missions Council; a Syracuse Ford dealer, Walter Hansen, who loaned them a 1946 Ford for the summer for \$10 when he heard from the Rev. Walter Welsh of the diocesan committee responsible for the project, that the missionaries would have to walk to work, that it would mean valuable time lost and they would have to carry their own groceries from King Ferry, three miles away; Mr. Roy Tuttle, chairman of the Southern Cayuga producers cooperative, who allowed the Episcopal Church to work among the migrants at the work camp, and who as a member of the Rev. Mr. Anthony's



*Dick Bandy*

SWIMMING: Frank McClaude (left, in boat), the Rev. Ed Bennett, and Carol Inglehart gave many children their first swimming lessons.

to let some go near the water. Teaching kids how to swim might seem, an ordinary thing to the casual reader, but this reporter found that the Negro migrants had never had such a warm feeling of friendship for white persons as they did during the swimming lessons. As several frightened youngsters entered the lake for the first time, Fr. Page said: "These children, no matter what racial discrimination they may experience, will never forget that these young college students treated them here with love and consideration."

Each party returned to its quarters for supper. We found that one of the most significant aspects of this story took place after supper. At 8:30, after community cooking and dish washing, the six missionaries gathered around a borrowed card table. There they carefully reviewed the day's activities and wrote their diary. Considering that they had been given no outline of how to conduct such a work camp project, it

and at first, it was strange and awkward, but as the weeks went on, the daily Bible study gave meaning to their day's work.

At 10:00 we found the group in prayer. As they prayed together and individually, we could not help but think of THE LIVING CHURCH editorial of some weeks ago which urged our people not only to send bullets to our troops in Korea, but also to pray, and to pray hard. Here we heard prayers for Korea that asked neither for peace or victory, but "Thy will be done, here and overseas, our Lord."

Lights out at 10:30 found our photographer and your reporter both thrilled. It was not often that we had been privileged to be in a place where the Holy Ghost was so much present. With no experience and little advanced training, with inadequate living conditions and only the bare essentials of equipment, these volunteers were doing the Lord's work in a way we had never seen before.



Dick Bandy

STAFF CONFERENCE: Each evening the program was reviewed. (left to right) Joan Bennett, Fr. Page, Carol Inglehart, Bill Gage, Frank McClaude, Sandra Noble, Ed Bennett.

Church in King Ferry, made the project possible; the American Bible Society, which through its Syracuse office approached the Rev. Mr. Bennett and gave him adequate copies of the Gospel of St. Luke, the Sermon on the Mount, and other educational material; a neighbor who loaned the collegians a boat so that they would watch the new swimmers, and the Rev. and Mrs. Robert Spears of St. Peter's, Auburn, who provided a second home when any of the six went to Auburn to shop.

This project was successfully completed under conditions so primitive that only God could have helped carry this work to its surprisingly effective conclusion. The Rev. Mr. and Mrs. Bennett with their co-workers hope to have another work camp next summer, and would be glad to hear from any communicants of our Church who would like to join them next summer by the lake. Until then, any of the six are available for speeches and appearances before Church groups, and anyone interested should contact 429 James St., Syracuse 3, N. Y.

## NEW JERSEY

### Associate Parish

Three congregations in the Trenton, N. J., area have formed an associate parish. They are St. James' and St. Paul's in Trenton and St. Matthew's, Pennington. The Rev. W. Ernest Til-

ley, of Oxford Mills, Ontario, has been called to be associate rector with direct pastoral care of St. Paul's and St. Matthew's.

Rector of St. James' is the Rev. Gerald R. Minchin. Under him, St. James' parish has developed a strong missionary program. Three times it has increased its mission quota voluntarily. Under the associate parish plan St. James' will assist St. Paul's and St. Matthew's, which have been unable to attain financial self-support. Vestries of the three churches decided on the plan at a discussion organized by the Rev. Mr. Minchin.

Up to this time 11 churches in the Trenton area have been served by six clergymen.

