

# The Living Church

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

## **A Week of Prayer for Christian Unity**

*Charles E. Greene*

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## **"To Become Goodness in Us"**

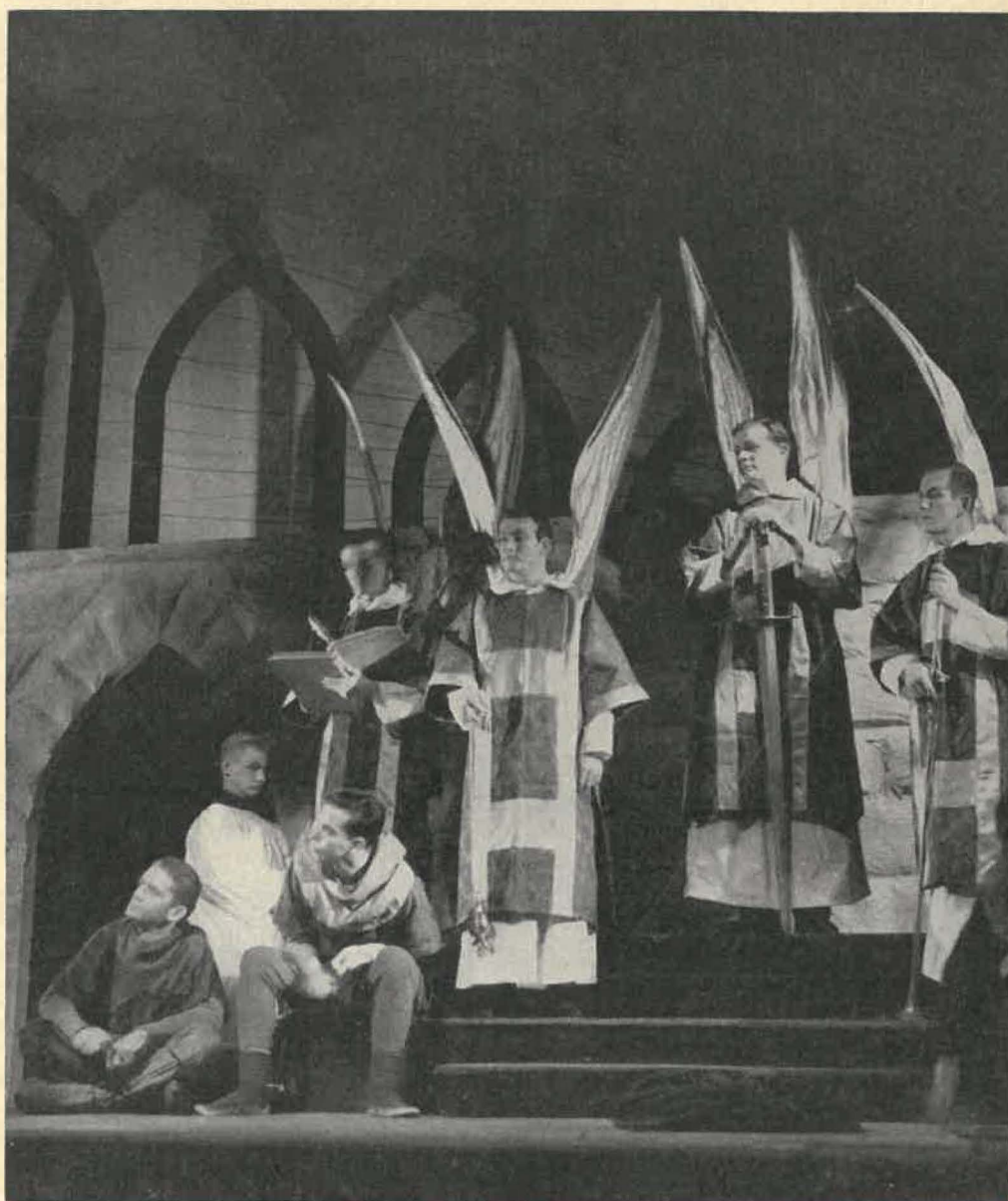
*Books*

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## **Toward Religious Maturity**

*Editorial*

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### **THE ZEAL OF THY HOUSE**

Students of General Theological Seminary, as they presented Dorothy Sayers' play [*see page 6*].

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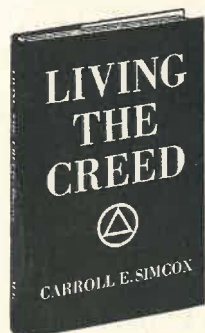
## Living the Creed

*A Study of the Apostles' Creed*

By **CARROLL E. SIMCOX**

"How easy it is to dismiss the Creed as dead! Why is it that to so many earnest and intelligent people it appears to be the deadest of all dead things? I have a theory about this, and my theory is the reason-for-being and the motif of this book. It is that people who find the Creed dead or dull know it only from the outside, and that they who find it exciting know it from the inside."—Carroll E. Simcox

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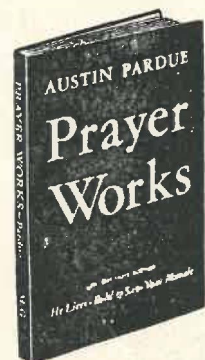
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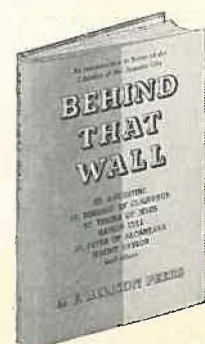


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# The Living Church

Established 1878

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

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## Things to Come

JANUARY							FEBRUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
	1	2	3	4	5	6				1	2	3	
7	8	9	10	11	12	13	4	5	6	7	8	9	10
14	15	16	17	18	19	20	11	12	13	14	15	16	17
21	22	23	24	25	26	27	18	19	20	21	22	23	24
28	29	30	31				25	26	27	28			

### January

- 2d Sunday after the Epiphany.
- Commission on Ecumenical Relations, Sycamore, Ill. (to 18th).
- Convocation, missionary district Philippines (to 25th).  
Week of prayer for Christian Unity, World Council.  
Church Historical Society, at Philadelphia.
- Presiding Bishop's Committee on Laymen's Work, annual meeting, at Seabury House.
- Septuagesima Sunday.  
Church in Economic Life Week.
- Presentation to the Churches of plan for a united Church in America, at Cincinnati, Ohio (to 24th).
- Convention of Louisiana, at Alexandria (to 25th).
- Conversion of St. Paul.  
Consecration of the Rev. Richard H. Baker as coadjutor of North Carolina.
- Joint Department of Eyangelism, NCC, at New York City.  
Ecumenical Consultation of World's Student Christian Federation.
- Sexagesima Sunday.  
Theological Education Sunday.  
Youth Week and Christian Endeavor Week.  
National Council of Churches.
- Election of Suffragan for Connecticut. Bishop Gray to be installed as Bishop.  
Executive committee, World Council, at Paris.

### February

- Purification of St. Mary the Virgin.
- Quinquagesima Sunday.
- Church Periodical Club executive board annual meeting, at Seabury House (also 7th).
- Ash Wednesday.

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 & CONDITIONS

CANTERBURY COLLEGE is making a last stand. Unless \$200,000, not now in sight, is forthcoming by the end of the current semester, the outlook appears hopeless. A committee of the student body, still full of faith in the college, is appealing to Churchpeople for the needed funds. Official college sources say that, while the students' appeal is strictly on their own initiative, if there is to be a Church college at Danville, Ind., the sum specified must be raised immediately. Part of it is needed to pay back debts and part to guarantee operations for the remainder of the school year. Contributions sent for the purpose of saving Canterbury College for the Church, should be accompanied by a memorandum or letter so stating. They may be sent through The Living Church Relief Fund.

A SIGNIFICANT SIGN of the staying power of Christianity is the announcement, via RNS, that Patriarch Alexei has consecrated a native Chinese Bishop for the Russian Orthodox Church in China. The new Bishop Simeon of Tientsin was consecrated in Russia last summer during a visit to the patriarchate with Archbishop Victor of Peking, according to the journal of the Moscow Patriarchate. The same issue of the journal announced that "several score" of Russian students have been ordained to the priesthood after graduation from the theological seminaries in Moscow, Saratov, and Kiev.

THE CHINESE branch of the Anglican Communion, the Hua Chung Sheng Kung Hui (Holy Catholic Church in China) also continues to build for the future. St. Paul's Cathedral, Hankow, was consecrated on December 23d, according to news from Church headquarters in New York. The old building had weathered six years of war only to be shattered by American bombers in 1945. Services were held at St. Lois' School until the Communist government forbade the holding of services in school buildings.

