

The Living Church

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



MR D C TURNBULL JR
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"LET ME PUT IT THIS WAY..."

dormitory discussion at Church Divinity School of the Pacific, one of the seminaries from which men go forth to minister [see page 14].

LETTERS

Reunion or Apostasy?

TO THE EDITOR: Apparently not a few of the bishops and priests of the Episcopal Church have forgotten the vows and promises so solemnly made at ordination and consecration. Instead of being "examples to the flock of Christ" they are flagrantly and fatuously flouting the doctrine, discipline, and worship of the Church, which they pledged themselves to hold and follow, by their play with sectarians.

If they would read over the Preface to the Ordinal and the Forms for Consecrating a Bishop or Ordering a Priest, they might realize how far they have drifted from the Church's way. Those were heart-searching words, when the bishop said: "the Church and Congregation you must serve is His Spouse and His Body. And if it shall happen that the same Church or any Member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault and also the horrible punishment that will ensue." Or again, the warning "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word." And in the Litany: "from all false doctrine, heresy and schism, Good Lord deliver us." Yet in the face of these counsels and warnings and in the knowledge of the vows and promises made, there have been committed great violations in high places and inexcusable irregularities in others, at once

dangerous to the souls who have done these things and imperiling the Communion which they serve as part of the One, Holy, Catholic, and Apostolic Church.

To compromise doctrine, to minimize differences, to break down barriers, to share in services, to admit unconfirmed to Communion does not make for reunion but for apostasy. Such unity with sectarians

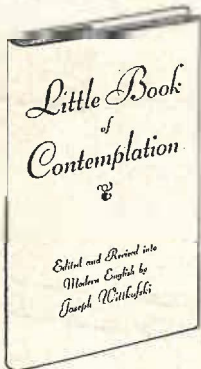


only leads to disunity amongst Churchmen and endangers our position as holding "the Faith once for all delivered to the Saints." The rank and file of our members may be silent but they see and think and will never consent to any amalgamation of Churchmen and sectarians, except upon the basis of loyal adherence to the doctrine, discipline, and worship of the Church, as interpreted by the Book of Common Prayer. This is not a partisan matter, of one school

of thought. It is the conviction of all of those who are loyal to the true religion.

It is folly to blind oneself to plain truths. Not only do sectarians differ in doctrine, vary in worship, and have another conception of the sacraments and the sacramental life, but they do not at all understand the Church idea of worship. And they interpret words differently so that apparent agreement is generally a gloss on the real meaning. In the minds of many, the recent approaches to Church unity have set back this ideal many, many years, and the offenders, who have brought this about should be reproved and disciplined. Whenever the writer is known, there is no doubt about his position, the only interest in which is, that wherever he has friends in sectarian bodies, he is liked and respected because of his staunch adherence to the doctrine, discipline, and worship of the Church and his definite refusal to compromise the Faith in any way. And sectarians know that the road to the Church is always open. If unconvinced of the Church's faith and practice, it would be sacrilege to receive them into the fold. If convinced, all that they have to do is put themselves under instructions and be confirmed.

And there is another consideration of very pressing importance. These offences against the Church's law and order, and these newly formed interdenominational organizations are affecting the missionary



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LETTERS

offerings. People begin to wonder how the funds are spent, whether they are being diverted, whether being wholly used for the purposes given: the preaching of the Gospel, the teaching of the Faith, the ministration of the sacraments as the Episcopal Church has received the same. Unless steps are taken to discipline the offenders and to prevent the recurrence of such scandals, there will undoubtedly be a decrease of confirmations and missionary offerings.

While I write for myself, I know that I am voicing the feelings of thousands in the Episcopal Church, High or Low, who think that we have not only lost prestige (which may be a small matter) but have also, through the actions of those offenders, seen the well-being, perhaps even the existence, of the body threatened.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Olney, Philadelphia.

Uniformly Uninspirational

TO THE EDITOR: Among the evidences of secularism and institutional nepotism in the P. E. Church, I suppose there is none so distressing as the names which have been bestowed upon our seminaries.

With the possible exception of Berkeley, these titles are uniformly uninspirational and give not the slightest suggestion that they are connected in any way with the priesthood of the Holy Catholic Church.

Indeed in certain ways these names, and their abbreviations, seem more appropriate to the identification of light and power companies, or industrial homes for delinquent girls.

In a spirit, therefore, of reform and "constructive criticism," I offer herewith a list of the old names together with some recommended new ones, which I deem both spiritual and appropriate to the seminaries noted:

Berkeley — St. Matthew
Bexley Hall — St. Francis d'Assisi
E. T. S. — St. Thomas the Apostle
General — All Saints
Nashotah — St. Simeon Stylites
Pacific — St. Patrick
Philadelphia — St. Luke
Seabury-Western — St. Thomas Aquinas
Sewanee — St. Augustine
Virginia — St. Nicholas

I have selected these alternatives for reasons of my own, and am by no means convinced that they are the best possible. I am therefore requesting you to publish them in your estimable gazette in the hope that other, more fervent readers will offer still better ones and then take arms to assign to Christian seminaries a local habitation and a name.

PHIL B. STUDGE.

Arlington, Mass.

Tomorrow Not Far Off

TO THE EDITOR: Speaking of the Roman Catholic Church in his letter to THE LIVING CHURCH of December 24, 1950, Fr. Walsh says: "Yesterday it was the Immaculate Conception, today it is the Bodily Assumption, tomorrow it may be *nulla salus nisi per Mariam.*"

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The Episcopal Church has a Book of Common Prayer that is Her guide to worship, and it should be used and obeyed by all Episcopalians. In that Prayer Book, there are set forth certain Feasts, to say nothing of all the various Saints' Days, and it is the teaching of the Church that as many of Her adherents as possibly can, shall make their Communion on those Days.

But, if you will slip in to the average Episcopal Church, on say, the Feast of the Epiphany, Ash Wednesday, the Ascension of Our Lord, All Saints' Day, what will greet your eyes? An attendance of even 50% of its members? Don't

make us laugh! In most churches, 25% will be HIGH, and the average will not run over 10% of the communicant strength! Now this is NOT High Church (so called), or Low Church (so called). We are talking about the Protestant Episcopal Church, the Book of Common Prayer, and run-of-the-mill Episcopalians. What's wrong? Poor teaching, or NO teaching, or do we just not give a darn? These are times, God knows, when we ought to live up to what we profess, if we expect our church to have any effect upon a scoffing world about us. Maybe that world scoffs because of US.

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Thomas Merton, there occurs this passage: "People do not realize the tremendous power of the Blessed Virgin. They do not know who she is: that it is through her hands that all graces come because God has willed that she thus participate in His work for the salvation of men. . . . She is the Mother of Christ still, His Mother in our souls. She is the Mother of the supernatural life in us. Sanctity comes to us through her intercession. God has willed that there be no other way."

This book bears the Imprimatur and Nihil Obstat of the Roman Church. It would seem that "tomorrow" is not far off.

ALICE W. MOORE.
Hempstead, N. Y.

Sham Gothic and Ecclesiastical Marzipan

TO THE EDITOR: Publication of the photographs of the Church of the Good Shepherd, Kansas City, Mo. [L. C., December 31, 1950], can do no good to the cause of modern art in the service of the church. Such an ugly and ill-designed building will only strengthen the hands of traditionally-minded vestries, who will be led to think that there can be nothing in between sham Gothic and this ecclesiastical marzipan.

But the simple truth is that there is nothing modern at all about this church, as the view of the interior shows. There is the same mean and cramped sanctuary, the same tiny Lord's Table, the same pretentious choir pews obstructing the view of the holy place — all of the things that we have learned to associate with fake Gothic. The interior of the church could have been designed in 1880 — and alas was, as every town in Britain and the States can prove.

If any of your readers would like to see a really useful book, with plans and illustrations of what modern architects and artists can do in the way of designing a modern church, let them buy *Fifty Modern Churches*, published by the Incorporated Church Building Society of London, England, and available through SPCK or Morehouse-Gorham.

(Rev.) STANLEY ATKINS.
Winnipeg, Man.

"He Who Is Not For . . ."

TO THE EDITOR: Bishop Parsons [L. C., December 24th] says he is sure Mr. Rogge did not applaud the North Koreans and Chinese Communists. So am

I. Mr. Rogge has of late changed his mind about Communism as have so many of that crowd of parlor pinks, too cowardly to openly embrace the doctrine but paying it lip service till they finally realize Communist materialism is the enemy of God and that the promises of Stalin are not those of the Prince of Peace.

So Senator McCarthy is evil-minded by the Bishop's standards. Why? Because, he, Senator McCarthy, is the outspoken foe of those who seek to destroy America. Does the bishop feel that the Senator is a little too rough with the traitors, or fools, who peddle military information to the Communists or arrange our foreign policy so as to play into the hands of Anti-Christian Russia? Why do you suppose, bishop, your heart and mine bleed for the men fighting in Korea if not in payment for the treason of those who have knowingly, or stupidly, given our strength to the Communists?

What's wrong with guilt by association? I was raised that way and I'm raising my kids that way. Evil companions corrupt good morals, remember bishop? And He who ate with "publicans and sinners" (maybe repentant) also said, "he who is not for me is against me."

ANDREW R. JOHNSON.
Long Island City, N. Y.

What Shall We Do?

TO THE EDITOR: I am much impressed with the article ("What Shall We Do?") by Bishop Campbell, of West Virginia, which appears in the January 7th issue of *THE LIVING CHURCH*, and am wondering if you could not publish this in pamphlet form.

It would seem to me that the results would be most impressive. Very probably many others are of the same opinion.

(Rev.) R. K. GIMSON.
Albany, N. Y.

Editor's Comment:

If sufficient requests are received, we shall be happy to reprint Bishop Campbell's article in pamphlet form, and to offer it at: 10 cents a copy for single copies; 7 cents for 10 copies or more, and 5 cents in quantities of 50 or more copies.

The format will be a single sheet, *LIVING CHURCH* page size, printed on both sides, but without any of the illustrations.

ELM TREE IN A FIELD

IN graceful symmetry you stand alone,
Far from your crowded sisters on the street.
About your head the winds of God have blown,
Earth puts no barrier to your groping feet.
So lonely souls grow beautiful and free,
When they depend on God for company.

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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	
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28	29	30	31				25	26	27	28			

January

21. **Septuagesima Sunday.**
Church in Economic Life Week.
Convention, Upper South Carolina (to 23d).
23. **Presentation to the Churches of plan for a united Church in America, at Cincinnati, Ohio (to 24th).**
Convention, Mississippi (to 25th).
Convention, Oklahoma (to 24th).
Convocation, Utah.
Convention, Western New York (to 24th).
24. **Convention, Louisiana (to 25th).**
Convention, Arkansas (to 25th).
Convention, Delaware.
Convention, Los Angeles.
Convention, Maine.
Convention, Massachusetts.
Convention, Oklahoma.
Convention, Texas.
25. **Conversion of St. Paul.**
Consecration of the Rev. Richard H. Baker as coadjutor of North Carolina.
26. **Joint Department of Evangelism, NCC, at New York City.**
Ecumenical Consultation of World's Student Christian Federation.
27. **Convention, Oregon.**
28. **Sexagesima Sunday.**
Theological Education Sunday.
Youth Week and Christian Endeavor Week.
National Council of Churches.
Convention, Eau Claire (to 29th).
Convention, San Joaquin (to 30th).
Convention, West Virginia (to 30th).
30. **Election of Suffragan for Connecticut. Bishop Gray to be installed as Bishop.**
Executive committee, World Council, at Paris.

