

# The Living Church

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

## **The Contagious Good**

*By Zelia M. Walters*

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## **The Eternal Enters Time**

Second in Lenten Series

*By Bishop Lash*

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*Editorial*

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## *Collect for Time of Crisis*



GOD THE FATHER ALMIGHTY,  
Maker of heaven and earth, and  
of all things visible and invisible;  
look with mercy upon us, the Sons  
of Men whom thou hast created in thine own  
image, and enable us to look unto thee, whose  
image we have marred; that we, knowing good  
and evil through the disobedience of Man in  
the Garden, may know that we have eternal life  
through the obedience of the Son of Man on the  
Cross; by whom and with whom, in the unity of  
the Holy Ghost, all honor and glory be unto thee,  
O Father Almighty, world without end. *Amen.*  
R.H.M.





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*A. G. Hebert*

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## A Dangerous Path

**TO THE EDITOR:** I hate controversies in the Church, and so I have tried, through the years of my ministry, to bring to bear whatever influence I may have quietly and without fanfare. The result has been, by and large, that no attention has been paid by those with whom I have corresponded.

I now write about two of a number of matters that greatly disturb thousands of our communicants and hundreds of our clergy; all of which ought to be grouped under the head of our distress because our leaders in the House of Bishops do not seem to have the courage to take a stand. At the last meeting of the House, they passed a very high sounding resolution about gambling in parishes, in an area where they have no power, save moral suasion.

But, they adopted a unanimous and meaningless resolution in response to a petition asking that they take a stand on the action of a few of their brethren who have violated the constitution, canons and the rubrics of the Book of Common Prayer. The violation was made in the name of the cause of unity with utter disregard for the inevitable disunity that such unchecked action will bring within the Church. I refer to the two cases known to us. One, when bishops invited ministers not in our orders to participate in the laying on of hands at the Ordination of Priests. Two, when ministers not in our orders were invited to take part in a celebration of the Holy Communion.

I am aware of all the arguments that have been advanced, to show that the laws of the Church and the rubrics may so be interpreted as to justify these actions, but the members of the House of Bishops know well what the all but universal acceptance of their meaning is. It is not that ministers who have not "had Episcopal consecration or ordination" shall perform the functions of bishops, priests and deacons in this Church, included among which are participation in the service of the Holy Communion and in the laying on of hands in the ordination to the priesthood.

It seems to me that the House of Bishops either should have had the courage to say "we wish to wink at these questionable practices because of our overwhelming sense of charity," or should have said, for the sake of the Church: "such practices are in violation of the laws of the Church and indeed of love, and we advise all of our brethren, most lovingly, that they should cease among us."

The second thing about which I write is the unconstitutional action initiated in the House of Bishops and concurred in by the House of Deputies at the last General Convention in authorizing the use of intinction in the Church, by plain resolution. I pointed out this error in the House of Deputies, but I am sure that the majority of the deputies who were attending their first Convention (and an unusually large number were present for the first time) did not understand the point. I am sure that

the Church wants intinction authorized, but my point is that there is a constitutional procedure provided for authorizing it which was ignored by General Convention. The method of the administration of the Holy Communion is carefully spelled out in the rubrics of the Book of Common Prayer. Any alteration of that method is an alteration of this rubric, and that is an alteration of the Book of Common Prayer. The constitution of the Church provides that such alteration can only be done by the action of one General Convention, which action is certified to the several dioceses, and, after three years, voted upon again and passed by the House of Bishops by a constitutional majority, and by the House of Deputies voting by orders. The action of the last Convention was unlawful and dangerous because, if we do not correct this unlawful act, other people in the Church will try to legalize their particular desires by the same "short cut" of altering the Prayer Book, and the Church will find itself doing things it will regret.

Any change in the Constitution of the Church or the Prayer Book should be made with great deliberation, and this the Church insures by her own Constitution. Now, all of this I wrote many months ago to the Presiding Bishop, and he courteously wrote and said he must take canonical and legal advice. He then became ill, to our great regret, and so, in deference to him, I did nothing further until he had recovered. Upon his recovery I renewed my protest, and he rightly pointed out that he alone had no power to pass judgment, but he did believe that there was a point, and suggested that I address my protest to the House of Bishops. This I did through the Secretary of that House.

The Presiding Bishop has written me most courteously, expressing his regret that this matter was not presented at the last meeting, and has assured me that he will understand my appeal to the Church, in order to reopen this matter, so that we may follow the provisions so carefully spelled out in our Constitution.

I am sure that we are traveling a very dangerous path and I believe that people who care for the peace and order of the Church, should let their bishops know that they desire their leaders to obey the constitution, canons, and the discipline of the Book of Common Prayer, and also that they wish the House of Bishops, where the unconstitutional action regarding intinction originated, to correct that error at the two following Conventions, by complying with the constitutional provisions for the alteration of the Book of Common Prayer.

I am sure that unless we have courageous leadership all along the line from our bishops, the mission of the Church in this small portion of the Church will fail, because people will not wish to give for the propagation of a form of Christianity which cannot discipline itself by observing its own regulations, set forth plainly for all to read. (Rev.) DON FRANK FENN.

Baltimore, Md.



# The Living Church

Established 1878

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

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## Things to Come

FEBRUARY						
S	M	T	W	T	F	S
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MARCH						
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### February

18. Second Sunday in Lent  
Brotherhood week (to 25th).  
Universal Day for Prayer for Students.
20. Convocation, Central Brazil (to 23d).
22. Washington's Birthday.  
Corporate Communion for men.  
Annual meeting, ELSA, at Wilmington, Del.
23. World Council Commission for Life and Work of Women in Church, at Bossey, Switzerland (to 28th).
24. St. Matthias.  
Convocation, North Texas (to 26th).
25. Third Sunday in Lent.

### March

1. Organizational meeting, Episcopal hospitals, Chicago.
4. 4th Sunday in Lent.
7. Convocation, Southern Brazil (to 11th).
9. Conference on the ministry, at Lincoln, Mass. (to 11th).
11. 5th (Passion) Sunday in Lent.
16. Vocational Conference for College Women, at Lenox, Mass. (to 18th).
18. Palm Sunday.
19. Monday before Easter.
20. Tuesday before Easter.
21. Wednesday before Easter.
22. Maundy Thursday.
23. Good Friday.
24. Easter Even.  
Texas (to 26th).
25. Easter Day.
26. Easter Monday.
27. Easter Tuesday.

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

# SORTS AND CONDITIONS

RECEIPTS of the National Council from dioceses and missionary districts for 1950 totaled \$4,265,774.41, it is reported by Russell E. Dill, treasurer, in a letter to diocesan missionary treasurers. This is \$666,732 less than the General Convention budget, but almost \$100,000 more than was promised at the conclusion of the One World in Christ Campaign. Mr. Dill's letter indicates that he is pleased; however, the total still represents a smaller missionary program than the Church had in the 1920's even though the financial figures stand at an all time high.

THIS ISSUE will probably arrive on the heels of last week's in many sections of the country. The switchmen's strike and accompanying mail embargo pinned down most of the issue in Milwaukee until Friday. Our incoming mail was affected, too; so that the story of the institution of Bishop Boynton, and the significant workshop on the Church and the Social Order, will have to grace next week's pages.

FOREIGN news continues to show the forces of Christianity sturdily resisting encroachments of Communism. In Germany, Bishop Dibelius and the Berlin-Brandenburg Evangelical Synod have politely refused a demand by the head of the Brandenburg (East Zone) government that their headquarters be transferred to the Soviet Zone. Explaining that their Church organization had nothing to do with political divisions, the Evangelical Church leaders, in the face of a threat that State financial support would be withdrawn, expressed their determination to "serve the Gospel in unity of faith, regardless of political boundaries." Religious News Service, reporting the meeting, said that several resolutions were adopted expressing disapproval of educational policies of the Brandenburg government.

ROMAN CATHOLIC archbishops, bishops, and apostolic administrators behind the Iron curtain are facing severe difficulties, according to a Vatican radio report summarized by RNS. In Romania, Lithuania, Latvia, and Czechoslovakia the episcopate is almost unable to function. There are no bishops left alive in Albania. Cardinal Mindszenty of Hungary is still listed as head of the archdiocese of Esztergom, with the notation, "in prison." The Archbishop of Sarajevo and the Bishop of Mosta in Tito's Yugoslavia are also listed as victims of Communist oppression.

FINLAND compels admiration, as usual. A national Church social service collection in 1950 with a goal of 30,000,000 Finnish marks raised twice its objective.

SALINA is a missionary district which consists of Western Kansas Churchpeople and St. Francis' Boys' Homes. When the former started the latter, they probably did not realize that they would soon be taking care of boys from Florida, California, Minnesota, Texas, and other states. The analogy of the "better mousetrap"

comes to mind, if you understand that we don't mean that the boys are the mice. At any rate, the project is getting too big for the resources of a small missionary district, and plans are being made for a wider range of support. Recently a \$10,000 gift from a Kansas Churchman started off an endowment fund. The board of directors is being enlarged, and national and civic agencies are being consulted on plant and program. Says Fr. Mize, director, "No longer is St. Francis' to grow unguided, like Topsy."

DID ANYBODY notice that in my article on books on the Bible I omitted the name of Dr. Erdman's book? After looking over this morning's stack of letters and postcards, I wonder if anybody failed to notice it! The book is *Your Bible and You*, by Charles R. Erdman, D.D. (Winston, \$2.50). Apparently the article struck a responsive note among rebels against the doctrine of the Plenary Inspiration of Modern Biblical Critics. But, remember — Dr. Erdman gives you no help at all on the question of the authorship of the Pastoral Epistles or the Johannine Problem. He only tells you what the Bible has meant for 19 centuries of Christian Faith.

ON THE editorial page appears a personal note to the readers telling them of an impending price increase. We give advance notice partly so that those who must make every dollar count can renew before the new price goes into effect; and partly because it has always been the custom of The Living Church to present its hopes, plans, problems, and objectives to the readers with the frankness appropriate in a family.

ONE RESULT of the increase, we fear, will be that some readers in straitened circumstances will be unable to pay the full price. For this reason it is all the more important for those more fortunately placed to take sustaining subscriptions.