BISHOP ATWILL, retiring this month as Bishop of South Dakota, has accepted the rectorship of Trinity Church, Kirksville, Mo. During the early part of his ministry, he served in the diocese of Missouri at St. Augustine's Church, St. Louis, for six years. The canons say that a retired bishop who is in charge of a parish may be given a seat and vote in the diocesan convention, but in that case he may not vote in the House of Bishops. Bishop Atwill, who is 69 years old, is the 400th Bishop in the American succession.

A FUND has been set up by the diocese of Delaware to help in the training of young Negro women as nurses. "St. Barnabas Fund" resulted from a survey of health services to Negroes made by the state welfare council at the request of a diocesan committee. Grants will be made to out-of-state schools since no Delaware nursing school accepts Colored students. (Delaware has no Church hospital.)

Peter Day.

An unusual book of religious significance

## A PIONEER IN NORTHWEST AMERICA

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IN THIS, the first English translation of the volume, the memoirs of Gustaf Unonius, founder of the Scandinavian Episcopal Church in Chicago, are presented. Unonius was the leader of one of the earliest groups of Swedish immigrants to America. His story provides a vivid picture of the religious customs in the wilderness of mid-America, where he settled in what was then Wisconsin Territory. In this volume he recounts his first meeting with the Rev. J. Lloyd Breck, the Episcopal missionary, who profoundly influenced Unonius' decision to enter the Episcopal clergy.

Church services for the pioneer settlers of 100 years ago are described in detail, along with a searching analysis of the religious beliefs and customs of the new country in contrast with those the writer left behind in Sweden.

Translated by J. Oscar Backlund, editor, *Svenska Amerikanaren Tribunen*, Chicago. Edited and annotated by Nils W. Olsson, public affairs officer, American legation, Iceland, on leave from the University of Chicago. Introduction by George M. Stephenson, professor of history, University of Minnesota.

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**Incarnate God and Saviour**

**TO THE EDITOR:** Your recent editorial on the phraseology of the basis of membership in the National Council of Churches I have read with interest and hearty approval. Certainly the basis should be the same in the National Council of Churches.

I would like however to go further and suggest a change in both. For sometime I have urged the insertion of the word "incarnate," so that it would read "incarnate God and Saviour." To use the word "God" alone as applying to Jesus Christ is to blur the distinctions of the Blessed Trinity. As the Athanasian Creed puts it, "There is one person of the Father, another of the Son: another of the Holy Ghost," and again, "the Father is made of none: nor created, nor begotten. The Son is of the Father alone: not made, nor created, but begotten." Consequently the phrase "Incarnate God and Saviour" is both more definitive and more theologically accurate.

To make any change incurs the danger of weakening the basis, which would be deplorable. Better leave it as it stands than run that risk. However, I think the risk is slight and if any change is to be made it should be done so as to bring both together and fully in line with the teaching of the Church.

(Rt. Rev.) G. ASHTON OLDHAM.  
Norfolk, Conn.

**"Open Letter"**

**TO THE EDITOR:** It seemed courteous to me to allow the bishops who sponsored the Sheffield-Warsaw Conference to take the lead, in replying to your "Open Letter" [L. C., November 26th]. More than one has now done so, and I would like, if I may, to speak for myself. In regard to your last question, I would say that to refrain criticizing the policies of our government out of sympathy for the relatives of young men who died obeying them seems to me a singularly sentimental and undemocratic suggestion. Thank God, I can revere those who die for a wrong cause, and grieve with those who mourn.

A chief reason why I sponsored that conference was that the invitation to it came from M. Joliot Curie. Not because I had just read a fine technical article by him in the "Bulletin of the Atomic Scientists," but because I welcome as a Christian any chance Communists offer for conferring with them, especially under their own auspices. I was distressed when England caught the contagion of Russian methods and refused visas to some delegates; it pleased me when some of the best organs of British opinion, like the *Spectator*, sharply criticized the procedure. I will not withdraw behind an iron curtain if I can help it. I especially welcomed the remarks of Mr. Rogge at the conference, but I am still soberly glad that I gave my name as sponsor.

I wish we Christians used our imaginations more in penetrating the minds of our opponents. The cheap slogans of most newspapers annoy me, for they defy all semantic wisdom. I find the best clue to

a right attitude in the implications of the Lord's Prayer: "Forgive . . . as we forgive . . ." What discrimination that suggests! I must not "trespass" by continuing. Pardon the length of this letter.

VIDA D. SCUDDER.

Wellesley, Mass.

**THE LIVING CHURCH RELIEF FUND**

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Anonymous	2.50
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**For Korea**

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Grace Church in the Mountains, Waynesville, N. C.	36.00
W. B. C.	6.00
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**For Greek Children**

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Mrs. I. E. Gibson	3.00
	<b>\$ 666.00</b>

**Michael Scott Account**

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Anonymous	20.00
Michael	10.00
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**Presiding Bishop's Fund**

W. B. C. (China's blind children)	\$ 3.00
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**Relief in Yugoslavia**

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SECOND SUNDAY AFTER THE EPIPHANY

## GENERAL

### UNITY

¶ *Prayers of intercession for the unity of Christendom and for the work of Faith and Order have been suggested by the World Council of Churches for the week of January 18th to 25th in the following message:*

Once more, we join the Christians of many confessions to invite you, as you pray for the unity of the Church of Christ according to His will, to pray also for the work of "Faith and Order." From other sources, we hope, you will be receiving suggestions on prayer for unity during this week, since its observance is slowly but surely gaining ground in many countries. Either in your personal prayers or as you lead corporate prayer, will you remember some of the following concerns which occupy our minds in "Faith and Order" as we prepare for the conference to be held, God willing, at Lund in 1952.

*The Nature of the Church: let us pray for ever deepening understanding of the nature of the Church in the purpose of God;*

for all biblical scholars and theologians whose work is revealing unexpected new sympathies and areas of agreement as they seek to get behind the misunderstandings created in recent centuries;

for all whose faithful witness to the truth as they have received it enlarges the understanding of those from other traditions;

for patience and faith to overcome apparently impenetrable barriers to agreement, sustained by the belief that, since our Lord wills unity, He can bring us to it.

*Ways of Worship: let us pray for those in all churches who are discovering afresh the riches inherent in the great tradition of Christian worship, especially the ever-fresh meaning of that Sacrament which our Lord instituted at His Last Supper;*

for all ways in which the common inheritance of worshipping Christians may lead to the reconciliation of differences which have grown up between us;

for such a sharing of experience in prayer and worship that the inner meaning of

our beliefs may become plain to those who have grown up in another tradition;

for such a deepened understanding of the Spirit and the truth that we may be drawn closer to the Father who would have us to worship Him.

*Intercommunion: let us pray for a more widespread and urgent awareness of our separation from one another at the Lord's Table;*

for a better appreciation of the convictions held in this matter by those with whom we disagree and the ability to believe in each other's integrity;

for all those, especially young men and women and members in the Younger Churches, who find our divisions to be incomprehensible, and so our barriers to communion to be quite intolerable;

for the removal of all hindrances to a true communion with one another, in truth and love, in the Sacrament of Unity.

*Other Matters: let us pray for an honest understanding and admission of those various political, economic, social and other factors which helped to cause or perpetuate our divisions;*

for ability to recognize and accept the

pressure of similar factors in our own time which, by God's grace, may lead us to unity if we have no real theological reasons for continued separation;

for all who are engaged in actual schemes or negotiations for unity, that they may be led into unity in the truth and that their zeal may be an encouragement to others;

for God's blessing upon the meeting of the Faith and Order Commission (August 14-18, 1951) which will have to complete plans for the Conference at Lund to which the churches have been invited to send delegates.

### RADIO

#### Missionary Means

Clergy interested in learning how to use radio and television effectively in spreading the work of the Church can attend regional radio and television workshops sponsored by the Protestant Radio Commission, of which the Episcopal Church is a member.

A workshop was scheduled at the Yale Divinity School for January 7th to 12th. In Indianapolis there will be a workshop from January 22d to 23d. A series will be held in Massachusetts: Pittsfield, Jan-

### A Week of Prayer for Christian Unity

(January 18th — January 25th)

#### INTENTIONS SUGGESTED BY THE AMERICAN CHURCH UNION

1st Day — A greater zeal for the visible unity of the Holy Catholic Church.

2nd Day — The healing of the schism between the Roman obedience and the rest of Christendom.

3rd Day — The healing of the schism between Eastern and Western Christendom.