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

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SORTS AND CONDITIONS

WE HAVE received replies from 42 of the 82 chaplains to whom we sent a postcard questionnaire on the election of a Bishop for the Armed Forces, and have been impressed by the overwhelming preponderance of affirmative replies — 31 for, 9 against, 2 giving no choice. However, the House of Bishops, on the recommendation of the Armed Forces Division of the National Council, took no action on the matter. The report emphasized that the problem of pastoral care for the armed services is everybody's job. But it should have remembered that everybody's job is nobody's job unless it is somebody's job.

BISHOP LOUTITT, presenting the report, said that there were now 87 Episcopal Church chaplains on duty, and that by the middle of the year there might be as many as 150 or even 200. The action taken by the House of Bishops is reported briefly on page 7, and will be covered more fully in next week's issue.

THE MEETING was an unusually full one, both in number of bishops attending and in subjects discussed. Besides the things mentioned in the telegraphed summary, the House considered the sad fate of Canterbury College (see below), gambling (which it condemned as a means of Church money-raising), social security as it affects the clergy, clerical salaries, and a few other things. It fielded the question of artificial insemination dextrously, passing it on to the National Council's Department of Christian Social Relations for a study with the cooperation of moral theologians and medical men.

IN UNITY discussions, our Protestant brethren sometimes want to know what the episcopate is really good for. Perhaps the answer is that it is good for keeping any problem in a slow simmer.

MORE about Canterbury College. A delegation of three young representatives of the student body appeared at the doors of St. Clement's Church, where the House of Bishops was meeting, and asked to be heard. Miss McCracken reports that the three had driven all the way, meeting expenses with a small fund raised by the other students. "So unprecedented was this petition in the experience of the House of Bishops that they considered it in complete silence for a few moments; then it was decided to hear the young men at luncheon." From here on, it is Miss McCracken's story:

"THEY WERE Edward Waldron, son of the Rev. Kenneth R. Waldron, rector of the Church of the Epiphany, Pittsburgh; Roger Langdon, a member of Christ Church, Bronxville, N. Y.; and Spencer Allen, a member of Christ Church, Springfield, Ohio. Mr. Waldron spoke for the group, saying:

"The reason why we are here is that Canterbury College is an Episcopal college. It has 150 students, 65% of them Churchpeople, representing 40 dioceses and 26 states; also Hawaii,

Puerto Rico, and Japan. We have all races at Canterbury.

"Another reason we came is that Canterbury is to be closed. That is tragic. What are you going to do about it? The Bishops [Kirchhoffer and Mallet] have tried everything! So has the president of the college. The debt is between \$85,000 and \$90,000. The trustees have asked most of the faculty to resign, because it is too large, financially, for 150 students. So, the college is to close in June, unless something is done.

"We are here on our own. If the place is to be kept going, it must stay open, or we won't get any money promised. We hope that it can stay open, and be ready to carry on in September, as usual. How can the money be got? Some people advise having a professional money-raiser. We don't know about that.

"The college has never been recognized properly by the Church. Yet it is one of the two' coeducational Church colleges in the United States. What are you fellows going to do about it? [Laughter] You need good, faithful, hard-working people. At Canterbury we are trained for Church work by our regular chapel routine. The men are acolytes, the girls have an altar guild. There are other organizations such as well-equipped parishes have. So we ask to be recognized by the national Church.

"The money needed must be somewhere. Any ideas you have, the names of any people you know who might give money will be gratefully received. We ask you to sponsor us. We need your help about the money. We need your prayers — most of all."

"THERE was prolonged applause as Mr. Waldron finished. In the course of the afternoon several bishops conferred with the young men."

ESTONIA, once an independent Baltic country, is not in the center of world attention these days. It is now incorporated into the USSR, and religion is being forced underground, according to an RNS dispatch from Vienna. The country was formerly predominantly Lutheran, but now religious life is being kept up "only in an underground manner" and "by the most fearless." Religious courses in the schools have been banned, and students are being indoctrinated in materialism and atheism. Christian holidays have been abolished. Churches are being used for government propaganda, with clergymen obliged to read State announcements and decrees from the pulpit "in the name of God and peace." People who want to be married or have their children christened must pay fees of 1,000 rubles or more, which are used for the distribution of anti-religious literature.

RELIGIOUS LEADERS in Estonia are being driven out or sent to Siberia. Almost all the Roman Catholic clergy, including the apostolic administrator, are gone, and the Lutheran Archbishop has been replaced by one who "shows more understanding of the government's needs." The RNS report says that the situation is similar in Latvia and Lithuania.

Peter Day.

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Talks
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REV. VICTOR HOAG, D.D., EDITOR



Information Plus

LOOKING over several sets of examination questions prepared by teachers I was struck by the discovery that they dealt exclusively with *information*. In desiring to check the accomplishment of their pupils, these teachers seemed to think that what was most important for their children to know permanently was the correct names of certain Bible characters, and the incident connected with each, a few stock facts and pat definitions, a key date, and the identification of certain words. Nearly all of these facts were very obvious and easy, and would have been retained by anyone who had attended even a few of the class sessions. Nothing was asked about opinions, reactions, attitudes.



A little exploration revealed that the text-books used by these teachers were almost exclusively devoted to such information. No wonder the teachers considered this their main purpose in teaching. Behind them was the same distorted emphasis in the minds of the writers, and behind *them*, in turn, the same obsession in the approach of the editorial board which had mapped the over-all scheme for the entire series of courses. "These things" must be taught—some in first grade, others in second, and so on. To such persons, religious education means the imparting of a mass of information about the Christian religion. It might be made more interesting by various devices, but "they must know this deposit."

A MONOTONOUS DIET

To be fair, the texts did mention other teaching points—a memory item, a prayer to be said, or even an outcome to be discussed. But these were not taken seriously by the teachers, and were only appendages to the "lesson." The result of such an emphasis is that there is a monotonous sameness about many Church school classes. It is boring to the pupils, and (I often suspect) to the teachers. Here we go again: "Take the roll . . . hunt up the class box . . . where are the pencils? . . . Put away that comic book! . . . Review . . . Who were the sons of Isaac? . . . Now, let's have it quiet . . . The lesson today is about Jacob's dream . . . If you're not quiet I won't go on with the story . . . And there were thousands of angels . . . Appli-

cation—there are always angels near us . . .) Quiet . . . Quiet! . . . Now open your workbooks . . . The first blank is . . . let me look it up . . . *Bethel* . . . have you all written that? . . . Now the true-false list . . . Facts, facts, information, names, words, words . . . Now we can talk about football until the bell."

The cure? It may not be as easy as we would like, because the disease is deep-seated, and the patients are scarcely aware that they are ill. *This* is religious education. What do you expect? Charm? Fun? If those other classes would be more quiet, if we could have a better textbook . . . And so it goes.

Now, to put the finger on one great weakness, the above conception of teaching can be blamed on the notion that the imparting of information is the main thing. Facts are the lowest level of knowledge, and the easiest to teach. But unless they are functional they are as barren as a skeleton. That is, unless they are made to live, the neatest collections of facts are but rattling bones.

A BALANCED RATION

Teachers need to grasp the concept of the diversity and wide range of Christian knowledge, and the need to give proportion in their teaching, to every lesson. There are, indeed, five areas with which every Church teacher should be dealing. These are: (1) Information—important, in relation to the whole, but not the most important. (2) Church loyalty: how and why Churchmen behave, in detail, and drilled a little every Sunday. (3) Devotional life: personal religion, attitudes and habits of prayer and worship, started at church, and guided at home. (4) Memorization of literary gems of the Faith, to be used for the enrichment of life through the years. (5) Activity—because that is life. Some of this will start in class, but we must see that more of it issues in daily living.

This, then, is the cure for a class, a course, or a series that is afflicted with informationitis: Weave something of the above five topics into every course, and, if possible, into *every lesson*. Each will be discovered to be a large subject, to be broken up into smaller details. If a teacher seeks to get *something of all five* into every lesson, things will be different.

SEPTUAGESIMA SUNDAY

GENERAL

EPISCOPATE

No Military Suffragan

¶ This is a telegraphed summary of the meeting of the House of Bishops, in El Paso, Texas, January 9th to 12th, from Miss Elizabeth McCracken. Her complete report will be published next week.

The House of Bishops has decided that a military bishop will not be elected now. They made this decision unanimously and without debate, after hearing a report recommending such a move, from Bishop Louttit, Coadjutor of South Florida, who is chairman of the Armed Forces Division, National Council.

However, the House of Bishops decided, that Bishop Larned is to serve as Bishop for the Armed Forces in Europe in addition to his present work. He is in charge of the Convocation of American Churches in Europe. Bishop Kennedy of Honolulu will be Armed Forces Bishop for the Hawaiian area.

Missionary bishops elected by the House of Bishops were: for Puerto Rico, the Rev. Albert Ervine Swift; for North Dakota, the Rev. Richard Emery; for Utah, the Very Rev. Richard Watson.

A training school for deaconesses is to be set up in Evanston, Ill., under a plan proposed by the Joint Commission on the Work of Deaconesses, and approved by the House of Bishops.

Okinawa has been temporarily placed under the jurisdiction of the Bishop of Honolulu.

The House of Bishops voted to recommend to General Convention that the designation "missionary district" be changed to "missionary diocese." (The latter term is used in the Church of England.)

Five speakers presented a report on ministry of the Church in urban and industrial areas.

Theological education pre-enrollment of students and Theological Education Sunday reports were presented and discussed at some length.

A petition from the American Church Union protesting against the participation of Protestant ministers in ordinations in the Church and reaffirming the Church's doctrine, discipline, and worship as they relate to these irregularities was not read in the House of Bishops. However, the matter was treated with a

resolution hoping for solution of such problems by patient understanding.

Bishop Gray of Connecticut presented plans for the Anglican Congress to be held in Minneapolis in 1953.

The report of Bishop Penick of North Carolina on the provinces indicated that progress is being made in provincial programs and work.