FROM time to time we have been running an advertisement asking the readers of the magazine to help us get 1,000 new readers by means of a 26-week introductory subscription at \$2.00. More than 300 of the thousand have joined the ranks since last June. Does your parish auxiliary president subscribe?

MORE CIRCULATION would go a long way toward solving The Living Church's financial problems. But in these days of high costs, the paper, envelopes, postage, etc., involved in trying to get more circulation frequently cost more than they bring in! This is all right for the big magazines that get most of their revenue from advertising, but it poses an almost insoluble problem for those that depend on subscription revenue. One solution: For you to buttonhole some of your friends and sell them a six-months' introductory subscription at \$2.00. And, by the way — does your parish take a bundle?

Peter Day.





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## Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



### An Old Model T

COMING up behind a collegiate jalopy, minus fenders and top, and filled with shrill-voiced school boys, I started to read the wisecracks painted all over its varicolored sides. A line on the back read, "This thing can't go on forever."

Of late I have been thinking just this of the Sunday School. It has been repaired, repainted, covered with new slogans. It seems to be a little gayer, but it is putting up a false front. It is really only an old model T. It belongs to a generation that had simpler tastes, and didn't have far to go. The Sunday School was a wonderful invention for the days of Robert Raikes, and for the slum children who needed it. But some of us have begun to think that it is beyond repair. This thing can't go on forever if we are to keep our respect, if we are to get on our way safely, or at all. The Sunday School, as an outmoded institution, is holding back our educational advance.

It is my lot nowadays to visit a different parish each Sunday, sample the teaching, take some notes, and give an evaluation to the rector (or board). There are good teachers here and there, either by acquired skills, or forthright Christian zeal. But all labor under conditions that thwart them, and eventually (I am afraid) drag them down to the level of the ineffectual. Everywhere I see the same conditions, the same futile things repeated: noise, confusion, intruding secretaries, workbooks dictated, wobbly tables, folding chairs (adult size), endless crayoning, reading of the leaflet, teachers obviously unprepared.

#### TIME-SPACE PHILOSOPHY

There are three recurring points on which there seems to be general complaisance, and where I find it the hardest to make a dent on the parish leaders. These are:

(1) Crowded conditions. There are nearly always several classes in one room. To the children, this may give the sensation of a delightful buzz of human confusion, but to educators it calls out only scorn. The one-room school (the "little red school house" which survives today only in oratorical sentimentality) is to be found now only in parts of the deep south, or in remote areas with thin population.

The root of the trouble may be traced to a dogged insistence that the religious training of youth, of all ages, must take place between the hours of 9:30 AM and 10:45 AM, summer Sundays excluded. One would suppose that, viewing the confusion of one vast, simultaneous school, somebody would stumble upon the bright thought that the smallest children might meet at a different hour from the juniors, and the high school boys and girls be given dignified separate experience. At any rate, the result is our common situation of the overcrowded Church school. A cardinal handicap is lack of space and privacy.

#### "THE HOURS I'VE SPENT

(2) The prevailing time-schedule makes any substantial teaching impossible. A survey of 55 parishes, large and



small, revealed the following time allowed for class teaching, apart from the worship:

- 1 school: 60 minutes
- 5 schools: 50 minutes
- 7 schools: 45 minutes
- 9 schools: 40 minutes
- 10 schools: 35 minutes
- 21 schools: 30 minutes
- 2 schools: 25 minutes

At an institute, some teachers were asked the question, "What is your most urgent problem?" Nearly all replied, "Not enough time." We all know that the only teachers who want less time are those inadequate ones who say, "I can't hold them for more than 20 minutes."

(3) Inadequate text-books. This may prove to be the root of our trouble, and in improving this, we may begin a demand (starting with teachers) to correct the first two. The trouble now is that teachers lean too heavily upon their texts. Perhaps this is another way of saying that we have created a general wrong conception of teaching by several generations of poor courses.

Every alert teacher may be a center for reform. Who is going to start improvements in your parish?



SECOND SUNDAY IN LENT

## GENERAL

## ANGLICANISM

## Encouraging Reports

A heartening picture of world-wide religious and evangelistic energy in the Anglican Communion, though often against a background of grim economic and other conditions, is presented in *The Official Year-Book of the Church of England, 1951*, published January 12th.\*

For the Church of England itself some encouraging statistics are recorded. The number of men ordained deacon in 1950 (i.e. the year from Advent, 1949, to Advent, 1950) was 419, as compared with 362 in 1949; 297 in 1948; 208 in 1947; and 158 in 1946. The number of candidates registered when the *Year-Book* went to press was about 6170, and about 2770 had already been selected for training.

In the calendar year 1949 (the latest for which figures are available) the number of children and adults confirmed was 144,132, as compared with 137,747 in 1948 and 134,159 in 1940, the last previous year for which the full figures for Confirmations were collected.

The *Year-Book* records the work of the Church Assembly and the Convocations, in the latter case giving in detail the progress made in revising the canon law, and the decisions on relations with the Church of South India.

The preface gives the repudiation by the Archbishops of the Papal proclamation of the bodily assumption of the Blessed Virgin Mary into heaven as an article of faith.

The Dean of Westminster, the Very Rev. A.C. Don, D.D., contributes an article on "The Church and the 1951 Festival of Britain." Also included are the usual features: diocesan lists, surveys of progress in the Churches overseas, "Who's Who," summary of legal information, annotated list of organizations, summaries of events in the spheres of finance, education, missions, training for the ministry, Church information, women's work and moral welfare; and a section on the ecumenical movement.

The sections on other Churches and provinces are compiled from authorita-

tive sources. That on the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) is of special topical interest.\*

A particularly encouraging picture comes from Japan where some 80 per cent of Anglican Church building schemes have been completed or are in progress, and where the statistics at the end of the year were expected to show that the pre-war figure of communicants had been passed.

The sections on the Irish and Welsh Churches show renewed interest in Pray-

\*"In general the behavior of the Communist armies to the civil population was so much better than that of the average Chinese army that they won much sympathy in newly occupied areas. This sympathy toward the regime has not always been maintained.

"A clause in the new Constitution guarantees religious freedom. While in most areas this is being observed, and in larger towns and in the universities the situation is commonly reported as 'normal,' regular church life has ceased in some country parishes. The attitude of the local officials and the calibre of the local Church leaders seem to be the determining factors. In wide areas, however, all that is reported is that some obstacles are being put in the way of Christian activities, more especially in remote districts.

"Churches, the only large buildings in many towns, are often used for 'indoctrination' classes by officials of the new regime, but they remain available for Sunday Services.

"In some places clergy are being required to obtain permission from the authorities to hold services and meetings. One instance is known of arrest, and imprisonment for a night, for failing to comply with this demand. In another instance compliance with the requirement (by a priest of another denomination) resulted in the official from whom permission was sought attending the service and insisting upon giving a Marxist talk during it. . . .

"Hope for the future is encouraged by the willingness of able Chinese to accept positions of leadership in the Church, by the readiness of Church leaders and scholars to adopt a manual trade in order to continue their work, by the steadfastness of the clergy, by the number of students in the theological colleges, and by the maintenance of the number of Baptisms and Confirmations."



\*Church Information Board, Church House, Dean's Yard, Westminster, S.W. 1; and SPCK, Northumberland Avenue, W.C. 2. Pp. xxxiv, 577. 12/- . By mail 13/3.

er Book revision, and in the latter Church extensive plans for stimulating the study of theology and for investigating the problems of the Church in the industrial areas of Wales. In the sections on the American and Scottish Churches there is special emphasis on education. The American section records much success in the overseas missionary districts of the American Church.

The Church of India, Pakistan, Burma, and Ceylon now has an Indian metropolitan, and has also cause for thankfulness in the safeguarding of the rights of Christians in the new Indian constitution, but faces severe economic difficulties, including some due to the non-devaluation of the Pakistan rupee.

The South African section again emphasizes the race problem and the difficulties of staffing; Canada, the increased recruitment of women missionaries; Australia and New Zealand, the opportunities presented by present-day Asia and the Pacific; and the West Indies, the local problems of over-population, illegitimacy, and devaluation.

## WORLD COUNCIL

## Rearmament Warning

A warning against excessive concern over rearmament was issued to World Council member Churches by the Council's executive committee meeting in Bievres near Paris.

Declaring that rearmament has "become the main and general emphasis everywhere," the warning, embodied in a letter, said that "its declared purpose is peace, but it can in reality endanger both peace, security, and social justice."

"In these circumstances," the letter added, "it is an urgent Christian concern that armaments should not, no matter what their necessity, dominate the whole life of national and international society. It is the duty of all Churches to champion peace with justice."

## MEANS OTHER THAN WAR

The letter appealed to Christians to "use every influence we can to press for the objective of bringing all national armaments under international control."

"Every effort," it said, "must be made to meet the basic challenge of totalitarian Communism by means other than war."

Stressing the need for social justice and



the recognition of social revolution in the world, the letter warned that one of the greatest dangers of rearmament is that it will drain the vigor out of reconstruction.

Bishop G. Bromley Oxnam, a co-president of the World Council, said he had been struck by the "alarming" extent of Communism in Europe and the development of a "dangerous mood which borders on defeatism."

"The Church," he said, "has a fundamental duty by reason of its faith to teach nations and individuals how to face at all times and in all places the future unafraid. It is also the duty of Christians to apply ethical principles of religion so as to make war, and social injustice, which leads to it, impossible.

During his talk, Bishop Oxnam referred to frank discussions at the closed sessions of the Committee which had brought out "the understandable but unfortunate" resentment of Europeans against having to receive economic aid from the United States.

#### LUXURY-MAD AMERICANS

"Our Christian friends," he said, "also emphasized that Hollywood movies are being used by Communists as anti-American propaganda to depict Americans as gangsters, over-sexed, and luxury mad."

"Hollywood has to learn," Bishop Oxnam said, "that it has a responsibility to the American people as well as to the box office."

Among the subjects discussed at the sessions were the necessity of convincing the Asiatic countries that the World Council is not a movement limited only to the countries of western civilization, and the "enormous refugee problems" that exist throughout the world.