4th Day — The healing of the breach between the Catholic Church and the Protestant denominations.

5th Day — The guidance of God for all World Councils and Conferences of divided Christendom, and upon all organizations working for Christian Unity.

6th Day — The blessing of God upon the Pope, Patriarchs, Metropolitans, Archbishops, Bishops, and other clergy of Christendom.

7th Day — The conversion of the Jews to Christendom.

8th Day — The conversion of the heathen to Christendom.



uary 29th, Springfield, January 30th, Boston, January 31st to February 2d.

Further information is available from the Protestant Radio Commission, 297 4th Avenue, New York 10. Each workshop has an Episcopal quota.

## SEMINARIES

### The Zeal of Thy House

The students of the General Theological Seminary presented *The Zeal of Thy House*, by Dorothy Sayers, December 7th, 8th, and 9th.

Seabury Hall was filled on all three nights. Henry H. Breul held the principal part, that of William of Sens, and was also chairman of arrangements. Peter Parker, the ten-year old son of Dr. Parker, professor of the Literature and Interpretation of the New Testament in the Seminary (succeeding the late Rev. Dr. Easton), was the "young boy" of the play. The Rev. Dr. Powell M. Dawley, professor of Church History in the Seminary, was faculty advisor to the committees for the play.

The proceeds of the annual presentation of a play go toward the work in and around Upi, in the Philippine Islands; to the work in the Chelsea District led by St. Peter's Church and the Church of the Holy Apostles; and to other neighborhood missionary work.

## EPISCOPATE

### Anniversary in Long Island

On St. Thomas' Day Bishop DeWolfe of Long Island celebrated his 31st anniversary of his ordination to the priesthood and received a testimonial of gratitude and congratulations from his clergy. At a service in the Cathedral of the Incarnation, Garden City, he was attended by 33 of his diocesan clergy whose ordinations had taken place in December.

At a luncheon in honor of the bishop, the Rev. Robert Alexander, president of the Long Island Clerical League, presented the bishop with this testimonial from his clergy:

*"Whereas, Bishop DeWolfe is fulfilling for the ninth year his office as a father in God to the clergy and laity in the diocese of Long Island: and whereas during his episcopacy he has faithfully led and inspired us in consecrated service to our Lord Jesus Christ and his Church; and,*

*"Whereas, in his priesthood he has been zealous in teaching the Faith, and constant in administering the Sacraments of the Church, duly executing the authority received by him as a minister of Apostolic Succession,*

*"Therefore, be it resolved that we his clergy, priests, and deacons of the diocese of Long Island, acting for ourselves and in behalf of the laity of the diocese do hereby extend to our beloved Father in*

God, James Pernette DeWolfe, upon his 31st anniversary of his ordination to the priesthood, our most sincere congratulations, together with our gratitude for his constant prayers and effort as the Shepherd of God's flock in this diocese, and do earnestly pray that God will prosper him in his leadership as priest and bishop in the years that lie ahead."

On December 22d the bishop conducted a quiet day for the 67 postulants, candidates, and deacons of the diocese, and on the 23d ordained five deacons to the priesthood. In the eight years of his episcopacy Bishop DeWolfe has ordained 56 men to the priesthood.

## COLLEGES

### Churchpeople on the Campus

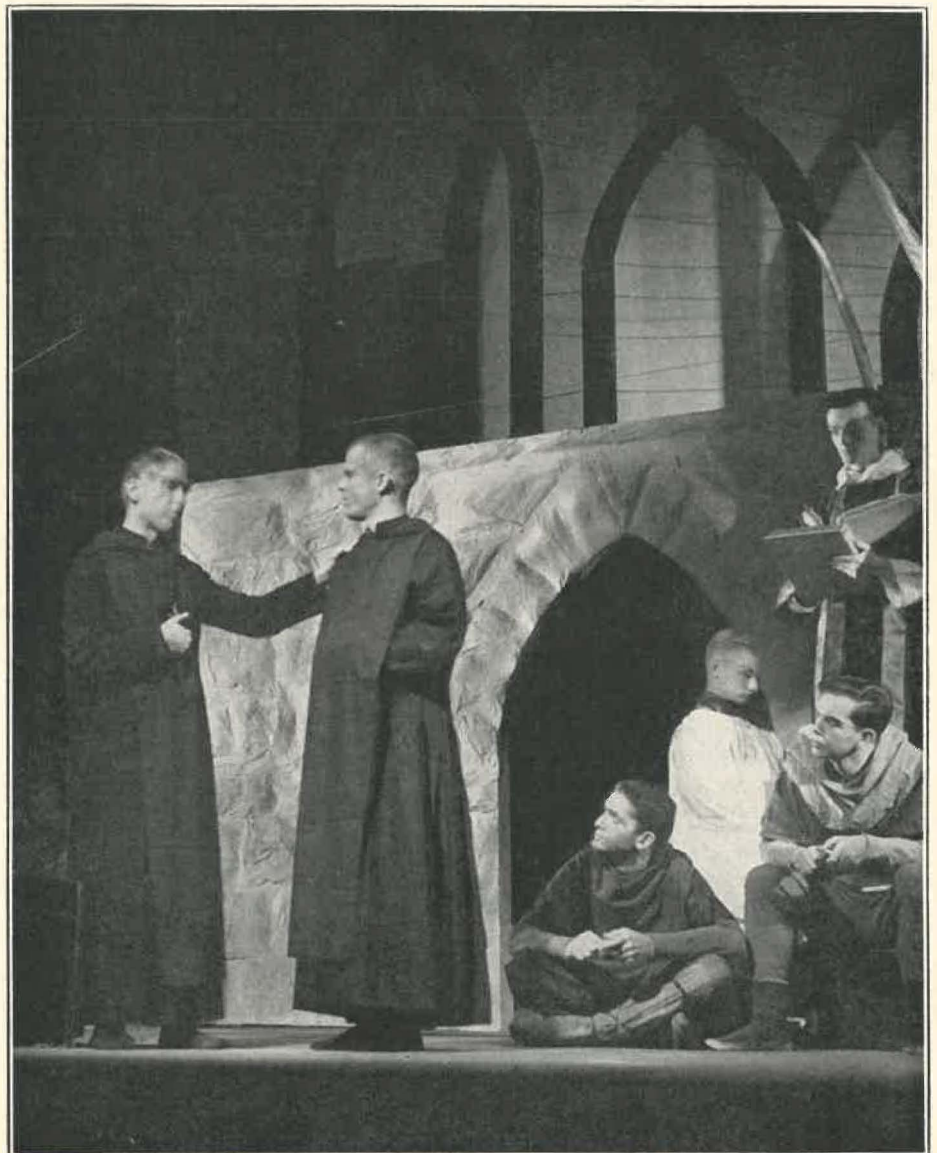
A National Canterbury Association was established on December 27th by 120 students representing more than 60 dioceses and colleges and universities throughout the country. The association

has two purposes as set forth in the constitution. The first is to provide opportunity for students to receive the teachings and life of Christ through the faith and practice of the Episcopal Church. The second is to witness in colleges and universities to the Lordship of Christ over the whole life of mankind.

An executive commission of 12 students is headed by the following officers: president, John Morris, Columbia; treasurer, Lawrence Grady, Michigan State; corresponding secretary, Gordon Jones, Tulane; and recording secretary, Lucille Minarik, Western Reserve.

A full convention will be held at least every four years.

Recommendations were received from the Committee on Study Emphasis to establish the following main areas of study for the immediate future: apologetics and Church history, the Bible, responsibility as a Church on the campus, and personal and corporate devotional life.



GTS STUDENTS in "The Zeal of Thy House."



**CHINA**

**The New Era**

Indications of the future position of the Christian Churches in Communist China are found in a report of decisions taken by the National Christian Council of China, which took place in Shanghai on October 18th-25th.

Sixty-nine official delegates as well as 45 fraternal delegates took part in the meeting, first of its kind since the change of regime. No missionaries were present.

Following is a summary of significant decisions made by the Council:

1) To give support to the Manifesto "The Task of the Chinese Christian Movement in National Reconstruction in New China," and to call upon Christians throughout the country to participate enthusiastically in the movement for gaining signatures [L. C., November 19th].

2) In response to appeals issued by the Chinese People's National Relief Commission, to take actual part in movements such as that for the collection of winter clothing for refugees.

3) To call upon Christians throughout the country to give practical support to the government's implementation of land reform.

4) To encourage and assist all churches and Christian bodies and institutions throughout China to show the maximum determination in bringing to completion within five years the movement for self-government, self-support, and self-propagation.