ACU

Significant Additions

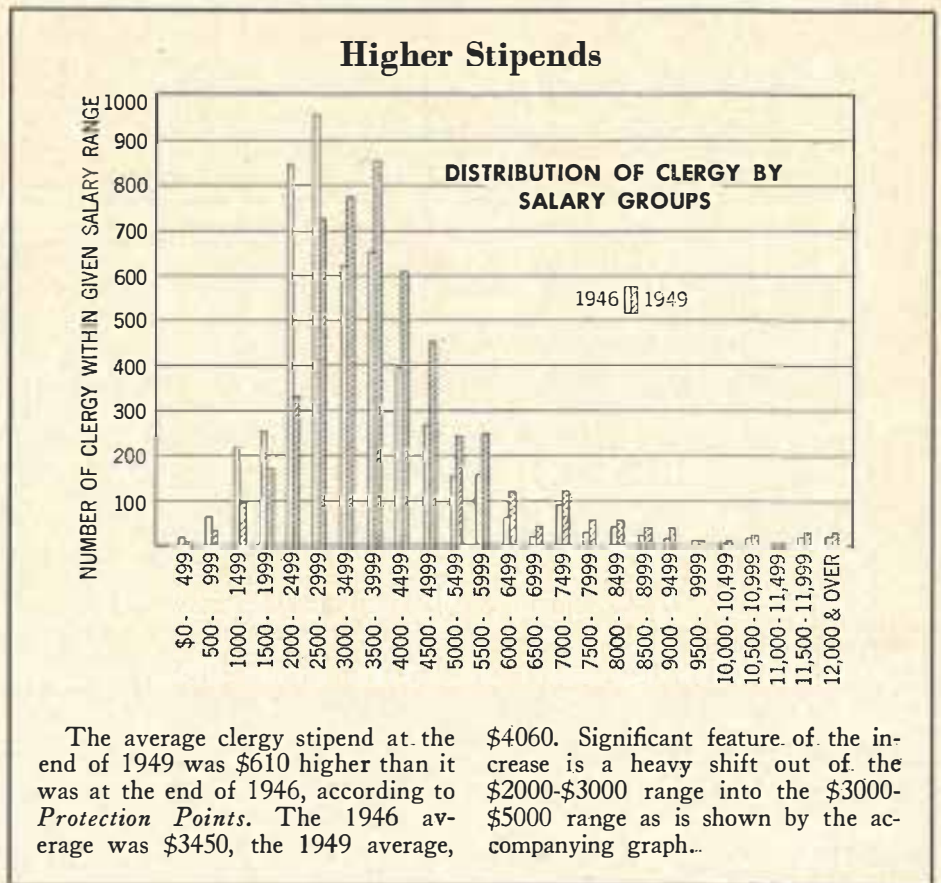
The Rev. Albert J. duBois, executive director of the American Church Union, announces significant additions to the executive board of the ACU in the election of two women and two representatives of Negro parishes and members. The newly elected members are: Mrs. Frederick Dent Sharp of New York city, one of the speakers for Woman's Auxiliaries sent out by the National Council; Mrs. Richard T. Loring, Duxbury, Mass., widow of the late Bishop of

Springfield; the Rev. Arthur J. Moore, rector of St. Luke's Church, New York city; and Lemuel T. Sewell, M.D., of Philadelphia. Plans are under way for the establishment of a special ACU Committee for women's work which, among other activities, will train and provide speakers for women's groups throughout the Church.

NATIONAL AFFAIRS

U. S. Tithe

The United States should tithe, suggested Dr. O. Frederick Nolde speaking at a special service for the 82d congress in Washington Cathedral. Dr. Nolde said that the U.S. should spend an amount equal to one-tenth of everything it spent on armaments on economic aid designed to improve world living standards. He said "the proportion may be too small, but the possibilities almost baffle the imagination." Dr. Nolde is an associate general secretary of the World



Council and dean of the graduate school of the Lutheran seminary, Philadelphia.

Dr. Nolde also advocated a peace offensive to include (1) maintenance of military strength as a deterrent to aggression, (2) a program of building a better world society that will resist the poison of Communism, and (3) a policy of standing always ready to negotiate for peaceful settlement of differences on terms compatible with justice.

VISITORS

Spring Lecture Tour of Dom Gregory Dix

Dom Gregory Dix completed a three-month series of lectures, retreats, and missions in December, and on February 3d will commence his spring lecture tour. This is his itinerary:

February

3. Lecture to faculty, University of Chicago.
4. Sermon, Chapel of the University of Chicago.
5. Lectures, Seabury-Western (to 9th).
8. Lecture, Chicago Catholic Club.
11. Mission, Grace and Holy Trinity Cathedral, Kansas City, Mo. (to 16th).
18. Interparochial mission, St. Barnabas' Church, and noonday sermons, Trinity Cathedral, Omaha, Neb. (to 23d).
25. Mission, St. Luke's Church, Evanston, Ill. (to March 1st).

March

5. Lectures at St. Paul's Cathedral, Springfield, Ill.
6. Diocese of Erie: 2-day retreat for clergy, St. Barnabas' House, North East, Pa.; two lectures (to 9th).
11. Passion Sunday, sermon, Cathedral of St. John the Divine, New York City.
12. Quiet Day for clergy, diocese of Newark.
13. Spiritual Conferences, Convent of St. Mary, Peekskill, N. Y. (to 17th).
18. Palm Sunday: sermon and lecture, Grace Church, Newark.
19. Noonday Sermons, Trinity Church, New York City (to 22d).
23. Good Friday: the three hours, Church of the Resurrection, New York City.

April

6. Diocese of Dallas (to 15th).
17. Deanery Conference, St. James' Church, Alexandria, La.
18. Inter-parochial Lectures, Grace Church, New Orleans (to 22d).

The Danger of Coöperation

By ELIZABETH McCracken

The National Council of Churches will not necessarily lead toward a reunion of Christendom, said Dr. W. A. Visser 't Hooft. In fact, he said that there is even a danger to be faced. "It is always possible that people will consider

coöperative relationships with other Churches as substitutes for unity."

Dr. Visser 't Hooft was interviewed shortly before his return to Geneva after attending the constituting convention of the National Council of the Churches.

He said it seemed to him that the National Council of Churches has two great advantages. "First, the Church bases are broadened, because more Churches are coöperating. Second, the National Council will be an advantage to the World Council of Churches, because the membership of the National Council of Churches overlaps the membership of the World Council. Some Churches are coöperating in both. The National Council of Churches is more deeply rooted in the life of the Churches."

He observed that while the Federal Council dealt with one aspect, the National Council will deal with the whole body of the Churches. He recalled, "last summer at Toronto, one leader said that owing to the World Council we have gone on into the National Council. Why? Because in the World Council we have learned the kind of coöperation of the Churches we need. The inner life of the World Council between the Amsterdam Assembly and the present time has made great advances. In Amsterdam, we created the World Council, but stopped there. We did not say what we meant to do with the World Council. Questions were asked and attacks made. Even at the Toronto meeting, some persons were surprised to find that the task of the World Council was not so simple as they had expected. They found that every Communion or Confession in the World Council had its own conception of the Church; and these conceptions were often contradictory. We worked and worked, and came out with a document in which all conferred. That was 'The Church, the Churches, and the World Council of Churches.' The subtitle of the document is of great importance: 'The Ecclesiastical Significance of the World Council of Churches; A statement commended to the Churches for study and comment by the Central Committee of the Council.'"

Dr. Visser 't Hooft said that "it is certainly true that coming to know each other through coöperation may be a very useful first step in the direction of Church unity. But I don't think that Churches which coöperate will automatically move toward unity if they do not work at it. There must be a conviction, if Church unity is to come. This conviction must not be only about the practical usefulness of Church unity, but about the spiritual necessity of Church unity."

One of the difficulties to be met and overcome, he said, is that the conception



DR. VISSER 'T HOOFT: *Unity will not come automatically.*

of Church unity held by any one Church could not be chosen. "Every Church with a strong confession of Faith does not consider all Churches, or any Church, so orthodox as itself. The reunion of Christendom must include all the Churches. The way to that is long, and must be taken very slowly."

Dr. Visser 't Hooft said he wished everyone concerned with the reunion of Christendom would study the document, "The Church, the Churches, and the World Council of Churches," and also *The Wholeness of the Church*, by the Rev. Oliver S. Tomkins.

Other publications pertinent to the subject which he listed are the "Ecumenical Press Service," issued weekly in Geneva, and the monthly *Courier*, published by the New York office of the World Council. Dr. Visser 't Hooft, himself, edits the quarterly *Ecumenical Review*.

INTERCHURCH

Another Step

A detailed plan for a united Church in America has been drafted by the Conference on Church Union, created at Greenwich, Conn. last December [L.C., December 25, 1949], to advance a movement for organic union. The Episcopal Church does not officially participate, but was represented by an observer, the Rev. T. O. Wedel.

Marking a historic step in the Protestant unity movement, the Plan of Union, worked out by representatives of Protestant denominations with memberships aggregating 16,000,000, will be presented

for consideration of the churches at a two-day convocation in Cincinnati, Ohio January 23d and 24th.

In making the announcement Methodist Bishop Ivan Lee Holt of St. Louis, Mo., said that all churches that may be interested will be invited to participate in the convocation.

The Conference includes the Congregational Christians, Disciples of Christ, Evangelical and Reformed Church, the Methodists, the African M. E. Zion Church, the Colored Methodist Church, the Presbyterian Church in the U. S. A. and the International Council of Community Churches and the Association for a United Church in America. The Presbyterian Church in the U. S. is a recent addition.

The Plan of Union was drafted at a meeting in New York October 19th and 20th—and will be made public at the Cincinnati convocation, Bishop Holt announced. He disclosed that the plan envisages a united Church in which bishops will have a place, in which presbyteries will have certain constitutional responsibilities, and in which congregations will govern themselves.

The Cincinnati convocation, Bishop Holt declared, will be asked to make its own changes in the Plan of Union. The next step would be to place it in the hands of commissions of each denomination for consideration and action.

Bishop Holt emphasized that the Conference's objective is organic union as contrasted to the coöperative movement which finds expression in the National Council of the Churches of Christ in the U. S. A.

Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches, and acting secretary of the Conference, said that never before have so many American churches, through official delegates, joined in drafting a plan for a United Protestant church. He described it as a "most hopeful sign" but cautioned against regarding it as more than a step toward union.

WORLD RELIEF

No Stronger Bond

The Presiding Bishop has received a letter of thanks for the gift of \$15,000 for relief needs of the Church of Greece. The communication came through Prof. H. S. Alivisatos, and was signed by the Archbishop of Athens and Primate of all Greece.

Part of the appropriation has already reached the Greek Church through the interchurch aid department of the World Council.

The letter said:

"It is difficult to find words to express adequately how deeply moved we are by

this demonstration of the brotherly concern of your Church for us in our time of need. We have always felt conscious of our closeness to you within the Christian family and rejoice that in your generosity you have made stronger the bonds that unite us, since your gift is an expression of Christian charity and no bond is stronger than the bond of love in Christ.

"We trust you will make our gratitude known to all the members of your Communion, and assure you of our fervent prayers for God's blessing on your Church."

ORTHODOX

American Ukrainian Merger

Formal merger of the American Ukrainian Orthodox Church in the U.S.A. and the Ukrainian Orthodox Church in America took place at a sobor in St. Vladimir's Church, New York city, during which an "Act of Consolidation" was proclaimed.