Dr. Robert C. Mackie, director of the World Council's refugee aid department, reported that 30,000 displaced persons had been helped to emigrate to the United States, and that a similar number would be aided in the coming six months. He said that member Churches were being asked to contribute an initial \$700,000 toward the 1951 resettlements.

A report also was presented by Dr. Franklin C. Fry of New York, president of the United Lutheran Church in America, who recently undertook a month's globe-circling tour to obtain an up-to-the-minute picture of relief needs. His report dealt mainly with refugee conditions in the Far East, especially in Korea.

The meeting agreed that the next great refugee problem to be tackled would be that of Arab refugees from Palestine. It was announced that a meeting would be held in Beirut, Lebanon, next May at which Christian Churches in the Near East would be urged to meet their "moral responsibility" in regard to the problem. [RNS]

## LAYMEN

### Insurance Executive Dies in Wreck

Everard C. Stokes, 68, vice-president of the Church Fire Insurance Corporation of New York, was killed February 6th in the wreck of the Pennsylvania Railroad commuter train at Woodbridge, N. J.

Mr. Stokes helped found the Church Fire Insurance company in 1929 and had been vice-president and a director since 1934. His home was in Sea Girt, N. J., and he had been a vestryman of St. Uriel's Church there for 25 years.

In an article in the March, 1941, issue of *The Layman's Magazine*, Mr. Stokes recalled that his first attempt to obtain the insurance of a church was "beyond a doubt the most ambitious one. It was the Church of the Holy Sepulchre in Jerusalem." This was in 1918 when he was manager of the Royal Exchange Assurance Company's Egyptian office in Cairo. Mr. Stokes did not, however, acquire the insurance of the ancient basilica, because, as the authorities there told him, if the Church of the Holy Sepulchre ever suffered a fire loss, money would pour in from all parts of Christendom to rebuild it.

In 1920 after six years in Cairo Mr. Stokes was sent to New York to be manager in the United States for the Royal Exchange Assurance Company.

One of Mr. Stokes' observations about insuring churches against fire loss was that there existed a tendency to insure the contents of a church for too much and the building for too little.

Mr. Stokes was a member of the Poetry Society of America, the St. George Society, and the Mark Twain Fellowship.

Surviving him are his wife, three daughters, a sister, and a brother.

### A Survey

Sixty-three of the Church's dioceses and missionary districts now hold annual laymen's conferences, according to statistics compiled by the Presiding Bishop's Committee on Laymen's Work, as of January 4th. In 1950, the statistics reveal, 74 dioceses and districts sent representatives to their provincial conferences.

A total of 1723 men were trained in the 1950 Laymen's Training Program, the three-year-old plan whereby laymen are taught to present the Church's program to Churchpeople throughout the country.

Dioceses and districts which did not have laymen trained last year are: New Jersey, Pittsburgh, Southern Virginia, Lexington, North Carolina, Tennessee, Michigan, New Mexico, Nevada, and Utah. All of these dioceses and districts, however, with the exception of Michi-

gan, have a number of parish keymen. (Keymen are those who work with the Presiding Bishop's Committee. There are currently 3201 of them.) Michigan is the only diocese having no laymen trained in 1950 and no keymen.

Each parish keyman receives a subscription to *Churchways*, a bimonthly which publishes successful methods for parish leaders. Only 29 districts and dioceses have paid for any of their keymen's subscriptions.

### Beyond the Fences

Lay members of rural churches should be given tasks to improve the moral, social, and interracial conditions in their community, according to seminar reports given at the National Convocation on the Church in Town and Country in Columbia, Mo.

Episcopal leaders at the Convocation included the Rev. Clifford Samuelson, of National Council and Miss Letitia Croom of Roanridge, Mo.

Miss Alice Mahoney, one of four workers in rural Church life, who presented highlights from the findings of 19 study commissions, said the reports gave special importance to the religious role of parents. "Parents are directors of religious education," she said, "whether they realize it or not. The family is the place to begin Christian life."

### RURAL CHURCH NEEDS

She also pointed out that, according to the findings, every rural church should have a neat, clean sanctuary, well-chosen music, and simple, earnest prayer. Miss Mahoney is a Presbyterian, U. S. A.

Miss Marjorie Minkler, a Methodist delegate, said that the church cannot merely criticize the unwholesome factors



FR. SAMUELSON represented Church at Town and Country Institute.





CHAPLAIN DALEY: Comes to new position with extensive experience in work with seamen.

in a community but it must find some way to replace them.

Dr. Wesley Hotchkiss, a representative of the Congregational Christian Churches, said that the ideal rural clergymen would have adequate training, be a resident of the community, be patient with his congregation, keep in touch with physicians, psychiatrists, and social workers, and read widely about personality.

Another Congregational Christian delegate, the Rev. Shirley Greene, outlined four basic insights which he found in the commission reports:

- (1) The farmer can no longer live within his fences.
  - (2) The rural church must have horizons at least as broad as those of its parishioners.
  - (3) The church must provide a ministry aimed at Christianizing the total environment of its people.
  - (4) Agricultural economics needs "evangelization."
- [RNS]

## SEAMEN

### Chaplain Daley Advanced

New assistant to the director of the Seamen's Church Institute of New York is the Rev. Francis D. Daley.

With the Institute since February, 1949, Chaplain Daley has done extensive work with merchant seamen and is well acquainted with their problems and needs. In his new capacity as assistant to the Rev. Dr. Raymond S. Hall, who is the director, he will continue his active work with the seamen, coordinating it with his executive duties.

For five years before entering the ministry, Chaplain Daley was a staff reporter on the *Baltimore Sun*.

During his period of service in the parochial ministry, he was a member of executive boards, standing committees,

and boards of trustees of the various dioceses in which he worked. In 1940 he was a deputy from Arkansas to General Convention.

Chaplain Daley is a member of Sigma Nu and Phi Beta Kappa.

## ARMED FORCES

### 25 More Chaplains Needed

The Armed Forces Division of the National Council has received from the chiefs of the Army, Navy, and Air Force, an appeal for 25 additional chaplains.

The Division will supply application blanks on request.

## NATIONAL COUNCIL

### Statement on Social Action

A statement of policy of the Church's Department of Christian Social Relations is being considered by the National Council for adoption at its meeting at Seabury House this week. This is the text:

The Church, through General Convention, has often stated that the study of social issues and the expression of Christian conviction on those issues are an essential part of its program. The National Council, through its Department of Christian Social Relations, is one of the instruments for implementing this statement. Upon several occasions the Department has been specifically charged with this responsibility by General Convention and the National Council. In conducting a program of social education and action, however, the Department has faced basic problems. At a later meeting of the National Council, the issues involved in social education will be presented.

There are differing types of social action within the program of the Department of Christian Social Relations. They include direct service to individuals; service to groups; indirect service through funds or through joint administrative bodies; community organization; and political or legislative action. The most controversial is that of political or legislative action. No concrete policies in the guidance of the Department in relationships with government have been developed by the National Council. Consequently, political or legislative action has varied, depending upon the pressures exerted by individuals or groups.

The Department of Christian Social Relations can never speak in its own name only. As a part of the National Council, it involves the whole body to a certain extent in its activities. The Department therefore has acted in the past and will continue to act only on those issues about which General Convention, the House of Bishops, or the National Council has given a clear mandate. Such action should be subject to the approval of the Presiding Bishop to determine whether it is clearly within the intention of the official body's existing mandate.

To assist in developing a total policy on

social action, the following recommendations are presented by the Department to the National Council for consideration:

1. The National Council, by Canon 4, Section 1a, has the authority to take action, between General Conventions, on issues affecting "the unification, development, and prosecution of the missionary, educational, and social work of the Church."

2. The National Council has the opportunity to take specific action on issues about which General Convention has expressed the basic beliefs or principles of the Church.

3. As a further guide to action, the National Council will consider the growing body of ecumenical opinion developing through the World Council of Churches and the National Council of Churches. Such action will have the additional advantage of enabling the Church's representatives on ecumenical bodies to speak more authoritatively.

4. Resolutions proposed by individuals or groups for National Council action shall, wherever possible, be referred to the Department of Christian Social Relations for its consideration and recommendations to the Council.

5. It is clearly the duty of the Department of Christian Social Relations to initiate requests for political or legislative action by the National Council.

6. The procedure to be followed in all cases shall be: a. A place on the agenda of a National Council meeting shall be requested at a previous meeting or granted by approval of the Presiding Bishop. b. Time shall be allowed for the preparation of adequate information on the issue and distribution by mail to Council members. Where a Commission of General Convention is concerned, it shall also be given notice of impending Council discussion, and be invited to participate. c. Before National Council consideration, the issue shall have discussion by the Department of Christian Social Relations and, where indicated, there shall be discussion with other departments concerned. Summary of this discussion, together with recommendations, shall be presented to the Council in writing. d. The National Council, having discussed and acted upon the matter, shall direct the manner in which its action shall be implemented.

## THE LIVING CHURCH RELIEF FUND

### For Korea

Previously acknowledged	\$ 692.25
Winifred S. Ward	100.00
M. R. L.	30.00
Mrs. H. McK. Harrison	20.00
D. D. English	10.00
M. A. C., Chicago	3.00
	\$ 855.25

### For Greek Children

Previously acknowledged	\$ 683.50
Zion Church, Manchester Center, Vt.	75.00
	\$ 758.50

### For Canterbury College

Previously acknowledged	\$ 628.36
Grace Church, Ridgway, Pa.	50.00
	\$ 678.36



## ENGLAND

### Two Firsts

First American ever appointed to give the Montgomery Lectures in London and first Negro to be awarded a doctorate in Oxford's faculty of theology is the Rev. Marcus James, Ph.D., of the diocese of New York. Dr. James was recently appointed overseas secretary of the Student Christian Movement of Great Britain and Ireland, and associate chaplain in the University of London.

The Montgomery Lectureship which Dr. James holds for 1951 was established on the Montgomery Foundation and provides annually a series of public lectures in London on the philosophy of Christianity. The committee that nominates the lecturer consists of the deans of Westminster Abbey, St. Paul's Cathedral, and King's College, University of London.