## IDAHO

### Hospital Expansion

Begun as a cottage infirmary, with ten or twelve bed capacity, St. Luke's Hospital, Boise, Idaho, has grown into a modern, well equipped hospital of 130 beds, with approximately 7,000 admissions a year, including 700 births. The pressure for an extension of facilities has been constant for years, but building restrictions and rising costs have deterred action. St. Alphonsus' Hospital, the Roman Catholic institution in Boise, faced similar needs, and two years ago a joint campaign for funds was held.

A goal of \$600,000, to be divided equally, was set, and the campaign de-

veloped gifts reaching almost \$900,000. Building costs had risen even more, however, and the plans had to be adjusted to meet the funds available, the chief reduction being one entire floor. Thanks to the generosity of one family, plus the determined efforts of several men on the Board, the building reduction has been restored and the original plans will be carried out.

Seventy beds will be added and present adjunct facilities, surgical, radiological, pathological, considerably enlarged and re-arranged for convenience. Dietary facilities will be increased and the maternity department increased. Pediatrics will be given one entire floor in the new and old wings. A separate laundry building is already ready for occupancy. The entire cost will be in excess of \$900,000.

Mrs. Helen Ross has been administrator for the last six years. Dr. Richard D. Simonton is chief of the medical staff, which comprises about eighty doctors, twice the pre-war number. Boise has become the medical center for a large area in Idaho and Eastern Oregon.

## RHODE ISLAND

### New Dean

New dean of the Cathedral of St. John, Providence, R. I., is the Rev. Charles F. Brooks, formerly assistant at Grace Church, Providence, R. I. His predecessor, the Rev. Arthur F. Roebuck, is now rector of St. Paul's Church, Pawtucket, R. I.

## NEW YORK

### Money for Salary

### Raised in an Evening

A dinner, sponsored by St. Philip's Church, New York, to raise the money for the salary and discretionary fund of Dr. Anna Cassandra Jones, accepted by the National Council for service as a medical missionary in Liberia, was held on June 8th, at the Seamen's Church Institute. The fund went over the top that same evening.

The Rev. Shelton Hale Bishop presided. The Rev. Edward M. Turner, assistant to Bishop Bentley; and George B. Stevenson, first secretary of the Liberian legation, New York, were the speakers.

## CHICAGO

### Anderson House Established in Huge Medical Center

Bishop Anderson House, a center for Church work, is being opened this fall by the diocese of Chicago in the heart of the great new Medical Center now

under development on Chicago's west side.

In the Medical Center are Cook County Hospital, one of the three largest hospitals in the world; the Presbyterian Hospital; the Illinois Research Hospital; the Rush Medical School; the University of Illinois Schools of Medicine, Dentistry, and Pharmacy; the Cook County School of Nursing; the Loyola School of Medicine, and other smaller institutions. Under way are a 500-bed \$14,000,000 State veterans' hospital, a 483-bed \$5,000,000 State tuberculosis sanatorium, and additions to the Presbyterian and Illinois Research hospitals. In addition to the thousands of patients being cared for at Cook County Hospital there are at the present time in the Center more than 4,600 persons on the staffs of the schools and hospitals, and 3,800 students.

The ultimate plan of the development is to have the hospitals and medical schools in the center of the 300 acre area with a block-wide park separating these institutions from the apartments and living quarters of the Medical Center personnel around the edge of the area.

THREE-FOLD MINISTRY

Realizing that in an area of this sort the Church has a three-fold opportunity—to serve the patients, to serve the students, and to serve the staff members of the hospitals and schools—the diocese has rented a three story apartment in the area from the Medical Center. During the summer Episcopal Church students from the Medical Center have remodeled the building to provide meeting rooms, a small chapel, an office, a kitchen, recreation rooms, quarters for four Episcopal students, and an apartment for the director, Richard Young, a candidate for Holy Orders from the diocese of Rhode

Island, who is attending the University of Chicago Divinity School.

Work among the students and staff members in the growing Medical Center began several years ago at the nearby Church of the Epiphany. There, under the leadership of the Rev. Joseph F. Higgins, a small group of students and faculty members met regularly every Sunday evening.