The merged Churches will be known as the Ukrainian Orthodox Church in the U.S.A. At separate but simultaneous conventions preceding the sobor, the two former bodies were officially dissolved.

Archbishop John Theodorovitch of Philadelphia was named metropolitan and Archbishop Mstyslaw Skrypnyk, who recently arrived from Canada, was elected chancellor. Twenty members, equally divided between clergy and laymen, were elected to the council.

It was announced that the official organ of the new Church will be a monthly called the *Ukrainian Orthodox Word*.

The Church is independent and self-governing in its structure, but is spiritually in communion with the Ecumenical Patriarchate at Istanbul. [RNS]

SEMINARIES

GI Benefits Continue

Impending cut-off date for GI educational benefits will not affect theological seminaries, the Veterans Administration has announced.

Unless Congress amends the present law, veterans cannot begin any new courses of study after July 25, 1951. This means that the forthcoming semester is the last date at which veterans can register in most institutions and receive government benefits under the GI Bill of Rights.

However, entrance into a theological seminary after July 25, 1951, will be considered "normal progress of training" for those undergraduate students who declare their intention of studying in a graduate school of theology before they have completed their work on the B.A. degree.

Thus, they will be able to enter a seminary for the first time and receive GI

benefits regardless of the cut-off date for new studies.

Two requirements must be met, however, the VA said. The student must declare his intention of studying theology before he is graduated, and he must enter upon his training forthwith at the end of his summer vacation. Thus, a student graduating next June must enter a seminary in the fall to be eligible for GI benefits.

Independent theological seminaries were the only class of educational institutions in which more veterans were enrolled this academic year than last. [RNS]

"\$50,000 in '50"

The motto of General Theological Seminary last year was "\$50,000 in '50." The seminary not only succeeded in raising the amount but exceeded it by \$979.75. Contributions came from 583 parishes, many more than the numbers that have responded in years past. And the total is greater than any amount ever before raised in a year by GTS.

Firestone Scholarships

The Firestone Foundation has given \$6,000 to Kenyon College for the establishment of two full three-year scholarships at Bexley Hall, the divinity school of Kenyon. The recipients of the scholarships are to be selected by the bishop of Ohio, probably on the basis of ability from a nation-wide field of candidates.

In presenting the gift, the president of the Firestone Foundation, Mr. Harvey S. Firestone, Jr., said that the board had reviewed Bexley Hall's work and had decided upon the scholarships as a means of helping to strengthen the ministry.

Mr. Firestone, who has been chairman of the Presiding Bishop's Committee on Layman's work, is a trustee of the diocese of Ohio.

WORLD ORDER

Peace Award to Myron Taylor

Myron C. Taylor, called for the organization of all moral forces to oppose the "anti-God community of Communism" in a speech accepting a peace medal award from the Roman Catholic Third Order of St. Francis.

"In my discussions with Pope Pius XII," Mr. Taylor said, "I tried to point out that there ought to be some simple principles on which all religious bodies could agree. I found the Holy Father in agreement with my simple formula: 'God and human liberty.'"

Mr. Taylor, who received the first such national award from the Third Order, said he felt unworthy of the honor.

[RNS]

KOREA

Bishop Byrne Held in Manchuria

Bishop Patrick J. Byrne, apostolic delegate to Korea, is now a prisoner of Communists in Manchuria, according to a report received through Religious News Service from the Sacred Congregation for the Propagation of the Faith in Rome. Earlier reports from various sources said that Bishop Cooper and Bishop Byrne were together and that the two, along with other prisoners, were forced to march north in Korea [L. C., August 6, October 22, November 19, 1950]. This latest news from S.C.P.F. also said that Bishop Byrne was transferred to Kiam and then sent to Manchuria. This corresponds with news from a *Time* correspondent [L. C., December 31st] that a group of foreigners, including clergymen, were taken to Kiam-ni, then to Maran-ni, and then apparently north to Manpojin which is on the Korean side of the Manchurian border, on the Yalu river.

TURKEY

After 5,000 Years

For what is believed to be the first time since the Turkish conquest in 1473, the head of the Greek Orthodox Church was invited to the former Basilica of Hagia (Saint) Sophia last month. This report appeared in the *New York Times*. The report said that Archbishop Athanasios, Ecumenical Patriarch, visited the building accompanied by Turkish civil authorities. The building for some time was a Moslem mosque. During the first years of the Turkish republic it was made into a museum and declared a secular building. No one in Istanbul professed to see in the Patriarch's visit any indication that the basilica would once more become the seat of the Greek Church, but some hold that it is a symbol of growing liberality of the Turkish government toward religious worship.

AFRICA

Ethiopian Achievement

For the first time in history, and in fulfillment of demands made for years by the Ethiopian Coptic Church, an Ethiopian has been elected head of that Church. The patriarchate of Alexandria, supreme body of the Coptic Church, has traditionally agreed only to the election of an Egyptian as metropolitan of the Ethiopian Church. Religious News Service reported that Bishop Bisilios was elected archbishop by a Church synod in Addis Ababa to succeed Archbishop

Cyril, who was an Egyptian. The report said that the election of the archbishop was the climax of an agreement made nearly two years ago when the Ethiopian Church threatened to separate from the Egyptian Church unless the former was placed under the spiritual jurisdiction of an Ethiopian.

ENGLAND

Church Relations

By the Rev. C. B. MORTLOCK

Having spent 10 weeks in the United States, I have returned to London, after the richest and most stimulating experience for very many years, to find that the matter of greatest moment occupying the thoughts of Churchmen and members of the Protestant sects is the document entitled *Church Relations in England*.

The main content of this consists of a report of "conversations" between representatives of the Archbishop of Canterbury and representatives of the "Evangelical Free Churches in England." At a series of conferences presided over alternately by the Bishop of Derby (Dr. Rawlinson) and Dr. Nathaniel Micklem, chairman of the Congregational Union, the delegates considered the implications of the now famous sermon delivered by the Archbishop of Canterbury before the University of Cambridge in November 1946.

At the last group of sessions of Canterbury Convocation his Grace alluded to the report, not then published, saying that there would be no formal discussion of it for a year after publication, and asked that it be not made a subject of newspaper or other controversy during that period. The *London Church Times* has, however, subjected the report to careful analysis published over three weeks, but has been at pains throughout to refer readers to the official text of the document.

The main proposal is that the "Free Churches" should "take episcopacy into their system," though without any precise definition of terms. The difficulty, as always in such discussions, is to find a solution to the problem of disunity which will satisfy the Free Churches by not implying a repudiation "of the gifts of God given through the Ministry of the Free Churches and would at the same time be satisfactory to the Church of England as genuinely conveying the gifts and authority that have traditionally been associated with episcopal ordination."

It would be improper to attempt to summarize this important document in a few paragraphs, but it is not, I hope, unfair to say that the proposals bear a

striking similarity to the constitution of the South Indian Church. It seems to be agreed that it is essential that the Free Churches "should remain free to maintain the relations of fellowship and intercommunion which they at present enjoy with non-episcopal churches. That at once raises the question of relations with Quakers, the Salvation Army, and Unitarians. The questions of ordination of women to the presbyterate and lay celebration of Holy Communion (two practices which prevail in some of the bodies represented at the conferences) have been deferred for fuller consideration. The admission to Communion at the Church's altars of unconfirmed persons is treated as a matter of less importance, though it is stated that there "is a widespread desire among the Anglican members of the Conference that . . . some form of Confirmation, episcopally administered, should come to be widely, and in the end generally, used within the Free Churches as well as the Church of England."

The Church Union announces that during the third week of October, 1951, teams of speakers will go from town to town — about 60 in all — addressing meetings of Churchpeople in an attempt to arouse greater appreciation of, and enthusiasm for, the faith and order of the Church. This national campaign will culminate in a rally in London at the Royal Albert Hall with the Bishop of London, Dr. Wand, presiding.

CHINA

Spirit in Education

From Hankow comes the news that Huachung University is thriving. Of its 488 students, more than half are freshmen. Only 176 are Christians and of these 50 belong to the Holy Catholic Church.

Nevertheless, Dr. Francis C. M. Wei, president, says, "As far as religious activities are concerned, we are very much encouraged by the wonderful spirit manifested by both faculty and students this present term. Everything is going on as usual, except with greater vigor."

The enrollment includes 10 research students, which is reportedly a hopeful sign as Dr. Wei has long desired to enroll more of them, partly with a view to providing more qualified Chinese faculty members.

The low proportion of Christian students is attributed to the fact that the present emphasis on education has led to the admission of many students from other than Christian schools.

Friends of Dr. Wei are celebrating his 40th anniversary as president of Huachung University and its predecessor, Boone College.

“Go . . . and Preach”

JANUARY 28th is Theological Education Sunday. On that day every parish is asked to take up a special offering to be sent to one of the Church's theological seminaries (generally the one of which the rector is a graduate), and to give special consideration to the training of the clergy.

Churchways recalls the story of a vestry that was looking for a new rector. The Bishop asked how many men that parish had sent into the ministry. Upon being informed that in many years the parish had not produced a candidate for ordination, the Bishop told the vestrymen that they really had no right to expect the services of a priest, since they had done nothing to recruit men for the Church's priesthood.

Not every Churchman is called to the priesthood; but every Churchman has a responsibility for helping to train men for the sacred ministry. Theological Education Sunday is the special time that we are called upon to help with our gifts to make possible the education of the next generation of the clergy.

This year all of the seminaries have united in preparation and distribution of a pamphlet, *Your Church and Your Ministry*. Pictures from this pamphlet, showing some aspects of the varied work of the priesthood, are published elsewhere in this issue. The message is plain: Give generously to the support of the seminaries, that these men, called of God to the sacred ministry, may be able to answer the call to go into all the world and preach the Gospel. Our response to that same call, as laymen, is to provide the means for training them, and to stand back of them in their high calling.

“O Almighty God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of thy Church; through the same thy Son Jesus Christ our Lord. *Amen.*”

Call to Arms

THE President's “State of the Union” message to Congress was, in effect, a call to arms against Soviet aggression. That the arms are essential, and that mobilization must be speeded up, we fully agree. But we wish Mr. Truman had not devoted his message almost exclusively to military matters, as if all hope for peaceful measures had completely and utterly vanished.

An editorial in the December issue of the *Bulletin of the Atomic Scientists* warns of the grave danger that men of science who “submerge their misgivings and join the ranks of armament-makers” may “be-

come tired, disillusioned, and cynical, and join those who consider war inevitable. *We must fight this decay of faith.* We must maintain the belief that the primary justification for rearmament is that it might prevent war, and not that it will enable us to win it. . . . Whatever little political influence scientists may have must not be thrown away, but continuously exercised to counteract the natural tendency of the drive for rearmament to become a drive toward aggressiveness.” (Italics ours.)

