

# The Living Church

November 4, 1951 Price 15 Cents



**CHURCH OF THE MESSIAH, ST. PAUL, MINN.:** Bishop Keeler preaching the dedication sermon [see page 21].

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NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

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Front



Back

## LETTERS

### Correspondents Wanted

I WOULD like to correspond with Episcopal Church members of either sex and single, and in the thirties.

I should particularly like someone in either of the following places: (1) Jacksonville, Fla. (2) Key West, Fla. (3) Savannah, Ga. (4) Mobile, Ala.

If you could possibly be of assistance I should be grateful.

GEORGE G. ANDOW.

29 Berkeley St.,  
Lawrence Hill,  
Bristol 5, Eng.

### Televised Service

FOR the sake of the record, I should like to try to correct some of the distortion which unhappily crept into the otherwise excellent account of the televised service at the Church of the Heavenly Rest on October 7th [L. C., October 21st].

First, we are puzzled anent the alleged charge of lack of cooperation on the Church's part. In our files we have letters from NBC congratulating us for our cooperation which the engineers, script writers, producers, and camera men received from the Church.

Second, all of the participants were present for the rehearsal, with the exception of the Presiding Bishop who was out of town on a vital mission. Third, an offering was not taken up at all during the televised service. An offering was received during the hymn singing which followed the Presiding Bishop's informal address after the service was off the air.

(Rev.) JOHN ELLIS LARGE,  
Rector, Church of the Heavenly Rest,  
New York City.

### Instead of Prestige, Challenge

YOUR issue of September 30th announces the Rev. Mr. William W. Lumpkin is leaving Calvary Church in Pittsburgh (membership 1831) to serve the Church of Our Saviour, Rock Hill, S. C. (membership 224). I am wondering, is it always the size of the membership which determines the spiritual atmosphere of a church?

Having first-hand knowledge of the church which Mr. Lumpkin has elected to serve, I know it to be young and virile, in a fast growing college community—just where Mr. Lumpkin's brilliant mind and spiritual qualities will be appreciated.

Although I am not a member of the Episcopal Church, I always considered it a blessed privilege to attend a service of Mr. Lumpkin's. Many, many of the Calvary membership are saddened by his leaving, but oh, what a spiritual gain to the Church of Our Saviour, Rock Hill, S. C.! Congratulations, little church!

(Miss) MARGARET MARSHALL.  
Pittsburgh, Pa.

### Editor's Comment:

A priest who prefers the challenge of a small place to the prestige of a large one needs no defense. However, such a decision happens seldom enough to be newsworthy when it does happen.



# The Living Church

Established 1878

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

**EDITOR:** Clifford P. Morehouse, LL.D.  
**EXECUTIVE EDITOR:** Peter Day  
**MANAGING AND LITERARY EDITOR:** Rev. Francis C. Lightbourn  
**NEWS EDITOR:** Alice J. Welke  
**ASSOCIATE EDITORS:** Elizabeth McCracken  
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.  
**ADVERTISING MANAGER:** Edgar O. Dodge  
**CREDIT MANAGER:** Mary Mueller  
**CIRCULATION MANAGER:** Warren J. Debus

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## Things to Come

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

### November

4. 24th Sunday after Trinity. Girls Friendly Society Week.
11. 3d Sunday before Advent (25th Sunday after Trinity).
12. Church Music, meeting of Joint Commission on, at GTS.
18. 2d Sunday before Advent (26th Sunday after Trinity).
22. Thanksgiving Day.
25. Sunday next before Advent.
28. NCC General Board, Atlanta, Ga.
30. St. Andrew's.

### December

1. 1st Sunday in Advent.
4. National Council (to 6th).
9. 2d Sunday in Advent.
16. 3d Sunday in Advent.
21. St. Thomas.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
30. 1st Sunday after Christmas.

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

THE VATICAN ambassadorship question continues to reverberate in Church halls. In past years, Episcopal Church opinion was divided as to the propriety of the mission of Myron Taylor, but this time the reaction of Church groups was prompt and nearly unanimous in opposition to the appointment of a full-fledged ambassador. Three reasons may account for the change: (1) the difference between a personal representative and a regular ambassadorship; (2) the stiffening of anti-Roman sentiment in the Church in recent years; (3) the timing of the announcement, which made it seem like a political trick.

THE SYNOD of Province II (New York and New Jersey) went on record as disapproving of the ambassadorship. The resolution, introduced by Bishop Donegan of New York, was passed with only one dissenting vote at the meeting in Trinity Church, Buffalo, October 23d and 24th. The Bishop and executive council of the diocese of Bethlehem adopted a similar resolution, and so did the Newark clericus in a unanimous vote.

EVEN THE VATICAN, according to UP dispatches, "expressed disappointment over the manner in which the nomination of General Clark is being handled." Another Church sidelight of interest in the daily press is the AP report that Charles P. Taft, a member of the Episcopal Church and former president of the Federal Council of Churches, was offered the post by President Truman but "declined and advised against it."

OTHER MATTERS dealt with by the synod of Province II included the election of Bishop DeWolfe of Long Island as president and discussions of the Woman's Auxiliary's devotional program, the provincial youth commission, and college work.

A HISTORIC resolution was passed by another provincial synod last week — the synod of Sewanee (province IV). It voted to recommend to the two theological seminaries operating in the province that candidates of "all races" be considered for admission. The action came after discussion of the extreme shortage of Negro clergy for Southern parishes and was recommended by the provincial Department of Christian social relations as a more desirable course than the opening of a "segregated seminary for theological education."

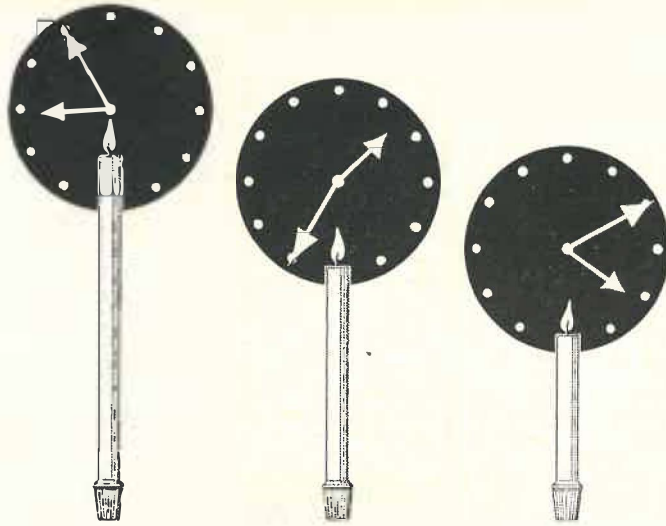
THE TWO SEMINARIES within the province are the theological school of the University of the South, Sewanee, Tenn., and a new seminary being started in Lexington, Ky. Bishop Moody of Lexington presented the report, which emphasized that the recommendations did not refer to undergraduate

schools in the province. The resolution was carried by a vote of 66 to 25. Largest Southern theological seminary is the Virginia Theological Seminary, which already has a Negro student. Virginia is in the third province, the synod of which (see page 5) went on record as opposed to segregation "of any kind."

THE KALEIDOSCOPE of Balkan problems has shaken into a new pattern with the improvement of Yugoslavia's relations with the western world. Two Serbian Orthodox leaders from Yugoslavia are now touring American centers of their Church as representatives of Patriarch Vikenije, according to Religious News Service. They are Bishop German, general secretary of the Holy Synod, and Dr. Dusan Glumac, dean of the theological school of the University of Belgrade. Among the 140,000 Serbian Orthodox in this country are many refugees from Tito's Communism. However, American officials have welcomed the delegation in Chicago, Detroit, St. Sava's monastery, Libertyville, Ill., Indianapolis, and other centers. Relations have always been cordial between the Serbian Orthodox and the Episcopal Church, partly because of the liberty-loving traditions of both groups.

DO YOU believe in the separation of Church and State? That question is easy to answer, but do you believe that (for example) veterans with government scholarships should be barred from studying in Church-sponsored educational institutions? In that case, how about bus-rides to parochial schools? Problems of this kind are being debated in Puerto Rico, where a 92-man commission is working on a constitution for the island. The old constitution by a 1921 amendment forbids any government aid to Churches — direct, or indirect through aid to individuals. Roman Catholic spokesmen are arguing for a clause like that of the federal constitution which has generally been regarded as forbidding direct aid but permitting indirect.

OUR PROMOTIONAL FUND now stands at \$3,016.21 of the \$3,500 requested. We hope that generous contributors will still supply the \$483.79 needed to put the fund over the top, but the amount in hand is enough for us to proceed with our plans for a full-scale campaign to strengthen the Episcopal Church by strengthening its main line of communication — The Living Church. Within a few weeks, we shall announce our detailed plans and invite every reader to join us in a vitally important piece of Church work. As of this moment, there are 442 places where The Living Church is on sale every week — a larger number even than the all-time high of last General Convention.  
Peter Day.

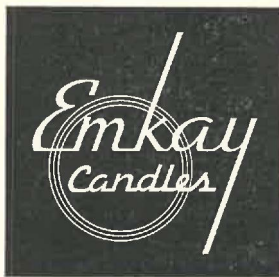


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## The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

• I wish to leave bequests to two parishes in which I am interested. One is a full-fledged parish and the other is a mission. Would you be good enough to give me the legal terms which I should use to describe them?

It is necessary to inquire of the chancellor of the particular diocese concerned as to the correct wording. In general, however, in favor of a parish, the bequest is made "... to the rector, wardens and vestrymen (vestry) of — Church in the — (city, town, village) in the state of —, a corporation under the laws of the State of — for religious and charitable purposes."

In favor of a mission the words would be to the following general effect "... to the trustees of the funds and property of the diocese of — in the State of —, to be held, administered, and disbursed for the purposes of and at the request of the proper authorities of — Mission in the — (city, town, or village) of — state of —."

• When and why are rose-colored vestments used?

Rose-colored vestments, flowers on the altar, and the dalmatic and tunicle for the deacon and subdeacon, respectively, are permissible, but not required, on the 4th Sunday in Lent, the liturgical proper of which are of a more joyous character than those of the other Lenten Sundays. As the Mid-Lent Sunday, it is thought of as a brief pause for refreshment before plunging into the deeper sorrow of Passiontide. (Indeed, this Sunday is sometimes called "Refreshment Sunday," from the liturgical gospel which recounts the miraculous feeding.)