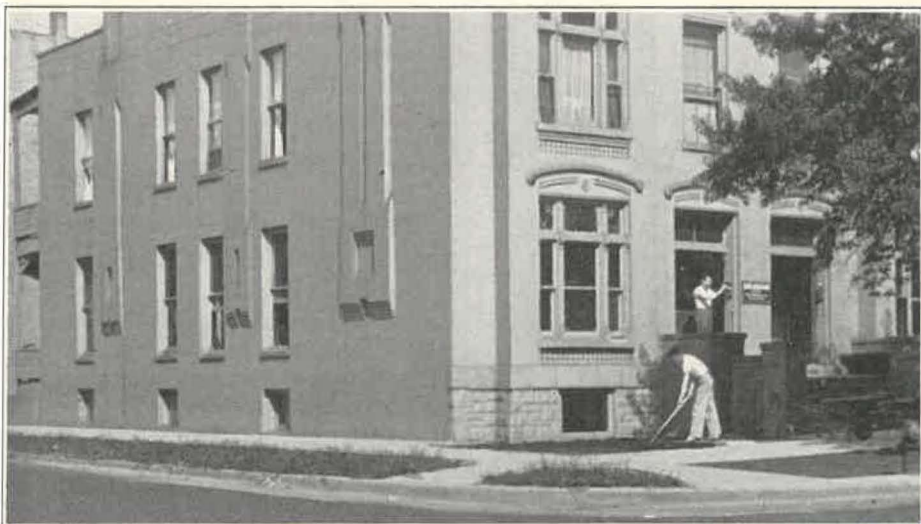
As the center grew, it became apparent, however, that the work would need a center of its own where the large group of students who were already members of the Church could have the services of the Church close at hand while in school and where the many others seeking answers to fundamental religious problems could be drawn.

Under the leadership of Bishop Street, Suffragan of Chicago, who is chairman of the Christian social relations department of the Diocese and Superintendent of City Missions, an advisory committee of faculty members and students has been formed.\*

The Rev. Joseph F. Higgins is priest in charge of the Bishop Anderson House.

\*Among the members of this group are the following from the University of Illinois School of Medicine: Francis E. Seneor, M.D., professor of dermatology and head of the department; Herman L. Kretschmer, M.D., professor of urology; Frank V. Theis, M.D., professor of Surgery, Rush Medical School; Fremont A. Chandler, M.D., professor of orthopedic surgery and head of the department; Frederic H. Falls, M.D., professor of obstetrics and gynecology and head of the department; Earle Gray, M.D., assistant professor of medicine, and Samuel Taylor, M.D., assistant professor of Medicine, Rush Medical School.

Other members of the advisory council are: Edward F. Addenbrooke, M.D., of the department of dermatology of the Stritch School of Medicine of Loyola University; Charles W. Clarke, assistant professor of chemistry, the University of Illinois School of Pharmacy; Effie O'Neil Ellis, M.D., interne, the Educational and Research Hospital; Elizabeth Hemmons, M.D., interne, Cook County Hospital, the Rev. Cuthbert Pratt, rector of St. Chrysostom's Church and the Rev. John C. Evans, member of the Board of Trustees of the Chicago Medical School.



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## DEATHS

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

### Jabez Backus, Priest

The Rev. Jabez Backus, the oldest clergyman in the diocese of Washington, died in Amherst, Mass., on May 18th. Mr. Backus, who was 95 years old, was an assistant at Epiphany Church, Washington, from 1922 to 1925.

Born in Lebanon, Connecticut, he attended New York University and Yale Divinity School and served as rector of churches in Connecticut, New York and California before coming to Washington. Two surviving sisters, Mrs. Mary B. Moses and Miss Clara E. Backus, live in Hartford, Conn.

### Francis A. Gray, Priest

The Rev. Francis A. Gray died on August 10th at Physicians Memorial Hospital in La Plata, Md. He had suffered a stroke five days before.