If that is true for scientists, how much more true must it be for us who profess to be animated primarily by religious motives. It should also be true of our elected leaders in Washington; but we looked in vain for that note in the President's address to Congress.

Our nation must be strong, economically and militarily. We would go even beyond the President's message in that respect, and say that some form of universal service for our young men is essential to that strength. But we must also be strong morally and spiritually, and our strength should be a bulwark of peace and security in the world, not merely the strength of one great power in opposition to the might of another.

The call to arms is a necessary call; indeed, it is one that has been too long delayed and that is still too uncertainly sounded. But more important even than the arms, or the mobilization of our vast material assets, is the marshalling of our spiritual resources for the peace, justice, and righteousness that the President mentioned at the beginning of his address, but that somehow seemed to be lost in the mechanics of the 10-point legislative program that he proposed.

No Reward for Aggression

THE persistent demand in some quarters, including high circles in the British government, that Communist China be admitted to the United Nations, is most disquieting. One can understand the reluctance of the UN to brand Red China as an aggressor (in spite of the obvious evidence), since that might be considered as tantamount to a declaration of war. And a declaration of war against Red China would carry with it the grave risk that Soviet Russia would enter the war because of the Sino-Russian treaty, and thus precipitate World War III. But to reward the aggressor government by giving it membership in the international body that is resisting that aggression would be both immoral and unthinkable. We hope that such counsel, however highly placed those who urge it, will not prevail.

The Euro

¶ Our associate editor, Paul Anderson, has just returned from a 10-week journey to Europe and the Near East, during which he visited 14 countries. He talked with religious and secular leaders and also with ordinary men and women who are undertaking the practical work of spiritual reconstruction among the people of their several nations.

¶ The following summary was written on the plane as he returned, while impressions were sharp in his mind. It does not profess to be a complete analysis of political, economic, or religious matters in the countries he visited, but rather to give a general survey of the mental and spiritual "atmosphere" that he found among those with whom he talked.



MY HOSTESS at a dinner party in Paris last week said she thought people slipped a cog or something when they got half way across the Atlantic. The commissions they faithfully, and probably truthfully, promised to fulfill when they got home seemed to get all tangled up, and the perfume for sister got to somebody's aunt, or the nice little bit of jewelry, *très Parisienne*, got delivered along about Easter instead of at Christmas. She made the further comment that, no matter what you learn when you are in Europe, you lose it progressively as you gain the hours from Greenwich Mean Time. I don't quite agree, although I've still got in my drawer at home one or two things for which I knew the proper destination. As for facts and figures and authentic impressions, no matter how many notes I take, I must confess she is right.

So here I am at 14,000 feet, just out of Santa Maria in the Azores, fully intentioned to hearken to her words of wisdom, and to impart to anyone interested some of the net results of my 10 weeks on the Continent, with a bit of Turkey and the Levant thrown in.

Yesterday a Portugese business man told me that his agent in Hamburg had recently visited him in Lisbon and among other things had asked to prepare a place for him there. Another hostess of mine in Paris said that she noted the number of Americans who were going home "for Christmas," but making no plans for return. More than one European told me that "if the Russians come, I'll probably go to Siberia." There is a mixture of fear, apathy, and unconcern, as in the young German miner, who said, "What's the difference, if the Americans are here, we mine coal, if the Russians come, we mine coal."

In a very real sense, the great international struggle has created a no-man's-land of Europe. Some countries, like Sweden and Switzerland, want to be and hope to remain neutral. Others, like Turkey and Greece, are as clearly with the West as they have always been in their historical conflict with the Slavs.

The hopeful signs of European unity manifested a year ago at Strasbourg are less apparent now. Statesmen continue to work for unity, while individuals grow in national consciousness.

Yet this revival of nationalism is itself torn in each country by opposite tendencies, one religious, the other political. Attempting to champion the cause of Christian civilization, the Roman Church seeks (and is acquiring) key positions in government apparatus in various countries, gaining power on the one hand while it loses the Protestant allies it could have if it were not so exclusive. Holland and Germany are clear examples. Protestants, in consequence, adopt more readily the position of other-worldliness, for they are unwilling to prostitute their religion even for the sake of Western civilization. They say, "even in the Soviet orbit the Word can be preached."

On the other hand, Soviet leaders make the most of national feeling, publishing in the press of their agents diatribes against American "imperialists," urging the rise of nationalism against European unity, playing up the first and minimizing the second part of the slogan for world-wide communism, "national in form, socialist in content." Certainly it is hard for the citizen to be loyal to his Church, for it trends toward a choice between Roman domination and obscurantism, or a Protestant saintly nihilism. If he is not religious, his choice seems to be between a nondescript socialism dependent on American capital, or a Communism with terrific dynamics, but no compassion or human kindness.

This impression of things on the international level is modified when it comes to consideration of currents of thought, spirit, and action within each country. Having visited 14 of them, from England to the Hashemite Kingdom of Transjordan, I trust I may be excused if I fail to take each one individually. Indeed, I could not honestly deal with all of them, for in spite of having visited all more than once, and many of them frequently in the last 30 years, I find myself more confused than enlightened on my trip this year.

Korea had already become a serious matter by the time I reached Europe. The State Department



HALFWAY across the Atlantic, a Bishop Chambers, British En Dr. Etienne Boegner, a World Co

Mean Mind

had begun calling on Europe to build its military defenses. The day before I entered Germany, Chancellor Adenauer made a speech favoring rearmament, under certain conditions. It did not surprise me, therefore, when the first question at a meeting at Cologne posed by a tall, leather breeched youngster was this: "do all the American people stand back of Acheson's policy?"

The Roman Catholic Church claims to be the bulwark against Communism. This puts the Evangelicals in an anomalous position. If they accept the idea of rearmament, they would seem to be playing second fiddle to the Roman Catholics; if they object, they risk popular disapproval. Their great concern is along two lines, that no departure be made from the primary task of preaching the Word of God, and that the unity of the Evangelical Church in Germany, embracing Eastern and Western zones, be preserved. To maintain these principles, which typify the oneness of the German people, some would even suffer invasion.

One pastor told of the joy of preaching under the Nazis, and said experience of the Confessing Church in the Eastern zone showed they could proclaim the Word even under the Communists. A high official in HICOG (High Commissioner for Germany) told me that Evangelical youth did not see clearly the real issue between East and West, in spite of the fact that 34,000 persons flee the Eastern Zone every month to escape Communist dictatorship.

This religious neutrality has an unquestioned spiritual basis. The Kingdom is not of this world, I was reminded; the soul is more precious than the body. But the Christian is also a citizen, and as citizens some of my acquaintances found other grounds for neutrality. For five years the American and other occupying powers have been condemning and seeking to eradicate German military might. Where is the consistency in now demanding rearmament? German generals are still in prison. One former officer said: If Kesselring is to be kept in prison, I should be there too;

if I am to return to the army, Kesselring should be there too."

Yet the chief arguments against rearmament were neither those of religion nor of logic; they were based

on military experience, on Stalingrad. Germans don't like to speak of this, but I felt everywhere that the fact of defeat in two wars had made a profound impression. It has led to a sense of the futility of war. It is difficult for Americans, especially for the millions who have not been under bombing raids where thousands of lives and homes were snuffed out in an hour, to grasp the horror with which Europeans view another war. It is not so much fear as futility that is in their minds. They say that another war means death, while invasion at least leaves life.

NOT ON POLITICS ALONE

Nevertheless there are those whose courage is great and whose citizenship is of this world. As the Oberbürgermeister of a great German city said to me: "I am preparing the barracks." Others see hope in the growing participation of individuals, particularly of youth, in the affairs of community and national reconstruction. The HICOG program of conferences and training institutes to give German youth a better grasp of the democratic method, not merely the democratic idea, is making real headway. The German people will be less easily whisked one way or another by emotional appeal; they are learning to form collective opinion and to join freely and equally in common tasks, instead of clicking their heels at "Befehl." Neither a Nazi nor a Communist will find them easy prey.

A somewhat similar process of national character reconstruction is under way in France and in Italy. What are the traits of a good Italian today? Who is the Italian hero? Certainly none of the Fascist leaders. Even Garibaldi is not exactly relevant, nor is Marconi. The modern man cannot live on politics alone, nor can he be just a "technician" in engineering, economics, or trade union administration. I talked with many men to get their thought on this question. One is a village school teacher. He lives in the city, gets up at five, takes a train at six, detraining at 7 and pushes his bicycle five miles up the mountainside to his village school house, arriving at about nine. He opens up for the 29 children, who soon come, each one carrying his own stool, for there are no chairs or benches in the school. The entire equipment is four tables. Besides teaching, he must stir up the priest to exercise authority over delinquent children and their parents. He sees to distribution of state-provided food for the pupils, and in general represents culture and progress. For this job he gets 15 dollars a month.

In France there are five significant parties; in Italy there are only two that count, the Demo-Christian party, which is clerical and Papal, and the Communist, which is demagogic and Stalinist. In which party will this school teacher find support for improvements in

(Continued on page 20)



Keystone.
ped cog. In Paris (from left):
y chaplain; Bishop Cassian;
il president; and Paul Anderson.



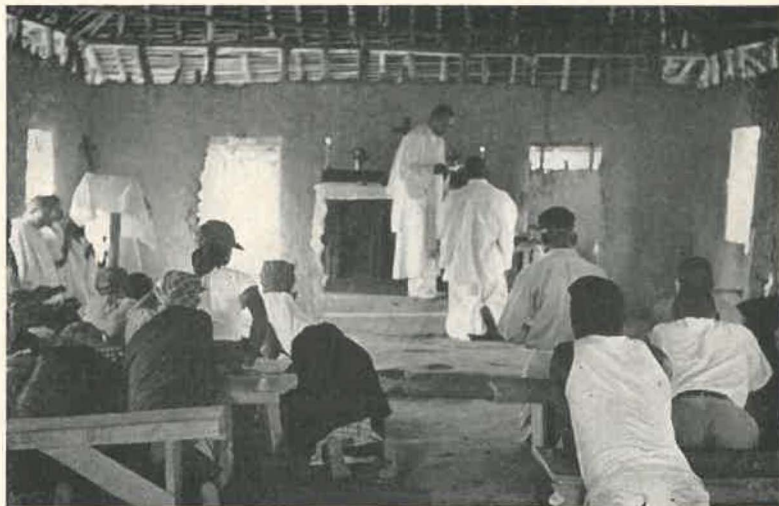
SUFFER THE LITTLE CHILDREN TO COME UNTO ME . . . *A visit to a children's hospital . . .*

From Semi

Men Go Forth



TO PREACH THE WORD OF GOD *ready to banish and drive away erroneous and strange doctrines . . .*



TO CELEBRATE THE HOLY COMMUNION *for the continual remembrance of the sacrifice of the death of Christ, and of its benefits . . .*

TO INSTRUCT THE YOUTH OF THE PARISH *unto the measure of the stature of the fulness of Christ . . .*

TO BE WHOLESOME AND GODLY EXAMPLES *setting forwards quietness, peace, and love . . .*



the
naries



I WAS SICK, AND YE VISITED ME . . . A bedside celebration of the Holy Eucharist.

to Minister . . .