Certain domestic customs, such as the paying of a visit to parents by children who do not live at home, are for the same reason attached to this day.

Among other titles it is called Mother's Day. It gets the name *laetare* ("rejoice") from the first word of the ancient Introit for that day's Eucharist. By analogy there is a similar observance of the 3rd Sunday in Advent, the Introit for which begins with the word *gaudete* ("rejoice").

The liturgical rejoicing in the midst of the penitential seasons is confined to the Communion Service. Other services on that day, and the Communion service also for the rest of the week, retain their penitential character, their violet vestments, and their other Lenten or Advent restrictions.

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TWENTY-FOURTH SUNDAY AFTER TRINITY (IN OCTAVE<sup>†</sup> OF ALL SAINTS<sup>†</sup>)

## GENERAL

## PROVINCES

## Foundation for the Future

"Episcopalianism is the microcosm on which the great Church of the future will be built," said the Rev. James Pike at the synod of Province III (Washington) held at Wilmington, Del., recently (at about the same time Provinces I and VI were meeting). Dr. Pike said that Catholicism, Protestantism, and Liberalism are qualities which make the Episcopal Church the most adequate, balanced, and whole form of Christianity.

The Church is Catholic, said Dr. Pike, in the sense that it follows the great tradition and has been in continuous existence since apostolic time. It is more Protestant than classical Protestantism because the latter "had" a reformation and "we never have gotten through with ours." And the Church is liberal, said Dr. Pike, "because we are free to change, while so-called liberal faiths are free only to roam about in the ashes of 19th century optimism about man growing better and better."

Synod expressed "unalterable" oppo-



MR. McCAULEY: Oxford to Greenwich.

sition to racial segregation of any kind.

Bishop Hart of Pennsylvania recommended, in view of the deficit of \$160,000 for work done under the National Council, that quotas for dioceses throughout the nation be reapportioned. The Bishop also asked that leading vestrymen from all parishes attend programs conducted by leadership training teams for parish reorganization. Bishop Hart represents Province III on the National Council.

Synod also resolved that General Convention authorize a joint commission of clergy and laymen to study the mission work in crowded, industrial areas.

Elected to the provincial council: Bishop Miller of Easton, Bishop Campbell, coadjutor of West Virginia, Charles P. McGill of Pulaski, Va. Bishop Powell of Maryland was reelected president, and the Rev. T. B. Smythe, secretary. New treasurer is Arthur Wyatt of Baltimore, Md.

## Expediting Evangelism

Evangelism was the theme of the synod of Province VI (Northwest), which was held in Bismarck, N. D. Synod met in joint session with the provincial Woman's Auxiliary for a panel discussion on evangelism and then divided into cell groups for discussion.

Reports at concluding sessions led to adoption of a resolution calling upon each jurisdiction within the synod to form a committee of laymen and clergy to expedite the work of evangelism among their parishes and missions.

Elected to executive council were Bishop Smith of Iowa, the Rev. G. M. Armstrong, the Rev. F. K. Smythe, and Richard Paulsen.

## Work of the Church Discussed

The work of the Church was thoroughly discussed at the Province I (New England) synod. New England Church leaders and National Council officials conducted seminars on a comprehensive set of subjects: Christian education, youth work, college work, laymen's work, Christian social relations, rural work, and the work of the provinces and National Council.

## PUBLISHING

## First Official Episcopal House

Seabury Press, an official publishing house of the Episcopal Church, was created recently by National Council, [L. C., October 28th], and Leon McCauley, manager of the Press, is now in the process of hiring a staff of publishing technicians.

The Press, which has headquarters in Tucker House, 28 Havemeyer Place, Greenwich, Conn., is set up as an agency of the Department of Christian Education. Basically, its function is to produce, sell and distribute the books and courses prepared for the Church by the Department of Christian Education.

The many forthcoming courses and books, Mr. McCauley pointed out, are, in their comprehensive coverage of the Christian Education of the whole Church, extensive and elaborate, and require, if they are to be produced and distributed to the Church's best advantage, a professional publishing-house set-up.

Actually, he went on, the Church has been, up to now, the only major non-Roman Church in America without its own publishing house.

Seabury Press, Mr. McCauley added, has been set up entirely outside the missionary giving of the Church. Though responsible, through the Department of Christian Education, to the National Council, it cannot expect an annual appropriation from the missionary budget.

The Press must finance itself, and so set up its internal machinery that it can pay its own way, and build up its capital. It is expected that, in five years, the Press will be operating on a sound financial basis.

One gift has already been made, through the Episcopal Church Foundation, toward the establishment of Seabury Press, and it is believed that others will come soon. Meanwhile, a loan of operating funds has been made by National Council from undesignated legacies.

The Department of Christian Education, created in 1946 by General Convention, to "produce its own approved curriculum for the use of the whole

**TUNING IN** (Background information for new L. C. readers): <sup>†</sup>An octave is the eight-day period (beginning with the feast itself) during which the collect and proper preface of a feast day are used. The Prayer Book provides octaves for Christmas,

Epiphany, Easter, Ascension, Whitsunday, and All Saints'. Another name for the last is All Hallows', preserved in Halloween or All Hallows' Eve, which reminds us that holy days begin with Evening Prayer the day before.



Church," began its existence in 1947 with the appointment of the Rev. Dr. John Heuss as director.

The editorial board functioned at one time with only a typewriter, desk, paper, and editor, housed in a garage on the Seabury House property; and the Department has now grown to a staff of nearly 50 persons, most of whom are concerned with the development of curriculum,<sup>1</sup> or with leadership training.

The courses now in production are:

*Redemption and Revelation*, by Robert C. Dentan, a leader's guide and study manual to go with *The Holy Scriptures*, by the same author, 250 pages, paper-bound, about \$1.25.

*Church History for Group Study*, by Dr. Theodore Switz, a set of guides and quizzes to go with *Chapters in Church History*, by Dr. Powel M. Dawley; 32-page leader's guide, 16-page student's guide, and a 32-page set of quizzes, pamphlet-bound, about \$.95 the set.

*Our Faith and the Church*, by Drs. James A. Pike and W. Norman Pittenger, a leader's guide and study manual to go with *The Faith of the Church*, the same authors, 64 pages, pamphlet-bound, about 60 cents.

"In addition," Dr. Heuss said, "three new books in the Church's Teaching series are coming along at a good pace; two additional Family Study courses are nearly ready for production, and a variety of editorial projects are under consideration."

Seabury Press will grow with the need, Dr. Heuss went on. Currently, it is staffed only by Leon McCauley, manager, and two secretaries. Mr. McCauley's next problems are to set up production, sales, and book-promotion facilities. It is imperative, he said, not only to produce handsome and quality material, such as the Church wants and needs, but also to secure for this material the widest possible distribution.

Mr. McCauley comes from Oxford University Press, where he has been manager of the religious and Bible departments. He has had many years' experience in all phases of publishing. Before he worked with Oxford he was with Morehouse-Gorham Co. He served as business manager of *THE LIVING CHURCH*, greatly increasing both the circulation and advertising of the magazine, and later had charge of the company's book production.

### Churchman After Churchman

One Churchman succeeds another as manager of the Bible department of Oxford University Press. The Rev. Wilbur Dunham Ruggles, a priest of the

Episcopal Church, is the new manager. His predecessor was Leon McCauley, now head of Seabury press (see above).

Mr. Ruggles formerly managed the retail store of the Methodist Publishing House.

## DRAMA

### "Souls in One Sorrow"

By ELIZABETH McCracken

Christopher Fry's play, *A Sleep of Prisoners*, written at the request of the English Religious Drama Society for the Festival of Britain, has interested Americans ever since they read about, or heard about its English performances.

The people who saw the play were "haunted by it," they said. For a long time afterward, they "could think of

nothing else," they said. Yet, they were not very clear in their descriptions of *A Sleep of Prisoners*, even those who were seasoned playgoers. And they all declared that they hoped to understand it more nearly when they had had an opportunity of reading it.

*A Sleep of Prisoners* was given for the first time in America in St. James's Church, New York, on October 16th, presented by Luther Greene, directed by Michael MacOwan, and with three of the four members of the English cast. All seats were taken for the opening night, and for the first matinee, the 17th.

It was stated by a critic accustomed to New York audiences at first nights and first matinees that the play-goers seen were "those frequently seen at Broadway openings, as well as some who are not."

The story of the play sounds simple



COMPANIONS IN PAIN: Meadows, Adams, King, and Able.

**TUNING IN:** <sup>1</sup> First official curriculum of the Episcopal Church was the Christian Nurture Series developed in 1916 by the General Board of Religious Education (later incorporated into the National Council as the Department of Christian Educa-

tion) and published by the Morehouse-Gorham Company, then known as the Young Churchman Company. The General Board was established by the General Convention of 1910. Previously religious education had been handled by voluntary societies.



when it is outlined: four prisoners of war are locked up in a church — as six of Cromwell's soldiers actually were in a church in the Cotswolds in 1649. The opening action of the play reveals the character of each of the four. One of them is Private Tim Meadows, an old man who "got in under the fence." When asked why he says, "I thought I would." Private Peter Able, a visionary, is another. Corporal Joseph Adams, a disciplined soldier, is the third. The fourth is Private David King, who says of the church: "It's a festering idea for a prison camp."

Each man dreams, and the other three are figures in his dream. The dreams have the form of four Old Testament stories, symbols of the tensions between men. The old man dreams the Cain and Abel story, in which David King is Cain; Peter Able, Abel; and Joseph Adams, Adam. David dreams the story of King David and Absalom, the other three figuring in his dream. Peter Able dreams the story of the sacrifice of Isaac, with the others as dream figures. Corporal Joseph Adams dreams of the "burning fiery furnace," with the other three as Shadrach, Meshach, and Abednego. The dreams show forth the progressive purification of the tensions between man: from a climax of murder, to a climax of ordered military execution, to a climax of ritual murder, up to the final climax when the three who have fought against one another stand together in the "fiery furnace," companions in pain. With them is the old man, who says: "The human heart can go to the lengths of God. . . . Affairs are now soul size."

Mr. Fry has said that in the action of the play he "wanted to move from division to unity, to say that we are all souls in one sorrow," and that "what will carry the day is the belief that the good in human nature is even more powerful than the evil, if, with our whole hearts and lives, we abide by it."