5) To call upon all churches, Christian bodies, and institutions to initiate a move to give a place of greater importance to Christian youth hoping that all Christian organizations will do their utmost to give a third of their positions of responsibility for leadership and planning to Christian young people, and also that the work of leading young people to dedicate themselves to Christian service may be revived.

6) To invite responsible leaders from the Christian seminaries throughout the country to call a conference on theological education, to determine the direction of theological education from now on.

7) To request Christian workers and church members throughout the country earnestly to seek a real understanding of this new era.

8) To call upon all churches in China to look squarely at their actual work, and beneath the light given by God to go deep in self-examination, in order to ascertain whether or not their work is based upon the needs of the people.

9) In order to broaden the basis of membership of the National Christian Council, to give a welcome to all na-

tional Church bodies and organizations who have not as yet joined the Council to become participating members.

10) To determine the relations of regional and local Christian councils and Church federations with the National Christian Council.

11) To revise the constitution of the Council in accordance with actual conditions.

12) To set up a Peking office of the Council.

13) In accordance with the accepted principle of making a new and independent start, to draw up a five-year plan by which the Council may itself become self-supporting, responsibility for its budget being progressively undertaken by its member organizations.

[EPS]

**BRAZIL**

**Striking Growth**

An increase from cr\$98,500 (\$5,417.-50) to cr\$170,000 (\$9,350) in the budget of the National Council of the Church in Brazil indicates a striking growth under the recent\* division of Brazil into three districts. The new National Council, meeting for the second time (December 16th to 17th in Porto Alegre), voted the increased budget which includes an expectation of \$1000 from each of the districts toward the General Church Program.

In his report to the Council each district's bishop spoke of the increased number of confirmation classes presented this year. In the district of Southern Brazil alone there have been more than 300 confirmations.

The National Council decided to set aside \$550 to aid the Department of Religious Education. Plans were laid to create a fund for publication. Under the direction of Bishop Krischke of Southwestern Brazil this department has published a series of pamphlets and is preparing translations of material being published by the Religious Education Department in the United States.

The department of finances reported that every district paid or overpaid its 1950 quota by the end of November, and accepted an increased quota for 1950.

A committee of laymen was set up to pass on all requests relating to purchase, sale, or mortgaging of property under the grant of authority from the National Council in New York, which in its October meeting agreed to allow the Brazilian Church to handle such matters up to sums not exceeding \$25,000. The report of the committee must be approved by the Brazilian National Council,

\*January 1, 1950.

according to the resolution presented by Bishop Pithan of Southern Brazil.

The National Council decided to extend an invitation to the Woman's Auxiliary in each district to elect a representative who will be a full member of the National Council from her district.

Bishop Melcher of Central Brazil, president of the National Council, presided at the meetings.

**PHILIPPINES**

**Missionary Changes**

The Rev. A. Ervine Swift has been appointed acting dean of St. Andrew's Theological Seminary in Manila during the absence of the dean, the Very Rev. Wayland Mandell.

Dean Mandell sailed for the United States on November 4th on regular furlough. Fr. Swift is secretary of the missionary district and is in charge of the Church of the Holy Trinity, Manila. He is THE LIVING CHURCH's correspondent in the Philippines.

Other changes among missionaries in the Philippines include the arrival of Miss Olive Bird Tomlin from China. She has been appointed to the staff of St. Mary's High School, Sagada. Miss Nancy R. Wilson, superintendent of Nurses and Administration of St. Theodore's Hospital, Sagada, is on regular furlough and during her absence Miss Louise Reiley takes her place.

**Veteran Missionary Retires**

After 26 years of service to the Church in the Philippines, Miss Dorothea Taverner, has retired. Miss Taverner spent most of her missionary career at Sagada and Balbalasang. During the Japanese occupation she made her way through the jungles with her Island friends until she was captured and concentrated with other Americans. At the liberation she was sent to the United States, but returned to the Islands in 1946. In addition to hospital and dispensary work, she conducted religious classes in mission schools, organized branches of the Woman's Auxiliary, and trained young people in Church music. After several months of vacation in the United States, she will sail for England to live.

**Sisters from China to Open House**

The Sisters of St. Anne, of Wuchang, China, will establish a House of their order at the mission of St. Francis of Assisi, Upi, P. I., upon the invitation of Bishop Binsted of the Philippines. The political situation in China had forced the Sisters to close their house there.



## Toward Religious Maturity

THE title of this editorial is not our own; it is that of the 12th chapter of *The Mature Mind*, by H. A. Overstreet (W. A. Norton & Co., 1949). This book continues to appear on the best-seller list, and the frequency with which it is quoted shows the wide influence it is having upon popular American thought.

In general, Dr. Overstreet's influence is a good one. There is no doubt that much of our contemporary life is characterized by immaturity — one has only to listen to the average radio program or view the kind of entertainment commonly presented on television to realize the fact. If America is to take its proper part in world affairs, the American people need to grow up, to become more mature in many of their basic concepts. Dr. Overstreet has set up some valuable criteria of maturity, and has suggested ways in which each of us can develop along those lines. But there is another side of the picture, too; and some factors overlooked by Dr. Overstreet are of primary importance. This is particularly true of his concept of religious maturity.

One of the great psychological controversies of all time, says Dr. Overstreet, was that of the late fourth and early fifth centuries concerning "what we should today call the inheritance of acquired psychic characters." The protagonist was Augustine, who "held that Adam's act of disobedience started a long train of psychic inheritance"; his opponent was Pelagius, according to whose view, says Dr. Overstreet, "Adam's will to disobedience ended where it began." Augustine won the argument, again according to Dr. Overstreet, not on the merits of his case but because "he played his Church politics so effectively that Pelagius was declared a heretic." And by adopting Augustine's view, still according to Dr. Overstreet, "Christianity condemned man to a psychological hopelessness to which Christ Himself bore no witness."

Now St. Augustine needs no defense from our feeble pen. We are confident that his *Confessions* and *The City of God* will still be read long after *The Mature Mind* has been forgotten. Nor are we concerned to refute Pelagius; that is the task of the theologian, not the religious journalist.

But we submit that Dr. Overstreet has himself been guilty of the immaturity that he considers so grievous a sin, when he oversimplifies the controversy between Augustine and Pelagius, and particularly when he overlooks the correlary to Augustine's treatment of the doctrine of original sin. For neither Augustine nor St. Paul, who had a good deal to say about

the subject, taught that man's inherent tendency to sin leads to "psychological hopelessness." On the contrary, they taught that our Lord set mankind free by breaking the chain of sin, and made it possible for men to rise above their earthly origins and become the children of God.

Two things bother modern men and women about this whole matter of "original sin," as it is technically called in the terminology of the Church. One of them is the linking of the doctrine with the man Adam, and with the origin-myth set forth in the Book of Genesis; the other is a vague feeling that somehow it has to do with the supposed sinfulness of the sexual act by which human beings are procreated. Since the modern man rejects the historicity of the story of the Garden of Eden, and since modern social hygiene has rightly freed the whole subject of sex from the unhealthy taboos that surrounded it in a previous generation, the impression has somehow got around that it is unscientific or old-fashioned to believe in original sin — and that in an age in which Buchenwald, the Japanese prison camps, and the Korean atrocities have spread the sinfulness of unregenerate men all over the front pages of our newspapers!

Let's get the record straight. Perhaps we can do so by trying to put it into journalistic rather than theological language.

FIRST, let's clear away some misconceptions. Original sin doesn't involve "psychological hopelessness." If it did, St. Augustine, whom Dr. Overstreet paints as a prophet of gloom, could hardly have written: "This is the happy life, to rejoice to Thee, of Thee, for Thee; this is it, and there is no other" (*Confessions*, Tenth Book). There was nothing psychologically hopeless about St. Paul, who proclaimed that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). Both of these men had experienced the grace of God in their own conversions: it was to them a glorious fact of life, not a theory.

Actually, original sin isn't sin at all. It is rather a tendency to sin, an inherent weakness of human nature which, if not checked, will lead to sin. Such weakness of human nature is a matter of common observation. The fact that men do wrong is as nearly an axiom as any in the social sciences; the observation of historians ever since chisel was put to stone is the evidence for it.

There is also a doctrine of original righteousness, and of the fall of man from his initial state of good-



ness. It is that doctrine that is set forth in the Book of Genesis. One does not have to believe literally in the Garden of Eden myth to apprehend the lesson contained in it. After all, "Adam" is the generic term for "Man." What the story of Adam illustrates is that man used his God-given freedom of will to choose evil instead of good, and he has been plagued ever after with the chain reaction set in motion by that choice.