TO BRING UNTO THE KNOWLEDGE OF GOD all such as are committed to their charge . . .



TO GIVE GODLY COUNSEL assuring those who show evidence of repentance of God's mercy and forgiveness . . .

TO MINISTER TO the soldiers, sailors, and airmen of our country, that in all things they may serve without reproach . . .

TO PRONOUNCE BLESSING on those things which are requisite and necessary, as well for the body as the soul.



FROM OBEDIENCE to UNDERSTANDING

A Personal Pilgrimage

By the Rev. John Clarence Petrie



AND was crucified also for us . . ." This clause in the Nicene Creed sets forth the most formidable obstacle to the faith for that considerable proportion of Americans who call themselves religious liberals. It was so for me, during my 22 years as a Unitarian minister.

My spiritual pilgrimage covers much ecclesiastical territory, on which it is not necessary to go into detail here. But to me the greatest intellectual difficulty of classical Christianity was the doctrine of the atonement. Very early in my Unitarian career Canon B. H. Streeter's book, *Reality*, straightened me out on the personality of God. In a modernistic sense I even found it possible to say I believed in the divinity of Christ. But in the atonement—no. I could not accept the notion of our being saved by the blood of Christ. It sounded barbaric, irrational. Besides there was the Lord's Prayer, which made our forgiveness depend, not on the Cross but on our willingness to forgive others.

Meantime within those two decades Unitarianism hit the toboggan. In 1927 it could be described as a theistic group of churches which tolerated a few atheistic humanists among its ministers. By 1949 its ministers had become a group of atheistic humanists tolerating a minority of theists (believers in God) and a very tiny remnant who considered themselves Christians. In church after church, readings from the poets and novelists were given a place in the Sunday services equal to that of the Bible. In some extreme cases the Bible was almost completely omitted. In 1935 a new hymnal appeared, containing five orders of worship omitting the name of the Deity, substituting "words of aspiration" for prayer, and "closing words" for the benediction. About 150 hymns without mention of God were included. And for those who believed in neither Easter nor immortality, a service celebrating the spring was provided.

Denominational literature kept pace

with this descent into the pit. The denominational journal became a chamber of horrors, where every sort of crack-pot religious, economic, and social theory was aired. The list of classic Unitarian pamphlets which tried to prove the Unitarian theory of God, the Bible, Christ, and prayer, was purged and replenished with unChristian and even anti-Christian materials. The purpose of the American Unitarian Association, according to its by-laws, is to spread pure religion, said to have been defined by Jesus as "love to God and love to man." This purpose no longer was printed on the denominational propaganda. Instead there was a series of slogans indicating that Unitarianism believed in nothing and had nothing to teach, but that one joined it in order to be free to believe anything he thought right.

FREE-FOR-ALL PULPITS

This was frightfully distressing to a few. But in the present educated world, so called, where education is so likely to be non-religious, or even anti-Christian, there were some who liked it. And it was always easy to find Baptist, Methodist, and Disciples ministers who had lost all faith in their own brand of Christianity to take over these free-for-all pulpits. Meeting with a mild success in winning converts, the Unitarian leaders kept to their anarchistic line. Strangely enough—or was it strange?—there was only one recruit from the Episcopal priesthood in twenty years, and almost no Presbyterians; and the one or two Roman Catholic priests remained staunch theists.

To me it became increasingly clear that a religion without authority was bound to degenerate into this sort of

bootstrap-lifting attitude. I also saw that evangelical Protestantism was more and more losing faith in its Reformation principle of "The Bible and the Bible only." Many within the evangelical churches were drifting in the same direction as the Unitarians, without going quite so far. A national Methodist leader implied in an article in the *American Mercury* that the Incarnation was an untenable superstition! A prominent Disciples minister was known as a humanist. Any number of Congregational ministers would tell me that they were Unitarians in theology. And it must be remembered that religious humanism began in the Northern Baptist Church under the late George Burman Foster of the University of Chicago.

I could see no escape from my situation in evangelical Protestantism. I say this despite the good that I believe Dr. Reinhold Niebuhr has done. But he never has got down to the bedrock of the problem of authority. Always his reasoning deals with Biblical statements, Pauline in particular. Thus, by the process of elimination, there were left only the churches in the Catholic tradition. The Eastern Orthodox Churches were at once ruled out as possible havens for linguistic reasons, if for no other. The few English speaking Christians who have entered them have not done too well. So there were left only Anglicanism and Roman Catholicism.

ON AUTHORITY

But if I accepted either I should have to confess a belief in the Atonement. More than that, the dogma of the atoning death of Christ literally saturated the liturgies of the two great branches of

Catholic Christianity. How could I accept an authority which taught what I did not believe? Then one day it dawned on me that, if I accepted any Church as having authority to teach, I would have to accept whatever it claimed as revelation. Once I saw that point I was ready to submit. That it should be a return to Anglicanism that appealed most to me does not come under my present purpose in writing. What I do want to tell is how, under authority, the atonement suddenly became illuminated. I began 18 months ago as a restored priest accepting the doctrine on authority. Now I also accept it as a matter of reason.

Would I have ever come to it while still staying outside the Church? I cannot say. That my mind was being prepared to accept I owe to Dr. Niebuhr. It was he more than any other who made me lose my former solid confidence in the goodness of human nature. "The Progress of Mankind Onward and Upward Forever," which was one of the famous five points of James Freeman Clarke, and long a part of the Unitarian creed, had lost its power over me. If it meant immortality, yes. But if it meant, as I think Clarke intended it, the inevitable spiritual evolution of the race upward, then emphatically no. But disillusionment with too rosy views of human nature is one thing, while acceptance of original sin and the atonement is another. My mind has now accepted as true what at first I took purely on authority. I am inclined to credit it to divine grace: the grace of being within the Church, the grace emanating from the Holy Communion.

Here is how it all came to me as I was preparing my Good Friday sermon. The thought of Sachsenhausen, Dachau, and the Nazi extermination camps came over me with nauseating realism. The outrages of the Russian soldiers in conquered Germany, the forced labor camps in the Arctic under the whip of Stalin's guards, the torture chambers of Moscow revealed by Koestler and others, these I began to envision. Yet all this was but a drop in the bucket of the total brutality, cruelty, and lust expressed every single minute of the day and night somewhere in the world — not in the world of primitive man, not in the Dark Ages, so called, but in the world of the 20th century. As the stench of the unspeakable



NEW PERSPECTIVE

LONG have I loved this friendly little lake,
A placid mirror, or a wind-lashed sea;
Today I love you — not for your own sake —
For your broad ceiling of infinity.

Long have I loved the hills encircling you,
Their gifts of steadfastness and pure delights;
Today your green spires, pointing toward the blue,
Call to an unseen world, to unscaled heights.

BELLE CHAPMAN MORRILL.

bestiality of men began to envelope me I thought I should faint.

NONE BUT GOD

It was then that I remembered what theologians had said about the bloody sweat in Gethsemane — that such excruciating suffering was mental and spiritual, that in those terrible minutes our blessed Lord saw all the evil men had ever committed, or ever would commit. No mere man could of course see all this. Nor could anyone with only human power endure it. None but God could look on it and live.

And yet, who was it that committed all this sin? Human nature. Not animal nature but human nature. Hitler was a man like me. Stalin is a man like me. Nero and Commodus and Ghengis Kahn were men like me. Ivan the Terrible and Peter the Great were men like me. If they were capable of such horrors, could I say I was immune? Had I been born like Schickelgruber, am I sure I would not have become Hitler? Had I been Dhugashvili in a Georgian seminary, can I be certain I might not have become Stalin? "There but for the grace of God. . . ."

So it was this human nature that was going to stand before the throne of absolute and infinite justice and cry, "I believe in salvation by character. I stand on my record, Lord." And I thought with horror of those years when I had taught congregations and little children the doctrine of "salvation by character."

I saw that, if man was to be given a chance, there would have to be someone whose human nature was combined with the divine nature. Only God could take that burden — but God united with our flesh. Unsupported human nature could

not even understand, much less bear it. And so Christ went to the Cross to do what all of us together could not do. And so He "opened the kingdom of heaven to all believers."

Now as I stand at the altar and read the words of the Communion Service all those references to the cross and passion, and to His blood, are full of meaning. My mind as well as my will accepts this pleading before the Father of the sacrifice once for all made by the Son.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 East 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 Bethlehem

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Mrs. A. Crawford Shipley	10.00
John Townsend	5.00
Mrs. L. Kemper Williams	5.00
Mrs. Martin S. Payne	3.00
Gertrude A. L. Morecroft	2.00
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Mrs. L. Kemper Williams	5.00
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Intense Quiet — Intense Activity

THIS year there will be no Presiding Bishop's Book for Lent, according to an announcement by Harper & Bros., publishers of the Presiding Bishop's Book. Admirably adapted, however, to filling the gap thus created is *The Temple of God's Wounds*, by Will Quinlan (Morehouse-Gorham. Pp. 118. \$1.75).

This is the story, told in the first person, of a week's visit to a rather unusual but not inconceivable monastic community, the life of whose members is "described as a constant oscillation between intense quiet in the Temple and intense activity in the world."

The visitor's retreat, informally guided by a brother of the community, is achieved in large measure through a series of meditations, one each day, on the seven pictures in the Temple and their inner meaning. This leads him, at one point in his pilgrimage, to "seek the ministry of reconciliation," and in the end sends him back to his task in the world, strengthened by a renewed appropriation of the meaning of divine redemption.

The story is beautifully and movingly told, yet without conscious striving for effect. As of especial interest might be mentioned the quaint liturgical customs — e.g., the conducting of the community's corporate devotions on the open roof, facing the east in the morning and the west at sunset, with only the Holy Mysteries and the closing office held in the Temple itself.

This is a book that carries the reader along, because he wants to know what comes next. But it is well worth the more careful attention of at least a second reading.

IF the Episcopal Church is not the singest body in Christendom it will not be for want of official encouragement.

In 1943 appeared *The Hymnal 1940*, every copy of which contains at least the melody of the music. Then in 1949 came *The Hymnal 1940 Companion*, and now comes the National Council's *The Hymnal Outings the Ages* — another Family Study Course, similar to *Consider the Bible* and *The Prayer Book Speaks in our Uncertain Age*.

Written by the distinguished musicologist the Rev. A. W. Farlander, this consists of a leader's guide (25 cents) and three pamphlets (15 cents each), the complete packet available at 60 cents (two sets for \$1).

The course has the threefold aim of

deepening personal religion, encouraging Christian fellowship, and improving congregational singing. This is accomplished by four carefully planned hymn sings, for which full directions are given.

A guiding principle of the course is to begin with the more modern hymns and to work back to those composed "when the Church was young." Clergy and lay leaders will want to order this course early, especially if they wish to use it in Lent.