It should be mentioned that the receipts from the play will all go to non-profit purposes. Luther Greene has assigned the share of the producer to Francitas Film Foundation, Inc., for future productions. The Rev. Dr. Arthur Lee Kinsolving, rector of St. James's Church, has assigned the receipts of St. James's Church to Bishop Donegan of New York, to create a fund to improve conditions among underpaid missionary clergy. The sponsors, among whom is the Rev. Albert J. duBois, executive director of the American Church Union, have assigned their shares to several organizations, one being the ACU.

**TUNING IN:** ¶ A missionary is a Church worker (clerical or lay) whose support in whole or in part comes from other people than his congregation. Missionaries usually work under the supervision of the bishop or an archdeacon. Unlike

## WOMAN'S AUXILIARY

### New Officers

Officers for 1951-52 were elected by the national Executive Board of the Woman's Auxiliary<sup>¶</sup> at its meeting in Seabury House.

New chairman is Mrs. Theodore Wedel of Washington, D. C. Vice chairman is Mrs. Robert Arneson, Oswego, Ore.; secretary, Mrs. Southall W. Tate, New Orleans. New committee chairmen: United Thank Offering, Mrs. Percy V. Pennybacker, Jr., Austin, Texas; personnel, Mrs. Edward G. Lasar, St. Louis; finance, Mrs. Lewis D. Pilcher, Petersburg, Va.

Acting on nominations received from Mrs. Robert R. Vance of Worthington, Ohio, who is chairman of a nominating committee, the Board elected Mrs. Alfred M. Chapman of Washington Crossing, Penn., to be presiding officer, and Mrs. David R. West of Minneapolis, assistant presiding officer, for the Triennial Meeting of the women of the Church, to be held in Boston next September.

The Board has two new members. The women of the Fifth Province have elected Mrs. Vance to replace Mrs. H. W. Whinfield, who has taken up new work in Michigan which makes Board membership impractical. And the Girls Friendly Society has appointed Mrs. G. Russel Hargate of Elyria, Ohio, to represent them in place of Mrs. Elwood L. Haines who is now on the National Council staff.

Appropriations voted by the Board from the United Thank Offering or other funds included money for physics laboratory equipment at St. Paul's University, Tokyo; furnishings (altar, pews, etc.) for a new church at Rosario, Southwestern Brazil; repairing a cement floor at St. Faith's House, Salina, Kans., where flood waters came in under the building. This last was the only request received by the Board for help in flood damage.

A young Chinese woman, Miss An-Veng Loh, completing a period of study in the United States, has found it impossible to return to China. She asked whether she could be given "a really hard job" and has been assigned by the Bishop of Nevada to an isolated mission at Battle Mountain where the late Deaconess Julia Clark expected to work. As Miss Loh's living quarters will be extremely simple, and as she has had no occasion to acquire personal furnishings and possessions, the Board is sending her an unsolicited gift.

The Board received word that supplies in the second-hand-clothing bins of Church World Service are very low and that it is much preferred that gifts of clothing be sent without designation of any one country since prompt shipment sometimes depends on being able to seize whatever shipping opportunities occur.

The December meeting of the Board is to be omitted this year. Next meeting February 8-11, 1952.

## GFS

### New Executive Secretary

Preceding the beginning of National Girls' Friendly Society Week, November 4th to 11th, the GFS announced the appointment of Miss Anne Guthrie as its new national executive secretary.

Miss Guthrie's special interest is the United Nations. She hasn't missed a General Assembly since 1947 and planned to be in Paris for current sessions. She is an accredited representative for the International Alliance of Women to the Economic and Social Council,<sup>¶</sup> and a member of the Speakers Research Committee of the UN.

Miss Guthrie will continue the lecturing which has given her prominence in colleges and lecture halls, combining it with her GFS work.

Her first years as national executive secretary for the GFS, will be the Society's 75th year. GFS is the oldest national girl's society in the United States.

Former teacher, dean of girls, and YWCA executive, Miss Guthrie has traveled in 40 countries.



MISS GUTHRIE: Oldest national girls' society's newest executive.

rectors, they do not have tenure. ¶ Woman's Auxiliary consists of all the women of the Episcopal Church. Its national Executive Board is elected in part by the triennial national meeting of diocesan delegates, in part by the provinces.

# Communism's

By Donald A. Lowrie



ONE reason why Communism spreads so much faster than Christianity is that the religion of Marx and Lenin is still in its apostolic age. Today's apostles of Communism still profit by their nearness to its founders.

Barely a hundred years ago the "Manifesto" first saw light. Lenin's "uncorrupted" body may still be viewed by throngs of the faithful, like the relics of the saints in certain Christian countries. The whole initial thrill and drive has scarcely begun to lag. The impulse of the founders is still vigorous.

Again, the message takes hold so rapidly because of its novelty. Here, for the first time in the memory of living man, is presented a new solution for all the problems of humanity. Although the rest of the world may not share the American conviction that because anything is new, it must certainly be better, still the newness of Communism's message has added greatly to its success.

This novelty has also precluded much testing, by experience, of the validity of Marxian principles. After a generation of experience, the peoples of the Soviet Empire may have some doubts concerning the certainty of the Communist millennium. But few of these questionings or questioners have been allowed outside the Soviet Union, so that in most of the forefront of its advance it can be accepted as pure belief in what may come to pass, undisturbed by actual previous experience in its realization.

Further, the chief actors of the drama of the early Church were keenly aware that they belonged to a minority. Under certain circumstances, a minority whether physical or moral, generates strong driving forces: the new good tidings must be spread abroad with all urgency and diligence. That was true for the Apostles; it is true for Communism. And in consequence, the messianic fervor of today's Marxists frequently calls to mind the zeal and drive that, within a century after the crucifixion, spread the Christian religion throughout the then known world.

## A CERTAIN PARALLEL

And now, as then, there is a whole world to conquer. Whatever Stalin may proclaim from time to time about socialism's ability to exist in one country alone and about his desire to cooperate with the non-Communist world on a basis of equality and mutual trust, this is what is commonly known as eyewash: all the

basic texts and pronouncements of Communists in every decade have affirmed the contrary.

Communism must conquer the world before it can ever know security in any one area. Thus its novelty, its brief distance from the founding fathers, its messianic intention to subdue the whole world, all offer a certain parallel to the first century of Christianity and help to explain Marxism's rapid extension.

There are other reasons for Communism's apparently swift success. One is the pure simplicity of its message, at least as preached in the initial stages. It has one clear answer for every problem now troubling mankind: "Change the economic order, merely this, and all that man can desire will be added unto him."

A certain college professor used to warn his students: "Nothing is ever quite as simple as I make it," and this applies to Marxism as well. Despite its insistence on economics as the driving force of everything man can know or feel, once one advances into the intricacies of dialectic materialism, things are not quite so simple as that.

But this is a cult reserved for the initiate — those chosen few who are permitted to advance toward the top of the pyramided apparatus of power: the basic message which urges revolution still affirms that placing the means of production in the hands of the proletariat will automatically and alone cure all the evils which plague mankind, and create, not a new heaven (for no such concept exists in Communism), but a new earth, providing men with all they can desire.

The fact that this simple doctrine is based on false premises, or at best only on half-truths, does not detract from its appeal to the masses of men today. It is couched in terms of the here and now, which is regarded by large segments of humanity as all the life there is.

## QUICK APPEAL

Acquaintance with the churchless masses of parts of Europe, and just those parts of Europe which frequently claim to be leading the world's culture, brings forcibly to mind the extent to which the early humanists' belief in man has penetrated whole sections of society today. One of the reproaches to Christianity implicit in Marxism is just the

Church's failure to give sufficient attention to man's material needs, and one of Communism's stock jibes against religion is that it offers future beatitude to help men forget their present woes.

But for the average French or German workman, whose family was divorced from the Church two or few generations ago, Communism makes the hardest kind of sense. All he asks for is material abundance. Marxism not only offers economic plenty; it promises that, given this, full happiness will be attained: the nature and morals of men, the very essence of the state itself, will be altered into harmonic parts of the best of all possible worlds. This is easy to grasp and easy to believe, and many there be that gladly take this road. The doctrine of here and now has quick appeal to the common people.

It also appeals, more easily than is sometimes realized, to quite another group. One explanation of the prevalence of boudoir bolsheviks in some intellectual circles is just another facet of this same faith in science, which, recognized or not, forms the only philosophical basis for living of a considerable number of college men, both teachers and students, in Anglo-Saxon countries today.

A system which simply eliminates the metaphysical in its solution of all human problems — which says that through science man can achieve his own salvation — coincides with so much that is implicit in modern thinking as to become not only acceptable, but attractive, to intellectuals as well as proletariat. This would seem to be the only explanation

**TUNING IN:** †Messianic comes from the Hebrew word Messiah ("anointed") which means a divinely appointed king. The Jews believed that such a king would come to restore the glory of the Kingdom of Israel and to bring the entire earth under

divine rule. Jesus (whose title "Christ" is the Greek translation of Messiah) enlarged this idea into the glorious concept of the Son of God suffering and dying for His people and conquering the world through love and forgiveness.



# APOSTOLIC AGE

of some of the recent revelations of intelligent men in responsible positions secretly working for the cause of Marxism.

## SIMPLE AS BREATHING

But Communism goes further: it combines a simple doctrine with a plan for action which doubles its attraction for many men and women. Once you understand the meaning of life (and how often everyone has longed to do that!), it is simple as breathing to believe in the course of activity laid out for the party member or the fellow-traveller, and a Fuchs or a Hiss is the result.

All this applies particularly in areas of discontent and suffering. And the leaders of Communist missionary effort know very well how to exploit this fact. Where it can offer Marxism as the way to liberation for oppressed races or groups, this is the main line of propaganda. As regards the factory workers in any country, Marx taught that their discontent could eventually and almost automatically develop into the revolution which would bring in that dictatorship of the proletariat which is still so far from realization in Russia, after a whole generation of tutelage under the Communist party.

The masses have only to hear the good news of Communism, and they will accept and follow. Communism's two abortive attempts to seize the power in France in the autumns 1947 and 1948 could come as perilously near success as they did, only because of the moral exhaustion and economic distress which followed the war. These have almost vanished, thanks to the Marshall Plan, and as was anticipated, in the French elections of June 1951 (the first since '46) the Communists lost half their previous seats in the Assembly.