Dr. James left New York for Harvard in 1948, and before that he was on the staff of All Souls Church, Harlem. He received the degree of Doctor of Philosophy from the University of Oxford recently.

### Palace Becomes Hotel

Apartments in Lambeth Palace are now available for rent to visiting Church dignitaries from the United States and other countries, International News Service reports.

The idea of turning the palace into a kind of boarding house occurred to Dr. Fisher, Archbishop of Canterbury, after the palace had been shattered by German bombs during the war.

The palace, which is the traditional home of the Archbishop of Canterbury, now provides paying guests with luxurious sitting-rooms, first-class hotel service, and food, at less than commercial prices.

Miss Margaret Freeman, sister of Mrs. Fisher, is managing the palace-hotel.

The work of converting the palace into a hotel has been going on for four years. Now the dark paneling has been restored to its original oak coloring. Warm red curtains are at the windows. The kitchens in the basement are fully modern.

Twenty-one people can be accommodated in the 17 bedrooms, four of which are double. So far, however, the hotel has not been filled to capacity. Miss Freeman expects more visitors this year, especially from the United States during the Festival of Britain.

All visiting Churchmen are welcome at the hotel—provided they are of a certain eminence. INS says that bishops, deans and archdeacons are acceptable.

## CZECHOSLOVAKIA

### Priests Sentenced

Ten Roman Catholic priests and a group of laymen including former State officials have been condemned by the Prague State Court in Czechoslovakia to long imprisonment on charges of treason and espionage. The report comes from RNS through the Prague Radio. One of the defendants, Abbot Herman Tyl, spent five years in Buchenwald for anti-Nazi activities.

Abbot Tyl and two of the other priests, accused of complying with terrorists, distributing seditious pamphlets, and helping people escape abroad, received 11, 12, and 13 years respectively.

Six other priests were sentenced to nine to 13 years on similar charges.

The fourth priest was charged with hiding explosives in the attic of a church, with supplying espionage reports to a western news service, and with aiding a

## JAPAN

### The Orient, a Focal Point

"The tide is moving to the East," said Bishop Conkling of Chicago at a meeting of the American Committee for the Brotherhood of St. Andrew held at St. James' Parish House, Chicago, on January 16th.

Giving an eyewitness account of the Church's work in Japan, Bishop Conkling said, "I don't think it requires any great amount of prophecy to say that in the world of tomorrow, Japan is a focal point of the Orient, and the Orient is the focal point of tomorrow."

Bishop Conkling said that one thing that came back to him over and over again on his recent trip to Japan was the consciousness of the Japanese "of the lack of spiritual values where there is a vacuum."

Reporting on the progress of the BSA's Christian Community center



LAMBETH, visited by bishops and wives in picture, now has paying guests. *Acme.*

United States embassy official in setting up an espionage organization. His sentence was 20 years.

## INDIA

### Delhi Bishop

Dr. Frederick Robert Willis, head of the Dublin University Brotherhood and Mission at Hazaribagh, was enthroned as Bishop of Delhi, in the Church of India, Pakistan, Burma, and Ceylon on January 30th. [RNS]

project at Kiyosata, Japan, Paul Rusch said that in less than three months' operation, a monthly average of 250 patients are being cared for at the center. "Your imagination will tell you," he said, "what the ministrations of two doctors and a nurse mean to rural folk who heretofore have lived out their lives unattended."

The Committee approved a maintenance and leadership training budget of \$29,000 to provide nominal compensation for a trained staff and to further the work of the brotherhood in Japan.



## CHICAGO

### Northern Indiana Night

January 17th was Northern Indiana night for the Catholic Club of Chicago. Bishop Mallett of Northern Indiana spoke on "Mission Trends for Catholics" that night. The meeting was held in Chicago at the Church of the Atonement, of which the Rev. Robert L.



BISHOP MALLET: "Mission trends for Catholics."

Miller is rector. At the service of Benediction the Rev. Eric Pearson, rector of St. Paul's, La Porte, Ind., spoke on the Catholic Movement in England.

## MASSACHUSETTS

### "Bless the Drug Store . . ."

Prayers for individual gasoline stations, drug stores, factories and other places of business and industry in East Springfield, Mass., will be said at regular Sunday services at St. Luke's Church. The Church is also going to pray by name, for neighboring churches, schools, and civic clubs. The rector, the Rev. Ellwyn J. H. Nichols, said that the weekly prayer would demonstrate and personalize the church's interest in community, commercial, and industrial activities and their personnel.

## HONOLULU

### Bishop Gets New Home

A new house in the Nuuanu Valley in Hawaii is now the home of Bishop Kennedy of Honolulu and Mrs. Kennedy. Miss Annie Parke, a devoted Churchwoman, left the house to the Bishop of

Honolulu in her will. The Kennedys moved in recently. Miss Parke also left money to St. Mary's Mission, and Parke Memorial Chapel in Hawaii, and to her rector, the Rev. Canon William Ault, who is now retired.

## MILWAUKEE

### Church Passion Play

A Church Passion Play is an annual event at St. Peter's, Fort Atkinson, Wis., of which the Rev. Arthur M. Gard is rector.

It is attracting more and more attention outside the parish, and Fr. Gard now announces that a special presentation on March 16th, the Friday in Passion Week, will be held for members of the Episcopal Church only. Advance reservations up to a limit of 200 (charge 25 cents) will be held open until March 1st. Reservations for other presentations have already been filled, and there will probably not even be standing room.

The play does not include the Resurrection. It is, says Fr. Gard, a religious exercise in preparation for Easter, on which day the Resurrection is duly celebrated in the parish church.

## MISSISSIPPI

### Clerical Educators

The Rev. C. G. Hamilton reports that a majority of the clergy of the diocese of Mississippi are involved in some aspect of general education. Six have parochial schools. Five teach in colleges, half a dozen more do college pastoral work, and one teaches in high schools.

## MARYLAND

### A New Administrative Set-Up

Administrative methods of the diocese of Maryland received complete revision during the convention of the diocese which met January 23d and 24th at St. Michael and All Angels' and Emmanuel Churches in Baltimore.

A new canon was adopted which set up, by appointment of the Bishop, an administrative committee, consisting of 16 laymen and three clergymen, the laymen "having had notable experience in the fields of business and finance."

The new canon grew out of a request made by Bishop Powell of the diocese at the convention of 1949, that he be authorized to name a competent committee to study the fiscal situation. The original proposal was that the clergy be eliminated entirely and that laymen take over this branch of diocesan responsi-

bility. The inclusion of three clergymen was the product of compromise.

The canon sets up a complete department of administration with a full-time executive secretary. It is provided that regents be appointed further to strengthen the organization, with ultimate authority vested in the executive council.

The Bishop's first named committee, "whose efforts met with notable success," included Messrs. David W. Barton, Frederick W. Brune, James B. Diggs, James E. Hooper, John H. Marston, John B. Rich, Latimer S. Stewart, Theodore C. Waters.

### GIFT OF PROPERTY

A tract of land, to be known as the Bishop Claggett Diocesan Center, will soon be ready for year-round activity. The property, which was recently given to the diocese, includes a 298-acre farm with various school buildings. It is located near Frederick.

The convention also prepared for the General Assembly an amended bill revising the original Vestry Act of 1798, and defeated a proposal that women be granted full rights to participate in the activities of the diocese, including right to seat and vote in the convention.

Members of the new department of administration: clerical, D. F. Fenn, R. B. Wilkes, B. R. Howarth; lay, Harrison Garrett, who is also the chairman, T. C. Waters, F. W. Brune, F. G. Beyce, Jr., D. W. Barton, J. H. Marston, Sifford Pearre, F. B. Harvey, C. H. Buck, Page Nelson, C. S. Garland, H. F. Ogden, L. S. Stewart, J. B. Rich, Francis Taliaferro, J. E. Hooper.

ELECTIONS. Executive council: clerical, J. A. Baden, J. C. Grainger, Jack Malpus, C. E. Berger; lay, A. B. Ramsey, Harrison Garrett.

Delegates to Synod: clerical, D. C. Watson, C. G. Hill, J. K. Mount, Jr.; G. F. Packard; lay, E. H. Morris, Horace Varian, J. E. Harrison, J. H. Catlin; alternates, clerical, J. A. Baden, G. W. Hobbs, Jr., G. S. Schwind, J. C. Wood.

Auxiliary president: Mrs. J. M. Nelson, Jr.

## MICHIGAN

### Ministry to Servicemen

The Presiding Bishop was guest of honor and speaker at the annual dinner which took place on January 31st during the convention of the diocese of Michigan meeting in Detroit. The dinner was held at the Masonic Temple, and more than 1,100 persons were present.

Regular convention sessions were scheduled for St. Paul's Cathedral, January 31st and February 1st. Bishop Sherrill also spoke at a luncheon.

The Rev. Henry W. Sherrill, the Presiding Bishop's son, spoke before the convention when the question of an appropriation for the diocesan armed forces commission came up. The Rev. Mr. Sherrill is chairman of this group.

After Bishops Emrich and Hubbard had concluded their reports (in which they especially urged more active and direct lay ministry by all active Church



members), the convention turned to the question of the armed forces, taking up this subject before the budget or other matters (this at the urgent request of the Very Rev. William R. Wood, himself the father of a soldier, and the parish priest of 18 boys who have entered the armed forces).

The convention decided to raise money for the diocesan armed forces commission and to include this in the 1952 budget. A resolution to provide \$1000 from the current budget was voted down. Bishop Emrich of the diocese designated the second Sunday in Lent for a special appeal in all parishes and missions.

Yeoman Leonard Platt of the United States Navy, vestryman at St. James' Church, Dexter, attended the convention, using his furlough time to fulfill his duties as a delegate. It was his fourth convention.

**GREETINGS TO ARCHBISHOP**

On motion of the Rev. Paul Musselman and on the strength of a supporting speech by Bishop Emrich, the convention sent greetings to the Roman Catholic Archbishop of Detroit on the occasion of his 25th anniversary as an archbishop. It was stated that Archbishop Mooney had cooperated in a most Christian manner with the Episcopal Church on such matters as chaplaincies and other problems.