Of Interest

THE CHRISTIAN MYSTERIES, by Bede Frost (Mowbrays. In America: Morehouse-Gorham. Pp. 174. \$2.55). Chapters on creation, the Incarnation, the Church, the sacraments, eschatology, the Holy Trinity, and other related topics.

Doctrine, Duty and Devotion, by G. H. Midgley (Mowbrays. In America: Morehouse-Gorham. Pp. 264. \$3.15). Described by its subtitle as "A Three-Year Course of Teaching Sermons." Foreword by the Bishop of Bradford (Dr. Blunt). About forty outlines to a year, embracing a wide and varied

range of subjects and allowing for ten or twelve free Sundays. One possible criticism: the "outlines," composed mostly of complete sentences, offer the temptation merely to "pad," rather than to think through the thought sequence and then to write an original sermon.

Primer on Alcoholism, by Marty Mann (Rinehart. 1950. Pp. viii, 216. \$2). Described by subtitle: "How people drink, how to recognize alcoholics, and what to do about them." The table of contents includes such subjects as: Alcoholism and Its Causes; What Is an Alcoholic; Who Is an Alcoholic; The "Home Treatment"; Medical Treatments; Lay Therapy; Alcoholics Anonymous; What We Can All Do. The author was herself an alcoholic who recovered from the disease over ten years ago, and in her study of alcoholism has worked under such scientists as Dr. Howard Haggard and Dr. E. M. Jellinek of Yale University.

The New York Bible and Common Prayer Book Society, which celebrated its 141st anniversary of continuous service in April, has announced the change of its name to the Bible and Common Prayer Book Society of the Episcopal Church, according to January *Churchways*.

The change of name occurred after the General Convention of 1949 endorsed by special resolution the work and support of the society as an institution serving the whole Church in its free distribution of Bibles and Prayer Books.

Forthcoming

THE time for submitting sermons for consideration for Volume V, the forthcoming issue *Best Sermons*, edited by Dr. G. Paul Butler, has been extended to March 31, 1951. Clergymen of all faiths are invited to submit a sermon for consideration to Dr. Butler at 431 Riverside Drive, New York 25, New York.

Sermons may be on any subject and should have been preached between January 1, 1949 and December 31, 1950. Volume V will be published in 1951.

Best Sermons is based upon a worldwide search for the best in contemporary preaching. To date sermons have been received from 55 countries, in 15 different languages. Dr. Butler is anxious to give representation to the younger preachers, as well as to the men who have already made their mark.

SUPPLICATION

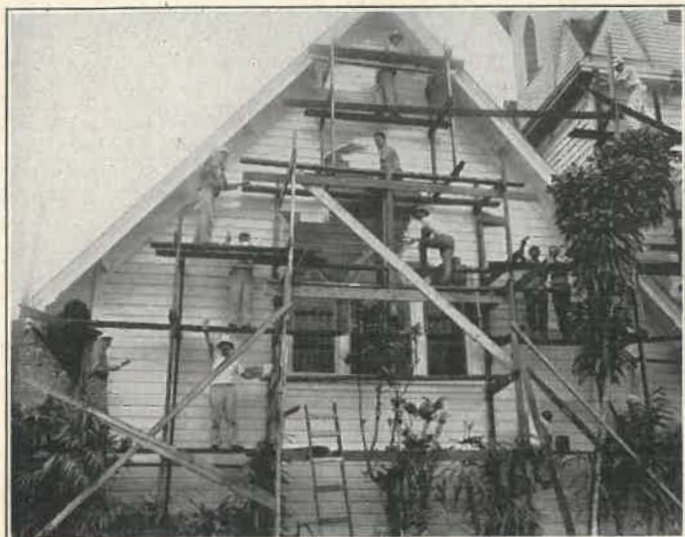
FROM fear
This year
Redeem
The dream

Of peace:
Increase
Your days
Of praise;

Recall
Our fall
From grace;
Retrace

The Cross,
God's loss,
Christ's pain,
Man's gain.

PHILIP BOOTH.



HOLY APOSTLES,
Hilo, Hawaii.
Painted in a day.

HAWAII

"First Coat" Sunday

"First coat" Sunday was observed at the Church of the Holy Apostles, Hilo, Hawaii, when members of the congregation turned out to apply an undercoat of paint to their frame church in a day. Older people mixed the paint. Children carried it or applied it at ankle level. Women prepared the lunch, and then caught by the enthusiasms of the painters, took up brushes themselves.

Before the painting could begin members of the church led by John Jenkin and Val Tennent worked in their spare time for two months scraping off the old paint which had been applied a decade ago.

The vicar, the Rev. Robert Sheeran, decided that "first coat" Sunday would be a success if 20 men turned out to paint, with 10 women to feed them. Actually 26 men and older boys, 35 women, and 15 children showed up.

The workers were blessed with a clear Sunday, preceded and followed by days of heavy rain.

GEORGIA

Ready for the Influx

Last summer, even before the H-bomb project had changed the outlook in the area about Augusta, Ga., steps were taken to increase the facilities of the Church in that section. Some of the people who work in Augusta live in South Carolina suburbs just across the Savannah River. Beech Island is one such community, in which live members of the Church of the Good Shepherd and St. Paul's Church, Augusta.

The Rev. Allen Clarkson, rector of the Church of the Good Shepherd, discussed the Church situation with some of

the residents of Beech Island, and it was decided that a mission congregation should be called together. Services were begun last summer, and the people chose the name All Saints' for the mission. However, no application for admission to the diocese of Upper South Carolina has been made as yet. The Rev. Michael Kippenbrock, rector of St. Thaddeus' Church, Aiken, S. C., has oversight of the mission, and Mr. Clarkson assists in providing services from time to time.

More recently the two clergymen have been looking about for land on which to establish a mission in another Augusta suburb — North Augusta, S. C. With the prospective influx of people as an incentive, Bishop Gravatt of Upper South Carolina is prepared to ask the Reconstruction and Advance Fund for money with which to start a work there, according to Mr. Clarkson.

OREGON

Hospital Strike

The A.F.L. building service employees union in Portland, Ore. called a strike and established a picket line at the Good Samaritan Hospital, Portland, an institution of the diocese of Oregon, on January 2d. Members of the hospital auxiliary and other volunteers from the community at once stepped in and the hospital has, as a result, been able to furnish normal service to the 346 patients and 46 infants.

The strike was called to get a closed shop, increased wages, and a reduction in the experience required between starting pay and top brackets.

Construction of a new two and one half million dollar wing for the hospital was stopped when the picket line was established. The contractor's foreman said his company had no dispute with the union. The company claimed its A.F.L.

carpenters "want the pickets placed where they belong—at the hospital."

Bishop Dagwell of Oregon, chairman of the board of Good Samaritan Hospital said that the picketing of the new construction showed "a ruthless disregard by the union of national conditions and the potentials of a war emergency."

The Board of Trustees, in a statement, declared that the union had demanded a closed shop before negotiating for other demands, and that the board had never refused to discuss the matter with the union.

Less than one quarter of the employees of the hospital are members of the union, the board said, and not all of them voted for a strike. Wages at Good Samaritan hospital are the same as they are at other hospitals in the community. The board voluntarily gave employees a raise in wages last spring, without any demand from the union. The board has also provided social security for the employees at an estimated cost of \$25,000 a year.

The chaplain of the hospital, the Rev. Bernard Geiser, who is also vicar of St. Andrew's Church, Portland, is running the elevator at the hospital, pushing garbage trucks, and performing other like tasks. Student nurses have been assigned work in the care of the sick, and, besides the auxiliary, volunteers from other hospitals and the community have come to the aid of the hospital.

The president of the Oregon State Nurses association criticized the hospital for using student nurses in the crisis, for work outside regular classes and instruction.

Bishop Dagwell said, "We are faced with the choice of keeping the student nurses in classes where they would get academic theory or of serving the 347 patients and 46 helpless infants in this hospital. . . . The care of the sick is the primary function of nursing."

Because of the seriousness of the situation, Bishop Dagwell postponed his departure for the meeting of the House of Bishops.

MISSISSIPPI

Mann is the Man

At Laurel, Miss., a priest of the Church, the Rev. William S. Mann, rector of St. John's Church, was recently named "Man of the Year" by the Laurel Junior Chamber of Commerce.

Fr. Mann's selection is reported to have been made in consequence of his having established a day school in Laurel, which has relieved congestion in the public school system.

The Junior Chamber of Commerce award is one made throughout the nation. To be eligible one must be not over 35.

'The bonds Lila and I bought for our country's defense helped us to own our own home!'



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The European Mind

(Continued from page 13)

his village? The Demo-Christians, so he told me, are concerned with support for the big industrialists and with coddling the priests so they will win votes for them in the next election; the Communists are very attractive for such men, but some have tried it, and want it no more.

In a northern Italian city I attended a Book Review Club, where Koestler's *Darkness at Noon* was the book under discussion. The group had two Communists, others evidently wavering, while the leader was a practicing Roman Catholic. He outlined the story—the hero confesses under torture, and then decides that, for the good of the Party, he will stick to his confession instead of to the truth. "What does this mean for us in Italy? How can one be a Party member, Communist or Demo-Christian, and yet retain freedom of conscience, adhere to the truth?" There is the real problem for them.

"IF THIS IS THE CHURCH . . ."

I found that there are groups in various Italian cities who are working for a transformation of Italian life. They resent the cant of both parties, they demand sincerity, Christian objectives and methods in political life; they do not look to Croce or to the Curia, but draw their inspiration and form their objectives on Dante, Giordano Bruno, and the teachings of the Gospels. "We stand for non-violence." They explained that this is not pacifism but Christian respect for personality. "We reject the authoritarianism of both Communists and clericals. We want to form an Italian Christian citizen, not the subject of foreign despot."

The well propaganized ideal that the Roman Catholic Church is the chief bulwark against Communism is being weakened by the insignificance of effort on the part of the Church to improve the conditions of individual and social life. The Church seems to be more interested in gaining power than in using it for the good of the people. An Italian professor told me an interesting story. He had gone to lecture on "The Early Church" in a small town, and at the end his hearers, many of them Communists, said, "if that is the Church then we can be Christian."

Certainly this is the time for the Church, for all the Churches, to live as well as preach the Gospel of Jesus Christ. This is the real antidote to alien political doctrines. Fortunately the Holy Spirit is at work among Christians, particularly the laity. I was amazed to find the universality of anti-clericalism in all the established churches in Europe. In Belgium, Holland, Germany, France, Portugal, and Italy young people are saying that pastors, priests, and bishops are criti-

cized for preaching but not leading, supporting the institution more than exemplifying Christ in thought and action. Young people are not leaving the Church but rather are trying to invigorate it. An Italian who was estranged but not separated from the Church said "Perhaps we must put our own priests into the Church."