## A SET OF ENEMIES

Events in our age are telescoped and changes occur with vastly greater rapidity than two thousand years ago. Which partly explains why Communism is living not only in its apostolic age<sup>1</sup>, but also in that of the great heresies and the Conciliar period.<sup>2</sup> How many notable heretics have already been liquidated by the all-righteous Stalin! And certainly one of the most disturbing features in the European landscape as

viewed from Moscow, is the arch-heretic Tito, who has thus far successfully resisted all efforts to liquidate him.

One of the essential conditions for maintaining a dictatorship is a set of enemies, real or imagined, to be constantly combatted. (One wonders if some of the early converts to Christianity were not attracted by the fact that it was opposed by those in high authority.) And since Communism took over power in Russia, it has not lacked this necessary element to explain away its most patent failures and justify its ever-mounting demands on the people.

Further, one of the characteristic features of the official ideology, as expounded from the Kremlin, is its constant need of re-definition. (We recall the councils of Ephesus and Chalcedon.) For some time it has openly been preached that some of Marx's teaching is out of date, he having written under circumstances other than those of today. And in the past two or three years there have even been similar hints about Lenin, though the avowal of his errors has not yet been as definite as with those of Marx.

The true story of the various meetings of the Cominform offers an interesting parallel to the early councils. Although there has been general agreement that Titoism is heresy and that all who hold that belief are to be excommunicated, and just as sometimes was the case in the early Church, for Communism, excommunication equals liquidation, some delegates have remained unconvinced. And, as was the case of the monophysites, thanks largely to his geographical situation, Tito, the modern Arius, goes steadily ahead, claiming that his is the only true version of the Communist gospel.

Given this parallel with the early Church, what can the Church of today do about Communism? It cannot obviously enter again into its own first century. But it can and should undertake a new effort at re-thinking the Christian solution of the world's problems. Although, under the new world-outlook of the 17th and 18th centuries, the Church developed a new and dynamic vision of the Kingdom of God, this was not the case in the 19th century.

Instead, it was Marxism which took the lead in formulating the new social

aspirations of men. The Church has made some progress in this direction in the 20th century, but it needs to develop new effort, a new dynamic. Among other methods of achieving this, would be a wider, more concerted and more intense undertaking by the whole Church, to apply the teaching of Christ to the present age. This would demand a new consecration, particularly on the part of those who are leaders of Christian thinking. This, in turn, should result in renewed and increased activity along lines of social legislation.

It will demand new efforts at evangelization in the largest possible sense of that word. And this would not mean foreign mission only, although it is perhaps worth noting that the most lightning-like extension of Communism, at least on the surface, seems to be taking place in those parts of the world furthest removed from the influence of the so-called Christian civilization.

With practically the whole of the Asian continent facing utterly new situations, politically and socially, and the manifest inadequacy of the old religions to stand up to this test, or even to offer hints for guidance into the dazzling new day opening, only two possible answers appear: Christianity or Communism.

If the West would provide adequate material support, there could be launched the greatest missionary effort of all times, with the special advantage that the young and vigorous churches of Asia, themselves still in their apostolic age, would be evangelizing their own peoples, instead of importing foreigners for the task. It becomes increasingly evident that the focus of world change for the next few decades is to be in Asia. Did the Church anywhere ever face more promising open doors?

Further: instead of a minority consciousness, Christianity must offer brotherhood — and mean it. One sometimes wonders if the smug self-satisfaction of sectarianism, in whatever century, has not repelled more possible converts to Christianity than any other of our many faults. And there is no longer a place in our swiftly-shrinking world where any so-called Christian approach to any problem which does not begin with the fully-applied brotherhood of all men who are children of the same God, will not shriek its contraversion of what we claim to believe.

This must apply in inter-racial, international, inter-class situations, and even in relationships between ourselves and Communists. For the Communists, an opponent is someone to be destroyed as summarily as possible: we must demonstrate on every level from the individual

*(Continued on page 15)*

<sup>1</sup>TUNING IN: Christianity's apostolic age is usually counted as the period when the apostles were still alive, ending some time near the end of the first century. The Church was intermittently persecuted by both Jews and Romans until 313 when

it was recognized by the Emperor Constantine. <sup>2</sup>In 325, Constantine called together the Council of Nicea, ushering in the Conciliar period. The Councils adopted Church laws and definitions of the Faith to settle controversies.

## What Hope for Peace?

**S**PEAKING at Barnard College, recently, Dr. Reinhold Niebuhr made the prediction that the United States would be sorely tempted to wage war against Russia by 1954. "In three years," he observed, "the great defense industries will have built millions of tons of armaments, which would shortly become obsolete unless we went to war immediately. Many European nations think we are more interested in winning a war than in avoiding one, and this accounts for our great unpopularity in the world."

There is no doubt that the unpopularity to which Dr. Niebuhr refers is growing, and that the fear of our warlike intentions is a factor in it. Despite our Voice of America broadcasts, and our constant insistence that we are arming only against the threat of Soviet aggression, there seems to be a genuine fear in many European countries that American militarism is almost as much of a threat to world peace as is the Soviet variety. A strong undercurrent of that feeling was apparent at the meeting of the Central Committee of the World Council of Churches in Switzerland last summer. It took the form of dissatisfaction of some European delegates over the plan to hold the 1954 Assembly in this country, which was referred to as "one of the two power centers of the world." The American delegates were somewhat hard put to it to explain that, if the meeting were held in this country, there would be no pressure put upon delegates to accept an American interpretation of world affairs, or to stifle their own freedom of speech.

Are we genuinely anxious for world peace, or have we become gradually more and more indifferent to it? Is the American public more and more accepting the idea that war is inevitable — and the concomitant idea, conscious or unconscious, that the sooner we get it over with, the better?

There is an entirely understandable weariness with the interminable truce negotiations in Korea. One day the talks are on, another day they are off; but whether they are on or off seems to make very little difference in the bloody and inconclusive war against the Communists. The General Assembly of the United Nations is again in session; but we hear no popular demand for peace or for the limitation of armaments, either atomic or conventional. The British have been expelled from Iran, and are virtually at war in Egypt. The American Chief of Staff has gone to Indo-China to see how the war is faring there. Thus, bit by bit, more and more of the world is being dragged into local conflicts, which may at any time merge into World War III.

There is a curious lethargy on the part of the

American public about these things. Even the announcement of new atomic bomb explosions in Russia, and the tests of our own "baby bombs" in New Mexico, don't seem to arouse us.

**H**AVE we fallen gradually into the belief that war is inevitable, and that there's no use trying to do anything about it?

If we have, then war probably *is* inevitable; for no nation in history has built up a powerful military machine without eventually using it. We are building up, as rapidly as possible, the most powerful military machine that we know how to build. Is our government putting anything like the same amount of effort into seeing that we won't have to use it? If not, why doesn't the American public rise up and demand that we do so? Has American statesmanship sunk so low that we can do nothing but sit back and wait?

### *Postal Evangelism*

**I**F WE were writing an advertisement for the popular magazines, we should head it: "You, Too, Can Be a Missionary." For Bishop Viall, SSJE, Suffragan of Tokyo, has called our attention to an interesting postal evangelistic campaign in Japan, in which American Churchmen may take part.

There is now a new scheme, writes Bishop Viall, that hopes to take advantage of the widespread desire today in Japan for correspondence in English. The English newspapers in Tokyo and Osaka frequently print letters from young Japanese who are seeking "pen-pals." It is proposed to enter into correspondence with young Japanese inquirers after Christianity, and to use such correspondence definitely toward bringing the inquirer to Baptism. Names of such inquirers will be obtained by advertising in the university newspapers in Japan, and it will be made clear from the outset that the object is conversion to Christianity. In order not to disappoint such inquirers, says Bishop Viall, there must be also a list of Christian correspondents who will undertake to write to them, and to carry on the correspondence as long as may be necessary. It is also necessary to have some financial support to pay for the expenses.

Anyone interested in signing up for this postal evangelism may correspond with the Rt. Rev. M. S. Murao, 1633 3 chome, Ikebukuro, Toshima Ku, Tokyo, Japan. We suggest that the request be accompanied by a small contribution, sent by international postal money order, to help meet Bishop Murao's costs for postage and advertising.



# Recognition of the Vatican

PRESIDENT TRUMAN's appointment of General Mark Clark as Ambassador to the Vatican, made in the late hours before Congress adjourned, has touched off a religious controversy that we fear will mount in bitterness during the next few months. This is most unfortunate, especially at a time when national unity is of great importance, and when Catholic-Protestant relations are already marked by increasing tension.

A more inept way of making the appointment could scarcely be conceived. It was done with complete disregard for Protestant and other non-Roman opinion. The opposition of the National Council of Churches, set forth in a brief submitted nearly a year ago, was ignored. Apparently no representative of any Protestant body, or of General Clark's own Church, was consulted.

The timing of the announcement was such that the Senate could not hold immediate hearings, and give or withhold its consent on the basis of careful consideration of the pros and cons. Indeed, if the law had not prevented the appointment without special legislation to permit a military man to hold the post, it seems likely that Mr. Truman would have made an interim appointment, thus facing the Senate with a *fait accompli* on its return next January. This is hardly a fair way to handle a delicate religious and political problem, on which many loyal citizens have strong convictions, on both sides of the question.

The brief submitted by the National Council of Churches, in which representatives of several non-member religious bodies joined, expresses the considered judgment of a large segment of opinion outside the Roman Catholic Church, and perhaps of some opinion within that Church. It is said to have been "prepared by the titular heads of more than 35 Protestant and Orthodox communions" — a description that is evidently intended to include the Presiding Bishop of the Episcopal Church, who is also president of the NCC. A special meeting of the General Board of the NCC has now been called to determine strategy for making the policy against Vatican recognition effective.

BUT there is another side to the question that also deserves to be heard. It is suggested by three members of the faculty of Yale Divinity School, who wrote the *New York Times* to express support of the appointment, observing: "To us the President's action is not a threat to the separation of Church and State, but simply a recognition of the political reality of the Vatican as a force in world affairs." The British and other non-Roman governments have long had representation at the Vatican, without any suggestion

that they were compromising their political or religious independence. During World War II it was valuable for the United States to have contact with the Vatican, then behind enemy lines, through the President's personal representative, Myron Taylor. Such contact might be even more valuable today — and if Italy were ever to fall into Communist hands, it could conceivably be of great strategic significance that we had already established diplomatic relations with the Vatican.

