

# The Living Church

December 30, 1951 Price 15 Cents



**FLIGHT INTO EGYPT:** At His behest, angels bend down the branches [see page 4].

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HIS Mother sings . . .  
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 My rainbow bright,  
 My evening star,  
 My golden light,  
 My singing bird,  
 My winging bird,  
 My sacred trust,  
 God's holy Word . . .  
 Lovelier than loveliness,  
 Very joy of my heart.

LUCY A. K. ADEE.

**LETTERS**

**Morals and the Armed Forces**

"TODAY'S serviceman is getting kicked in the teeth by civilians. He's gouged by unscrupulous landlords and victimized by gamblers, dope pushers, and prostitutes. In the wake of a Senate report on slum housing for GI's, the Scripps Howard newspapers begin a series of articles based on a tour of military centers, on the widespread vice allowed to prey on the nation's men preparing for war." This paragraph is quoted from an official release printed by the Scripps-Howard newspaper chain.

Your article [L. C., December 2d] says that the National Council's Armed Forces Division issued a release saying, "Recent magazine articles have given a wrong im-

pression and brought worry to many parents, as to the moral welfare of their sons and daughters in the armed forces."

Having just completed a 10-state tour of military camps, I must tell your readers that Scripps Howard writer Allan Keller and his associates are right. Mr. Keller has documented his series, and it shows how the Churches and chaplains have not stopped the attack on the soldiers' moral standards. It is documented, and is not a matter of opinion.

The facts are clear that our Church needs a bishop for our communicants in the military forces.

FREDERICK H. SONTAG.

Verona, N. J.



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# The Living Church

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## Things to Come

DECEMBER							JANUARY						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
					1				1	2	3	4	5
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### December

30. 1st Sunday after Christmas.

### January

1. Circumcision.
6. Epiphany.
9. Consecration of the Very Rev. John B. Wal-  
thour as Bishop of Atlanta.
10. Consecration of the Rev. Donald H. V. Hallock  
as Coadjutor of Milwaukee.
13. First Sunday after the Epiphany.  
Meeting, unity commissions of Episcopal and  
Methodist Churches, Cincinnati, Ohio.
18. Brotherhood of St. Andrew, executive com-  
mittee, at Seabury House (to 20th).
20. Second Sunday after the Epiphany.
23. Standing Liturgical Commission, Seabury  
House (to 25th).
25. Conversion of St. Paul.
27. Third Sunday after the Epiphany.  
Theological Education Sunday.

### Next Week:

## The English Reformation

or

## Did Henry the 8th Found the Episcopal Church?

By the Rev. Charles W. Lowry

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

"WANDERING between two worlds, one dead, the other powerless to be born," your columnist has to write his stint this week without any late news to report. The Living Church is going to press early in order to cope with the problem of the Christmas holidays.

USUALLY the magazine is made up on Friday, and *Sorts and Conditions* is written on Monday. But this week the magazine will be printed on Friday and the bundle copies will be mailed the same day.

SPEAKING OF BUNDLES, it is most heartening to report that the number of bundles has risen to 483—within 17 of our current objective of 500 bundles. Last week's number of bundle copies was 4,247 of the total of 17,762 copies mailed out. It won't be long before the bundle copies alone will amount to more than the entire press run of *The Living Church* in the 1930's. The production problem indicated here, plus the vicissitudes of the postal service, is the reason for the existence of this column of brief late news reports.

HOWEVER, we love problems, when they are caused by growing circulation; so send in your parish's bundle order without regard to our production worries!

"WANDERING between two worlds, one dead, the other powerless to be born"—so Matthew Arnold described that sensation of emptiness which occasionally assails every thinking person. The year of the Lord 1951, in retrospect, seems to have been that kind of year. The most important thing that happened to the Episcopal Church in 1951 was its failure to produce the missionary money which General Convention had set as the minimum necessary for meeting the Church's worldwide responsibilities. But new churches, parish houses, and rectories blossomed out all over the country in the biggest year of church construction in history. Woman's Auxiliary branches and parish guilds proudly reported cash balances in their treasuries at an all time high. The Church discovered that it did have a faith when Volume III of the Church's Teaching series appeared and met with general acceptance.

IN THE REALM of public affairs, the nation also wandered between two worlds. The devastating setback in Korea of late 1950 was partially overcome through the heroism of American troops and their allies; the danger of World War III seemed at the close of the year to be a little less imminent as negotiations for the Korean cease-fire made progress. The nation became fascinated with stories of corruption—in sports, in municipal politics, among high school children, in the RFC, in the Department of Internal Revenue.

NATIONAL prosperity continued at an unprecedented level. The stock market, unruffled by the Korean "peace scare," held to its upward spiral. Employment continued high. Department stores appeared to be doing the biggest Christmas business ever. Yet happi-

ness was not the word one would apply to America in 1951—nor contentment, nor even purposefulness. A measure of alarm; a measure of disgust; a measure of confusion; a measure of relief that things are not too bad after all—that is the state of mind of the average American at the end of 1951.

ABOVE ALL, the thinking American today is weighed down by a growing suspicion that progress has lost its meaning. This is the world that is dead—the world in which it was assumed, as a matter of course, that next year would be better than last, or anyhow that the next ten years would be better than the previous ten. Now, the only way in which it is believed that the near future may be importantly different from the past is that Communism may spread further or that a general war may destroy civilization altogether. Security seems like a more important goal than opportunity to today's young people. But the world of security struggles powerlessly to be born.

"BE PLEASED to make thy ways known unto them, thy saving health to all nations." If the ideal of opportunity is dead and the ideal of security is powerless to be born, we know as Christians that this is an act of God's all-embracing providence. The fatuous notion that mankind can ignore the world to come, seeking only maximum all-round comfort in this life, needed to be taken away so that we might be brought face to face with our cosmic Lover, who gives us the good things of this life only as tokens of that love which has prepared unimaginably greater things for us in the future.

TWELVE YEARS AGO, at a conference of young people on the subject, "Youth Speaks on Religion in Democracy, conducted by McCall's Magazine, it was found that only nine of the 28 participants believed in God. Only three believed that the inner obligations of a citizen were owed in or through his Church. But the young people believed in something: they believed in humanity. Today, *Time* magazine reports, "God (whoever or whatever they understand by that word) has once more become a factor in the younger generation's thoughts."

"OUR HEARTS are restless till they rest in Thee." St. Augustine, speaking in the Fourth Century out of the ruins of a decaying civilization, is more a contemporary of ours than the young people of 12 years ago. God has made us for Himself, and the greater our dissatisfaction with ourselves and the imperfections of this world, the readier we are for the adventure of the Kingdom of God. This year of the Lord 1951 is a year in which God has carried forward His saving purpose steadily. He has exposed the impotence of the gods of this world as dramatically as old Elijah on Mount Carmel. His is the Kingdom, and the Power, and the Glory, for ever and ever.

Peter Day.

## RELIGION IN ART

By WALTER L. NATHAN, Ph.D.

### THE FLIGHT INTO EGYPT\*

Martin Schongauer  
(German, 1445-1491)

THE religious life of the middle ages drew much of its warmth from the legends which pious fancy had woven around Jesus, the Virgin Mary, and the Saints. These legends were the outgrowth of a more naïve, more childlike attitude toward the sacred; they established a more intimate relationship between the human and the divine.

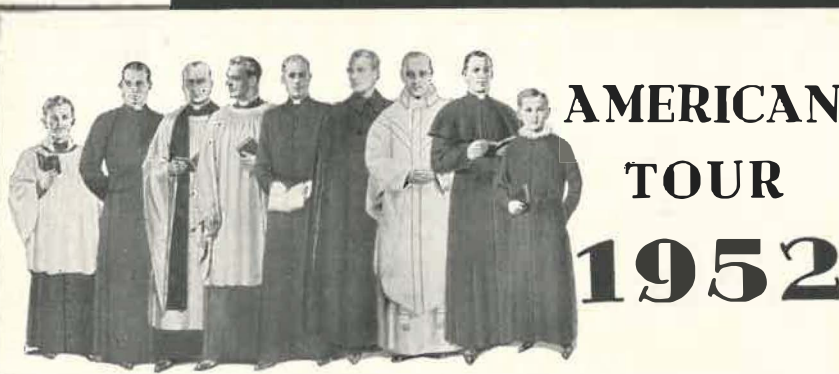
Many legends especially were told of the youth of our Savior, a period of His life which the Gospels treat with remarkable brevity. Thanks to the great popularity of collections like the "Golden Legend" these stories were once the possession of all. One of them relates how, on the Holy Family's flight into Egypt, angels at Jesus' behest bent down the branches of a date palm tree so that Joseph could break off some of the fruit for the Mother of the Lord.