My next comment is made with some temerity, for it is an attempt at interpreting the relationships between the Russian Orthodox Church and the Churches of Western Christendom. A year ago I called on the Russian Metropolitan Exarch in Prague. Noting that his predecessor had carried the title of Bishop, that the number of faithful or of parishes had not increased, that in fact his diocese had been reduced by cession of the Sub-Carpathian tip of the country to Russia, I said to my friends that perhaps the Russian Church had raised the rank of this post with a view to expected accessions to its flock. First would come the Uniats, then the Czechoslovak National Church, and then—who knows?—a carefully fostered Gallicanism among Roman Catholics leading to another *los von Rom* movement, a new National Catholic Church, which could nationally tie up with Moscow under the titular Metropolitan Exarch in Prague.

There is now a Russian Bishop in Berlin where there are no Russians except those in the Red Army, the Soviet police and Government officers, hardly a Churchgoing crowd. This summer a Chinese was consecrated Orthodox Bishop of Tientsin, the Metropolitan Exarch of Prague taking part in the laying on of hands. For the past two years the Journal of the Moscow Patriarchate has been developing the idea of ecumenic responsibility of the Russian Church, claiming not merely the only true faith but primacy in its mission.

Some would look upon this as merely a political move on the part of Moscow, but they would be selling short the profound and widespread religious awakening now taking place in the Soviet Union. No competent observer questions that this is taking place. I am inclined to believe that the developments in Prague, Tientsin, and elsewhere represent the present-day expression of the missionary calling of the Russian Church. Political elements and objectives are not lacking, but they are only parasitic to evangelization, as have been the patriotic overtones in American, or British, or French, or any other Protestant missionary work.

A PARADOX

What I am saying is that Russian Orthodox religion is something for the world to take note of. To assume that a spiritual reawakening there does not exist

would be as stupid as to assume that the Chinese are not good soldiers.

In Beirut the Orthodox Metropolitan of the Lebanon told me of his visit to Moscow, and of his intention to go to Leningrad in May 1951 for the re-consecration of the great Kazan Cathedral, which for many years has been a godless museum. Orthodox friends in Paris differ in opinion regarding religious life in Soviet Russia. Those currently in touch

gave me ample evidence of religious awakening throughout the country, while others were equally sure the Church is but a servant of the State. I wonder if both may not be right to a considerable extent.

A big battle is on between the Russian Orthodox Church and the Vatican. To date the score runs in favor of the Russian Church. In Italy the Vatican has unquestioned domination over the State. But many Italians were quite as sure that the Communist Party is gaining among the people. One reason for this, they say, is that the people want to be Italian, not subject to a "foreign" power, the Vatican, and its agents, the priests. Many want to be Christian, even Catholic, but on condition that the clergy limit themselves to religion, and practice Christian love and justice.

WHIPPED UP ADORATION

So here is a paradox. In Soviet Russia the Church is separate from the State, utters no word of rebuke at Communist injustices or falsifications, and yet the people increasingly flock to it to praise the Lord, to thank Him for His benefits, and, like the publican, to pray, "Lord, have mercy on me a sinner." In Italy the Church dominates the Government, wherefore many Catholics voted the Communist ticket, and their number is increasing. And I must confess that when I went to St. Peter's, this Holy Year, to the other great basilicas, and to the Holy Stairs, I failed to find much evidence of fear or love of the Lord. I found, rather, a whipped up adoration of the man who is termed His Vicar.

The "fasten belts" flash has just come on, and we begin to glide into LaGuardia



Field. There is much more I should like to tell, but it must wait for a land journey. Then we shall see if my Paris hostess is right. I already begin to feel that five hours West of GMT does make a difference in outlook on things European.

PAUL B. ANDERSON.

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CURATE, single needed immediately. Manhattan, \$2500, apartment, all utilities. Reply Box J-511, The Living Church, Milwaukee 2, Wis.

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

WANTED: Priest for Southwestern parish. Prayer-book Churchman. Salary, single man, \$2400 and Rectory; married, \$2800. Reply Box J-520, The Living Church, Milwaukee 2, Wis.

WANTED: Resident school nurse for St. Stephen's Episcopal School, Austin. Salary \$150 a month plus living and laundry. Write or wire Rev. William Brewster, Box 818, Austin, Texas.

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.

ORGANIST-CHOIRMASTER, both mixed and boy-choir experience desires full-time position, prefers Midwest. Reply Box H-521, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER—Would like position offering opportunities worthy of the highest tradition of the Episcopal Church. Am interested only in a church striving for the finest musical program possible. Either boy or mixed choir. In nearly 20 years have served only two parishes. Definitely not a floater and can furnish excellent recommendations. Salary must be in keeping with time required to produce finest results. Reply Box M-522, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER — Ernest White, Musical Director of the Church of St. Mary the Virgin in New York City, has several pupils who have had unusually wide experience in the Church and who are equipped with more than ordinary musical and technical skill. These persons wish positions in responsible parishes with opportunity for work and the development of a serious musical program. Replies will be treated confidentially by Ernest White, 145 West 46th St., New York 19, New York.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California. Canon Gottschall, Director.

SHRINE

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

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THE LIVING CHURCH

CLASSIFIED

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

CHURCH ENVELOPES

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

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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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.)

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THE REV. W. C. CHRISTIAN, Rector
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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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Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

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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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A 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
Cathedral Heights, New York City

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

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 enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

DEATHS

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

William Brown-Serman, Priest

The Rev. William Brown-Serman, 96, a retired priest of the diocese of Albany and father of the Very Rev. Dr. Stanley Brown-Serman, dean of the Virginia Theological Seminary, died on December 8th at the Islip, L. I. home of his daughter, Mrs. A. W. E. Carrington.

Fr. Brown-Serman was born in Worcestershire, England, and prepared for the priesthood there, then came to Canada as a missionary. Later he served in the diocese of Marquette (now Northern Michigan), and went from there to the diocese of Albany where he ministered in the parishes at Stottsville and Chestertown.

His only survivors are Dean Brown-Serman and Mrs. Carrington.

Frederick Phillips Swezey, Priest

The Rev. Frederick Phillips Swezey, 90, retired priest of the diocese of New Jersey and rector emeritus of Christ Church, Shrewsbury, N. J., who had made his home since retirement in Patchogue, L. I., died on December 21st, in the South Shore Convalescent Home in Patchogue.

Fr. Swezey was born in Middle Island, N. Y. on December 26, 1859, the son of Sylvester Maynard Swezey and Nancy Phillips Swezey. He was graduated from Yale in the class of 1884. After teaching a number of years he was ordained deacon in 1896 and priest in 1901. His wife, Pauline Elizabeth Smith Swezey, died a number of years ago. There are no immediate survivors.

George Edward DeWolfe

George Edward DeWolfe, father of Bishop DeWolfe of Long Island, died January 7th at the home of his son with whom he had lived for several years.

Mr. DeWolfe was 89. He was a native of Brooklyn. In 1938 he retired as a chief railroad clerk of the Post Office Department. He had worked for the postal service for 47 years and had made his home in Merriam, Kan. After his retirement he returned to New York.

Surviving besides his son are two daughters.

Mr. DeWolfe was a devoted practicing Episcopalian, a faithful worshipper and supporter of the Church, and a regular and frequent recipient of the sacraments. He was known as a great gentleman and esteemed by his own and the Bishop's friends for his gentleness and great kindness. The larger number of the clergy of the diocese of Long Island affectionately called him "Grandpa."

CHANGES

Appointments Accepted

The Rt. Rev. Dr. Douglass Atwill, Retired Missionary Bishop of North Dakota, will become rector of Trinity Church, Kirksville, Mo., on February 1st. Bishop Atwill will be 70 years old in June. Address: 802 E. Pierce St.

The Rev. Alfred P. Chambliss, formerly rector of the Church of Our Saviour, Rock Hill, S. C., will become rector of Grace Church, Morganton, N. C., and priest in charge of St. Stephen's, Morganton; St. Mary's, Quaker Meadows; and St. Paul's, Glen Alpine. Address: 301 S. King St., Morganton, N. C.

The Rev. Bruce H. Cooke, formerly assistant at Christ Church, Detroit, is now student chaplain at the University of Michigan, Ann Arbor.

The Rev. F. Nugent Cox, formerly assistant rector of Calvary Parish, Tarboro, N. C., is now priest in charge of Calvary Chapel and St. Andrew's Missions, Tarboro, which have recently be-

CHURCH SERVICES NEAR COLLEGES

KEY—Light face type denotes AM, black face, PM; addr, address; anno, announced; appf, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evening song; 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

come organized missions of the diocese of North Carolina. Address: 1305 Dancy St.

The Rev. John H. Findlay, formerly rector of St. Andrew's Church, Thompsonville, Conn., and priest in charge of St. Mary's Church, Hazardville, will become rector of Trinity Parish, Wethersfield, Conn., on February 1st. Address: 6 Hartford Ave.

The Rev. F. Orlo Hoye, formerly rector of Trinity Church, Anoka, Minn., and Trinity Church, Elk River, is now rector of St. Paul's Church, Evanston, Wyo.

The Rev. Charles Reid Leech, formerly rector of All Saints' Church, Rehoboth Beach, Del., is now executive secretary of the department of Christian education of the diocese of Delaware and director of youth work. Address: 113 S. State St., Dover, Del.

The Rev. Rudolf W. Locher, formerly vicar of St. Matthew's Church, Indianapolis, is now assistant at Trinity Church, Asheville, N. C.

The Rev. Charles L. McGavern, formerly rector of St. Paul's Church, New Orleans, will become rector of Holy Cross Church, Tryon, N. C., on February 1st. The Rev. Mr. McGavern is a former rector of Holy Cross Church.

The Rev. Ian Robertson, formerly rector of Trinity Church, San Diego, is now rector of St. Andrew's Church, Taft, Calif. Address: Fifth and Woodrow Sts.

The Rev. Carl R. Sayers, formerly curate at St. Paul's Church, Burlington, Vt., is now missionary in charge of St. Luke's Church, Allen Park, Mich.

Armed Forces

Chaplain (Capt.) Wilber E. Hogg, Jr., formerly rector of St. Mary's Church, Burlington, N. J., will on February 12th become an Army chaplain at 1262d ASU, Fort Dix, N. J.

Changes of Address

The Rev. L. Fitz-James Hindry, retired priest of the diocese of Florida, formerly addressed at Box 3, St. Augustine, may now be addressed at 142 Bay St., Apt. A, St. Augustine.

The Rev. C. H. Ricker, rector emeritus of Christ Church, Manhasset, L. I., N. Y., formerly addressed at New Milford, Conn., may now be addressed at Church Hill Road, Washington Depot, Conn.

The Rev. Franklyn Y. Weiler, assistant at Zion Church, Belvidere, N. J., may be addressed at 106 Mansfield St.

Living Church Correspondents

Miss Mary Haraq, correspondent for THE LIVING CHURCH in the diocese of Kentucky, should still be addressed at the diocesan office at 421 Second St., Louisville 2, and not at her home address.



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 HC, 9:15 & 11 Cho Service & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9
C Sat 5-6 & 7-8 & by appt

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; 8:30 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. Chap-
man; 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. MacCall, 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 Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8

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