**ELECTIONS.** Executive council: clerical, O. R. Berkeley, H. V. Harper, Henry Lewis; lay, B. H. Fayerweather, Harold Thompson, G. A. Wellensick.

Delegates to Synod: clerical, A. E. DuPlan, R. C. S. Holmes, A. L. Ramsay, J. M. Shufelt; lay, George Bortz, F. S. Glover, Jr.; W. P. Treleven, J. E. Warner.

Woman's Auxiliary president: Mrs. J. R. Watkins.

**LONG ISLAND**

**An Important 100 Years**

Bishop Sherman, Suffragan of Long Island, presided at a Solemn Mass of Thanksgiving, on January 27th, at St. Paul's Church, Clinton and Carroll Streets, Brooklyn, N. Y., commemorating the 100th anniversary of the founding of the parish.

The Rev. Dr. Gregory Mabry, who celebrated the Mass, also observed his 20th anniversary as rector of St. Paul's and the 35th anniversary of his ordination to the priesthood. The Rev. Dr. Granville Mercer Williams, superior of the Society of St. John the Evangelist, who was an altar boy in St. Paul's and later became its rector, preached the sermon.

St. Paul's was founded in a stable on Christmas Day, 1849, in nearby Union St., and two weeks later, was incorporated a parish. For the next nine months the congregation worshipped in a carpenter's shop while its temporary church



**FR. MABRY: 20 years rector of 100-year-old St. Paul's.**

was being built in Carroll Street, between Hicks and Henry. The present French Gothic building was designed by the first of the great American church architects, and a member of St. Paul's, Richard M. Upjohn.

St. Paul's is conspicuous for its missionary zeal, for the number of young men it has sent into the priesthood, and for the men and women it has given to the religious orders, two living superiors being among them.

**CALIFORNIA**

**A Friendly Gesture to the Ladies**

In view of the recent action of the synod of the Province of the Pacific, allowing the seating of women deputies, the convention of the diocese of California resolved that it would hereafter elect three men and one woman as lay deputies. The convention met in Grace Cathedral, San Francisco, on January 30th.

High praise for what he termed "commendable cooperation and actual sacrificial giving" was offered by the treasurer, who announced the complete financing of the National Council expectation, \$71,381. The "asking" for 1950 had been approximately 90% more than had appeared in the diocese's budget for 1949.

At this convention two missions achieved parochial status (Holy Innocents, Corte Madera, and Epiphany, San Carlos), bringing to 21 the number of congregations that have become self-supporting in the past 10 years. Missions newly received are St. Stephen's, Orinda, and the new church at Gonzales.

**ELECTIONS.** Deputies to Synod: clerical, E. W. Jackson, S. S. Ko, H. E. Hallett, E. A. Wicher,

Jr.; lay, Frank Sibilia, F. M. Avery, Col. B. C. Allin, Mrs. R. K. Vickery. Alternates: clerical, T. W. Ewald, O. F. Green, Schuyler Pratt, E. A. McLaughlin; lay, E. W. Burr, H. D. Oliphant, David Ruggles, Mrs. F. K. Verleger.

**DALLAS**

**Silver, Gold, and Precious Gems**

The 100th anniversary of the first confirmation in the area will be marked by a special observance next year in the diocese of Dallas. The convention of the diocese, which met at the Church of the Incarnation, Dallas, January 22d and 23d, joined with enthusiasm in planning the centennial celebration.

Committees were appointed for the raising of a centennial fund to be used for advancement of missionary work in the diocese. A pageant will be presented, and silver, gold, and precious gems collected for incorporation into a diocesan communion service.

More than a thousand confirmations were reported. One new parish and three new missions were received. Bishop Mason of Dallas also expressed the appreciation of the diocese to the women for their gift of \$5500 for advance work.

**LOUISIANA**

**Expansion of Episcopacy**

A resolution encouraging Bishop Jones of Louisiana to ask for a Bishop Coadjutor or a Suffragan Bishop was passed by the convention of the diocese meeting at St. James' Church, Alexandria, January 24th and 25th. The resolution was offered through the bishop and council by the vestry of St. Andrew's Church, New Orleans.

Also passed was a resolution giving support and encouragement to a non-profit corporation being set up by a group of Churchpeople from Arkansas, Louisiana, and Mississippi in order to raise \$700,000 for the support of the University of the South and All Saints' College.

The foundation, which is to be known as the Sewanee-All Saints' Foundation, was discussed by Bishop Jones during his address on the state of the Church. He said that All Saints' College is in danger of being closed for lack of support.

Holy Trinity, Sulphur, St. Matthias', Shreveport, and St. Paul's, Shreveport, received mission status at this convention.

**ELECTIONS.** Deputies to Synod: clerical, W. S. Turner, J. L. Womack, R. E. Ratelle, P. P. Werlein, A. R. Stuart, A. S. Lawrence, Jr.; lay, H. W. Palfrey, J. D. Henderson, J. H. Percy, F. H. Wirth, J. E. Shober, J. M. Gould, Jr.; alternates, clerical, M. F. Williams, W. F. Bumsted, M. T. Lord, M. M. Cragon, J. M. Allin, J. P. Williamson; lay, Joseph Whitaker, G. P. Phelps, David Norwood, E. E. Puls, W. W. Kellogg, J. J. Cornish.

Standing committee: clerical, A. R. Stuart, S. S. Clayton, W. S. Turner; lay, G. A. Kimball, A. G. Levy, Lamar Polk.



# The CONTAGIOUS GOOD

By Zelia M. Walters

A MAN was reading a record of healings through prayer. He found it hard to believe, though he was reading to find out if such things could happen. He thought the people who claimed to have been healed through prayer were self deluded: they were credulous and unreasoning; they wanted to believe this, and undoubtedly their state of mind helped, but the explanation was wholly physical. He was about to lay the book down when his eye was arrested by the phrase, "He . . . caught faith from it." What could that mean? He had to read on and find out. Could faith be so simple as to be "caught," just by one's coming in contact with it? The story that followed told of someone praying for a relative sick with an apparently hopeless disease. And the one who had caught faith saw his relative raised from that illness with immediate healing.

Can we catch faith? We know of many things we do catch. Some people can catch various bodily diseases. Panic is catching. A crowd in a building can normally get out in safety, but if someone shouts "fire," people will start to push and run, and panic may spread so that the doors are choked with the press. It doesn't matter whether there is a fire or not: the mere suggestion grips those who are susceptible to panic. Rumors false or true are catching. Everyone remembers the "Invasion from Mars," given on the radio some years ago. The man who spun the fantastic story said in the beginning that it was fiction, but some people fled from their homes in terror, and there was loss and suffering because that rumor spread from one to another.

But if false rumors are catching so are true ones. For this we thank God; and it is this kind of contagion we think of now. Faith is so catching that one person dared pray for healing of a so-called hopeless sickness. If we have been struggling toward faith and have been finding it hard to reach, we are ready to cry, "Where is this faith? How do I get in contact with it so I can catch it as the early disciples did?"

## IN THE VERY AIR

How do you catch anything you'd like to have? If you want a nice, even tan, you expose yourself to the sun. You know you'll never get it sitting in a darkened room and wishing for it. If your ambition is to acquire money, you go where money is made. You do not retire to a lonely country cottage. If you want

education, you go where learning is to be had. If your overwhelming desire is to serve humanity, you go into places of need. In other words, you come into contact with the means of getting what you want in life.

The acquiring of faith follows this same rule. If you want faith, if you need it desperately, if you realize that it is the only thing that will bring you out of your disappointments and failures, you must go where faith is. You will not find it in the company of scoffers—the people who claim they are practical realists, seeing things as they really are. You will find it among those who, in every age since man lifted his eyes to God, have lived by faith. Long ago the psalmist noted that the man who does not sit in the seat of the scornful is blessed.\* Perhaps in his day, as in ours, the scornful were attracting a large following. It is so cheap and easy to scorn, to pick flaws, to tear down, to destroy. The immature imagine they are showing superiority when they deride simple faith. Many of the unthinking join them. But not by that path shall we come to sustaining faith, against the hour when nothing else can avail. We must go where faith is already doing its gracious work. The contagion is in the very air. We'll catch it if we remain exposed to it.

Suppose we have a neighbor who has a "hopeless" disease. Some of her sorrowing family are merely waiting for her to die. But some are not. They are praying

\*Psalm 1:1.



in faith. They know that Christ healed when He walked in human form, and that He has not lost his power now. So they pray in faith. And one day the sick woman sits up and says she is better. In a short time you see her out again. Here is a very plain form of faith's products. And all who are exposed to it find their faith strengthened. But bodily healings are not uncommon. And all who come in contact with them are breathing in the contagion of faith.

So we find the contagion of goodness in the visible evidences about us: in our contact with people, in our reading, in our listening, in our observation, in our lessons from the past. And above all we find it in our contact with God.

## LIKE THE SUNSHINE

Let us go then where faith is active. We all know people whose simple, quiet faith shines in all they do. They do not talk about it, they never boast of their achievements, they never try to convert one to their way of thinking. They just let their light shine as Christ bade them. If we choose to share that light, even though we cannot explain it, we shall be where the contagion of faith is strong. There are books that literally inspire. They put new courage into our hearts, they awaken the mind to new values, to new goals and methods, they enlarge our horizons so that we see faith as all-pervading—like sunshine, or air, rather than as a magic device to get just what we happen to want. Let us make full use of the contagion of great and good books.

People and books will be a part of the contacts of daily life. But let us step up into the spiritual, and feel the touch of our Father's life upon us. Now we come to the final authority for the ways of faith. In the New Testament record of what Christ did and said, we shall find all questions answered, the whole pattern set before us, the entire way made plain. If we know this story—really know it—we shall never escape the contagion of faith.

In spite of the confusing cross currents of life today, it is becoming easier to catch faith. When the sun rises, the dark disappears without arguing the matter. When faith shows itself, the darkness of confusion just as surely vanishes. If we keep our hearts receptive we need not strain and struggle for faith. From some of our contacts we shall catch the thrill of new life. Then let us rise and go on the way of faith.



## Strictly Personal

**W**E announce with regret that, effective March 1, 1951, the subscription rate for *THE LIVING CHURCH* will be \$7.00 a year. Renewals of all subscriptions expiring after that date will be billed at the new rate. However, if remittance is sent before March 1st, a renewal or new subscription will be accepted at the old rate of \$6.00.