The importance of the Vatican in world affairs can hardly be estimated in terms of the small territory of Vatican City. After all, the United Nations, to which we accredit a representative with the rank of Ambassador, has only a small enclave in the city of New York that it can call in some sense its own. Nor is the question solely a religious one. Israel, to which we also accredit an Ambassador, is virtually as theocratic a state as is Vatican City. And if approval of a government's policy were the sole criterion, we should scarcely accredit an Ambassador to Soviet Russia.

Frankly, we think the President's action was unwise, and certainly it was poorly timed. But we don't think that recognition of the Vatican means a surrender to the Roman Catholic Church, or that it jeopardizes the American doctrine of separation of Church and State. It may in time even serve to clarify that doctrine, which is urgently in need of constructive re-thinking. We hope, therefore, that the matter will be considered on its merits, both by the Senate and by the American public; and not seized upon as an occasion for religious intolerance and prejudice, or for political strife in a Presidential election year.

## *High, Low, and Normal*

WE HAVE received a copy of the report of the department of promotion in the missionary district of San Joaquin, in which we are puzzled at one paragraph:

"There is considerable demand in Fresno for a 'high church.' At one time, Dean Malloch recommended that the next Episcopal Church to be established in Fresno be definitely Anglo-Catholic. It is the Bishop's announced policy that there should be no 'high church' in any community which does not have two or more 'normal parishes.' . . ."

What's normal for one man, Bishop, is something else for another. Do you play it fair, and see to it that there is no "low church" in any community in San Joaquin that doesn't have two or more "normal parishes"? And just how do you define your terms — normal, high, and low? We who pay our missionary quotas for support of the work in San Joaquin would

be interested in your definitions. Also, we wonder how autocratic a missionary bishop can get.

*Loving Your Enemies*

ONE of the hardest injunctions in Holy Scripture is that to love one's enemy. But one of the principal reasons for the difficulty is that one's enemy — especially a national enemy — is usually far away and unknown. It's easier to hate someone you don't know than someone you do. This is well illustrated by a paragraph that we lift from its context, in an Ecumenical Press Service story about a work camp in the Far East:

"In this work camp, opportunity was also provided to bring about real reconciliation among members of former enemy countries. When George Ruiz of the Philippines discovered that there were to be Japanese in this work camp which he was planning to attend, he wondered how he could face them. The Japanese had killed his brother and father and burned down his home. There just couldn't be any good Japanese. As he thought over the problem, he planned to prepare a speech which he would make on meeting the Japanese and that would do the trick.

"When Ikuyo Abe, the daughter of [Methodist] Bishop Abe, discovered that she, along with the other members of the Japanese delegation, would have to face the Filipinos and Burmese, she wondered what she could say to these people knowing what her country's soldiers had done during the war. So, she also prepared a speech which she would make to these young people. But, when they met, all they said was 'hello' and in a few days all enmity had disappeared from among them. When George Ruiz returns to the Philippines and Robert Sun Khar to Burma, they will begin to work on bringing about reconciliation in their own groups."

We saw some of these work camps, under auspices of the World Council of Churches, on our visit to Greece and Yugoslavia last summer. We're all for them; and we hope that more and more of our young people will take part in them. For they build up international friendship.

*This Believing World*

*(A Borrowed Editorial)*

THE Knights of Columbus sponsored a cross-country race not long ago in a nearby town, and according to the news reports, the whole thing ended up in a dead-end street with runners piled upon runners. The saga goes this way: two runners got off to a head start and when they reached a fork in the road, two little boys sitting on a fence directed the runners down the wrong road. All runners followed the head men, and within a few yards, they found themselves at the end of a dead-end street. When they looked for the two little characters who

had given them the wrong directions, the little fellows "had gone that-a-way." The whole thing was so terribly confusing that the officials announced that the race would be run all over again next week and that they would have the course plainly marked.

It reminded us of so many things! The whole pageant of leaders who had led civilizations down dead-end streets was of course quite clear. We thought of the Crusades, the Inquisition, Napoleon, Hitler, Mussolini, Franco, Peron, Stalin, Fr. Coughlin, Gerald L. K. Smith, Senator McCarthy, and a lot of other episodes and leaders associated with mass movements. We wondered why people follow leaders so easily; of course those three blind mice got cut up a bit when they followed the farmer's wife. Run for the sake of the running, not for the sake of where it leads you, can easily become the philosophy of one who gets into the swing of following the leader.

The Christian philosophy of leadership is quite the opposite: it proclaims that the leader is the least, the servant; that the first shall be last. The Christian believes that order and discipline are from within the personality of the individual who lives in harmony with the divine will. The Christian runs his race with the end in view, and he is not easily diverted from the course by side issues or fence-sitters; moreover, he runs his race because he must, and not because he is compelled to follow a human leader. His leader, like the kingdom of God, is within. He is compelled by truth, and because of truth, he is free.

—*Zion's Herald.*





# THE NATURE OF CHRISTIAN MARRIAGE

By the Rev. Robert Findlay Thomas

Rector, Church of the Holy Comforter, Burlington, North Carolina

*The second article of a series of three dealing with the Church's teaching on sex, marriage, and divorce*

"But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.' So they are no longer two but one." ST. MARK 10:6-8.

THE sexual relation is capable of making a man and woman partners with God in the creation of human life. Obviously, then, that relation has a sacred purpose. Hence natural reason tells us both that the misuse of the sexual relation is not only sin but profanity, and that the rightful fulfillment of that relation — Christian marriage — is a peculiarly sacred relationship.

But we know marriage to be sacred for additional reasons. One reason is the fact that Christ used marriage as a figure of his own relation to His Church. Another reason is our Lord's direct teaching about the sanctity of marriage: "What therefore God has joined together, let no man put asunder" (St. Mark 10: 9).

Christian marriage is for three general purposes. The first is procreation. The second is the satisfaction and control of sexual desire. The third is mutual help and comfort, and spiritual benefit.

For Christian people the only lawful use of the sexual act is in marriage.

Let us compare the Christian concept of marriage with the merely conventional concept of monogamous marriage reflected in civil law. The Christian law, which brands adultery a sin, is somewhat reflected in the civil law, which brands adultery a breach of the marriage contract and considers it ground for divorce. However, Christian marriage differs in three important respects from marriage that is merely legal and respectable.

First, there is the general difference

which results from the fact that a married couple are Christians; a Christian, for instance, will be twice restrained from infidelity, because he knows it to be not only a breach of the marriage contract but also a sin against God.

Second, civil law permits divorce and remarriage for the same person not only once but repeatedly. According to the law of Christ marriage is indissoluble.

Finally, a marriage in which parenthood is avoided for actually sinful reasons still can be a legal and respectable marriage. On the other hand, parenthood normally is the primary object of a Christian marriage. The Christian law is that parenthood may not be evaded simply because it would inhibit the pleasure and freedom of the married couple, or deprive them of luxuries.

## A DEEP HUMAN NEED

Dissatisfaction in marriage, and with marriage, is appallingly widespread. Never, anywhere, has there been more talk of, and writing about, romantic love, than in modern America; and never has there been a time in this country when, to judge from the number of divorces, marriage was more of a failure. Or, as someone has more bluntly put it: no generation ever has *talked* more about sex — or enjoyed it less!

Generally understood is the fact that a lack of Christian virtue is an important cause of marriages ending in failure. Less generally understood is the fact that a lack of Christian *knowledge* is an important cause of marriages ending in failure. Let us see why that is true.

There is a natural human hunger for some idealistic and spiritually compelling experience in life, or some absolute reality, to which all else in life can be referred, and by which all else in life can



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be measured. There is a deep human need to rely for inspiration on some superior personality who is wholly good and true and infallible, and to whom one can safely surrender his love, his complete loyalty, his entire self.

For the instructed Christian, that idealistic and compelling experience is his religion, that absolute reality is the truth of the Christian faith, and that uniquely true and good personality for whom human beings hunger, is God.

But one who has no real faith in God as revealed in Christ, and no real knowledge of the living Christ incarnate in the Holy Catholic Church, tends to make romantic sexual love the idealistic absolute around which his life revolves, tends to make a human god out of a person of the opposite sex. That tendency is encouraged by the way romantic love is portrayed in the sentimental type of popular fiction.

What is romantic love as thus portrayed? It is an ecstatic experience which magically happens to a young man and young woman who may have known each other only three days (or three hours), but who nevertheless realize, suddenly and dramatically, as rapturously they gaze into each other's eyes, that each is the other's only and perfect soul-mate!

The movie industry combs the country for ideal and rare types of male and female beauty, and then in its pictures implies that the average person is really likely to secure such a specimen of physical perfection for his mate. In modern advertising and entertainment media, sex is idealized and glamorized, and people are led to expect from it a fantastic kind of perfection which real life simply does not afford.

When a man and woman have been led to expect all that (and heaven too) from sex, when a couple has been led to believe that sex is *the one automatically perfect thing in life*, it is not surprising that they are disappointed and disillusioned with reality. For in reality each discovers that his beloved is an idol with feet of clay. In reality they discover that marriage consists more in patience, perseverance, and self-denial, than it does in glamor and ecstasy. In reality they discover that even the successful sexual act doesn't necessarily come natural to human beings, but is an art requiring much practice and more self-discipline.

Assuming it is only *their* marriage from which the magic is missing, the married couple seek divorce, and each seeks another mate with whom he hopes the magic will work. But the magic never does work because there isn't any magic. Unhappy victims of the cruel hoax that love is mainly a pleasant thrill, the partners do not know that *no* married couple is able simply to accept happiness; they do not know that every couple has to work for happiness, and some have to work hard.

It is in a specifically Christian marriage that the human sexual urge finds its truest and most complete satisfaction. Why?

Because the Christian, instructed by the Church, is not a likely prospect for disillusionment. He starts out in marriage not with illusions about human nature, but with the facts. He knows mankind has fallen from its original innocence and become gravely maladjusted. He knows not only that he himself is a sinner, but also that his partner in marriage, far from being an embodiment of all human virtue and perfection, is, like himself, a bewildering mixture of virtue and sinfulness.

The human sexual urge finds its truest and most complete satisfaction in Christian marriage because the Christian knows that, in marriage and sexual adjustment, as in all of life, weak and puzzled human sinners need supernatural help. Ideal sexual relations aren't natural and normal, but rather supernatural and supernormal. Without genuine self-giving, the sexual act is a failure; and authentic self-giving usually is prompted only by Christian love. Apart from Christian love, sex, like everything else in a fallen world, is a failure.

The decent control and divinely intended use of the sexual urge demand not just factual information but spiritual power; not just exhortations to chastity and fidelity, but the gift of divine grace to reinforce the fallible human will. It is upon such power and such grace that the Christian is taught to rely.