Martin Schongauer, the first great master of copper engraving, made this story the subject of one of his lovely plates. He was a native of Alsace where he spent his whole life, except for a visit to the Netherlands. Only one painting from his hand is known, as compared to nearly 130 engraved plates. Schongauer's graphic work is outstanding for originality, inventiveness, and refinement of linear expression. Durer, Raphael, Michelangelo and many less well known artists borrowed freely details or entire compositions from his prints which had rapidly become famous everywhere.

The "Flight into Egypt" shows Schongauer as a great story-teller. The grove of trees through which the Holy Family has just passed is in itself like a fairy tale with its strange, cactus-like tree on the left, its stately deer, scurrying lizards, and the parrot in the tree-top. In such surroundings it seems not at all surprising to Joseph that angels should be busy lowering the top of the palm tree so that he can easily reach the cluster of dates. The Madonna, though pale and tired from the long journey, is still concerned that her patient donkey finds something to eat, too; she urges him gently toward the thistle growing right in front of him. In the center, under the graceful arch of the palm, the infant Jesus sits securely on His Mother's lap.

Schongauer's fine craftsmanship and obviously sincere feeling made of this modest print a thoroughly enjoyable little footnote to the story of Jesus' youth.

\*Photo Courtesy Metropolitan Museum, New York.



## AMERICAN TOUR 1952

Our Representative, Mr. Donald G. Dawe, arrives in America early in January, 1952, to commence a tour of the United States and Canada. He has represented us in Scotland for more than twenty-five of the forty-two years he has been in our service, and his knowledge of Clerical Tailoring and Robemaking is exceptional. Correspondence may be addressed to him: c/o The Guaranty Trust Co., 140 Broadway, New York City.

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FIRST SUNDAY AFTER CHRISTMAS<sup>1</sup>

## GENERAL

## EPISCOPATE

## Atlanta Date Set

Consecration of the Very Rev. John B. Walthour as Bishop of Atlanta will take place in the Cathedral of St. Philip, Atlanta, on January 9th at 10:30 AM. The Presiding Bishop will be the consecrator, and Bishops Penick of North Carolina and Hart of Pennsylvania will be co-consecrators.

Presenting Dean Walthour will be Bishops Juhan of Florida and Louttit, coadjutor of South Florida. Bishop Henry of Western North Carolina will preach, and Bishop Claiborne, suffragan of Alabama, will read the litany.

Attending presbyters are to be the Rev. Colin R. Campbell of Columbus, Ga., and the Rev. Canon Alfred Hardman of the Atlanta cathedral.

## Hallock Consecration

The Presiding Bishop reports that sufficient consents have been received for the consecration of the Rev. Donald H. V. Hallock as Bishop Coadjutor of Milwaukee. Details for the official order are not yet completed, but it is expected that the service will be held on January 10th in All Saints' Cathedral, Milwaukee.

Bishop Ivins, who continues to make



**TUNING IN:** ¶ The Christmas season lasts for 12 days from December 25th until January 6th. Thus there may be either one or two Sundays After Christmas. This year there will be only one. (The flight into Egypt, subject of this week's cover,

a good recovery from his recent heart attack, expects to be able to take part in the service. However, his doctors insist that he must reduce his schedule of activities for an extended period.

## MINISTRY

## Calvary to Calvary

The Rev. Samuel Shoemaker, prominent as a writer and evangelist, is resigning as rector of Calvary Church, New York City, to become rector of Calvary, Pittsburgh—the city's largest Episcopal Church, and a pioneer in radio church work. Fr. Shoemaker is president of the standing committee of the diocese of New York. He has been rector of Calvary, New York, since 1925.

## Young Builders

From World Council of Churches headquarters at Geneva, Switzerland, comes a report of Ecumenical Work Camps conducted by the World Council Youth Department this year. A total of 867 Christian and non-Christian young people from 33 nations participated in 24 camps, which were held in 11 countries.

Campers built church, community, and retreat refugee centers, student homes, children's playgrounds; laid an irrigation system, and built roads, bridges and dikes.

Financial support for the camp program is provided by gifts from American Christians in the Episcopal Church, the Congregational Christian Church, the Presbyterian Church in the USA, and the Evangelical and Reformed Church.

## CANADA

## Anti-Religious Broadcasts

Canadian private broadcasting stations have agreed on a policy of refusing to carry programs attacking any race or religion.

The policy is part of a nine-point code adopted by the Canadian Association of Broadcasters, which comprises all privately-owned stations.

is generally commemorated on the Second Sunday After Christmas.) ¶ A preaching mission is a series of meetings devoted to preaching and teaching the Christian Faith with the object of reclaiming lapsed Church members and attracting new ones.

The announcement followed a debate in the House of Commons radio committee on programs carried by the Canadian Broadcasting Corporation network which were criticized by some Church groups as anti-religious. [RNS]

## PUBLIC AFFAIRS

## The Burden of Freedom

The duty of respecting others' rights to freedom of speech is "an annoying and often very burdensome price to pay for my citizenship," said the Rev. Canon Edward N. West, on December 16th. "But," he said, "without it I cannot be an American, and frankly, from my point of view and that of all my kind, without it I can never hope to be a Christian."

Canon West, of the Cathedral of St. John the Divine, spoke at historic St. Paul's Church, Eastchester, N. Y., at a service commemorating the 160th anniversary of the ratification of the Bill of Rights.

Another speaker, John O'Connor, president of the American Book Publishers Council, said we can give other peoples a "convincing example" of freedom, not merely by "lip-service to freedom as an ideal," but by "the actual practice of freedom in our own lives and activities."

St. Paul's, designated a National Historic Site in 1943 by the Department of the Interior, is known as the National Shrine of the Bill of Rights and the cradle of American freedom of the press.

It was on the village green adjoining the church that, in 1734, John Peter Zenger won the court decision that helped establish truth as a defense against libel charges.

## ARMED FORCES

## Preaching Missions

Week long preaching missions<sup>1</sup> will be conducted in January and February in 190 army camps and 30 naval bases under the sponsorship of the National Council of Churches and the General Commission on Chaplains. An NCC news release indicates that the missions

will be conducted on an interchurch basis, although "more than 250 speakers," including preachers of 40 Churches will participate. One of the speakers, the release says, will be Bishop Quin of Texas.

## MISSIONARIES

### Departure for Honolulu

The National Council's Overseas Department has announced the departure of the Rev. William R. F. Thomas, his wife and two children, to take up work in the missionary district of Honolulu. Mr. Thomas is a newly appointed missionary, and will be stationed at Christ Church Kealakekua on the Island of Hawaii.

## VISITORS

### Report from Wales

By ELIZABETH McCracken

The Berkeley Divinity School Chapel was filled on November 26th for the Frederick J. Kingsbury lecture, delivered by the Rt. Rev. William Thomas Havard, M.C., S.T.D., Bishop of St. David's, Wales.

Bishop Havard's subject was "Church and Society in the Anglican Tradition; the Problem of the Welfare State." (The bishop is visiting lecturer at Berkeley for 1951-52.) After tracing historical antecedents, he spoke with feeling of the effects on character of the long unemployment crisis in Great Britain, which he himself had seen at its worst as vicar of a large Welsh parish. He warned also that the state's necessary care for basic necessities is in danger of weakening the valuable self-reliance of the individual.

The Church in Wales was disestablished in 1914. In 1920 the new province of Wales (of the Anglican communion) was created and the first Archbishop of Wales elected. The province includes the whole of Wales and Monmouthshire. There are six dioceses: St. Asaph, St. David's, Llandaff, Monmouth, and Swansea-and-Brecon. There are some 200,000 communicants in a population of 2,583,410.

The Bishop said, in an interview, that the Church in Wales has certain endowments, but has to get a certain amount from every parish each year. "The people are very faithful about paying the quota. I ought to say that the Church of England has been very generous. They made us a capital grant when we were disestablished. The grant has helped a great deal; but, in Wales, as in

England, the clergy are scandalously ill-paid, and both Churches are alive to that fact." The Bishop said there is "an effort being made to teach the laity to maintain the clergy properly. The trouble is that the people have had their religion too cheaply. When they come to realize this, they will do their share."

At the moment the theological schools in Wales are fairly full. "But we are a little apprehensive about our numbers in the near future," said the Bishop. "The cost of training to an ex-service man is nil (because of government grants); but will make inroads on the pockets of new ordinands or their parents."

And there is another problem, the Bishop said. "A young man going into secular employment at 18 years of age would earn as much as, if not more than, a curate after five years of training at considerable expense." The Bishop said that "at Cardiff in Wales there is a hostel run by members of the Community of the Resurrection. And in the diocese of St. David's there is a women's order—a branch of an Irish community."