Mr. Gray was born in La Plata and graduated from Virginia Polytechnic Institute in 1917, with the M.S. degree in agriculture. During World War I he served as an ensign in the U. S. Navy. Returning from duty Mr. Gray became county agent for Fauquier County, Va., for a year and then went to Wuchang, China, in 1920 as agricultural agent for the Episcopal Church. He served at Boone University as a mission worker and while there he met and married Miss Mary Beverly Jenkins. Their only son,

Returning to the United States in 1923 with his family, Mr. Gray attended Philadelphia Divinity School and was ordained in 1927 by Bishop Garland of Pennsylvania. He served in Philadelphia until 1929 when he transferred to St. John's Church in Baltimore County, where he remained until 1935. For the next seven years he was rector of the combined King and Queen parish in St. Mary's County and the William and Mary Parish in Charles County.

In 1942 Mr. Gray took over the Lynnhaven Parish and Epiphany Church in Norfolk, Va. Three years later he returned to Prince Georges County and St. John's parish. He retired in September, 1949, because of ill health. Surviving are his widow and son; two brothers, G. R. Gray of Poolesville, Md., and Frederick Gray of Havertown, Pa., and a sister Mrs. W. C. Gues of Richmond, Va. Funeral services were conducted on August 12th from Christ Church, La Plata with interment at Mount Rest Cemetery.

### Griffith Baily Coale

Griffith Baily Coale, the well-known artist, died at his home in Stonington, Conn., on August 20th, of a heart attack. He was 60 years old. Funeral

services were held in Calvary Church, Stonington, on August 23rd.

Mr. Coale ranked high as a portrait painter. One of his best-known portraits is that of Bishop Manning, in robes, which now hangs at the head of the stairs in the Cathedral House, New York. The Bishop was his father-in-law.

Mr. Coale was particularly noted for his murals. One of the finest was done for the banking room of Lee, Higginson and Company (now the Public National Bank) at 37 Broad Street, New York. The mural is entitled "A Pageant of the History of Commerce by the Sea," and shows thirty-six kinds of ships from thirty-six generations of ocean history.

During World War II, he was a Lieutenant Commander in the Naval Reserve, and was assigned as a combat artist. Among his murals are those of the Battle of the Midway and the Solomon Islands. He wrote accounts of his war experiences, *North Atlantic Patrol*, and *The Log of a Seagoing Artist*, both illustrated with his paintings.

Griffith Baily Coale was born in Baltimore, the son of William Ellis Coale and Mary Ella Baily Coale. After graduating from the Maryland Institute in 1911, he studied art in Munich, Paris, Italy, and Spain, spending four years in European study.

In 1933 he married Miss Elizabeth Alice Van Antwerp Manning, the daughter of Bishop and Mrs. Manning. He is survived by Mrs. Coale, by their daughter, Miss Elizabeth Griffith Manning Coale; and by a son by a former marriage, Lieut. Robert D. G. Coale.

### Walter Hampson

Walter Hampson, formerly warden, vestryman, and treasurer of St. Paul's Church, East Orange, N. J., died August 12th at the age of 73.

Mr. Hampson was treasurer of the Engineer Company, makers of power plant equipment and combustion appliances, of 75 West St., New York City. He counted among his most intimate

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**DEATHS**

friends a number of bishops and other clergy of the Church, and for some years he vacationed at Evergreen, Colo., with Bishop Beecher, retired, of Nebraska.

**Mildred Margaret Whitney Stillman**

Mildred Margaret Whitney Stillman, widow of the late Dr. Ernest Goodrich Stillman, died on August 21st, of a heart attack, at her home in Cornwall-on-Hudson, N. Y. She was 60 years old. Funeral services were held in St. John's Church, Cornwall, on August 24th.

Mrs. Stillman, a prominent Church woman of the diocese of New York, was known for her literary work and for her work in the Church and in the community. She wrote many successful books for children and several books of verse and of essays for adults. She also translated three books of Felon. One of these, *Christian Perfection*, Bishop Tucker, then Presiding Bishop, selected as The Presiding Bishop's Book for Lenten Reading. She wrote many articles for THE LIVING CHURCH.