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## Communism

(Continued from page 15)

to the national, that we know men's minds cannot be changed by force, and that we have no intention of using force to fight the spread of Communist doctrines.

The use of force to prevent the extension of political tyranny is another matter. On the other hand, in the global war we now face, a passive and partial Christianity will be as useless as a purely defensive democracy. A deeper understanding and a more perfect realization of what Christianity means to us must be one of our major objectives for the coming half century.

### A TASK BIG ENOUGH

And if Communism has the thrill and impetus of a whole world to conquer, so has Christianity. Although we Christians have our advance troops in every corner of the world, the battle is only begun. It is true that the Marxists are driven by the desperate realization that for them the time is terribly short; if they fail now, it is a final failure. In spite of its hitherto ineffectual efforts to capture the globe, we know the Gospel can yet succeed. The challenge of urgency is still ours.

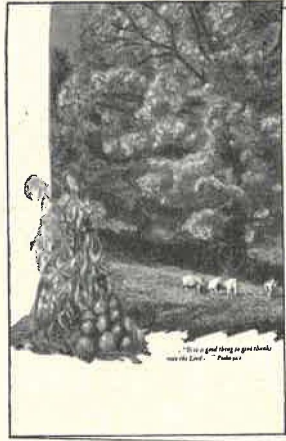
Never in the world's history have there been so many critical situations where Christianity can give the only satisfying answer, as today. Southeast Asia and China and the whole of Africa in a state of social flux never before known, are some of these. Others are employer-labor relations in France or the United States and our own corrosive and shameful racial problem.

As for Communism's appeal to unrest and discontent, the answer is clear; Christianity must exert its full and fully-consecrated effort toward removing the reasons for discontent, in whatever realm the difficulty lies. We can battle Communism successfully only by demonstrating ultimately better solutions to the problems it raises.

This all reduces to the plain fact so often urged upon us, that Christians, individually and in groups, must show the world how the Gospel principles are better and more basic than those partially Christian ideas which Marx borrowed for his new religion: even if less explicit, they are more fundamental: they appeal to the best in man rather than to the less good; and most important of all, they are built upon God's working with man and not on man alone.

Marx was true to his Jewish heritage in fixing definite formulae for action, instead of the Gospel's emphasis on ideals. It is one of the basic weaknesses of Communism, that it pins its faith on one specific social and political system, attractive as this may be for the unthinking. As Berdyaev has pointed out, most of

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Christianity is called to action, now, on a broader scale than ever before in human history. There is no use trying to comfort ourselves with the reflection that no great religious or quasi-religious movement has lasted much longer than a century, which might justify hope that the Communist drive will shortly begin to slacken. A world solution must be reached within the next few decades. In this sense our situation is as desperate as that of Marxism: if we do not succeed soon, then Communism will, and the world may have to wait centuries for a new upsurge of the Christian faith.

Facing this situation, let Christian forces undertake, now, new actions which will make the close of the second millenium since Jesus taught in Galilee the most glorious advance of His principles ever known. Advance in conscious application of these principles to all the pressing problems of the world, for which Communism offers such simple but fallacious solutions. Application of these principles in every country, in every phase of its life. A Christian Marshall Plan for effectuating the conduct, largely by the younger Churches, of the vastest evangelistic effort ever known.

Let the World Council of Churches set up a strong department to help direct and coördinate this world-wide effort, to which intensified work other ecumenical groups, YMCA, YWCA and the World's Student Christian Federation should be joined. Let the Church of Christ in each separate nation seek and implement new approaches to the most urgent problems, social, economical, and political, that their several countries are facing.

There are many areas where this effort may include coöperation with our brethren of the Roman Church, who are in some ways more conscious, just now, than Protestants of the menace of Communism, though we need not adopt all the weapons they are now employing in the conflict. It is not mere fancy, but a vivid possibility that historians of Christianity's third millenium should look back at the half century upon which we are now entering, as the period when, at last, thanks to the efforts now initiated, His peace came to universal reign, and brotherhood of all men in Him was finally realized.



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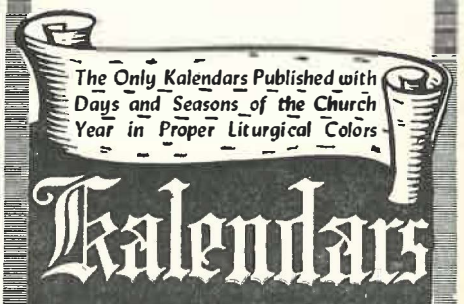
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## BOOKS

The Rev. Francis C. Lightbourn, Editor

### From Gospel To Good Housekeeping

ONE of the first acts of a newly consecrated bishop of the Church of Sweden is to issue a pastoral letter to his diocese.

*The Gospel of God*, by Anders Nygren, is a translation into English by L. J. Trinterud of *Herdabrev till Lunds Stift* (Stockholm, 1949), Dr. Nygren's pastoral letter as Bishop of Lund (Westminster Press. Pp. 104. \$2).

Bishop Nygren, already known to New Testament scholars through his *Agape and Eros*, rings the changes in these hundred pages upon the gospel as God's message which it is the Church's all-embracing function to proclaim. This he does under such headings as *The Gospel in Preaching*, *The Gospel in the Sacraments*, *The Gospel in Teaching*, *The Gospel and the Churches*, and *The Gospel in the World*.

Although Dr. Nygren asserts that "in the congregation of Christ there is no longer any place for a sacrificing priesthood" (p. 22), one does find a high sacramentalism presented in Chapter V: "That which takes place in the sacraments is that the Lord Christ by them incorporates us into Himself, and makes us living members in the body of Christ, in the Church" (p. 96).

Despite possible inadequacies here and there, the book as a whole is a bracing antidote to the sentimental thinking that so often passes for religion today.

CHRIST CHURCH, Cambridge, Mass., is not a parish that one naturally thinks of as seeing its rector go over to Rome!

Yet one of its pastors did just this. Another used forged ordination certificates and landed in jail, while still another was forced by increasing blindness to resign and become a novelist.

Sidelights such as these add lively interest to *The Biography of a Church* ("A Brief History of Christ Church, Cambridge, Mass.") by Gardiner M. Day (Christ Church, Zero Garden St., Cambridge 38, Mass. Pp. 186. \$2.50).

Christ Church, Cambridge, was founded in 1759, when some 40 Anglicans in Congregationalist Cambridge petitioned the Society for the Propagation of the Gospel (SPG) to help establish a Church of England in their community.

Mr. Day, who is the parish's 13th rector, traces its history from these humble beginnings, through the 12 years of the Revolution when the Church was closed, through its difficulty to maintain itself in the early 19th century, down to its

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- *and the homes are a shambles*



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Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

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**BOOKS**

present position as one of the strongest parishes in the Episcopal Church.\*

Whatever one thinks of the ecumenical policies of Christ Church under its present regime,† he is given in these pages a picture of a congregation that has played a pioneer role in the campaigns for free seating and the Every Member Canvass—a parish that takes college work seriously, that admits Negroes to its predominantly white choir, and that won notable acclaim for its war work in World War II.

Parish histories can hardly hope to become best sellers among the reading public. Yet this one appears to be rather above the average—both in plan and execution, as well as in its attractive and highly illustrated format.

Parishes contemplating a centennial in the next five or ten years would do well to buy a copy and study it for ideas as to how a parish history should be written.

**N**OT the least important of parish organizations is the altar guild, whose members share with the clergy in that direct handling of sacred things which is itself an act of worship.

A book that is the evident fruit of such holy familiarity is *Good Housekeeping in the Church*, by Katharine M. McClinton and Isabel W. Squier (Morehouse-Gorham. Pp. 96. \$1.60).

In 11 short chapters the authors discuss the equipment of the sacristy, the furniture of the sanctuary and its care, the care of metalware, wood, marble, stone, and glass, the laundering and repair of church linen, and a number of other matters of practical interest to altar guilds.

Because of its simplicity of presentation and lack of pretentiousness, the book will be useful in smaller and medium size parishes, especially. Unfortunately, however, it contains a number of errors:

(1) It is not on Palm Sunday that the veiling of crosses and ornaments first appears (as is implied on p. 41), but on the Sunday before, commonly called "Passion Sunday."‡

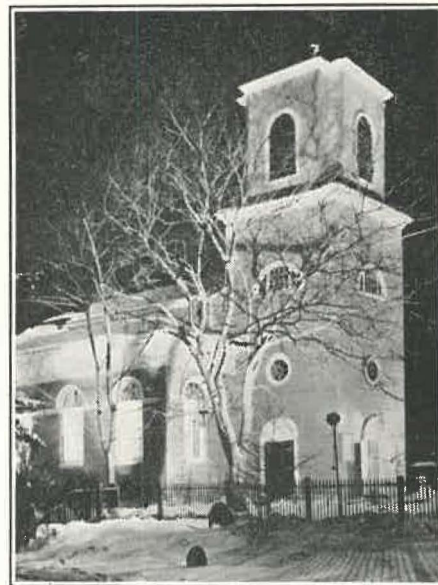
(2) To say that the corporal "is spread on the altar during the consecration" (p. 57) is misleading. Correctly (according to most prevalent usage) it

\*THE LIVING CHURCH ANNUAL of 195† lists it as having 1461 communicants.

†"More than \$800 was contributed by the parish in 1948 to the Church of South India to help it meet the serious financial situation caused by the withdrawal of the funds by SPG" (p. 146).

In South India is a minority group of "continuing Anglicans," presumably still aided by SPG, which in the mid-1700's helped the "continuing Anglicans" of Cambridge, Mass., to found Christ Church.

‡According to the "Western" ceremonial followed by most Episcopal Church parishes. In Sarum usage the "Lenten array" goes into effect Shrove Tuesday evening (see *The Parson's Handbook*, by Percy Dearmer, 12th ed., p. 450).



CHRIST CHURCH, CAMBRIDGE: *Sidelights.*

is "spread" at the beginning of a said celebration, immediately before a Sung Eucharist, and before the offertory by the "deacon" at a Solemn Mass.§

(3) There are no "rubrics" (of the Book of Common Prayer) regarding candlesticks on the altar (p. 70), but the authors are probably here using the word to mean commonly accepted rules.