The possibility of sin is inextricably bound up with the freedom of the human will. If man is free to choose, he must be able to choose either good or evil. Pelagius denied that there was such a thing as original sin; and, by denying it, he implied that the coming of Christ to save us from our sins was unnecessary. And a modern theologian, Dr. C. B. Moss, says that "probably 90 per cent of the English laity (that is, practising members of Christian congregations) are unconscious Pelagians" (*The Christian Faith*, page 155). He adds: "It is for this reason that they find it so hard to understand and accept the doctrine of the Church and Sacraments."

WE cannot lift ourselves by our own bootstraps out of the tendency to sin, and out of the actual morass of sinfulness into which that tendency leads us. We need something bigger than ourselves to help us fight it. That bigger thing is the grace of God, which comes to us through the birth of God Himself into human life in the Person of Jesus Christ, and through the sacraments that He gave His followers. Specifically, the sacrament of Baptism unites the individual with Christ so intimately that the grace of God may flow into him and wash away his sinfulness; the Holy Communion provides the nourishment upon which his soul may feed and which nurtures its spiritual growth. That's why our Lord laid so much stress on these sacraments, and why the Church throughout the ages has recognized them as "generally necessary to salvation."

Augustine was not the "Gloomy Gus" he is sometimes pictured to be, though it is true that he drew some rather harsh conclusions from his own experience. It was these that were later developed by John Calvin and the Puritan school into a rigorous system that could hardly be reconciled with the beauty and dignity of the New Testament. Modern biblical criticism, as well as modern science and psychology, have modified some of the concepts expounded by Augustine, such as his teaching that the act of child-bearing itself partakes of the nature of sin. But it has not done away with the concept of original sin which, as Dr. Moss observes (page 165), "both Scripture and experience show us to be true." Nor have any modern findings, biblical or scientific, proved the Church wrong in its condemnation of Pelagianism; on the contrary, they have added volumes of fresh evidence to the Augustinian (and Scriptural) view that man of himself is unable to save himself. The A-bomb and the H-bomb are the cruel capstones to that cumulation of evidence.

Dr. Overstreet concludes that "Pelagius was, it would appear, more nearly right than Augustine." If so, we are in a sorry plight indeed. For Pelagius' theories give us no explanation of the tendency to evil that we see within ourselves, and no means whereby we may be saved from the terrible consequences of our sin. If Pelagius was right, then the destiny of man is to build for himself ever more cruel concentration camps, until life itself becomes one vast Buchenwald. If original sin is not a part of our human nature, then Christ did not save us from our sins, and our last state is worse than our first.

We suggested at the beginning of this editorial that Dr. Overstreet had given only one side of the picture. He makes out a good case for religious maturity, though in doing so he adopts a viewpoint that the Church condemned fifteen hundred years ago, when it began itself to grow mature.

But religious maturity isn't the whole picture. Faith is also required; and faith is a child-like (though not childish) characteristic. It was our Lord Himself who said: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (St. Mark 10:15).

Maturity plus faith equals spiritual wholeness. Neither is sufficient without the other.

### *"The Story of a Congregation"*

THE Melish Defense Committee (161 Henry St., Brooklyn 2, N. Y.) has published a 36-page booklet giving their side of the so-called Melish case, which is now being appealed to the Supreme Court. We are glad the supporters of the Melishes, father and son, have put their story into this form, and have sent it (as apparently they have) to all clergy of the Episcopal Church.

But it should be remembered that this is really only half the story. There is another side to the case — a side so strong that it has stood up in an impartial court of law in New York and has weathered appeals to the highest tribunals of that state. Unless one is willing to say in advance that those courts are corrupt, and that the Bishop of Long Island and his standing committee are knaves determined to wreck the congregations of their diocese, that side of the story deserves equal consideration. The fact that the ecclesiastical authorities prefer to get on with the work of the Church, rather than devote their energies to flooding the country with controversial "literature" setting forth their side, should not operate to prejudice fair-minded men against them. Nor is the testimonial to Bishop DeWolfe on his recent anniversary from the clergy of his diocese, noted elsewhere in this issue, without significance in this connection.

In fact, the frantic concern of the Melish supporters, who refuse to concede that they have lost their case, recalls the Shakespearian observation, "Methinks the lady doth protest too much."



# A WEEK OF PRAYER FOR CHRISTIAN UNITY

(January 18th to 25th)

By the Rev. Charles E. Greene

Rector, Trinity Church, Ambler, Pa.,  
and Chairman of ACU "Week of Prayer" Committee

THE desire for visible unity among the separated sections of Christendom is the chief characteristic of Christian thought in the first half of the 20th century. This desire has been made visible in the formation of national and world councils, and in organic union activities within Catholic and Protestant bodies. No one would deny that there has been some progress, and there is much in which all Christians can rejoice; but it is likewise true that all has not furthered unity, but has in some cases made for additional separation. The Church of South India is an example. All that has been accomplished does not meet with the approval of both Catholic and Protestant traditions.

Further, while there is value in seeking spheres of mutual understanding and coöperation, these must always be recognized as temporary substitutes. They are the best that can be obtained at present, but are far from the true unity of Christ; and nothing less than that unity is worthy of the name. The ultimate can only be gained through unity based on a common faith and order. This and this alone is Christian unity. To seek such we must pray as one the prayer of Christ: "That they may be one, even as we are one. . . . that the world may believe." That this prayer has not been answered is due entirely to man's sin — which we must recognize as the sin of all.

## THE MOTIVE

Unity must be wanted because it is the will of our Lord. In these dark days of history, we know a united Christendom is necessary to defeat the forces of atheism, but this should not be confused with the basic reason for seeking unity. Disunity is indeed a scandal to the Christian and to the world, but again this is not the basic reason. It is perhaps unnecessary to state that economic or administrative problems are absolutely outside the scope of unity or any phase of it. The only reason for unity is that Christ wills it.

To the end that difficulties may be resolved, that motives and methods be emptied of self-interest, the American Church Union is again sponsoring the observance of the Week of Prayer for

Christian Unity beginning January 18th and ending January 25th. Prayers for unity should be constant, universal, and corporate. The "they" of our Lord's High Priestly prayer is not to be limited to the Christian family, but must include all those united with and separated from Christ. Christian unity is the unity of all humanity in the Son of God. That is the purpose and scope of the Week of Prayer.

## HISTORY OF MOVEMENT

The history of this observance, in part at least, goes back to 1908, when a group of Anglicans in England set apart the week of January 18th to 25th as a time to pray for the healing of the breach between the Roman and Anglican Communion. Since this was based on a complete acceptance of Roman claims, the movement did not meet with the approval of many within the Anglican Communion, and it was thus limited in its appeal. After the first World War the English Church Union set aside the period between the feasts of the Ascension and Pentecost as a time for corporate prayer for unity. The scope of this included all Christians, and therefore met with more support throughout the Anglican Communion.

The original movement, called the Church Unity Octave, had in the meantime, received coöperation from certain Calvinist, Lutheran, and Orthodox groups on the continent of Europe. This made for some confusion, for there were two groups of Christians with the same intention praying at different times. When we consider that the intention was unity, the lack of it was clearly shown in the light of corporate efforts to eliminate it.

Under the leadership of Belgium Roman Catholics, particularly the Trappist Monks of Unity at Chevetogne and the Abbé Couturier, the Church Unity Octave received support from Rome without reference to papal claims. This gave greater impetus to the observance; and since there were no special intentions involving matters of principle, it received an even greater degree of support and spread through France, Belgium, Norway, Sweden, Greece, and portions of



Europe now under Soviet domination.

As a result, in 1939 the ECU observance was moved up to the January period. Further, the superiors of the English Religious Communities for men made this statement: "We believe that, as the prayer of all Christians becomes unanimous with that of Christ, in whom alone is unity, God will hear the voice of His Son resounding throughout the broken ranks of Christendom, and by ways beyond our present power to discern; will restore its visible unity." This moving appeal is being heeded by many, for the movement is now universal as to time and scope.

## OBSERVANCE

When it is considered that this movement includes Roman Catholics, Orthodox, Anglicans, and Protestant Communion, and concerns the unification of all peoples—even those outside the Christian family—and makes no recommendations as to method or manner, it is difficult to imagine any loyal member of the Church not giving it his or her wholehearted support. To provide some degree of uniformity and some guidance in observing the Week of Prayer, a leaflet has been prepared which can be secured from the American Church Union, 347 Madison Avenue, New York 17, N. Y., at 10c per dozen.