She was a member of the Executive Board of the Woman's Auxiliary and contributed generously to the missionary enterprise of the Church. She also gave generously to the Labor Temple, New York, to the Church League for Industrial Democracy (now the Episcopal League for Social Action), and to several hospitals.

Mrs. Stillman is survived by three sons: Calvin W. Stillman of Chicago; John S. and Timothy G. Stillman of Cornwall; and by three daughters: Miss Jane Stillman of Mount Desert, Maine; and the Misses Dora and Penelope Stillman of Cornwall.

**Emily Browne Pott**

The death of Mrs. Francis Lister Hawks Pott, born Emily Georgiana Browne, occurred on July 27th in West Looe, Cornwall, England. Mrs. Pott was born in Liège, Belgium, March 18, 1863, of English parentage.

She went to China in 1887, under appointment of the London Missionary Society, and in 1892 married Frederick Clement Cooper, a young English businessman in Shanghai, later for more than 20 years professor of chemistry at St. John's University, Shanghai. Prof. Cooper died in 1915 while on furlough in England. His widow was appointed to the American mission staff in 1916 and taught at St. Mary's Hall, Shanghai.

In 1919 she married the Rev. Dr. Pott, head of St. John's, whose first wife had died. After Dr. Pott's retirement in 1941 they spent a few years in the United States and then returned to live in Shanghai. Dr. Pott died there in 1947. In 1949 Mrs. Pott and her daughter, Miss Gwendolin L. Cooper, who survives, went to live in Cornwall.

**Cards For Our Lord's Day**

At this time every year, we preach a "sermon" on the particular appropriateness of Christians looking forward to Our Lord's Birthday and preparing for its celebration in a proper and fitting manner. Not the least important in this celebration is the use amongst our friends and relatives of Christmas Greeting Cards of a devoutly religious nature, as becometh Him Whose Birthday it is. At not a little time, search, and very real effort each year, we bring together the world's best cards for this purpose, and very especially those which can be afforded by EVERYONE. We feel strongly that the use of non-religious cards amongst our non-Christian friends is to defer to their attitude toward Christmas, when we

profess to feel and believe otherwise. A bit of a sag on our part, surely, eh?

Again this year we have collected a lovely box assortment of 18 cards for \$1.08 post paid. We urge immediate placement of NOT JUST YOUR MINIMUM NEEDS, while these splendid cards are available. These are uncertain days. We urge church groups desiring to sell such cards for a MODERATE profit, but with the keener desire to spread the gospel through Religious Cards at Christmas, to write us for our proposition. AND, for priests only, with their insufficient incomes, we have special cards at special prices, and urge their sending for free samples. A post card will suffice.

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## CHURCH SERVICES NEAR COLLEGES

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

### UNIVERSITY OF CALIFORNIA

**ST. ALBAN'S** Rev. John A. Bryant  
Westwood Hills, Los Angeles, California  
Sun 8, 9:30, 11; Wed 7:30, 10:15

### COLORADO A & M

**ST. LUKE'S** Rev. E. A. Groves, Jr., r  
Ft. Collins, Colo.  
Sun 8, 11; Wed & HD 10

### COLUMBIA UNIVERSITY

**ST. PAUL'S CHAPEL** New York City  
Rev. James A. Pike, J.S.D., Chap; Rev. Darby W. Betts, Rev. Norman Spicer, Assistants  
Sun 9, 11, 12:30; Noon daily; HC Tues 10, Wed 8, Thurs noon.