There are a few lay women workers, Bishop Havard said, who work full-time. But most of the work done by lay women is voluntary. "They are extremely enthusiastic, but they haven't the leisure that they used to have. We have a few deaconesses, who do excellent work, but not many. The point that we have to remember is that a disestablished Church has to think first of all of manning the parishes with clergy."

Commenting on the divorce situation in England, Bishop Havard said very seriously,

"World War II has thrown up scores of thousands of divorces. Of course there is this to be said about it: in war-time people marry in haste. But we hope that things may become more stable. Even so, there is the feeling, becoming an acknowledged thing, that the home is the bulwark of the State.

"The Church goes beyond this: the Church takes the view that it does take about divorce not because of State reasons but because it is the Church of God of which the family is the unit. The young people do realize that the stability of society rests upon the home.

"During the War sentimental feelings played such a large part: 'Why shouldn't they [the young people] be happy?' Now the grim struggle of the post-war years has made people realize that life must not be completely concerned with sentiment."

The Bishop saw the condition of education in a favorable light. He said,

"On the whole, we are astonished at the way the children have overcome the worst effects of the war. The welfare state



S. Neale Morgan

BISHOP HAVARD: People have had religion too cheaply.

under which we have been living has done very much for the children—I will say that.

"It is surprising how little the upheaval of the war has affected the education of the children. On the whole, education did suffer; but it was astonishing that so much was done. The universities were empty during the war. All able-bodied men, and women, too, went into the services. Since the war, the universities have been overfull. Their standards have remained high."

Of the Church of South India the Bishop said, "It is a great experiment. So many years we have prayed for the unity of the Church—prayed so earnestly. We can only rejoice that some attempt has been made, and offer up our earnest prayers that, in due time, we shall have the Church of South India in full communion with the Anglican Communion."

Bishop Havard had had some messages entrusted to him. "The Archbishop of Canterbury and our own Archbishop of Wales and my fellow Bishops of the Church in Wales asked me to convey their greetings to the Church in America—dare I say, *our* Church in America? All of us at home have such a vivid recollection of the American Bishops at the Lambeth Conference. They made a great impression there. If I may say so, it is a great experience for me to see something of your Church at first hand."

In addition to his courses and lectures at Berkeley Divinity School, the Bishop has preached in a number of churches and other schools.

**TUNING IN:** ¶ Disestablishment of the Welsh Church meant that it would no longer be subject like the Church of England to governmental controls which include the right to appoint bishops, a veto over changes in the Prayer Book, etc. In turn,

it lost the advantages of establishment—governmental financial support, Church representation in Parliament, an official place in State functions, etc. Disestablishment of the Church of England has been under discussion for years.

## INTERCHURCH

### Washington Pilgrimage

Another Washington Pilgrimage for American Christians will be held in 1952. The first pilgrimage, which included an address by President Truman, and visits to the shrines of American democracy, was so successful that the pilgrimages may be made annual events, according to Mrs. Ruth Dudley, of Washington, D. C., executive secretary of the next pilgrimage, which will be held May 2d to 4th. [RNS<sup>¶</sup>]

### To Meet a Threat

Better understanding of stewardship among American Christians and among Asian Christians was considered as imperative, by the Stewardship and Benevolence department of the National Council, to help meet the threat of Communism, according to Religious News Service. Various Christian leaders present at the department's recent annual meeting said:

(1) Churches in Asian areas threatened by Communism must have a strong background in Christian stewardship to enable them to stand when help no longer comes from outside.

(2) American Christians are asking more and more about tithing, and tithing is rapidly developing as a main theme in Churches of the NCC, but

(3) Americans need to put their faith to work to help their country. American Christians need to recapture the Christian meaning of vocation. "We must quit looking for how much we can get out of a job, and look to see how much we can put into it."

### Resignation Withdrawn

Dr. Ronald Bridges, director of the Broadcasting and Films department of the National Council of Churches, has withdrawn his resignation.<sup>¶</sup> He decided to continue as director after consultation with a group of radio and television experts associated with the NCC.

The Rev. Everett Parker, formerly director of the broadcasting unit, also offered his resignation, but it was refused.

It was later reported that Mr. Parker will be moved to Yale University to become director of research for the Broadcasting and Films unit.

### First Home Missions Assembly

Race relations, religion in the city, and statistics were among subjects discussed at the first assembly of the Division of

Home Missions of the National Council of Churches in Buck Hill Falls, Pa., according to a report from Religious News Service.

"The greatest scandal in the field of human rights," said Dr. Walter G. Muelder, dean of Boston University School of Theology, addressing the assembly, was the failure of the Churches to carry out "the obvious truth" of the Christian Gospel with respect to race. He noted progress in the field but said more was needed.

Dr. Muelder described a newly forming labor movement in the southeast as "a golden opportunity" for the Church to redeem its past failures in the field of labor relations.

Dr. William G. Mather, professor of rural sociology at Pennsylvania State College, said that counting heads and the number of churches is not the most effective way of measuring the religious climate of a community. He suggested instead that Churches develop "indices of sin."

Dr. William J. Villaume, executive director of NCC's Department of the Urban Church, said that the urban layman is better suited to the job of "winning his fellow men to Christ because he shares the problems and tensions of everyday life in a materialistic society."

## CONSTRUCTION

### Permits and Allocations

Churches, in order to begin building projects in 1952, will require not only construction permits from the National Production Authority, but a steel allocation as well, defense officials said in Washington, D. C.

One ray of hope was offered by defense officials in charge of the program. They said that projects rejected for the last quarter of this year and for the first half of 1952 can be resubmitted and will be given consideration if the steel situation improves in the latter half of 1952. [RNS]

## BEQUESTS

### For Missionary Work

The Episcopal Church and the Methodist Church will each receive substantial sums for missionary purposes from the estate of the late Harrison Parkman. Mr. Parkman was purchasing agent for the post office department in Washington, D. C. His will provides for final disposition for foreign missionary purposes of his estate of approximately \$100,000.

Mrs. Parkman was named executor. After her death a bank will carry out terms of the will and make equal distribution to the permanent funds to be established in each Church.

Mr. Parkman died on July 17th.

### \$50,000 for Chapel

St. George's Church, Schenectady, N. Y., recently received a \$50,000 bequest from the estate of Mrs. Hinsdill Parsons. Mrs. Parsons was for many years secretary and benefactor of the Church Mission of Help in the diocese of Albany, and president of the altar guild of St. George's. The bequest is for erecting a chapel.

## ACI

### Buildings Dedicated

Two buildings were dedicated at St. Paul's Polytechnic Institute recently. One, a classroom building, is a gift from the National Council, and is named William Ambrose Brown hall in honor of the retired bishop of Southern Virginia. The other is the James Solomon Russell Memorial Library. It was given to the school by Miss Mary E. Johnston of Glendale, Ohio, and equipped by the Alumni Association. St. Paul's, in Lawrenceville, Va., is a school of the Church's American Church Institute for Negroes.

## ACU

### Northwest Chapter Grows

The Pacific Northwest Chapter of the American Church Union is showing a steady growth in both interest and numbers since its organization three years ago. Attendance at the monthly educational meetings has more than quadrupled during that time. Parishes in the diocese are coöperating in the work of the chapter, which is receiving hearty support from many of the clergy and laity throughout Olympia.

## ORTHODOX

### World Council Applicant

The Russian Orthodox Church of North America under the leadership of Archbishop Leonty has applied for membership in the World Council. The Church has long ago severed all connection with Moscow and has been repudiated by it. It has some 300 churches, with 300,000 adherents. Membership must be voted upon at the next meeting of Central Committee of the Council. [EPS]

**TUNING IN:** ¶ RNS stands for Religious News Service, a news agency created by the National Conference of Christians and Jews to help Churches to know more about each other. Living Church was one of the first clients of RNS, which now

serves many daily newspapers with cable and telegraph services. ¶ Resignations of NCC radio and film executives, now withdrawn, are reported to have been due to dissatisfaction over amounts included for television in the 1952 budget.

## KOREA

### Waiting for Word

With the turning over to the United Nations by the Communists of lists of prisoners, Churchpeople all over the world were waiting anxiously for word that the Anglican Bishop of Korea, the Rt. Rev. Cecil Cooper was among the captured.

The new assistant bishop of Korea, the Rt. Rev. Arthur Chadwell, had high hopes that Bishop Cooper and other missing Church missionaries\* were alive. In fact in a letter in the December issue of the *Morning Calm*, diocesan magazine of the Korean mission, he said, "I am confident of their survival."

The London *Church Times* reported that Bishop Chadwell said that "the Bishop can live on less than any person I have ever known in my life. Any kind of food put before him he would eat, and be thankful. There is no one so food-unconscious as Bishop Cooper, and that will probably be his salvation now."