(4) There seems to be confusion on page 82 as to the use of flowers and candles at funerals and at "memorial serv-

§For clergy only: letting the corporal hang down over the edge of the altar (as if its cross had to be "seen of men") defeats its purpose, which is to catch crumbs that may fall from the consecrated Bread. Its edge should therefore lie flush with the front edge of the altar.

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ices" (by which is presumably meant Requiems).

The authors would appear to be right in discouraging the use of flowers at funerals, but flowers are just as inappropriate at a violet or black "memorial service." On the other hand candles on the altar are certainly allowable and indeed correct at burial services held in the church, whether with a Requiem or not.

The glossary of church terms is on the whole good, and should be helpful and useful, but even here there are errors:

(1) The stole should be included as one of the Eucharistic vestments.

(2) It is not true that the mitre is worn only with the cope: it is frequently worn with the chasuble, and sometimes without either cope or chasuble.

(3) The silk chalice veil (where used) covers the sacred vessels not only "before and after the service," but during a good part of the service itself.

There are a few omissions that detract from the value of the book. The priest's host might have been included in the diagram on page 43, especially as it is mentioned in the text of the preceding page. And to say that "any good domestic port or sherry may be used" for the Holy Communion would seem to provide insufficient safeguards against the use of improper matter for the sacrament.

These are criticisms in detail of a book whose overall quality will readily commend it to altar guilds everywhere.

**Of Interest**

**D**RAWING upon sources ancient and modern, including the Book of Common Prayer, *Worship Aids for 52 Services*, edited by Friedrich Rest (minister of St. Paul's Evangelical and Reformed Church, Hermon, Mo.), is of interest as showing the increasing adoption of the Church Year by Protestants — in this case even to such days as Septuagesima! (Westminster Press. Pp. 247. \$3.50).

**Children's Books**

**M**ARY HARRIS' *Fear at My Heart* is about the impact of the Catholic religion (in its Roman Catholic form) upon a lonely 11-year-old girl — good at lessons and bad at games — who has been kept from any knowledge of God as from a disease (Sheed & Ward. Pp. 214. \$2.50).

Both interesting and usable is *Plants in the City*, by Herman and Nina Schneider, with illustrations by Cynthia Koehler (John Day. Pp. 94. \$2.50).

The book is a simple account of nature study as something practical in the city. Ages 9 and up.

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**ARKANSAS**—Neither of the two new deacons in the diocese of Arkansas has been in the Church very long. And both young men come from Presbyterian families.

One, the Rev. Robert H. Owen, decided to come into the Church on his way to becoming a medical missionary of the Presbyterian Church. While waiting to get into medical school, he decided to mark time for a year by enrolling in a theology school and getting back-

ground for his career. The school he picked was one of the Church's, Philadelphia Divinity. Before the year was up he decided he belonged in the Episcopal Church and in its ministry.

Arkansas's other new deacon, the Rev. Charles B. Hoglan, Jr., was sent to the air base in Newport, Ark., for pilot training during World War II. He was confirmed by Bishop Mitchell of Arkansas in 1944. His application for admission as a postulant for Holy Orders came to the Bishop from "somewhere in France" during the war. Mr. Hoglan was graduated from Virginia Theological Seminary last June. His bride, also a Presbyterian, was confirmed in the Church shortly after their marriage.

**FOND DU LAC**—A gift of 10,000 seedling trees was recently made to the Oneida Indian Mission in the diocese of Fond du Lac by a Wisconsin State nursery.

Men and boys of the mission form planting bees each Saturday. Helped by professional tree planters they put in several thousand a week. The mission is looking forward to the beauty the trees will provide and also to timber which will supply income for the mission's expanding work.



MR. HOGLAN *wrote from France.*

The mission is a work of the Sisters of St. Anne. With its 1000 baptized members it is the largest Indian mission in the Church. Present missionary is the Rev. William F. Christian. The mission's day school was recently enlarged, and the convent completed last summer.

**LONG ISLAND**—A little girl was killed in Sunday School in Levittown, L. I., just as her class had been dismissed and was getting ready to go

# The Thousand Young Men in the Church's Seminaries

They are college graduates, now undertaking a three-year course of theological study and professional training for the ministry.

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## DIOCESAN

home. The teacher was helping some of the children into their wraps. Most of the others were romping around the public school kindergarten room where the class has been held since the church was damaged by fire several months ago. The teacher turned to glance out of a window to see which parents were arriving first. Her attention was whipped toward the school room's piano by an outburst of screams from the children playing around it. Several of the children had been climbing on the old upright and it toppled over on its back pinning two little girls, Jenifer Ann Hume and Nancy Algyer, both five, under it. Nancy escaped with bruises. Jenifer was killed. The pastor, the Rev. Hobart Jude Gary, knowing that Jenifer had not been baptized, arrived almost immediately to give her that sacrament.

**MINNESOTA—** The St. Paul Civic Opera Chorus joined the choir of the Church of the Messiah, St. Paul, Minn., to sing Mary Elizabeth Downey's new *Requiem* and close a month of dedication events for the church. Miss Downey played the organ accompaniment for the *Requiem*. Two weeks earlier Bishop Keeler of Minnesota had preached the dedication sermon.

Miss Downey's composition and some of the altar adornments were given in memory of the men and women of the parish who died in service.

The Messiah's hard-working congregation and its rector, the Rev. Robert Wolterstorff, began their project for a new church eight years ago with a building fund of \$6.14. Only three years before that, when Mr. Wolterstorff came, Messiah was a mission church. The money which made the \$200,000 building possible came almost entirely from within the parish. Bishop Keeler donated the three lots occupied by the new church.

## SCHOOLS

### COLLEGES

#### CARLETON COLLEGE

*Lawrence M. Gould, D.Sc., President*

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Northfield Minnesota**

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good Churchmen!**

## DEATHS

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

#### Peter P. B. Franklin, Priest

The Rev. Peter Phillips Brooks Franklin, rector of Grace Church, Waterford, N. Y., died suddenly on October 21st of a coronary occlusion at Leonard Hospital, Troy, N. Y. He had come to Grace Church in September.

He was born at West Derby, Vt., April 30, 1893.

Fr. Franklin studied for the priesthood at the Russian Orthodox Cathedral School, New York City, and at Berkely Divinity School.

His first parish was at North Brookfield, Mass. Then he was rector of St. Alban's Church, Marshfield, Wis., and at the same time did clinical work at the County Hospital, at the Hospital for the Insane, Oshkosh, and at Waupun State Prison. In 1931, he returned east to become chaplain of Maine State Prison, and to take charge of the Church of St. John the Baptist, Thomaston, Me. In 1936, Fr. Franklin took charge of St. George's Church, Sanford, Me., after which he returned to New York, to become chaplain for all non-Roman Catholics at Fordham Hospital, and chaplain of the Episcopal home for the aged, House of the Holy Comforter, and the chronic tubercular hospital at North Brother's Island.

Later he became chaplain of Grassland's Hospital, a tubercular hospital, at Valhalla, N. Y., from which in 1946, he was called to become rector of Christ Church, Millville, N. J.

Surviving Fr. Franklin are his wife, Hazel M. Franklin, and a son, Lt. J. Phillips B. Franklin, U. S. Marines.

#### Thomas Semmes, Priest

The Rev. Thomas Semmes, 91, died October 19th at Charlottesville, Va.

Mr. Semmes' first cure was St. John's Church, Warsaw, Va. After three years there he became rector of St. Andrew's Church, Richmond, and was instrumental in building a new church which was dedicated in 1901.

He was rector of Emmanuel Church, Covington, Va., 1912-14, and then returned to Richmond as rector of Meade Memorial Church.

In 1898 Mr. Semmes and Henry Lee Valentine, under the auspices of the Brotherhood of St. Andrew, inaugurated noon Lenten services in a store on downtown Main Street. These services have continued and are now held each year in St. Paul's Church as a community project.

Mr. Semmes' wife, Margaret Funsten Semmes, died in 1916.

Surviving are two sons, one daughter, and four grandchildren.

## SCHOOLS

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A Church Boarding School for boys. Est. 1877. Small class plan sound scholastic 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.

### FOR GIRLS

#### ST. JOHN BAPTIST

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An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

**Box 56, Mendham, New Jersey**  
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Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

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## CLASSIFIED

### BOOKS

**NEW CATALOG** Used Religious Books ready. Free on request. Baker Book House, Dept LC, Grand Rapids 6, Michigan.

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

### CHURCH FURNISHINGS

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

### EXCHANGE OFFERED

**VICAR** offers Devon England parish, Vicarage and living for temporary exchange (six months or more) preferably with Eastern seaboard Rector. Information—The Reverend B. C. Newman, Trinity Church, New York.

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**WE GIVE** Coffee Urns, Large Kettles, Electric Mixers, Electric Roasters, Knives, Forks and Spoons to Church and Lodge organizations on an amazing advertising offer. Write for details on the gift that interests you. No obligation. Ford E. Bedford, Dept. LC, Norwalk, Ohio.

### LIBRARIES

**LIBRARY OF ST. BEDE**, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. until 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

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### LINENS & VESTMENTS

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**ALTAR LINENS BY THE YARD:** From one of the widest selections of Church linens in the United States, I am always pleased to submit free samples. Outstanding values and qualities imported from Ireland. Also ecclesiastical transfer patterns, beautiful household table damask and Plexiglass Pall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

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## CHANGES

### Appointments Accepted

The Rev. Sherman W. Andrews, who formerly served Trinity Church, Milford, Mass., has become rector of St. John's Church, East Hartford, Conn. Address: 42 Wells Ave.

The Rev. Robert H. Booker, formerly associate rector of the Church of the Ascension, Pittsburgh, is now rector of St. Mark's Church, Johnstown, Pa. Address: 335 Locust St.

The Rev. Joseph Windley Buchanan, who was ordained deacon on June 29th in the diocese of Southern Virginia, is now in charge of St. James' Church, Accomac, Va.; St. George's, Pungoteague; Holy Trinity, Onancock; and Emmanuel Church, Jenkins Bridge.

The Rev. Harlan Coykendall, who has been in charge of Gethsemane Church, Minneapolis, is now rector. Address: 2107 Kenwood Parkway.

The Rev. John T. DeForest, Jr., who was formerly in charge of the Church of the Messiah, Pulaski, Tenn., and St. Mary's Church, Fayetteville, is now assistant rector of St. Mark's Church, San Antonio, Tex. Address: 615 John Adams Dr. The Rev. Mr. DeForest has also spent six years in the Church Army as a missionary worker.