It is only after exploring every possibility that we have reluctantly concluded that we must increase our subscription rate. Costs have skyrocketed since May 1947, when we raised our rate from \$5.85 to \$6.00 a year.\* We have absorbed as many of these increasing costs as possible and feel that we have really done well to hold the subscription rate at \$6.00 for nearly three years of mounting inflation. Now, however, the time has come when the added costs must be passed on to the subscribers, at least in part, if the publication is to continue with a balanced budget. Even so, it will be necessary to use some of the special contributions from sustaining subscribers to come out even during the current year.

Books and periodicals are exempt from the current price freeze. The increase in subscription price, however much we deplore it, must be made to compensate for increases in the cost of paper, engraving, wages, and so on, which have been rising steadily ever since World War II.

For the present, we are not increasing the single-copy price of 15 cents nor the special quantity rate for bundles to be sold at the Church door. Later, it may be necessary to increase these prices, but we shall hold off on them as long as possible.

Unfortunately, we cannot even give any assurance that we can hold our subscription price indefinitely at \$7.00. Other printing increases are threatened if and when the current price freeze is modified, and there is also the probability of increased postage rates. Should either or both of these contingencies come about, it will almost certainly be necessary for us to raise the single-copy price, and also to increase the subscription price again. We are going to do everything possible to avoid this, but the governing factors are beyond our control.

We know that \$7.00 a year seems like a high price for *THE LIVING CHURCH*. However, it is in line with the subscription price of other independent weeklies, such as the *Commonweal*, the *Nation*, and the *New Yorker*, all of which are \$7.00 a year. It is a considerably lower rate than that of the *Churchman*, which is \$5.00 for 22 issues (.22+ per issue),

\* In 1941 the rate was increased from \$4.00 to \$5.00; and in 1946 went up to \$5.85.

as against our \$7.00 for 52 issues (.13+ per issue).

Even at the higher subscription rate we still ask readers who can do so to subscribe at the sustaining rates of \$8.00, \$10.00, or more per year. These sustaining subscriptions enable us to help out long-time subscribers who are unable to pay the full rate — for example, retired clergy on small pensions. They also enable us to give special coverage to special events, such as the Faith and Order Conference to be held in Europe next year, General Convention, and so on.

We do not like this price increase any better than our subscribers do. However, we are sure that our readers will recognize the necessity for us to keep pace with rapidly mounting costs and will understand that the increase is one of necessity, not of choice.

A table of the increased rates is published on this page. It will be seen that substantial savings in subscription costs are still available if subscribers renew on a two-year or three-year basis. There is a double saving in using these long-term subscription rates, since the rate per year is lower and the subscriber is protected for two or three years against any further price increase. We do not know how long we may be able to continue the long-term subscription rates, but we are glad to have readers take advantage of them while we are able to offer them.

We also urge readers who can do so to send in gift subscriptions at the special rate indicated, since one of the best hedges against increased costs is an increased circulation. At present, the total paid circulation of *THE LIVING CHURCH* is 16,365 per week;

### New Subscription Rates

The following subscription rates for *THE LIVING CHURCH* will be in effect beginning March 1, 1951:

#### (a) Regular

One year .....	\$ 7.00
Additional 1 yr. gift at same time .....	6.00
Two years .....	13.00
Three years .....	18.00
(Foreign postage \$1.00 a year additional)	

#### (b) Sustaining

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Class C, one year .....	10.00 up to 20.00
Class D, one year .....	8.00 up to 9.00

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Milwaukee 2, Wis.



WINTER

THIS is the penitential time,  
When leave are gone, and can no longer hide  
The shape beneath;  
The black bones stand  
And stare and are revealed.

The vital form emerges, cold and still,  
Without its leafy raiment,  
And must stay  
Throughout the winter of our penitence,  
That all may see and know.

This is our penance — this long waiting,  
Naked and cold without, and numb within;  
Waiting the stirring of the spring,  
Christ's spring within our hearts.

Then will our souls put forth new leaves,  
That reach for light, uncurling in the sun,  
And blossoms, dimly guessed, and vaguely  
yearned for,  
Burst into ecstasy — and glorify our God.

JANET MORGAN.

if this could be increased to 25,000, it would lift THE LIVING CHURCH above its present marginal situation where even a small increase in cost is likely to require a further increase in subscription and single-copy prices.

The members of THE LIVING CHURCH FAMILY are an exceptionally loyal group. We have every confidence that they will understand and bear with us in the necessity for the present increased subscription price. As we face this critical period in the life of THE LIVING CHURCH, we are conscious of the fact that the prayers of THE FAMILY have upheld the magazine in the past, and will do so in the future. We who are engaged in this work believe that it is a religious vocation just as definitely as the ministry, and all that we ask is that THE LIVING CHURCH be made an ever more effective instrument of God's will. We hope that many more readers will join with those who have supported us with their prayers in the past. If they do so, we need have no fear for the future.

*Wanted — Courageous Leadership*

WE think the Rev. Don Frank Fenn speaks for many in the Church, clergy and laity alike, when he deplores the fact that "our leaders in the House of Bishops do not seem to have the courage to take a stand." It seems to us that the recent meeting of the Bishops at El Paso was particularly disappointing in this respect.

Dr. Fenn cites one example — the resolution adopted unanimously in response to a petition asking that they take a stand on the action of certain bishops

who have violated the laws and customs of the Church in the supposed interest of Christian unity. The resolution on this subject "unanimously adopted without debate" is a monument of ecclesiastical gobbledegook:

"Whereas, the petition brings before us matters of deep concern to many of the faithful we move that it be received and assurance given, that these matters are also of serious concern to us, and we trust that by patient and understanding consideration of these and other divergencies of thought and practice amongst us, we may come to a mutually happy agreement and the deepening of our fellowship."

We defy anyone to tell us whether this means that the bishops approve or disapprove the participation of Protestant ministers in ordination services or in corporate communions — the two questions immediately at issue. Certainly this resolution, despite its unanimity, is not going to satisfy anyone, no matter what his views on the very serious questions involved.

Another example of the dodging of responsibility by the bishops was the failure to provide a bishop for the Armed Forces or otherwise to make effective provision for upholding the hands of the chaplains in their ministrations to service men and women. The addition of responsibility for the Armed Forces in Europe and the Pacific, respectively, to two already overworked bishops in those areas — one of whom was also given additional responsibility for Okinawa — was either a meaningless gesture meant to appease the demand for a more adequate ministry to the Armed Forces or else a half measure that seems unworkable on the face of it.

We think Dr. Fenn has hit the nail on the head when he says that "unless we have courageous leadership all along the line from our bishops, the mission of the Church in this small portion of the Church, will fail." We must say sadly and in all charity that we looked to El Paso in vain for that courageous leadership.



AFTER A RECENT MEETING of a Church commission, several bishops and priests took an electric train to the nearest big city. Their clergy half-fare certificates were not valid on this line, but a sympathetic conductor found a way to meet the difficulty. Glancing at their clerical "dog collars," he charged each one half fare, and punched out a receipt for them. One parson, looking closely at his receipt, found out how they got the half-fare. Each slip was carefully punched in the space marked "Dog."

LIVY the Office Cat sniffs contemptuously at the foregoing item. Dogs, says Livy, should be charged double, not half fare. And cats should be carried free, to eliminate the rat-tles.

*Clifford P. Morehouse*



# THE ETERNAL *and* OUR TIMES

By The Rt. Rev. William Q. Lash

Bishop of Bombay, India

## *A Lenten Series: II. The Eternal Enters Time*

*This is the second of four articles on "The Eternal and Our Times." In the first article (L. C., February 11th), Bishop Lash shows how man, made to live in three dimensions (the physical, psychical, and spiritual), can find security only in the spiritual — in which God, the Eternal, alone wields power.*

*The article that follows presents the Incarnation in terms of a double entry of the Eternal into time and back into eternity.*

**T**HE ETERNAL ENTERS TIME. This statement, if you examine it, hardly makes sense. Yet you understand something of what I mean by it. Fortunately the modern scientists have not had it all their own way. There are also the modern poets, and among them some in the first rank are Christians. The poets recognize words as symbols, symbols which have to express something almost beyond their power to express. T. S. Eliot and Charles Williams display this struggle.

Often what needs to be said lies between the contrasts of a paradox: "I am Alpha and Omega . . . that which is and which was and which is to come," I am the first and the last, the living one; and I was dead, and, behold, I am alive for evermore." What do such statements mean? What on earth is meant by the statement: "The Word was made flesh"? How can a Word or a Thought, if you prefer that translation of *logos*, be made flesh? The statement hardly makes sense, yet you see something of what it means. If the modern scientists say that accurate measurement is the foundation of all sound knowledge, the modern poets fortunately reply: That which defies measurements is the very stuff of all profound knowledge. Even some scientists are dimly aware that much in the universe is beyond their measurement. They with the poets approach the wisdom of Socrates who knew that he did not know.

What then can be suggested by the affirmation, *the Eternal entered time?* The Eternal was already within time as well as beyond it. He who moves in all dimensions moved in our dimensions from the moment they were limited off by creation. He was in the world, and the



world was made by Him. What then do we mean when we say: the Eternal entered time? We mean that on to these planes of the physical and psychic on which man has been granted some freedom of action, that he may grow to his full stature or fail to grow, there entered one who was possessed of all those dimensions of the spiritual realm, which are capable of use in the human state of being, as well as all the dimensions of the physical and psychic planes.

We have the record of the event as it was passed on by men and women who witnessed it, a record of what was beyond their own comprehension, a record which each generation must re-interpret as advance in knowledge (that is conscious knowledge), makes wider comprehension possible. How rightly did Baron von Hügel judge that with all its beauty, understanding and wisdom, the fourth gospel must be placed after the synoptics in the order of value for discernment of the meaning of the event. The synoptics are concerned chiefly to record: thus and thus He did; thus and thus He spake. News is sacred, comment is free. We shall never cease to be grateful for the comment implied in the news as the fourth gospel gives it, but our own comment must be made in each generation on

the plainer record, and the implications of that record contained in the whole of the New Testament.