Bishop Chadwell was consecrated in London on St. Andrew's Day, November 30th.

Miss Dorothy Morrison, editor of the *Morning Calm*, writes, "It is essential that Korea should have a bishop, and his services will be much needed even when Bishop Cecil returns from captivity."

Bishop Chadwell is emphatic about Korea needing young priests. It is not, he says, a finished country. "Korea is only at the beginning of its life . . . Korea now needs staff as it has never needed staff in its history."

Korea has one new priest, now. He is the Rev. Paul Burrough who arrived in Pusan in September. Writing in the *Morning Calm* he gives what he says is his first picture of Korea, in microcosm, at a single glance:

"The plain unvarnished facts are that Pusan is a dirty slum at the back end of a particularly hateful war in a poverty-stricken country. . . . Pusan lies in a hollow and, rising daily higher on every side are hovels of wood and straw, card-board and bits of tin. . . . Yesterday on the edge of the town I waited on the slope of a hill to allow a woman with a child on her back and a large vessel of water on her head to tread painfully up the jagged rock steps that led to her apology for a home. In the heat of a still very warm autumn she was a hurtful sight, perspiring freely, surrounded by the inevitable flies and the

\*Rev. Charles Hunt, Rev. Albert William Lee, Rev. Cho Timothy, Rev. Youn Moses, Sister Mary Clare, C.S.P.

**TUNING IN:** ¶ Primus of the Scottish Episcopal Church is, as the title suggests, the chief bishop. His duties are similar to those of the Presiding Bishop of the American Church. ¶ Though Jerusalem was the first seat of the apostles, the

stench of the place, but the barriers of propriety, language, and custom meant that there was no help that I could give which could possibly be understood."

But, says, Fr. Burrough, "Korea has much with which to glorify God, for beneath this country's abysmal ineptitude in the techniques of the 20th century, are many of the secrets of real life which the West knew in the middle ages, but often now tends to forget, secrets of human relationships and of human detachment which we sometimes scarcely recognize as virtues."

## SCOTLAND

### Primus to Retire

The Primus<sup>¶</sup> of Scotland, the Most Rev. John C. H. How, has announced that he will resign the primacy at the end of April, and the see of Glasgow and



BISHOP How: Primacy ends in spring.

Galloway a month earlier. The Primus, who is 70, is retiring for reasons of health. A new primus will be elected at a meeting of the episcopal synod in March, the London *Church Times* reports.

## HOLY LAND

### From the Brother of Our Lord

A series of festal ceremonies celebrating the 1500th anniversary of the establishment of the Greek Orthodox Patriarchate was held in and around Jerusalem during November and early December.

The Church of Jerusalem<sup>¶</sup> is traditionally considered the mother of all Christian Churches.

One of the most impressive events took place on the Sunday of the opening ceremony. Church and State dignitaries representing an assortment of Communions\* and nations gathered on the Mount of

\*Represented were the Anglican Bishopric in Jerusalem, the Lutheran World Federation, the Armenian Patriarchate, the Coptic, Syrian, Orthodox, and Abyssinian Convents, the Franciscan "Custody of the Holy Land," the Uniat Churches in Jerusalem, and the British, American, Greek, and Lebanese Consulates, as well as authorities of the kingdom of Jordan.

bishopric of Jerusalem was for several centuries a minor one. It was elevated to a patriarchate in 351 by the Council of Chalcedon. ¶ Church of England statistics may be compared with American ones given in this week's leading editorial.

Olives. As the choir began to sing "Eternal be their memory," a deacon stood and, against the musical background, recited the names of all the departed bishops of Jerusalem. The list began with James, the brother of our Lord, and continued down through the patriarchs of recent centuries.

On the next three Sundays there were special services in the three chief Holy Places. These are the Church of the Resurrection, the Church of the Nativity, and the Church near the Garden of Gethsemane, consecrated by tradition as the last resting place of Mary the Mother of God.

## BRAZIL

### The Light That Failed

Rio de Janeiro suffers severe rationing of electricity and faces the possibility of an absolute blackout, but the crisis has not affected the nerves of Brazilian Churchmen or their sense of humor.

Should the blackout be put into effect there would not only be no light and no water, but the elevators, refrigerators, and air conditioning units would stop in Rio de Janeiro.

Root of the problem is the severe drought of recent years. The Light Company expects to have a new plant in operation by next February or March utilizing power obtained by diverting the course of a nearby river.

Asked whether the Rio parishes would suspend evening services in case of a blackout, the Rev. Plinio L. Simões, rector of the Church of the Redeemer, said that his church would be lit entirely by candles but services would continue. "The collect for Aid against Perils seems to have special significance for us now," he added.

## ENGLAND

### More Communicants

Parochial statistics collected by the Church of England<sup>¶</sup> for the first time since 1947 showed an increase of over 125,000 in Easter communicants. The figures do not include army personnel, students in colleges, and inmates of hospitals, prisons and other institutions. Deacons ordained in 1951 numbered 411, as compared with 419 in 1950. Confirmations totalled 142,294 in 1950, as compared with 144,132 in 1949. Infant baptisms declined from 525,835 in 1947, to 450,611 in 1950, while other baptisms rose from 7,341 to 8,496.

[RNS]



**ALBANY** — Most dioceses are periodically faced with the problem of men whose vocation to the priesthood comes to them comparatively late in life, and who because of family responsibilities cannot attend seminary. A year ago, Bishop Barry of Albany inaugurated a plan for giving such men adequate and systematic training. Two of the examining chaplains, and one canon of the cathedral have been enlisted in this work, which has already produced two priests and one deacon. The normal training period is two years; regular classes are held; and the men take the same examinations as seminary graduates. This year, there are four men preparing: a broker, a bank auditor, a mechanic, and a Congregational minister.

**INDIANAPOLIS** — A former Baptist minister<sup>1</sup> of German-Jewish descent was ordained deacon by Bishop Kirchhoffer of Indianapolis recently. He is the Rev. Hans Wilhelm Frei and is a member of the department of religion of Wabash College.

**NEWARK** — Recommissioning of 125 lay readers for the diocese of Newark was performed by Bishop Washburn, the diocesan, at a special service recently.

**PUERTO RICO** — Not many M.D.'s turn up in lists of Church clergy. One of the few that there are is after the name of the Rev. Donald F. Gowe. And he is one of the few missionary priests in the Church who is a practicing physician.

Fr. Gowe (or Dr. Gowe) carries on both his priestly work and his medical work in Ponce, Puerto Rico. He is on the staff of Holy Trinity Church there and of St. Luke's hospital.

Puerto Rico's diocesan, Bishop Swift, says that Fr. Gowe, as chairman of the district's committee on youth work, is "in no small part responsible for the increasing number of vocations to the priesthood among Puerto Rican young men."

November 11th was the 10th anniversary of Fr. Gowe's ordination to the priesthood. This year is also his 10th at the Church of the Holy Trinity (and his 12th at St. Luke's Hospital). Holy Trinity's congregation observed the event with a special Mass at which Fr. Gowe was the Celebrant.

**CONN.** — A tablet commemorating the episcopate of Bishop Budlong, who retired as Connecticut's diocesan last

January, was given by the Woman's Auxiliary<sup>1</sup> of the diocese, and set in the gospel side of the sanctuary wall in Christ Church Cathedral, Hartford. The tablet was dedicated by Bishop Gray, the diocesan, at the diocesan Woman's Auxiliary service on November 9th.

**CENTRAL, N. Y.** — To celebrate their church's 125th anniversary recently, members of St. Paul's, Syracuse, N. Y., and their rector, the Rev. Harold L. Hutton had dinner together at the Hotel Syracuse and invited their diocesan, Bishop Peabody, the coadjutor of Ohio, Bishop Burrough, and their former rector, the Rev. Franklin P. Bennett, to come, too.

**WASH.** — A brief guide to "*Parish Public Relations*" has been prepared for the diocese of Washington by its department of promotion.

"News is an asset that many parishes waste," the guide says, and goes on to give basic hints on reporting news to the newspapers, radio, and television. The task of a parish public-relations committee says the guide, "is to see that the parish's message, in its many forms, gets to the eyes and ears of those who should receive it — and on into their minds and hearts."

**N. J.** — When the Woman's Auxiliary of Grace Church, Merchantville, N. J., held its annual election last Spring, Mrs.

**SOUTH FLA.** — Nearly every day some of the Mikasukie Indians come to Glade Cross Mission in Everglades, Fla., or send for Deaconess Harriet M. Bedell to come to them. Deaconess Bedell is in charge of the mission. The Indians come to her when they are sick, when they have letters to write, when a baby is to be born, and sometimes when they want her to conduct a funeral or bury one of their dead.