### HARVARD, RADCLIFFE, M.I.T.

**CHRIST CHURCH** Cambridge, Mass.  
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg  
Sun 8, 9, 10, 11:15, 7, 7:30; Canterbury Club 7

### LOUISIANA STATE UNIVERSITY

**EPISCOPAL STUDENT CENTER** Baton Rouge  
Sun 8, 11, Canterbury Club 5:15; Fri & HD 7

### MILWAUKEE-DOWNER, STATE TEACHERS

**ST. MARK'S** Milwaukee, Wis.  
Rev. Killian Stimpson; Rev. W. Greenwood  
Sun 8, 9:30, 11

### NEW PALTZ STATE TEACHERS

**ST. ANDREW'S** Rev. J. Marshall Wilson  
New Paltz, New York  
Sun 8, 11; Tues & HD 3:30, Thurs 8  
Canterbury Club Sun 5:30

### UNIVERSITY OF WISCONSIN

**ST. FRANCIS HOUSE** Rev. Gerald White  
1001 University Ave., Madison, Wis.  
Sun 8:30, 10:30 HC, 5:45 EP, 6:15 Supper;  
Tues & Thurs 6:50; Daily EP 5

### VASSAR COLLEGE

**CHRIST CHURCH** Poughkeepsie, N. Y.  
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton Sweetser, S.T.B.; Miss Barbara E. Arnold, M.A.  
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4), Cho Ev 7:30; Weekdays: MP 9, EP 5:30; HC Wed & Fri 8; Thurs 10; HD 8 & 10; College Supper—discussion Fri 6

## SCHOOLS

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## EDUCATIONAL

### COLLEGES

#### Fourth Priest Appointed to Trinity Faculty

The Rev. Arthur A. Vogel, of Milwaukee, has been appointed Instructor in Philosophy at Trinity College, Hartford, Conn., it was announced August 25th by President G. Keith Funston.

Ordained to the priesthood in 1948, Fr. Vogel will be the fourth clergyman on the Trinity faculty. Others are the Rev. Dr. Arthur Adams, librarian, Chaplain Gerald B. O'Grady, Jr., and the Rev. Kenneth W. Cameron, assistant professor of English.

### PRIMARY SCHOOLS

#### Two New Day Schools

Two new day schools are being opened in Mississippi, one in Laurel and the other in Bay St. Louis.

Classes at the Laurel school which is connected with St. John's Church will open September 11th. A large house, known as the Gardiner mansion, has been donated to house the school.

Under the school's charter of incorporation the vestry and their successors hold title to the property. The present rector of St. John's, the Rev. William Man, and his successors will head the board of trustees, members of which must be approved by the vestry. The board at present includes four Episcopalians, a Methodist, a Jew, a Baptist, and a Presbyterian. All eight have children registered in the school.

In Bay St. Louis the rector of Christ Church, the Rev. Charles R. Johnson, is completing arrangements for a day school to be sponsored by that parish, which was raised from mission status only 18 months ago.

#### Two More in Los Angeles

In an all-out drive to increase Christian education and lessen the burden on the public school system, two more parish day schools are being opened this fall in the diocese of Los Angeles.

This brings the total of such schools to nine, with more than 50 teachers instructing nearly 1,000 pupils in the diocese, which embraces the eight counties of Southern California.

The new schools are at St. Matthew's Episcopal Church, 820 Swarthmore avenue, Pacific Palisades, with Miss Jeanette Hall, principal, and St. Mary of the Angels, 4510 Finley avenue, Hollywood.

Most of the schools open on September 11th with two opening September 18th.

## SCHOOLS

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## PARISH LIFE

### Where Tithing Works

Members of St. Martin's Church, Charlotte, N. C., are tithing this year with the result that the average pledge is larger in 1950 than it was in 1949 by \$36.20, and all but \$1,000 of St. Martin's 1950 budget has already been pledged.

Coincident with the adoption of tithing St. Martin's vestry has drawn up a new plan for the Church's operating budget. *The North Carolina Churchman* reports that formerly the parish house debt, the church school, and the church operating budgets were separate, and, during the year, special offerings were taken for other causes. All of these, under the new plan, have been integrated into one unified budget, amounting to \$32,742.47, or approximately \$35,000, to allow for an average eight per cent shrinkage. Via the newly accepted tithing, \$34,000 has already been pledged, and expected pledges will raise this to \$36,000.