### THE KEYS OF THE KINGDOM

It is not without significance that such a man as Ouspensky should affirm that for building a new model of the universe the cornerstone is to be found in that same slim volume. It may well happen that in our own days the history of the first century will be repeated. Through her narrowness of vision, and her timidity, the Church may, as the Jewish Church did, reject her own cornerstone, only to find that it has been seized hold of by men outside the Church and found more marvelous in their eyes than in ours. Into what unfit hands have been committed the keys of the kingdom over which the Eternal reigns!

What is this key, which has twice unlocked the gates of heaven? The key first unlocked those gates when the Eternal entered time. Till then man could not discern plainly the meaning of the Eternal in terms of time. He had had his hints from his study of the world in which he found himself, and from the words and works of those men who had yielded themselves to the Eternal. Man's prevailing opinion was that he must himself climb up into heaven, by building a tower, or piling mountain upon mountain, or scaling a ladder.

Heaven's gate opened, and the Eternal entered time. The Eternal Himself laid aside those dimensions which made Him beyond the reach of the creatures of time, and entered time, bringing the eternal kingdom with Him. How glorious was the revelation of the Eternal in terms of time! What marvelous deeds were done! What marvelous words were said! "Never man spake like this man." "No man can do these signs . . . except God be with him."

The Eternal in time showed how the Eternal beyond time is concerned with His creatures of time. The Eternal in time also showed the creatures of time how they should be concerned with the Eternal beyond time. It is to be noted that when the Eternal limited Himself to the dimensions of time, the Eternal yet continued to move in all dimensions



within and beyond time. How with inadequate human language can we express that. Fortunate indeed is the freedom from exact measurement claimed by the poets! Shall we speak of the Eternal beyond time as Creator, and the Eternal in time as His Thought or His Word? Shall we use the even more suggestive symbols and speak of the former as Father, and of the latter as Son, for a Son is of the same mode of being as a Father, of the same degree of honor, only more limited in initiative? Perhaps better still would it be to use symbols which are not words, such as the hand or the fish of the catacombs. However we express this episode of the Eternal outside time and in time, we do not forget that the Eternal is one and indivisible.

We have considered the entry of the Eternal into time. We must consider that other opening of the gates, and the return out of time beyond time. We cannot tell what were the birthpangs when the Eternal emptied Himself to take the form of a slave, and to receive the fashion of a man. The pangs of that second opening of the gates we see in the crucifixion of the Christ. With what pains were broken the bonds which constrain men from the realm of the Eternal, bonds made the stronger by generations of prideful turning away from the acceptance of the freedom of the realm of spirit, of willful choice of the freedoms of the lower planes, which has more and more enslaved man to forces beyond his control. Modern man cries out at the pains and penalties which come upon him as he proudly seeks to fulfill his own destiny. That which he would not, that he does, that which he would, he cannot do. Who can deliver him from the body of this death?

In the agony of the garden of Gethsemane we see the compulsion of the spirit of the Son of Man upon the will of man to accept the will of the Eternal in spite of what it may bring. Upon the cross we see what men cannot do, by one man done. Sorrow endures for a night, but joy comes in the morning, the joy of burst bonds. The risen body moves on planes of being unconceived before. The veil between time and eternity wears thin, till at last the Eternal within time passes through the veil, and ascends to the realm beyond time, and thus makes possible the passage of creatures born within time to the realm beyond time. "I go to prepare a place for you." "Having obtained eternal redemption [He]



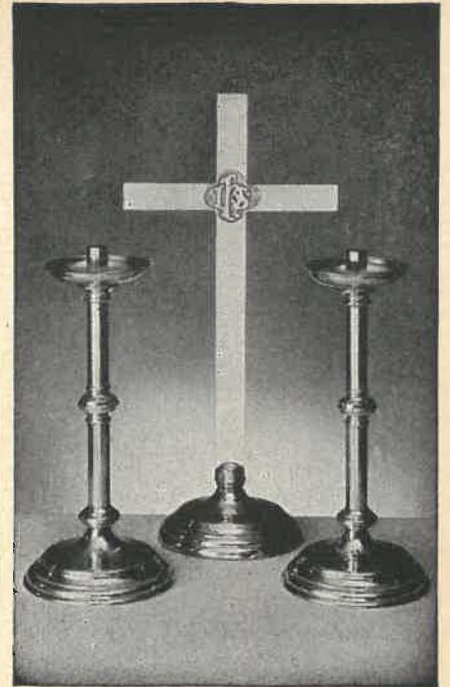
through the eternal spirit offered himself without blemish unto God . . ."

What is this key which has unlocked the gates from eternity into time, and from time back into eternity? The Greek word for it is *agape*, which has been translated by the English words *love* and *charity*. That second expresses it, so long as it means a kind of love which flows forth without being called forth by its object, for in this the divine love differs from all other kinds of love. In these latter is some element of desiring the object, of seeking to possess it. This element is there even in the highest forms of religious devotion apart from that of our Christian faith. It implies something in the object which excites desire, or awakens the ambition to possess. The love with which God so loved the world that He gave his only begotten Son, was a love which is of the very essence of the Eternal. Christ showed how it went out to all men, the least apparently deserving of it, the sinner rather than the righteous. Scarcely for a righteous man will a man die, but Christ commended His love towards us in that while we were yet sinners He died for us. This was the key which opened the gates of eternity in both directions.

In effect it means just this: that man in himself has no value whatsoever. He can neither deserve the love of God, nor can he forfeit it, whatever he may do or not do. Man's value consists solely in the preciousness given to him by his being an object of the divine love of the Eternal. He partakes of the nature of the Eternal insofar as man becomes a vessel for the divine love, or a channel through which it may pass.

With what does man respond to the love of the Eternal? It has been suggested that he responds with the very love which he receives from the Eternal. Nygren in his *Agape and Eros* points out that St. Paul, who has gone furthest in the expression of the meaning of the divine love, seldom uses it in discussing man's response. For this he uses the word trust or faith, and in so doing avoids the problems of describing man's devotion to God in terms of a love of which only God can be the source. We come again therefore to the conclusion that in the realm of the spiritual man has but freedom to accept or reject.

In the modern world of changing un-fixed values the Christian Faith presents firmly and humbly the worth of zero to man in himself. Truly it requires the humility of the child to accept this valuation, and so be raised to the immeasurable value of an object of divine love. Time and space, with their clocks and measures, can produce no scales which are not relative. Beyond time and space are the only unchanging standards. Thanks be to the God and Father of our Lord Jesus Christ, who has enabled us to live by them.



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**BOOKS**

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

**The Universe in Miniature**

**T**HREE BOOKS, small in size but  
great in substance, were recently  
published by Longmans in Eng-  
land and have just been made available  
by its American firm: *The Christian  
Family*, by Ann Proctor (Pp. vii, 87.  
Paper, 50 cents); *Experimental Re-  
ligion*, by E. K. Ellis (Pp. viii, 77. 75  
cents), and *Jesus and the Resurrection*,  
by H. A. Williams (Pp. xi, 112. Paper,  
75 cents).

Mrs. Proctor's book, with a foreword  
by the Bishop of Bristol,  
contains 10 chapters (based  
on BBC and other talks)  
which show how, without  
resort to preaching and  
moralizing, the contagion  
of religion, and of its rele-  
vance to life, can be created  
in the home.

The book is delightfully  
written, with a liberal  
sprinkling of passages that  
are as pertinent as they  
are pungent.\* It should be  
required reading for every  
Church person contem-  
plating marriage, as well as for  
married couples who have  
not read it. Those who read  
the book will want to pur-  
chase a five-branch candle-  
stick in order to celebrate  
Advent as Mrs. Proctor  
suggests.



commended, and should secure a wide  
reading among the public.

**J**ESUS AND THE RESURREC-  
TION is not only the Bishop of  
London's Lent Book for 1951: it is also  
the first work of its author, who is Chap-  
lain of Westcott House, Cambridge.

Fr. Williams takes his point of de-  
parture from his observation that to  
many Christians the Resurrection, fact  
though it is, is an isolated fact, "in no  
very clear or obvious rela-  
tion either to their religion  
as a whole or to their life."  
To bridge this gap, the  
Resurrection is presented in  
five chapters as the life of  
Christians, the death of  
Christians, the conquest of  
time, the guarantee of per-  
sonality, and the revelation  
of truth.

Though written for  
Lenten reading, *Jesus and  
the Resurrection*, both from  
its title and content, will  
make an admirable Easter  
Book — "for the truth it-  
self of the resurrection is  
inexhaustible and will lead  
us on until the machinery  
of language breaks down  
under the weight of glory."

An example of the au-  
thor's treatment is found on  
page 19 (where acknowl-

**T**HE GIST of Fr. Ellis' *Experi-  
mental Religion* is summed up in  
the following passage (p. 65): "Seeing,  
weighing and measuring, are not our  
only means of contact with reality. If  
we find strength and clear guidance  
through faith in Christ and prayer to  
Christ, we have the right to say we know  
him. If we have experience of forgive-  
ness and peace through him, then 'the  
peace of God' is keeping our hearts and  
minds 'in the knowledge and love of God.  
. . .' If our religion is making a difference  
in the way we live . . . this is his doing.  
We cannot . . . prove conclusively to  
others that these influences come from  
outside ourselves. But we ourselves, by  
our own intimate experience, can be sure  
that it is so."

Fr. Ellis believes there is need of  
just the sort of apologetic he has pro-  
duced, and the result is a non-technical  
treatment that may be confidently re-

edgment is made to E. Lampert's *The  
Divine Realm* for the general line of  
thought): "Might it not, however, be  
more profitable to think of the conse-  
crated Bread and Wine as being the  
physical universe made new in miniature  
so that it becomes (as the whole creation  
is ultimately destined to become) the  
instrument of Christ's Presence and  
Power — that is, His risen and glorified  
Body?"