The mission was established in 1898 by Bishop Gray. The field is large. It extends 80 miles east to Miami, 72 miles west to Ft. Myers, and dozens of miles to the north and south.

The Indians make their livings by farming, working on State roads, logging, and frog-hunting. But often when they need food or help they bring their handiwork to Deaconess Bedell who sells it for them.

Recently there was especially good news for Deaconess Bedell. Bishop Wing of South Florida made Glade Cross a diocesan mission.

**LOS ANGELES** — Two 25th anniversaries were observed in the diocese of Los Angeles in October. The Rev. Douglas Stuart, rector of Grace parish, Los Angeles, was honored on his 25th anniversary as rector, and the Rev. J. Herbert Smith, rector of All Saints', Beverly Hills, on the 25th anniversary of his ordination to the priesthood.

**NEW YORK** — "Someone has to help put people together," says the Rev. Canon<sup>1</sup> Quintin Warner.

Canon Warner is director of what is probably Canada's only "spiritual clinic" acknowledged by Ontario's physicians and psychiatrists as being an important factor "in bringing equilibrium to patients referred to it."

Of his work as personal counsellor to people, Canon Warner says, "I am trying to bring Christianity into collaboration with the medical approach to mind and body; trying to take it out of a glass case into the clinic."

Before coming to Canada, and before he was appointed canon of St. Paul's Cathedral, London, in 1929, Canon Warner was judge of the juvenile court of London.

From January 20th to 27th he will conduct a parish mission at Calvary Church, New York City. The rector, the Rev. Dr. Samuel Shoemaker, is planning the mission as a community affair and is inviting all churches in the neighborhood to participate.



Robert J. Moore, of Moorestown, was elected treasurer.

Later, she and her husband moved to Chicago to make their home.

Did she resign as treasurer? Not Mrs. Moore. She still holds the post and is doing a very good job, the rector reports.

The first Monday of every month, the auxiliary meets. And during the regular course of business, the treasurer's report, among others, is read.

Who reads it? The treasurer — Mrs. Robert J. Moore.

Each month she travels from Chicago to Merchantville to give the treasurer's report.

**TUNING IN:** ¶ Ministers of other Churches who enter the Episcopal ministry must be ordained to the diaconate and priesthood unless they have already been ordained by bishops in the apostolic succession. ¶ Woman's Auxiliary (to the Na-

tional Council) is a national organization which includes every Churchwoman in its membership. Branches exist in most parishes and all dioceses. ¶ A canon is technically a priest connected with a cathedral. Frequently the title is an honorary one.

# What God Requires



By the Rev. Robert Findlay Thomas

Rector, Church of the Holy Comforter, Burlington, N. C.

WHEN we are appointed to a position or given a job to do, the first thing we want to know is, What is expected of us? A man elected to a parish vestry<sup>¶</sup> wants to know the duties of a vestryman. A woman made chairman of a guild<sup>¶</sup> committee wants to know what that committee is supposed to do.

The most important task each of us has is living a life. Time passes, we grow older, and we cannot but wonder, Are we doing a good job with our lives?

What are we supposed to do with the life, the time, the talents, God has given us? We must know what God's will for us is; for, since God is Lord of all life and all eternity, it is vital that we adjust our lives to His will.

Perhaps nowhere is there a better summary of what God requires of us than in Micah 6:8: What doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God? (American Standard Version).

Micah addressed people who superstitiously believed God is pleased mainly by the elaborateness of the ceremonial by which men worship Him. Micah reminded the people that God requires not only ceremonial worship but practical moral goodness and genuine spirituality; He requires that we do justly, that we love kindness, that we walk humbly with Him.

## MERE HUMANISM

The error of the people who were Micah's audience is a different one from that of typical modern American Protestants. The former thought religion equivalent to ceremonial worship alone. Many of the latter think religion equivalent to practical moral goodness alone. "My religion is the golden rule," they say. They talk as though honesty, charity, and justice toward *men* were the

sum total of our duty in life — as though these were, in fact, a substitute for worship and prayer.

Those who thus would reduce religion to mere humanism ignore the third part of Micah's summary of human virtue, ". . . to walk humbly with thy God." Worship and the spiritual life are a *part* of morality, a part of the good life. We live our lives, remember, only as guests, so to speak, in God's universe. What kind of good manners is it (let alone good morals) to ignore one's host, to ignore him for even one day? What kind of practical moral goodness is it which lets a man be rude and ungrateful to the divine Friend to whom he owes all, which lets him carelessly disregard his appointment every Sunday in God's house?

We shall see why the third requirement is, in fact, the most important part of morality. But first, let us see just what a life of purely human-centered goodness really would mean. For the people who glibly speak of such goodness as a substitute for religion often have only the haziest idea of what a life of consistent human-centered virtue logically would mean.

For instance, "to do justly," sounds simple, doesn't it? But wait. There's nothing said about our weaknesses, our occasional lapses, our overpowering temptations. The text doesn't say God requires that we *try* to do justly; it says He requires that we *do* justly. The inescapable implication is that we must practice justice always, everywhere, infallibly. We dare infer no exceptions or qualifications; nor is anything said about provision for accepting our alibis.

"To love kindness," sounds just as simple. But to love kindness doesn't mean merely to do kindly things, to perform kindnesses, to *be* outwardly kind. Love is not simply doing; love is feel-

ing. To love kindness means to inhibit not only the angry word but the angry impulse, the angry thought. And again, there is nothing said about exceptions or difficult contingencies. We infer that we must not only *be* kind but *feel* like being kind every day, every hour, every minute!

Moreover, doing justly and loving kindness are, according to Micah, requirements, not just ideals. You know some people are used to thinking of the good life as just an ideal — something at which one hopefully aims but doesn't seriously expect ever to achieve. But a requirement is different. A requirement isn't something one vaguely looks forward to meeting; a requirement is something one meets before he looks forward!

Sometimes the Golden Rule is cited with a sort of soothing-syrup emphasis on the word "golden." Let us here remember the inexorableness of the word "rule." To break a rule is to transgress; to break a rule is to sin.

And it is obvious that even on the level of purely human relations, we fail miserably to meet God's requirements; more times by far than we can count we have broken God's inexorable rule of justice and kindness; we have sinned.

That simple but important fact of sin is what people forget. They think sin always means doing something. They think one is good unless or until he does something that's "sin." But "to him that knoweth to do good and doeth it not," writes the Apostle James, "to him it is sin." Our omissions are sin; our failures to act are sin. We don't have to do anything to be sinful. Until we achieve what God requires we *are* sinful!

So to believe that to love one's neighbor is a primary requirement is to be quite right. It is in using that fact as an excuse for not going to church, for neglecting the spiritual life of worship and

**TUNING IN:** ¶The vestry is the board of trustees of the parish corporation—so called because it used to meet in the vestry, the room in which the priest put on his vestments. Nowadays this room is usually called the sacristy to avoid confusion

between the two meanings of vestry. ¶A guild is usually (but not always) a parish woman's organization. The word comes from the Anglo-Saxon word for money, referring to the dues levied on members of ancient guilds.

prayer, that one errs. The fact that justice and charity toward men are primary requirements is not our justification; it is our condemnation. We have known, at least vaguely, what it means to do justly, but how often we have failed and do fail! We have known, at least dimly, what it means to love kindness, but how frequently we have been, and are, remiss!

What, then, do we require to enable us to recover from the condemnation of not having met, of not meeting, God's requirements?

#### OUR ORIGINAL DUTY

To recover from the condemnation involved in our sins and failures, we need to be reconciled with God, to receive His pardon. To enable us eventually to achieve the good life, we need the help of God's own power and grace.

That reconciliation, that power and grace, come to us, by God's own ordinance, in and through the Church, the Christian fellowship. So not only is worship our original duty, a natural debt we owe God, but Christian worship, in the communion<sup>1</sup> of the Church, is God's gracious provision for our desperate need. It is required, then, that we "walk humbly with God," not only because that is our natural duty, but also because only so shall we find the strength to meet God's requirement that we deal in justice and kindness with our neighbors.

For we are not simply students who need a teacher; we are sinners who need a Saviour. When you are ill you seek a doctor not primarily to get a definition of your physical condition, but in order to be restored to health. It is the same with spiritual well-being. Everyone knows, at least generally, that he ought to do justly and love kindness, as well as walk humbly with God. But in order to do those things we need to receive strength and grace from our divine and incarnate Lord; and it is in His Church, in its sacraments and through its fellowship, that we find Christ.

This is why we are baptized in the name of the Holy Trinity. This is why we kneel before the bishop to receive the gift of the Holy Spirit in Confirmation. This is why we have a priesthood and our beloved Book of Common Prayer. This is why we come to the altar rail, where the Body and Blood of Jesus touch the lips of sinners.