A special appeal is directed to all members of the clergy. Details for the observance can be worked out against the background of local conditions and traditions. In some parishes it may be possible to place these intercession leaflets in the hands of every member of the parish for personal use. It is hoped that in many places there will be a daily celebration of the Holy Communion for the intention of the day, with the special prayers used after the service.



## “To Become Goodness in Us”

ONE thing simply is *not there* anywhere in the portrait [of Jesus] drawn in the Gospels — any awareness in those who drew it of any personal defect or flaw in the character of the original. . . . This ought to spoil the picture, to give it a stiffness and unnaturalness which would repel. But on the contrary, as we analyze it, it is just this which makes the portrait utterly lifelike. . . .”

This is but one of many striking passages in Dom Gregory Dix’s, *The Claim of Jesus Christ* (Wilcox and Follett. Pp. 86. \$1.25), which is an expansion and revision of material “originally broadcast in England on the BBC’s National Home Service in Holy Week, 1948, and subsequently published there as delivered, under the title of *The Power and Wisdom of God* (Dacre Press).”

In answer to such questions as that of the bearing of the atonement upon real life — “upon the job that I have to do tomorrow” — and to the oft-made assertion that it matters little what a man believes as long as he does what is right,

Dom Gregory offers a presentation of New Testament Christianity that is succinct, trenchant, and forceful. The seven short chapters make the book ideal Lenten reading for busy people. From another point of view, *The Claim of Jesus Christ*, scheduled for publication January 21st, is a ringing of the changes on the text, “(Christ) was raised for our justification” (Romans 4:25), which Dom Gregory renders “rose again to become goodness in us.” A grand climax is reached in the last chapter, showing the relevance of the sacraments both to the Gospel and to life.

THE 1950 edition of *Stowe’s Clerical Directory* was distributed to subscribers on December 8th, according to the announcement of the publisher, the Church Pension Fund, 20 Exchange Place, New York 5, N. Y. (Pp. xviii, 408. \$5).

The directory contains brief but comprehensive biographies of the clergy of the Episcopal Church — in all, 6600 clergy and 142 deaconesses, according to

the publisher. The new edition, superseding that of 1947, is the 17th volume of clergy biographies since the first appeared in 1898 as *Lloyd’s Clerical Directory*.

The publisher believes that not only the clergy, but laymen too and communities, can greatly benefit and benefit others by having copies of the directory.

The directory is not now a profit venture. Should a profit result from wider distribution, the full gain would accrue to the benefit of the Church Pension Fund.

While the usefulness of the directory, and its indispensability to individuals and groups goes without question, there is an unfortunate lag in the up-to-date-ness of some of the information. For example, while the foreword is dated October 1, 1950 (when presumably the volume went to press), neither Bishop Shires nor Bishop Burrill is listed as a bishop, although both were consecrated two days before (September 29th). Bishop Shires’ election, which took place April 19th, is noted; but no mention is

## Theological Education Sunday

January 28, 1951

At the request of the Joint Commission on Theological Education I have designated Sexagesima, January 28, 1951, as Theological Education Sunday.

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

Our Theological Seminaries are of supreme importance to the Church for they, in large measure, determine the calibre of our clergy. This is of practical significance to every layman. What of the conduct of the services in your parish? How was the sermon? What of the Church School and the Christian education of your children? Strong seminaries make possible favorable answers.

I trust that there will be a generous response.

Henry K. Sherrill  
PRESIDING BISHOP

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## What did Christmas do for you?

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We hope and pray that you, and through you, your loved ones, and your church, may have sensed and layed hold on some of those gifts that Blessed Jesus brought with Him when He came to earth for us. He brought us as His

gifts for us, first of all, forgiveness of our sins, IF WE WANT IT. He brought new heights of what love of our neighbor can be. He brought new ideals for happy family life. He brought beauty of life instead of sensual ugliness, and, best of all, He showed us, prodigals all, the way home to The Father's House, from out the far country where most of us are, or have been. Did you receive any of these gifts from Blessed Jesus this past Christmas? We pray so! It was such a lovely Feast, and He was there to meet us, and give us His gifts. Did we want them?

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Report of the 6th Anglo-Catholic congress. \$1.78  
 Episcopi Vagantes and the Anglican Church. Brandreth. \$1.02  
 St. Thomas Aquinas. Selected writings. Fr D'Arcy. 71c  
 Towards a Christian philosophy. L. Hodgson. \$1.64  
 Catholicity (Dix, TS Eliot, etc) 42c  
 Catholicity of Protestantism. Flew & Davies. 78c  
 Common life in the Body of Christ. Thornton. \$4.42  
 Revelation and the modern world. Thornton. \$4.42  
 The Christian sacraments. Quick. \$1.93  
 The Mind of the Maker. Sayers. 92c  
 Manual of English Church Music. Gardner & Nicholson. \$1.21  
 The Epistles of St. Peter. Selwyn. \$3.71  
 History of Christian worship. Hardman. \$1.35  
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made of the election of Bishop Burrill, which took place May 30th. Nor is mention made of the consecration of Bishop Campbell coadjutor of West Virginia, although this took place May 18, 1950!

A random sampling of other entries indicates a similar time lag.

### Of Interest

**A PRIMER OF CHRISTIANITY: Part I** — *The Beginning of the Gospel* (T. W. Manson); **Part II** — *The Furtherance of the Gospel* (R. W. Moore); **Part III** — *The Truth of the Gospel* (G. B. Caird). (Oxford Press. Pp. 113; vii, 168. \$3.75). A one-volume edition of the three volumes reviewed, respectively, in *THE LIVING CHURCH* of October 8, 22, and November 5, 1950.

*Letters of Herbert Hensley Henson*, chosen and edited with an introduction by Evelyn Foley Braley, Canon of Worcester Cathedral (London: SPCK. 1950. Pp. xvi, 255. 15/-). Nearly two hundred selections from the correspondence (January 7, 1898 to the day of his death, September 27, 1947) of the late Hensley Henson (Bishop of Durham, 1918-39). Chosen to show the more genial side of the character of this churchman, who was commonly regarded as a controversialist, though he himself disclaimed the role. A literary and biographical treat, revealing, in spite of a sharp tongue, an incisive style, and a caustic humor, something for which the term spirituality is not inappropriate. (See letter 180—"A Crucifix.") Yet Anglo-Catholics will be glad Hensley Henson was not their bishop.

*The Hebrew Impact on Western Civilization*, edited by Dagobert D. Runes (Philosophical Library. Pp. xiv, 922. \$10). A symposium of 18 essays on the contribution of Jews in the various fields of human achievement. The chapter on "The Fountainhead of Western Religion," by Vergilius Ferm, will probably be of most interest to readers of this review.

*The Churches in English Fiction*, by A. L. Drummond (Leicester, England: Edgar Backus. 1950. Pp. xii, 324. 12/6). Described by its subtitle as "a literary and historical study, from the Regency to the present time, of British and American fiction." Copies may be obtained through any bookseller or from the British Book Centre of New York.

*A Road-Map for Sermons*, by Dwight E. Stevenson (1950. Available from Treasurer: The College of the Bible, Lexington, Ky. 25 cents each, 5 for \$1). Steps (remote and immediate) in the making of sermons, outlined on 12 pages, that fold into the form of a road-map. An excellent job.



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## CHANGES

### Appointments Accepted

The Rev. Harry S. Cobey, formerly rector of St. Paul's Church, Louisburg, N. C., and priest in charge of St. Matthias', Louisburg, and churches at Wake Forest and Kittrell, is now rector of All Saints', Hamlet, N. C., and priest in charge of St. David's, Launenburg. Address: 215 Henderson St., Hamlet, N. C.

The Rev. Dr. W. P. Barns, rector of St. Matthew's Church, Lincoln, Nebr., is now also president of St. Philip's Society of West Stockbridge, Mass., an organization which publishes pocket pamphlets and distributes religious pictures. Bishop Keeler of Minnesota was the first president of the group when it was organized 25 years ago by the Rev. Frederic S. Eastman and his son.

The Rev. R. G. Flagg, formerly rector of Trinity Church, Michigan City, Ind., is now associate rector of St. Martin's Church and Parish School, Metairie, New Orleans. Address: P. O. Box 9173, Metairie, New Orleans 20.

The Rev. Frank Levy, who has been serving St. John's Church, Aberdeen, Miss., is now priest in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina. Address: Bolton.