The idea of tithing was first presented to St. Martin's congregation on November 6, 1949, when the pastoral letter from the House of Bishops recommending it was read to them. From that day until December 4th, when the Every

Member Canvass was held, the idea of tithing was promoted. The senior warden and the junior warden each wrote to parishioners commending the plan. The rector, the Rev. C. Alfred Cole, preached on the Church's overseas and domestic programs and then, on its program in North Carolina. The vestry unanimously agreed to recommend tithing to parishioners. Each member of the church received a copy of the budget, a special pledge card, and suggestions on how to tithe. Small meetings were held with various men of the church. Bishop Penick of North Carolina and Bishop Henry of Western North Carolina gave inspirational speeches.

When the results of the Every Member Canvass were compiled it was discovered that the average pledge for 1950 was \$78.20. In 1949 it had been \$42.

Through the tithing, unified budget, and canonical offering, St. Martin's will give about 35 per cent of all money received by the treasurer to missionary and benevolent causes.

### Churching of Women

An American priest, the Rev. Blake B. Hammond, was impressed by the number of times he was required to officiate at the Churching of women after childbirth while he was in charge of the parish in Easington, county Durham, England. The Rev. Mr. Hammond, who is returning to his rectorship of St. Peter's, Niagara Falls, N. Y., said that in his 20 years of ministry in America he had never been called upon to use that office. He had exchanged parishes for three months with the Rev. James Duncan, rector of the Easington parish.

## CHANGES

### Ordinations

#### Deacons

Tennessee: Richard Hayes Alvey was ordained deacon on July 23rd by Bishop Dandridge of Tennessee at St. Paul's Church, Kingsport, Tenn. Presenter, the Rev. Leicester F. Kent; preacher, Canon James R. Sharp. To continue in secular business and to serve as a deacon in St. Paul's Parish. Address: 126 E. Ravine St., Kingsport, Tenn.

John Henry Davis, Ph.D. was ordained deacon on July 25th by Bishop Dandridge of Tennessee at St. Mary's Cathedral, Memphis. Presenter, the Very Rev. William E. Sanders; preacher, Bishop Barth, Bishop Coadjutor of Tennessee. To continue on the faculty at Southwestern University and to assist as deacon in the services at St. Mary's Cathedral.

Texas: Herbert J. Beadle, Jr., was ordained deacon on July 21st at All Saints' Chapel, Austin, Tex. He will be in charge of St. James' Church, Conroe.

John William Fritts was ordained deacon on June 19th at St. Mark's Church, Beaumont, Tex. He will be in charge of Christ Church, Jefferson, Tex.

David Patrick McBride was ordained deacon at Trinity Church, Longview, Tex., on July 10th. He

## CLASSIFIED

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LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York, will reopen Wednesday, October 4th, at 2 P.M.

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THE LIVING CHURCH

## CHANGES

will be in charge of Holy Trinity Church, Dickinson, and St. Michael's, La Marque, Tex.

Virginia: William D. Eddy, Conrad Harrison Goodwin, Jr., William C. Heffner, Arthur Philip Rigg, Alexander MacFarlane Robertson, and Walter Holt Souder were ordained to the diaconate on June 9th by Bishop Goodwin of Virginia at the Virginia Seminary Chapel.

The Rev. Mr. Eddy will be a missionary to Japan, and the Rev. Mr. Heffner, to Okinawa.

The Rev. Mr. Goodwin will be deacon in charge of Grace Church, Arlington, Va.; the Rev. Mr. Rigg, of Emmanuel Church, Rapidan, and St. Paul's, Raccoon Ford, with residence at Rapidan, Va.

The Rev. Mr. Robertson will be deacon in charge of St. Luke's Church, Wellington Villa, near Alexandria. Address: Rollin Hall, Alexandria, Va.

The Rev. Mr. Souder will be deacon in charge of Varina Church, R.F.D. 5, Richmond, Va.

The Rev. Dr. Harry Lee Doll was preacher.

Washington: John F. Bianchi, Frank L. Moonz, Benjamin W. Nevitt, Ray Ryland and Arthur H. Underwood were ordained to the diaconate on June 14th by Bishop Dun of Washington at the Washington Cathedral.