In all these things are pardon and peace. In them are grace and power. Through them comes union with Christ. And it is only through union with Him that we are able to do justly, and to love kindness, and to walk humbly with our God.

**TUNING IN:** <sup>1</sup>Communion is a word of varied meaning. Derived from a Latin word meaning "common," it is sometimes a translation of the Greek "koinonia," which is also translated "fellowship." It is one of the names applied in the New Testa-

## Automobiles, Engines, Mothers-in-Law, Miracles\*

By the Rev. John E. Large

**A**UTOMOBILES are my pet hobby, and the passionate perusal of automotive magazines is my favorite form of relaxation.

Of course, I can't indulge my tastes in the form of actual purchases. I've adjusted myself quite nicely to the realization that that little British car is completely out of my reach. And I'm well aware that I shall never be the proud possessor of that sleekly classic Cord, Lancia, Auburn, or Deussen of antique vintage.

But when a long and troublous day is finally over, and I arrive home tired, tense, and tightly wound-up, the therapeutic value of those motor catalogs is astonishing.

So I have a wonderful time comparing style changes, horsepower ratings, wheel-base lengths, economy tests, and acceleration records. Above all, I find myself intrigued by those "Sell or Swap" ads, in which car enthusiasts from all over the country seek to buy or exchange automobile collectors' items, just as others of us collect valuable stamps or antique furniture.

So it was that last night found me poring over the classified ads in the latest issue of *Motor Trend*. One particular ad worried me a bit. Here's how it went:

WANTED — '41 Lincoln Continental; preferably convertible, but will consider others. Want good body. *Engine no requirement.* E. G. Flaig, Arkadelphia, Ark.

Now, I'm sure Mr. Flaig knows what he's doing. Undoubtedly he has somehow secured a souped-up Cadillac engine or one of those new Chrysler 180 H.P. Fire Power motors to replace the less efficient power plant in the old Lincoln.

But the ad suddenly struck me as a kind of parable of the times. Vitamin-conscious, and keenly aware of the value of miraculous beauty treatments, we want good bodies. But maybe we aren't always conscious of the more important

need of the concealed *dynamo* designed to make the good *body* spring into creative action in the right direction.

On paper, the body politic may look good. But unless it is galvanized from within by an active *soul* politic, the *body* politic soon decays — which is what is occurring today. Nevertheless, we wish Arkadelphia's Mr. Flaig lots of luck, and we hope he finds a good engine to put under the sleek hood of that good Lincoln body! However, I momentarily forgot Mr. Flaig's problem when my eyes ran across this next ad:

SELL — '07 Ford Runabout with mother-in-law seat . . . K. F. McVoy, Poland, N. Y.

Doesn't Mr. McVoy's offer titillate your imagination? Does he no longer have a mother-in-law, and thus no longer have any need for that lonely bucket-seat over the rear axle? Or has he finally discovered that his mother-in-law is really a nice girl after all, and shouldn't be relegated to that unfriendly spot. Surely there's more to this odd ad than meets the eye!

By the way, Christ's first public miracle of healing was wrought upon a mother-in-law — the mother of Peter's wife (St. Mark 1:30). Certainly that was no mere accident. Our Lord's compassionate act on that day lifted mothers-in-law to a place of equality in the family household — a place they had never occupied before.

Consider, then, these two ads. Whenever you find yourself giving too much care to externals, think of the lovely Lincoln *without any motive power*. And the next time you are tempted to relegate an individual soul — or a minority group — or a whole nation to an inferior position, think about that unfriendly little Ford *with the mother-in-law seat!*

\*From the *Disciple*, bulletin of Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City.

ment to the Lord's Supper, the central "common" act of Christians. To be "in the Communion of" or "in Communion with" a Church probably comes from the general meaning, "fellowship," but suggests the idea of "receiving Communion with."

## Analysis of Statistics

IT IS inevitable that the statistics of the Episcopal Church which are reported in any edition of THE LIVING CHURCH ANNUAL are those for about two years previous to the date of the ANNUAL. This is due to the fact that all of the figures used are taken, wherever possible, from the published journal of the diocese or missionary district issued during the year the ANNUAL is compiled, but of necessity reflecting earlier conditions.

Thus the statistics used in the ANNUAL dated 1952 are for the most part taken from the journals of the diocesan or missionary district councils which met in January, May, or in a few instances later, in 1951. Those statistics, in turn, are generally for the calendar year previous, in this case, 1950. This unavoidable lag of two years must be kept in mind when studying the statistics — though it also must be realized that the same condition has existed for many years and consequently the comparative statistics are all on the same basis.

The figures reported in 1951, as compared with those reported in 1950, continue to show a growth in the Church's membership and other categories. In fact it is only in the number of *Burials* that there was any decrease, and that was a very small 1.88%\*. The total number of burials was 54,316.

An interesting figure this year is that for *Church Membership*—the total number of *Baptized Persons*. We record this year 2,643,488 Baptized Persons belonging to the Episcopal Church, an increase of 4.05% over the previous year. What is more illuminating, however, is that this is an increase of 47.7% over the figure reported 25 years ago.

During the same 25 years, the number of *Clergy* has increased from 6,207 to 6,805, or 9.6%; but the number of *Lay Readers* has increased 70.4% from 3,784 in 1927 to 6,447 in 1952, indicating that, increasing at a rapid rate, lay readers are playing a more and more important part in the life of the Church. Though we have no statistics on the subject, we believe that this trend in the increase in lay readers is definitely in line with the increased activities of lay-

### Summary of Church Statistics Reported in 1951 from THE LIVING CHURCH ANNUAL for 1952 As Compared with Those Reported in 1950 Including the United States and Overseas Missions

	Reported in 1951	Reported in 1950	Increase or Decrease	Percent of Increase or Decrease
Clergy .....	\$ 6,805	\$ 6,654	\$ 151	2.27
Parishes and Missions .....	7,851	7,784	67	.86
Ordinations — Deacons .....	287	255	32	12.55
Ordinations — Priests .....	276	240	36	15.00
Candidates for Orders .....	566	486	80	16.46
Postulants .....	1,210	1,106	104	9.40
Lay Readers .....	6,447	6,016	431	7.16
Baptisms — Infants .....	89,948	87,487	2,461	2.81
Baptisms — Adults .....	19,341	16,550	2,791	16.86
Baptisms — Total .....	109,289	104,037	5,252	5.05
Confirmations .....	88,727	85,989	2,738	3.18
Church Members (Baptized Persons) .....	2,643,488	2,540,548	102,940	4.05
Communicants .....	1,712,070	1,688,611	23,459	1.39
Marriages .....	30,426	28,695	1,731	6.03
Burials .....	54,316	55,354	-1,038*	-1.88*
Church Schools—Teachers .....	62,877	60,151	2,726	4.53
Church Schools—Pupils .....	543,167	514,754	28,413	5.52
Total Receipts .....	\$81,946,472.10	\$73,844,880.41	\$8,101,591.69	10.96

men in general throughout the Church. Last year the number of *Parishes and Missions* showed a decrease, but this year there is a slight increase of 67, or a percentage increase of .86%, bringing the total up to 7,851.

Although the increase in number of clergy has not been great during the past 25 years, it is encouraging to note that during the last two years there have been many more clergymen ordained. There were 287 *Deacons* ordained and 276 *Priests*, both the highest numbers on record.

The statistics for *Candidates for Holy Orders* and for *Postulants* point to even larger numbers of ordinations to be recorded within the next few years. Candidates for Holy Orders have reached an all-time high of 566. Only two previous years have recorded Candidates of more than 500 (536 in 1932 and 517 in 1933). There were 1,210 Postulants reported this year, an increase of 9.4% over last year. This new figure is noteworthy when it is realized that for many years the number of Postulants hovered around four or five hundred. There was no significant change in the number reported at the close of each decade from 1911 to 1941; but during the past ten years the number has steadily grown until it has now reached 1,210.

THE total number of *Baptisms*, 109,289, an increase of 5.05% over last year, is the highest on record. The number of *Confirmations*, 88,727, is also a record high, being an increase of 3.18% over the previous year.

*Marriages* are again on the increase. For the

\*Corrected figure for that appearing in the ANNUAL itself. The editorial is abridged from the 1952 ANNUAL.

three previous years there were steady drops. This year's total of 30,426, however, is still 11,544 short of the peak number of 41,970 reported in 1943.

*Church School Teachers* (62,877) and *Pupils* (543,167) both show increases this year. The former has increased 4.53% and the latter 5.52% over the previous year. For ten years, from 1934 to 1944, there was a steady decline in the number of teachers and pupils, but from 1945 on there has been a regular increase each year, culminating this year in the highest numbers ever recorded.

The *Total Receipts* for all purposes have again broken the record. The Church received contributions of \$81,946,472.10, this being \$8,101,591.69 or 10.96% more than the previous year.