The Rev. John W. McPheeters, Jr., formerly deacon in charge of Trinity Mission, Three Rivers, Mich., is now curate at St. Paul's Church, Muskegon, Mich. Address: 1333 Park St.

The Rev. Thom Williamson, formerly rector of St. Peter's-by-the-Sea, Narragansett, R. I., will become rector of Trinity Church, Moundsville, W. Va., on February 15th. Address: Lafayette Ave.

### Resignations

The Rev. Thomas J. Bingham, Jr. has resigned as vicar of Holy Innocents' Church, West Orange, N. J. He will continue to serve as an instructor at General Theological Seminary. Address: 175 Ninth Ave., New York 11.

The Rev. William T. Capers, Jr. has resigned as rector of the Church of the Holy Cross, Tryon, N. C., because of ill health. He is retiring from the active ministry.

The Rev. H. August Kuehl has resigned as priest in charge of St. Luke's Church, Reading, Pa. He will continue to be rector of St. Mary's Church, Reading. Address: 100 Windsor St.

### Ordinations

#### Priests

Chicago: The Rev. Chester C. Hand and the Rev. S. Michael Yasutake were ordained to the priesthood on November 18th at St. Paul's Church, Chicago, by Bishop Conkling of Chicago. Presenters, respectively, the Rev. E. A. Gerhard, the Rev. R. A. Reister; preacher, the Rev. Holt Graham.

The Rev. Mr. Hand will be curate at Christ Church, Winnetka, Ill. Address: 470 Maple Ave. The Rev. Mr. Yasutake will be curate at St. Paul's Church, Chicago. Address: 4945 S. Dorchester.

On December 2d Bishop Conkling ordained the following men to the priesthood in a service held at the Church of the Redeemer, Chicago:

The Rev. Kenneth Jerome Allen, Jr., presented by the Rev. B. N. Burke, will be curate at Emmanuel Church, Rockford, Ill. Address: Church St. and Park Ave.

The Rev. Edwin Hunt Badger, Jr., presented by the Rev. E. T. Taggard, will be in charge of St. Giles', Northbrook, Ill.

The Rev. Charles Hugh Blakeslee, presented by the Rev. J. H. Tredrea, will be in charge of St. Dunstan's, Westchester, Ill. Address: 1411 New-castle.

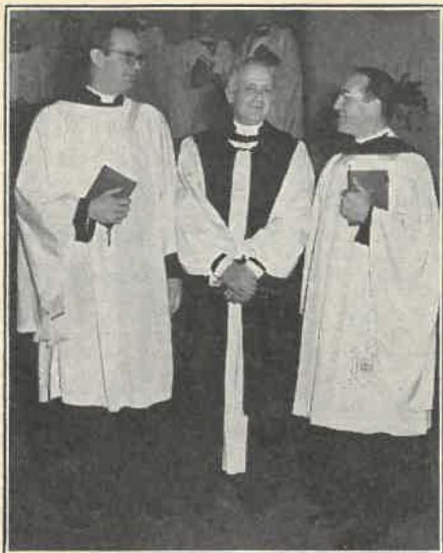
The Rev. James E. Hacke, Jr. was presented by the Rev. P. S. Kramer.

The Rev. James Wood Halfhill, III, presented by the Rev. R. L. Miller, will be curate at the Church of the Atonement. Address: 5749 N. Kenmore, Chicago.

The Rev. Iver Garfield Lawrence, Jr., presented by the Rev. C. T. Hull, will be curate at All Saints' Church, Chicago. Address: 4650 N. Hermitage.

The Rev. Robert Henry Platman, presented by the Rev. C. U. Harris, will be curate at Trinity Church, Highland Park, Ill. Address: 355 Laurel. Preacher was the Rev. Dr. B. I. Bell.

The Rev. William Henry Wagner, Jr., presented



FATHER ORDAINS SON for Massachusetts. Left to right: Mr. Sherrill, Bishop Sherrill, Dr. Kolb.

## CLASSIFIED

### BOOKS

NEW CATALOG of used religious books—Free! Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, Eng.

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### LINENS AND VESTMENTS

ALTAR GUILDS—Easter comes early! Buy linen now from complete stocks personally selected in Ireland. January discount 10% on orders over \$25.00. Samples free. Mary Fawcett Co., Box 386, Chillicothe, Mo., (Formerly Plainfield, N. J.)

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd. Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 illustrations. Patterns draw to scale for perfect enlargement, price \$7.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

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THE LIVING CHURCH

## CLASSIFIED

### LINENS AND VESTMENTS (Cont'd.)

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### POSITIONS OFFERED

CURATE for parish of 350 communicants located at Lawton, Oklahoma, 35,000 population near Ft. Sil. Attractive stipend, Rectory, and travel expenses. Opportunity for service. Reply Box A-519, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

PRIEST, 49 years of age, married, in good health, now rector of urban parish (\$5,200) salary, desires rectorship of small parish or curacy. Salary \$3200, with moderate living quarters provided, required. Churchmanship matters not. Good record and references from present parish and elsewhere. Reply Box M-518, The Living Church, Milwaukee 2, Wis.

PRIEST in mid-thirty years with background of social relations and parish work desires associate rector's position with specialized work, preferably in the pastoral relations field. Reply Box G-517, The Living Church, Milwaukee 2, Wis.

PRIEST: Prayer Book Churchman, age 58, married. Experience in South, Farwest and Midwest. 24 years in priesthood, early experience includes minor executive in manufacturing. Curacy acceptable. Good health and topflight references. Reply Box B-515, The Living Church, Milwaukee 2, Wis.

PRIEST, married, 31 years old, Prayer Book Churchman, desires parish in large city or suburb. Salary \$3500. Reply Box W-514, The Living Church, Milwaukee 2, Wis.

### RETREATS

SSJE RETREATS—For Laymen: January 27 and 28; March 10 and 11; April 28 and 29. For Clergy: January 29 to February 1. For reservations, write: Guest Master, 980 Memorial Drive, Cambridge 38, Mass.

PRE-LENTEN RETREAT for Priests. DeKoven Foundation, Racine, Wis. January 29th—February 1st. Fr. Banner, S.S.J.E., Conductor. 11:00. Reservations advised.

### SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

### WANTED TO BUY

VESTMENTS in good condition. For sale, three Mass sets and other vestments. Repair service. Reply, Vestment Service, 1123 Curtiss St., Downers Grove, Ill.

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## SCHOOLS

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Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

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A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

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## CATHEDRAL CHOIR SCHOOL NEW YORK

BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECATOR, Cathedral Choir School  
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#### ST. PAUL'S SCHOOL

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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield Minnesota

## CHANGES

by the Rev. E. S. White, will be curate at Emmanuel Church, LaGrange, Ill. Address: 203 S. Kensington.

Kentucky: The Rev. Hugh Jefferson Ray was ordained priest on December 24th by Bishop Clingan of Kentucky at Christ Church Cathedral, Louisville. Presenter, the Rev. A. G. Courteau; preacher, the Very Rev. N. E. Wicker. Address: 4102 Southern Parkway, Louisville 8, Ky.

Massachusetts: The Rev. Henry W. Sherrill was ordained priest on December 17th at Christ Church, Grosse Pointe, Mich., by his father, the Presiding Bishop of the Church. Presenter, the Rev. Dr. J. C. Kolb; preacher, the Rev. Dr. C. R. Stanley. The young priest is serving as assistant at Christ Church.

Ohio: The Rev. Brewster Y. Beach was ordained priest on December 15th by Bishop Tucker of Ohio at St. John's Church, Youngstown, Ohio. Presenter, the Rev. John Burt; preacher, the Rev. Dr. Samuel Shoemaker. To be assistant at St. John's Church, Youngstown. Address: 323 Wick Ave.

The Rev. William E. Ferguson and the Rev. George P. Timberlake were ordained to the priesthood on December 16th by Bishop Tucker of Ohio at St. Paul's Church, Steubenville, Ohio. Both were presented by the Rev. Harold Landon; preacher, the Rev. Thomas Barrett.

The Rev. Mr. Ferguson will be minister in charge of St. Mark's Mission, Shelby, Ohio. Address: 216 W. Main St.

The Rev. Mr. Timberlake will be assistant at Harcourt Parish, Gambier, Ohio. Address: P. O. Box 211.

The Rev. Thomas F. Frisby was ordained priest on December 16th by Bishop Burroughs, Bishop Coadjutor of Ohio, at Grace Church, Defiance, where the ordinand will be minister in charge. Presenter and preacher, the Rev. Dr. W. F. Tunks. Address: 308 Second St.