The Rev. Mr. Bianchi, presented by the Rev. Dillard Brown, will be curate at St. Luke's Church, Washington.

The Rev. Mr. Moonz, presented by the Rev. Dr.

E. Felix Kloman, will be deacon in charge of St. Mary's Parish, serving Trinity Church, St. Mary's City, Md., and the Chapel of St. Mary at Ridge, Md.

The Rev. Mr. Nevitt, presented by the Rev. Andrus Smith, will be deacon in charge of St. Peter's Church, Poolesville, Md.

The Rev. Mr. Ryland, presented by the Rev. Malcolm Marshall, will be assistant at St. Margaret's Church, Washington. The Rev. Mr. Underwood, presented by the Rev. John Anschutz, will be assistant at Christ Church, Georgetown, Washington, D. C.

Luther D. Miller, Jr. was ordained deacon on June 9th by Bishop Dun of Washington at the Virginia Theological Seminary. To continue as assistant at All Souls' Memorial Church, Washington, where he will be in charge of the church school.

West Virginia: Ralph W. Smith was ordained deacon on July 25th by Bishop Strider of West Virginia at Christ Church, Bluefield, W. Va. Presenter, the Rev. J. W. Hobson; preacher, the Rev. Craig E. Eder. To assist the Rev. Mr. Eder in the Greenbrier field. Address: Ronceverte,

Western New York: Mitchell M. Haddad, correspondent of THE LIVING CHURCH for the diocese of Western New York, was ordained deacon on June 29th by Bishop Scaife of Western New York. Presenter, Canon Joseph Groves; preacher, the Ven. Samuel N. Baxter, Jr. To

remain as executive assistant at St. Paul's Cathedral, Buffalo. Address: 128 Pearl St., Buffalo 2, N. Y.

### Degrees Conferred

The Ven. Smythe H. Lindsay, archdeacon of the diocese of Dallas, received the degree of doctor of divinity from Daniel Baker College, Brownwood, Tex., on August 12th.

### Lay Workers

The Rev. J. Edgar Edwards, a clergyman of another communion who plans to enter the ministry of the Episcopal Church, is now serving as full-time lay minister at St. Peter's Church, Hillside, Mich.

Miss Marion Burton of Philadelphia, formerly a teacher at St. Mary's Mission School in South Dakota, will become director of Christian education and youth work in the diocese of West Missouri in September.

Miss Mary Louise Villaret, for the last three years director of Christian education in the diocese of West Texas, is now working under the Rev. Dr. John Heuss in the Department of Christian Education.

### Living Church Annual Corrections

The Rev. Geoffrey C. Hinshelwood is incorrectly listed on page 451 as living in Haywood. His address is 184 Castro St., Hayward, Calif.



## 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; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

**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  
Sun Masses: 8, 11; 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. James Murchison Duncan  
1215 Massachusetts Ave N.W.  
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses: 7; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn; Rev. Frank R. Wilson  
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

### CHICAGO, ILL.

**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; Wed & HD also 10; also Fri (Requiem) 7:30, MP 6:45; 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; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### DETROIT, MICH.

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

### 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. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
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, 10, MP 9:45; Daily 7 ex Thurs 10; 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; Weekdays: 7:45 MP; 8 (also 9 HD ex Wed, Wed 10) HC; 5 EP. Open daily 7-6.

**ST. BARTHOLOMEW'S** Rev. G. P. T. Sargent, D.D., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

**GRACE** 10th & Broadway  
Rev. Louis W. Pitt, D.D., r  
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**ST. IGNATIUS'** 87th St. & West End Ave., one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 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.  
139 West 46th St.  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Roy, D.D.  
Little Church Around the Corner  
One East 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 St.  
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

### 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: H Eu 8, Mat 10:30 Cho Eu & Ser 11, EP 4; Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30, Wed & Fri 7, Mat 15 minutes before Mass, EP 5:30, Lit Fri 6:55; C Sat 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r  
Sun 8 HC, 11 MP; Wed & HD 11 HC

### 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