Glancing over the detailed Table of Statistics, we find that five dioceses reported over 100,000 *Church Members (Baptized Persons)* as follows:

New York .....	136,721
Massachusetts .....	123,545
Long Island .....	112,209
Connecticut .....	108,264
Pennsylvania .....	100,575

These same dioceses also reported the largest number of *Communicants*, but the numbers do not run in the same order. Though Long Island is third in the number of Church members, Pennsylvania and Connecticut both have larger numbers of communicants:

New York .....	98,967
Massachusetts .....	80,257
Pennsylvania .....	78,035
Connecticut .....	69,560
Long Island .....	68,453

The five dioceses which reported the smallest numbers of *Church Members* line up as follows:

Eau Claire .....	4,934
Northern Michigan .....	5,095
Quincy .....	5,856
Lexington .....	6,637
Western North Carolina .....	6,878

In slightly different order, these same dioceses reported the smallest number of *Communicants*:

Northern Michigan .....	3,268
Eau Claire .....	3,404
Quincy .....	4,565
Western North Carolina .....	5,023
Lexington .....	5,113

Among the domestic missionary districts, the five which reported the largest numbers of *Church Members* are the following:

<i>Panama Canal Zone</i> .....	26,453
<i>South Dakota</i> .....	17,305
<i>Spokane</i> .....	13,277
<i>Arizona</i> .....	12,233
<i>Wyoming</i> .....	12,219

The largest numbers of *Communicants* were reported by the five following domestic missionary districts:

<i>South Dakota</i> .....	11,141
<i>Spokane</i> .....	8,397
<i>Wyoming</i> .....	7,928
<i>Honolulu</i> .....	7,405
<i>New Mexico</i> .....	7,392

The smallest numbers of *Church Members* were reported by the following domestic missionary districts:

<i>Salina</i> .....	3,792
<i>Nevada</i> .....	4,132
<i>Utah</i> .....	4,240
<i>North Dakota</i> .....	4,284
<i>Eastern Oregon</i> .....	4,591

The five domestic districts which reported the smallest numbers of *Communicants* were the following:

<i>Nevada</i> .....	1,922
<i>Salina</i> .....	2,447
<i>Eastern Oregon</i> .....	2,556
<i>Alaska</i> .....	2,633
<i>Utah</i> .....	3,034

Among the ten missionary districts classed as overseas, or foreign, *Cuba* reported the largest number of *Church Members*, namely, 48,799; and *Haiti* the largest number of *Communicants*, 12,931.

The smallest number of *Church Members*, 3,426, was reported by the *Dominican Republic*, in the overseas group; and *Central Brazil* reported the smallest number of *Communicants*, namely, 2,016.



WE SPENT A DELIGHTFUL EVENING recently at Windham House, national graduate training center for women workers of the Church. Here on West 108th St., New York, some 25 young women, representing 20 dioceses and three countries, are studying and working for masters' degrees in fields that will qualify them for full-time professional Church work. Courses are taken at Columbia University, Teachers College, the New York School of Social Work and General and Union Seminaries, and field work is done in parishes and Church institutions in the metropolitan area. Additional seminars, and a program of worship and devotional life, are conducted at Windham House itself, which is under the capable direction of Miss Helen B. Turnbull. This fine training center, aided by the United Thank Offering and the National Council, is one of which the Church may well be proud. The new house, admirably suited to the needs of the student community, was purchased with a special grant of \$90,000 from the UTO at the 1949 triennial meeting of the Woman's Auxiliary.

*Clifford P. Morehouse*

## SCHOOLS

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##### School for Girls

##### Under Sisters of St. John Baptist

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:

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

#### ST. PAUL'S SCHOOL

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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.

### COLLEGES

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Rev. L. A. Haselmayer, Ph.D., Dean

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Carleton College

Northfield Minnesota

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the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

## EDUCATIONAL

### SECONDARY

#### Science and Religion

The science faculty of Chatham Hall, Church school at Chatham, Va., is anxious to get in touch with other science teachers in colleges and secondary schools.

"There are many positive relationships between science and religion which if presented to our young students would enrich their lives and also contribute to community relationships," wrote Mrs. F. M. Sell of Chatham Hall. "Doubtless we would all benefit," she continued, "if we pooled our efforts and exchanged ideas, and also incidentally encouraged each other."

Mrs. Sell and the other members of the science faculty at Chatham hope that other teachers to whom the idea of such a coöperative effort may appeal, will open correspondence with her.

#### Know-How

Members of the Mother's Club of Harvard School for boys (diocese of Los Angeles) know how to run a spring festival. Proof: They recently presented Harvard's headmaster, the Rev. William Scott Chalmers, with the proceeds from last spring's festival, (the annual Harvard Day). The amount: \$4000. It was earmarked for the school's building fund.

### SUNDAY SCHOOLS

#### The Pinzas Sing

Ezio Pinza went to Sunday school shortly before Christmas. It was the Sunday school of St. Paul's Church, Riverside, Conn., which two of his children, Peter, seven, and Celia, 10 attend regularly. On the Sunday that Mr. Pinza went, he and Peter sang in a Christmas play written by five of their small neighbors who were also in the cast.

The 12-year-old boy whose idea the play was sent Mr. Pinza a written invitation. It said, "We have written a play we would very much like you to be in. Since your children go to Sunday school, I think you should." Mr. Pinza thought so, too.

Mr. Pinza's young fellow-actors were perturbed when he muffed his lines at rehearsal. But in the actual performance Mr. Pinza didn't miss a word.



## DEATHS

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

#### Edgar L. Pennington, Priest

The Rev. Edgar L. Pennington, historiographer of General Convention, died on December 10th of a heart attack. He was 61 years old. He had entered a hospital several weeks ago for a rest.

Dr. Pennington was elected historiographer at the 1949 General Convention in San Francisco. He was prominent for his many books on Church of England and Episcopal Church history.

Dr. Pennington had been rector of St. John's Church, Mobile and vicar of Grace Church, Oakdale, Ala., since 1946. Before that he served churches in New York, and Florida.

He was in the Naval Reserve, and served in both World Wars. In the second he was a chaplain with the rank of commander.

Dr. Pennington had been an examining chaplain in the dioceses of Florida, South Florida, and Alabama, and a member of South Florida's executive board. He was six times a deputy to General Convention.

#### Emily N. L. Elwyn, Deaconess

Deaconess Emily N. L. Elwyn, 82, retired missionary who had served in the Philippines, died at her home in Portsmouth, N. H., on December 15th.

A native of Philadelphia, she was the daughter of the late Rev. Alfred Langdon Elwyn. When she returned from the Philippines she studied at Columbia University and then became a missionary in South Carolina. She retired 25 years ago and moved to Portsmouth.

A sister, Mrs. William M. Kremer, survives.

#### Perry C. Ragan

Colonel Perry C. Ragan, president of the Colorado Diocesan Assembly of the Brotherhood of St. Andrew, died on November 29th, at the Camp Carson Hospital, Colorado Springs. He had become suddenly ill at his home that day.

Colonel Ragan was secretary of the parish chapter of the Brotherhood of St. Andrew at Grace Church, Colorado Springs, and a member of the Every Member Canvass Committee. He was a delegate to diocesan convention in 1950, and diocesan deputy to provincial synod the same year. In the national work of the Church he was an associate field officer of the National Council, an instructor in the laymen's training program of 1950, and a member of the Presiding Bishop's Committee on Laymen's work. In his own community, he was active in Community Chest work.

Colonel Ragan was a member of the regular army of the United States, with

## DEATHS

a record of 31 years of service. He was commissioned as a captain on November 27, 1917, and served in both world wars. During the second world war he served in the Pacific area. Upon his retirement he trained to fit himself for work in the Church as a layman.

He was born at Greencastle, Ind., and was graduated summa cum laude from Staunton (Va.), Military Academy. He is survived by a wife, two sons, and a daughter.

### Archibald Robinson Hoxton

Archibald Robinson Hoxton, headmaster emeritus of Episcopal High School, Alexandria, Va., died October 14th in an Alexandria hospital. He was 76.

Hailed as "one of the great headmasters," Dr. Hoxton had been connected with the school for 50 years when he retired in 1947. He began his career there as a teacher in 1897, becoming headmaster in 1914.

His father, Col. Llewellyn Hoxton, was headmaster of Episcopal High for some years.

Dr. Hoxton married Miss Sara Pur-

vis Taylor, who survives. Also surviving are: a son, A. R. Hoxton, Jr., headmaster of the Fairfield Country Day School, in Connecticut; a daughter, Mrs. William W. Mackall, of Washington, and a brother, Prof. L. G. Hoxton, of the University of Virginia, retired.