The Rev. John Greenlee Haynes was ordained priest on December 21st by Bishop Tucker of Ohio at St. Andrew's Church, Elyria, Ohio. Presenter, the Rev. G. R. Hargate; preacher, the Rev. A. S. Gill. To be assistant at Emmanuel Church, Cleveland, and chaplain to Episcopal students at Western Reserve University. Address: 8614 Euclid Ave., Cleveland 6.

The Rev. Edward A. Sickler was ordained priest on December 14th by Bishop Tucker of Ohio at Christ Church, Shaker Heights, Ohio, where the ordinand will be assistant. Presenter, the Rev. Dr. Maxfield Dowell; preacher, the Rev. J. P. Brereton. Address: 3445 Warrenville Center Rd., Shaker Heights 22, Ohio.

Pittsburgh: The Rev. John Adrian Bosman was ordained priest on December 16th by Bishop Pardue of Pittsburgh at St. Thomas'-in-the-Field, Wildwood, Pa., where the ordinand will be priest in charge. Presenter, the Ven. W. S. Thomas, Jr.; preacher, the Very Rev. William Brown-Serman. Address: R. D. 1, Fairfield Rd., Gibsonia, Pa.

Tennessee: The Rev. Max Wright Damron was ordained priest on December 21st by Bishop Barth, Bishop Coadjutor of Tennessee, at St. Thomas' Church, Elizabethton, where the ordinand will be priest in charge. He will also serve St. John's, Mountain City. Presenter, Bishop Dandridge of Tennessee; preacher, the Rev. Dr. B. H. Jones. Address: P. O. Box 528, Elizabethton, Tenn.

The Rev. Walter Roland Foster was ordained priest on December 20th by Bishop Barth, Bishop Coadjutor of Tennessee, at St. Paul's Church, Athens, Tenn., where the ordinand will be priest in charge. He will also serve St. Mark's, Copperhill, and Holy Cross, Etowah. Presenter, the Rev. W. A. Boardman; preacher, the Rev. G. A. Fox. Address: P. O. Box 326, Athens, Tenn.

Texas: The Rev. John William Herman was ordained priest on December 21st at St. Paul's Church, Waco, Tex., by Bishop Quin of Texas. Presenter, the Rev. William Sydnor, Jr.; preacher, the Rev. C. A. Higgins.

Washington: Bishop Dun of Washington advanced six deacons to the priesthood on December 22d at the Washington Cathedral:

The Rev. John T. Mason, Jr. is assistant at St. John's Church, Bethesda, Md.; the Rev. Luther D. Miller, Jr., assistant at All Souls' Church, Washington; the Rev. Frank Moon, rector of Trinity Church, St. Mary's City, Md.; the Rev. Ben Nevitt, rector of St. Paul's Church, Poolesville, Md.; the Rev. Raymond O. Ryland, assistant at St. Margaret's, Washington; and the Rev. E.

Pinkney Wroth, Jr., assistant at St. Alban's, Washington.

The Rev. James A. Pike Preached.

The Rev. Arthur H. Underwood, assistant minister at Christ Church, Georgetown, Md., was ordained at his church on December 16th by Bishop Armstrong, Suffragan Bishop of Pennsylvania, acting for the Bishop of Washington. Preacher, the Rev. Dr. A. T. Mollegen.

West Missouri: The Rev. Robert Henry Challinor was ordained priest on December 6th by Bishop Welles of West Missouri at All Saints' Church, West Plains, Mo., where the ordinand is vicar. He will also serve the Church of the Transfiguration, Mountain Grove, Mo.

The Rev. Harold Somerset Strickland was ordained priest on December 18th by Bishop Welles of West Missouri at St. Luke's Church, Excelsior Springs, Mo., where the ordinand will be vicar. Presenter, the Rev. H. B. Whitehead; preacher, the Very Rev. Dr. C. W. Sprouse. Address (for a month or so): 529 S. Kansas City Ave., Excelsior Springs.

West Texas: The Rev. Robert Ernest Megee, Jr. was ordained priest on December 21st by Bishop

## 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 9:30, 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



## CHANGES

Jones of West Texas at the Church of the Good Shepherd, Corpus Christi, Tex., where the ordinand will be assistant. Presenter, the Rev. David Rose; preacher, the Rev. S. F. Hauser. Address: Broadway at Park.

Western Massachusetts: The Rev. Charles Robert Fisher was ordained priest on December 21st by Bishop Lawrence of Western Massachusetts at St. Stephen's Church, Pittsfield, Mass., where the ordinand will be assistant. Presenter, the Rev. F. S. Eastman; preacher, the Rev. F. W. Kates.

The Rev. Jonathan Morrill was ordained priest on December 23d by Bishop Lawrence of Western Massachusetts at Trinity Church, Ware, Mass., where the ordinand will be rector. He will also be vicar of St. Mary's Church, Palmer, Mass. Presenter, the Rev. R. H. Kendrick; preacher, the Rev. C. O. Brown. Address: 54 Church St., Ware, Mass.

### Deacons

Chicago: Noah Fehl and Jon Kiers Smedberg were ordained to the diaconate on November 18th by Bishop Conkling of Chicago at St. Paul's Church, Chicago. Presenters, respectively, the Rev. R. A. Reister, the Rev. E. T. Taggard; preacher, the Rev. Holt Graham. To be addressed, respectively: 5540 S. Woodlawn, Chicago; Nashotah House, Nashotah, Wis.

Nebraska: John Stanley Wakelam Fargher was ordained deacon on December 28th by Bishop Brinker of Nebraska at All Saints' Church, Omaha. Presenter, the Rev. F. B. Muller; preacher, the Rev. E. J. Secker. To be deacon in charge of St. Thomas' Church, Falls City, Nebr., and Grace Church, Tecumseh, Nebr. Address: Falls City.

Ohio: Malcolm E. McClenaghan was ordained deacon on December 6th by Bishop Burroughs,

Bishop Coadjutor of Ohio, at St. Paul's Church, Toledo, where the ordinand will be deacon in charge. Presenter, the Rev. A. J. Gruetter; preacher, the Ven. Dr. Donald Wonders. Address: 702 Berry St., Toledo 5.

### Restorations

Moorhouse Lindley Johnson was restored to the ministry on December 15th by Bishop Loring of Maine. Sentence of deposition had been pronounced in 1945.

### Diocesan Positions

Mr. Joseph H. Barnes, Jr., of Bluefield, Va., will be a member of the executive board of the diocese of Southwestern Virginia until May, 1952, filling the unexpired term of Dr. C. Clement French, who is now dean of Texas A. & M.



## 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.



### OAKLAND, CALIF.

**ST. PAUL'S** Montecito Ave. & Bay Pl.  
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c  
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30 Holy Bap; 10 Wed; OH Tues, Wed, Thurs, 10-2:30 & by appt

### SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, 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 8:30, 11, Ch S 9:30; Daily Masses 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6 Close to downtown hotels.

### WASHINGTON, D. C.

**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: 8, 9:30, 11:15 Sol, Ev & B 8; Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30; Thurs 12; C Sat 5 to 6 and by appt

### MIAMI, (COCONUT GROVE), FLA.

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

### THE PALM BEACHES, FLA.

**ST. GEORGE'S** Rev. Edward L. Aldworth  
409-419 — 22d St. Riviera Beach  
Sun HC & Addr 9, Bkfst-on-Patio 9:40, MP Addr & Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's Club 3d Mon 7:45

### 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** Rev. E. M. Ringland, r  
Church & Eldorado Sts.  
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's Eu & Ch S; Daily 7:15 MP, 7:30 HC

### EVANSTON, ILL.

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

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 People's Fellowship.

### BALTIMORE, MD.

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

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd. Rev. Howard L. Cowan  
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

### BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11, 3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP; Wed & Saint's Days 7:30 & 10 HC

### 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: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:50 MP; 5 EP. Open daily 7-6.

**ST. BARTHOLOMEW'S** Rev. Anson Phelps Stokes, Jr., 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

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

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; 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 Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C Sat 2-5, 7-9

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP; Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11; Noon-day, ex Sat 12:10

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

**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. E. Paul Parker; Rev. Robert H. Walters.  
Sun 8, 9, 11 H Eu, 9 Family Eu & Communion Breakfast; 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

### COLUMBUS, OHIO

**TRINITY** Rev. Robert W. Fay, D.D.  
Broad & Third Streets  
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Lenten Noon-Day, Special services as announced.

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery School 11, Cho Ev 4; Daily: Mat 7:30; H Eu 7:45, Wed & Fri 7; Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 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

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Daane, c  
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