The Rev. Henry Lewis Ewan, formerly rector of St. James' Church, Paso Robles, Calif., is now vicar of the Church of the Transfiguration, Arcadia, Calif. Residence: 2221 S. Second Ave.

The Rev. David W. C. Graham, formerly rector of St. Paul's Church, Walnut Creek, Calif., is now vicar of St. Barnabas' Mission, Arroyo Grande, Calif. Address: 1194 Maple.

The Rev. Gerald E. Graham, formerly rector of St. John's Church, Keokuk, Iowa, will become rector of St. Thomas' Church, Park Hill, Denver, on November 15th.

The Rev. John R. Z. Green, formerly rector of the Church of the Advent, Lakewood, Ohio, is now assistant at Trinity Cathedral, Newark, and is on the staff of the Episcopal Chaplaincy Service. Address: 129 N. Arlington Ave., East Orange, N. J.

The Rev. William R. Grosh, vicar of St. Matthew's Mission, Waimanalo, Oahu, will continue this work and will also be in charge of St. John's-by-the-Sea, Kahaluu, Oahu. Address: The Vicarage, St. John's Mission, Kahaluu, Hawaii.

The Rev. Herbert H. Hill, who has been in charge of St. John's Church, Far Rockaway, N. Y., is now rector. Residence: 304 Ocean Ave., Lawrence, L. I., N. Y.

The Rev. Walter M. Hotchkiss, formerly rector of All Saints' Church, Fulton, N. Y., is now vicar of St. Andrew's Church, Harris, R. I., and Trinity Church, North Scituate. Address: 52 Ames St., Harris, R. I.

The Rev. Howard George Frederick Kayser, formerly in charge of St. Paul's Church, Waxahachie, Tex., and St. Thomas', Ennis, is now vicar of Ascension Church, Merrill, Wis., and St. Barnabas', Tomahawk. Address: 139 S. Smalley St., Shawano, Wis.

The Rev. Leon C. King, formerly rector of St. Matthew's Church, Grand Junction, Colo., is now rector of St. Michael and All Angels' Church, Denver. Address: 1420 S. University Blvd., Denver 10.

The Rev. Frederick F. Meyer, formerly rector of St. Matthew's Church, Oakland, Md., is now rector of Grace Church, Deer Creek Parish, Darlington, Md.

The Rev. Frederick W. Rapp, formerly assistant of St. Paul's Cathedral, Boston, is now rector of the Church of the Messiah, Auburndale, Mass. Address: 175 Auburn St., Auburndale 66.

The Rev. Frank W. Robert, formerly in charge of St. Timothy's Church, Chicago, and executive director of Randall House (for Negro boys), is now in charge of Christ Church, Harvard, Ill., and St. Ann's, Woodstock. Address: 408 Lincoln St., Harvard, Ill.

The Rev. H. Roger Sherman, Jr., formerly rector of St. Paul's Church, Franklin, Tenn., will take charge of St. Andrew's Church, Canton, N. C., on November 15th. Address: Academy St.

The Rev. Sherrill B. Smith, formerly rector of Christ Church, Swansea Mass., will take charge of St. Mark's Church, Mystic, Conn., and Grace Chapel, Noank, on November 15th. Address: 7 Pearl St., Mystic. Fr. Smith is Superior of the Brotherhood of the Way of the Cross.

The Rev. Victor B. Stanley, Jr., formerly rector

of Emmanuel Church, Geneva, Switzerland, is now rector of St. James' Church, Florence, Italy. Address: 15, via Bernardo Rucellai, Florence.

The Rev. W. R. F. Thomas, formerly rector of St. John's Church, St. Cloud, Minn., is now vicar of Christ Church, Kealakekua, Hawaii, and may be addressed at the vicarage there.

The Rev. Rhett Y. Winters, Jr., formerly in charge of the Church of the Transfiguration, Bat Cave, N. C., will on November 15th take charge of the Church of the Messiah and St. Barnabas' Church, Murphy, N. C., and the Chapel of the Holy Comforter, Andrews. Address: Murphy, N. C.

### Armed Forces

Chaplain (Comdr.) John D. Zimmerman, USN, who has spent the last two years in England, should now be addressed c/o Chaplain School, Naval Base, Newport, R. I., where he will be officer in charge. His canonical connection is Southern Ohio.

### Resignations

The Rev. Harry L. Nicholson, rector of Christ Church, Henrietta, Mich., has retired. Address: 664 Commonwealth, Jackson, Mich.

### Changes of Address

The Rev. Elbert K. St. Claire, chaplain of Episcopal Academy, Philadelphia, has a new home

## CLASSIFIED

### POSITIONS OFFERED

**PRIEST**—Prayer Book Catholic. Small parish with excellent prospects for growth. Eastern Pennsylvania. Near several Metropoli. Large rectory. State approximate salary expected. Reply Box C-647, The Living Church, Milwaukee 2, Wis.

**WANTED:** Retired priest to provide services for mission during winter season in return for apartment or living quarters. Address St. Luke's Church, Fort Myers, Fla.

### POSITIONS WANTED

**ORGANIST AND CHOIRMASTER:** B.A., age 30, ten years' experience in important posts, desires position June 1st, 1952 in Parish with sung Eucharist each Sunday and Service of Music monthly. Mixed choir, good organ, and minimum salary of \$200. per month, plus unfurnished apartment essential. Reply Box H-654, The Living Church, Milwaukee 2, Wis.

**PRIEST:** Married. University and Seminary man. Desires parish or mission work. Prayer Book Churchman. Reply Box R-653, The Living Church, Milwaukee 2, Wis.

**PRIEST,** age 40, married, desires change. Seeks parish eager to develop strong and devout congregation, well-instructed, religiously alert and active. Believes in sound foundations hence interested in young people, Sunday School, pastoral and teaching ministry. Correspondence invited. Reply Box C-649, The Living Church, Milwaukee 2, Wis.

### SHRINE

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

### TRAVEL

**LEAVING CHICAGO** December 13th. Eastward to Holy Cross Monastery. Would like ride. Write Frank Partridge, 816 Foster Street, Evanston, Illinois.

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH



## CHANGES

address: Episcopal Academy, City Line, Overbrook, Philadelphia 31.

The Rev. John W. Slater, curate of St. John's Church, Saginaw, Mich., reports his address: Home, 312½ S. Granger St., church, 119 N. Michigan.

The Rev. F. A. Ernest Warren, rector emeritus of St. Patrick's Church, Washington, formerly addressed at 2060 N. Vermont St., Arlington, Va., may now be addressed at 2142 N. Patrick Henry Dr., Arlington 5, Va.

### Ordinations

#### Priests

**Idaho:** The Rev. Frank Burnett Troy was ordained priest on October 18th by Bishop Rhea of Idaho at Calvary Church, Jerome, Idaho, where the new priest will be vicar. He will also serve Trinity Church, Gooding, and Christ Church, Shoshone. Presenter, the Rev. E. L. Rolls; preacher, the Rev. A. E. Asboe. Address: Jerome.

**Milwaukee:** The Rev. Francis E. Williams was

ordained priest on October 16th by Bishop Ivins of Milwaukee at Christ Church, Whitefish Bay, Milwaukee. Presenter, Canon M. M. Day; preacher, the Rev. F. S. North. To study at Hebrew Union College in Cincinnati.

**Pittsburgh:** Several deacons were advanced to the priesthood on October 6th by Bishop Pardue of Pittsburgh at the Church of the Ascension, Pittsburgh. The Rev. Dr. O. R. Floyd was the preacher.

The Rev. Hobart Earle Daugherty, presented by the Ven. Dr. W. S. Thomas, will be in charge of All Saints' Church, Rosedale, Pa. Address: 1616 Randolph St., Rosedale, Verona, Pa.

The Rev. Donald Beaver Duncan, presented by Bishop Campbell, Bishop Coadjutor of West Virginia, will be in charge of St. Thomas' Church, Barnesboro, Pa., and Trinity Church, Patton. Address: 1901 Lovell Ave., Barnesboro, Pa.

The Rev. Donald Robert Priestley, presented by Bishop Campbell, will be in charge of the Church of the Good Shepherd, Pittsburgh. Address: 5200 Gertrude St., Pittsburgh 7.

The Rev. Walter Cameron Righter, presented by

the Rev. Dr. Benedict Williams, will be in charge of All Saints' Church, Aliquippa, Pa. Address: 800 Franklin Ave.

The Rev. John Fletcher Slee, presented by the Rev. J. L. Plumley, will be assistant of the Church of the Ascension, Pittsburgh. Address: A 6 Amberson Gardens Apt., 2 Bayard Rd., Pittsburgh 13.

### Correction

The tabulation of ballots in the election of the Rev. Donald H. Hallock as bishop coadjutor of Milwaukee [L. C., October 21st] listed 18 clerical votes for the Rev. Howard S. Kennedy in the last ballot. Actually Fr. Kennedy received nine clerical votes in that ballot. The tabulation also listed one scattered vote. There were no scattered votes on that ballot.

### Marriages

The Rev. Frederick J. G. Kepler, who is serving St. Mark's Church, Anaconda, Mont. and Mrs. Daisy Elizabeth Bane were married on September 2d.



## CHURCH SERVICES

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



### SAN FRANCISCO, CALIF.

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

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

### DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

### CHICAGO, ILL.

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

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; 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

### WAUKEGAN, ILL.

**CHRIST CHURCH** 410 Grand Avenue  
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c  
Sun 8, 9, 11; Daily HC, Hours Posted

### 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.  
Masses: Sun 7:30, 10:30; Daily: as-anno

### ATLANTIC CITY, N. J.

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

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

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkler, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

**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.

### 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  
Sun 8, 9:30, 11

### 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 P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10.  
The Church is open daily for prayer.

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

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

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10; Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

### NEW YORK CITY

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

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

**TRINITY** Rev. Bernard C. Newman, v  
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 Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

### TROY, N. Y.

**CHRIST CHURCH** Rev. Wm. O. Homer, r  
2165 Fifth Avenue  
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

### CINCINNATI, OHIO

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

### COLUMBUS, OHIO

**TRINITY** Broad & Third Street  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.  
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced

### PHILADELPHIA, PA.

**St. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 & 4 to 5

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
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 St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

### PARIS, FRANCE

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

# CHRIST WORKS THROUGH YOU

I pledge for the year 1952 for Christ's work  
In my parish per week \$  
In diocese, nation, world per week \$

pledge!

EVERY MEMBER CANVASS