### Ellen Law Parrott

Ellen Law Parrott, organist of Christ Church, Waterloo, Iowa, for 35 years, died at her home in Waterloo on November 10th, after a lingering illness. She was widely known in the diocese, and is remembered there for the course on Church music which she gave at Camp Morrison, Iowa's summer conference center, and for her lectures on Church hymns at Woman's Auxiliary meetings.

## CHANGES

### Correction

The American Committee for the Brotherhood of St. Andrew in Japan is now correctly addressed at 2720 North Greenview Avenue, Chicago 14, Ill. The address given in the December 2d issue of *The Living Church* (1832 North Orleans) is that of the residence of Miss Margaret Winton, administrative assistant.

### Ordinations

#### Priests

Oklahoma: The Rev. Robert L. Cashman was ordained priest on November 30th by Bishop Casady of Oklahoma at St. Andrew's Church, Lawton, Okla. Presenter, the Rev. W. W. Davis; preacher, Bishop Powell, Bishop Coadjutor of Oklahoma. To be in charge of St. Alban's Church, Cushing, Okla., and the Church of the Ascension, Pawnee. Address: Box 1045, Cushing.

Panama Canal Zone: The Rev. William Anderson Glenn was ordained priest on November 30th by Bishop Gooden of the Panama Canal Zone at St. Mary's Church, Siquirres, Costa Rica, where the ordained may be addressed. Presenter, the Ven. William Ziadie; preacher, the Rev. D. B. Reed. To be in charge of the work at Siquirres and six other mission stations in Costa Rica.

The service was attended by Church members from all over Costa Rica, from San Jose to Limon. The choir of St. Mary's Church rendered for the first time the Healey Willan setting for the Holy Communion.

Fr. Glenn, who is an associate of the Brotherhood of St. Barnabas, has been in Costa Rica for several months, having chosen to work among colored people. His varied experience includes Air Force and infantry service, work with a Quaker group in a mental hospital, travel with a Presbyterian caravan team in the Southwest, and service at St. Luke's Church, large Negro parish in Washington. He is now the first resident priest of the Church to live at Siquirres and minister to these churches, which had previously been served from Puerto Limon.

Rochester: The Rev. Thomas William Murray was ordained priest on November 25th by Bishop Stark of Rochester at Zion Church, Palmyra, N. Y., where the ordinand will be in charge. Presenter, Canon A. R. Cowdery; preacher, the Rev. E. F. Scott. Address: 114 Canandaigua St.

Salina: The Rev. Wilfred Eugene Hotaling was ordained priest on September 23d by Bishop Nichols of Salina at Christ Cathedral, Salina, Kans. Presenter, Very Rev. Fred Litchman; preacher, the Rev. Charles Davies. To be vicar of Epiphany Church, Concordia, Kans.; St. James', Belleville; and temporarily, St. Paul's Church, Beloit, also.

The Rev. John Ake Holmes was ordained priest on November 25th by Bishop Nichols of Salina at St. Andrew's Church, Liberal, Kans., where the

## CLASSIFIED

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**ALTAR GUILDS!** Full range of finest qualities Pure Irish Linen for all church uses. Immediate delivery; prices unchanged—Samples free. Mary Fawcett Co., Box 325, Marblehead, Mass., Formerly Plainfield, N. J.

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

**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 Fall Foundations in 5½", 6", 6½", 7" at \$1.00. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

### POSITIONS OFFERED

**WANTED:** Priest, Single, Prayer Book Catholic for Holy Trinity Church at Eastland, Texas, adequate stipend, car expenses. Reply, Garvin Chastain, Senior Warden, Ranger, Texas.

**PRIEST of Prayer Book Churchmanship** as executive assistant in large western parish. Prefer man between 30 and 45, experienced in young people's and Sunday School work. Write details of experience, age, and salary expected. Apply to: The Rev. James Cope Crosson, Rector, St. Paul's Church, Montecito Avenue and Bay Place, Oakland 10, California.

**GENERAL STAFF NURSES:** 144 bed hospital located in Southern Colorado near mountain resorts. 44 hour duty, liberal personnel policies including social security. For information write, Director of Nurses, Parkview Episcopal Hospital, Pueblo, Colorado.

**ASSISTANT MINISTER** wanted — 25-35 years for a Church of about 1400 communicants, located in a deep South city of about 125,000 inhabitants. Very liberal allowance. Low Churchmanship. Work in part to be among young people. Reply Box J-663, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**PRIEST,** Prayer Book Catholic, 32, able preacher and pastor, married, desires parish that has possibility of growth. Adequate salary and house. Reply Box L-667, The Living Church, Milwaukee 2, Wis.

**PRIEST:** 35, wide experience, fine references, family, would appreciate opportunity to correspond with Parish looking for Rector. Salary minimum \$3,500. Reply Box M-665, The Living Church, Milwaukee 2, Wis.

**ENGLISH CLERGYMAN,** now in United States, Prayer Book Churchman, wide experience, married, in forties, desires charge in First or Second Province, preferably near sea. Reply Box L-668, The Living Church, Milwaukee 2, Wis.

**PRIEST,** 32, married, desires hard work of building up small Parish or Mission. Reply Box L-669, 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.

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**WILL** any who are interested in Teaching Missions, send used copies of Bishop Wilson's books, to show at Missions or give away. Also, *The Ways and Teachings of The Church*. Rev. G. D. Christian, 5411 Chamberlayne Ave., Richmond, Va.

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**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

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

**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for one insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 10 cts. a word, first 25 words; 5 cts. per additional word. (E) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.

## CHANGES

ordained will be vicar; he will also serve St. Augustine's Church, Meade. Presenter, the Rev. F. E. Jarrett; preacher, the Very Rev. Fred Litchman.

### Deacons

**Bethlehem:** Dale Lee Van Meter was ordained deacon on December 1st by Bishop Lawrence of Western Massachusetts, acting for the Bishop of Bethlehem, at Christ Church, North Brookfield, Mass., where the ordinand will be vicar. He will also serve Christ Memorial Church, North Brookfield, Presenter, the Rev. R. A. Torrey; preacher, Bishop Lawrence. Address: 55 Pine Tree Terrace, South Barre.

**Kansas:** Robert Holton Bull was ordained deacon on November 23d by Bishop Fenner of Kansas at St. James' Church, Wichita, Kans. Presenter, the Rev. J. H. Pruessner; preacher, the Rev. S. E. West. He is a special student at Seabury-Western Theological Seminary. Address: 600 Haven St.,

Evanston, Ill. The new deacon was formerly managing editor of the Wichita Morning Eagle.

**Maryland:** Harold Blount Boughey, former Methodist minister and rector-elect of Holy Trinity Church, Baltimore, was ordained deacon on December 1st by Bishop Powell of Maryland at the Church of the Holy Trinity. Presenter, the Ven. Dr. A. H. Lucas; preacher, Rev. Dr. N. W. Rightmyer.

### Marriages

The Rev. Charles A. Sunderland, who is in charge of St. John's Church, Kansas City, Mo., and Miss Anne Shields, formerly librarian at the Church Divinity School of the Pacific, Berkeley, Calif., were married on July 14th at St. John's Church.

### Lay Workers

Mr. Harvey E. Buck, formerly lay assistant of St. John's Cathedral, Albuquerque, N. Mex., is now

lay vicar of St. Andrew's Mission, North Grafton, Mass.

Mr. William Abbott Yon, postulant for Holy Orders in the diocese of Atlanta and a student at Emory University, Atlanta, was recently elected chairman of the Youth Commission of Province IV.

### Laymen

Dr. David C. Canegata, a vestryman of St. John's Church, Christiansted, St. Croix, V. I., and the Bishop's chancellor, was recently appointed as the new administrator of St. Croix.

Mr. Gordon Skeoch, a vestryman of St. Paul's Church, Frederiksted, St. Croix, V. I., has been appointed head of Virgin Islands Corporation.

### Living Church Correspondents

Mr. Lewis T. Boynton has resigned after 10 years as correspondent in the diocese of Washington.



## 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 McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C SAT 4:30 & 7:30 by appt

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

### —DENVER, COLO.—

**ST. ANDREW'S** 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. Winkert, 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

**ST. THOMAS'** Rev. Roellf 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

### —NEW YORK CITY—

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

**TRINITY** Rev. 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 HC, 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 Streets  
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

### —PITTSBURGH, PA.—

**ST. MARY'S MEMORIAL** Rev. R. H. Thomas, v  
362 McKee Place, Oakland  
Masses: Sun with Ser 9:30; Wed 9:30; HD 7;  
Int & B Fri 8; C Sat 8 & by appt

### —NEWPORT, R. I.—

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues,  
Fri & HD 7:15, Wed & HD 11

### —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  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 7:30-8