**Of Interest**

**T**HE *Free Press*, Detroit's morning  
paper, is offering serially in Lent  
*Were You There*, by the Rev. Harold  
E. Wagner, rector of St. Mark's Church,  
Detroit (recently published by More-  
house-Gorham. Pp. 110. \$1.75). The se-  
lection was made after the *Free Press*  
had already chosen a book by Norman  
Peale and paid royalty rights on it. Fr.  
Wagner thus becomes the first M-G au-  
thor of a book selected for newspaper  
serialization.

With its December 1950 issue, the

\* E.g.: "My own six children go to church with  
us every Sunday morning, to the Sung Eucharist,  
the Breaking of Bread; attendance at which in the  
first centuries A.D. was the proof to a Roman  
magistrate that you were a Christian and worth  
throwing to the lions" (p. 14).



**BOOKS**

English quarterly, *Christendom*, which for 20 years has served as "A Journal of Christian Sociology," ceases publication. An editorial in that number, "Valedictory," comments upon this in relation to present day culture.

*Faith and Society*, a new quarterly magazine, described as "the Successor and 'Spiritual heir' to 'Christendom,'" will make its first appearance with a spring 1951 issue. *Faith and Society* promises to review "informatively and critically, from the standpoint of Christianity, the social and cultural developments and conditions of our time." Edited by J. V. Langmead Casserley, Lecturer in Sociology, University College of the South West, and published by Mowbrays, it will contain about 48 pages quarterly, selling at 3/- for single copies, or at 10/6 a year.

*Religion as Experience, Belief, Action*, by Sir Frederic Bartlett (Oxford, 1950. Pp. 38. Paper, 75 cents). University of Durham, Riddell Memorial Lectures (22d series). The author is professor of experimental psychology in the University of Cambridge.

*Saint Mary Magdalene in Mediaeval Literature*, by Helen Meredith Garth (Baltimore: Johns Hopkins Press, 1950. Pp. 114. Paper, \$2). The Johns Hopkins University Studies in Historical and Political Science, Series LXVII, Number 3. A documented monograph, of interest to historians and specialists.

*Of the Christian Altar and the Buildings Which Contain It*, by J. Ninian Comper, with a preface by the Bishop of London (SPCK, 1950. Pp. 71. Paper, 5/-).

*The Book of Common Prayer and the Worship of the Non-Anglican Churches*, by William D. Maxwell (London: Oxford Press, 1950. Pp. 36. Paper — price not given). "Friends of Dr. Williams's Library": Third Lecture, 1949. Incorporates an article by Dr. Maxwell in the *Hibbert Journal* of July 1949.

*Gospel Picture Book: Childhood No. 1, Miracles No. 2* (SPCK. In America: Macmillan. Paper, 25 cents each). Booklets both containing a series of eight pictures (approx. 6"x7"), colorful and expressive, with much more character than most such. Brief explanatory paragraph of each on inside cover. Excellent for Church schools, to illustrate life and teachings of our Lord. Completed series of eight available or projected.

*The Whole World Singing*, by Edith Lovell Thomas (Friendship Press, 1950. Pp. 122. Cloth, \$2.75; paper \$1.50). An international songbook for children: songs of work, play, friendship, and wor-

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Dear Lord Jesus, have I helped spread Your Kingdom today? Have I? How many times today have I even THOUGHT about you? Or spoken your name to others? Just TWO people know whether my love for you is REAL, or COMPELLING, or FAITHFUL—just TWO, You, Jesus, and ME! But both of US know, don't we?

Did I stop learning about my Faith with my Confirmation? Did I? How CAN I live successfully as a Christian in these days unless I know all about your means of grace? Do I know what grace is?

Have I been praying for world peace EACH DAY? Or don't I care enough about it to pray? Am I making my

Communion at least once a week, on The Lord's Day? Is there in my heart or life anything that disturbs me, or makes me unhappy, some sin, perhaps? Have I made my Confession about it? Am I sorry about it, even? Am I? Am I persevering with my Lenten Rule? Or did I even MAKE a Lenten Rule?

Lord Jesus, DEAR Lord Jesus, I am not too happy about the way I serve You. PLEASE show me a better way. I want so to be there at the foot of your Cross on Good Friday. Help me to so live that I'll WANT to be there then! Maybe THAT effort will give me a good Lent!

And, thank you for EVERYTHING Dear Jesus. Good Night!

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### BOOKS

ship. There are songs from and about many lands, and the theme might be described as "O God, who hast made of one blood all nations of men . . ."

*Church Lobbying in the Nation's Capital*, by Luke Ebersole (Macmillan. Pp. x, 195. \$2.75). A documented study, based on definitions of lobbying as including any and all attempts whatsoever to influence legislation.

*The Unity of Isaiah*, by Oswald T. Allis (Philadelphia: Presbyterian and Reformed Publishing Co., 1950. Pp. 134. \$2.25).

*The Valley of the Shadow*, by Hanns Lilje, translated with an introduction by Olive Wyon (Muhlenberg Press, 1950. Pp. 128. \$1.25). An account by Bishop Lilje (Evangelical Church of Germany) of the author's nine months' imprisonment by the Gestapo, 1944-45.

*The Philosophies of F. R. Tennant and John Dewey*, by J. Oliver Buswell, Jr. (Philosophical Library, 1950. Pp. xvii, 516. \$6).

*Dream and Reality: An Essay in Autobiography*, by Nicolas Berdyaev (Macmillan. Pp. xv, 332. \$4.50).

*Gopher Tails for Papa*, by E. N. Rolfsrud (Augsburg Publishing House. Pp. 86. \$1.25). Story of a preacher's son, based on "historical fact that many early prairie church churches derived income from gopher-tail bounty." Quaint line drawings.

### Forthcoming

Dr. Robbins W. Barstow has been named editor of the official commemorative book featuring the Constituting Convention of the National Council of the Churches of Christ in the USA. He will also write a popularized interpretation of the convention proceedings and their significance.

Dr. Barstow is executive director of the National Council's Central Department of Ecumenical Relations. Formerly he was a staff executive for Church World Service and for 14 years was president of the Hartford (Conn.) Seminary Foundation.

The book will be an authoritative reference in future years to all Christians, both those who attended the convention and those who didn't. It will be tastefully and distinctively printed on good paper, handsomely bound in blue cloth, stamped with genuine gold, the publishers promise.

Copies may be ordered for \$4.25 from denominational book stores, state councils of churches, or the National Council of Churches, 297 Fourth Avenue, New York city 10, or 206 South Michigan Avenue, Chicago 4.



# EDUCATIONAL

## COLLEGES

### Transfers from Canterbury

Thirty-two students, formerly enrolled at Canterbury College, have been enrolled for the spring, 1951, semester at Daniel Baker College, reports the Rev. Louis A. Haselmayer, dean. This count was as of February 3d.

### Possible \$4,000 Scholarship

A \$4,000 Baker Scholarship to cover a full college education at the University of the South is available for each of four high school seniors, according to Bishop Mitchell of Arkansas, chancellor of the university.

For the second successive year, Bishop Mitchell said, the all-expense offers are being made from a \$50,000 gift provided the University of the South by the George F. Baker Fund of New York.

The exact amount of the award will depend on the financial circumstances of the applicant. Selection will be made on a basis of intellectual capacity, maturity, and leadership potential.

## SECONDARY

### Diocesan Tie-In

The real estate now owned in the name of Brownell Hall, Church school for girls, in Omaha, Neb., has been transferred to the Cathedral Chapter of the diocese.

Bishop Brinker of Nebraska states that the purpose of the transferring action was to "tie into organic relationship Brownell Hall with the diocese of Nebraska, and to settle for all time whether or not the institution is a Church school."

Bishop Brinker further states that "Brownell Hall in the future will undoubtedly share, at least in a small way, in the missionary budget of the diocese."

The board of trustees of Brownell Hall adopted a resolution transferring the real estate at one of their regular

monthly meetings. The resolution said in part:

WHEREAS, in the original Articles of Association of this Institution, as adopted May 5, 1868, the following provision was included: "This institution shall be in connection with the Protestant Episcopal Church, and carried on in accordance with the doctrine, discipline and worship thereof." And

WHEREAS, this organization now desires to insure the perpetuation of said purposes, and

WHEREAS, the Cathedral chapter of the diocese of Nebraska is the diocesan trustee, holding the property of the diocese and its institutions in trust for the Episcopal Church in Nebraska.

NOW THEREFORE, BE IT RESOLVED that the officers of this institution be, and they hereby are, authorized and directed to convey to the Cathedral Chapter of the diocese of Nebraska the real estate now owned in the name of Brownell Hall, to be held by it in trust for an educational institution in connection with the Protestant Episcopal Church to be carried on in accordance with the doctrine, discipline and worship thereof; provided that the deed of conveyance thereof shall contain the provision that so long as this educational corporation continues to operate a school complying with said conditions, it shall have complete possession, control, and occupation of said premises.

BE IT FURTHER RESOLVED, that the trust established with the United States National Bank covering the bequest of Mary M. Reed be hereby revoked and terminated and that all securities and funds be delivered to the Cathedral Chapter, to be held for the benefit of Brownell Hall.

BE IT FURTHER RESOLVED, that the First National Bank be hereby authorized and directed to deliver to the cathedral chapter all securities and funds now held by said bank representing the bequests of Bishop Worthington, to be held by said chapter for the benefit of Brownell Hall.

I, the undersigned secretary of Brownell Hall, do hereby state that the foregoing resolution was duly adopted on the 15th day of November 1950, at a meeting of the Board of Trustees regularly called and constituted, at which a quorum was present. FLORA M. BURRITT.



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## DEATHS

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

### Thomas C. Johnson, Priest

The Rev. Thomas Costello Johnson, retired priest of the diocese of Long Island, died at his home in Queens Village, N. Y., on January 30th. Fr. Johnson was born in Ireland, the son of Thomas and Ellen Costello Johnson. He was graduated from the Philadelphia Divinity School in 1902, and was immediately ordained deacon. Six months later he was raised to the priesthood. He served St. Andrew's Church, Phoenix, R. I.; St. Paul's Chapel, New York; St. John's Church, Boulder, Colo.; Holy Spirit Church, Brooklyn, N. Y.; St. Peter's Church, Philadelphia, Pa.; St. Andrew's Church, Queens Village, N. Y.; and he founded two parishes in Long Island, St. James', Long Beach, and St. Thomas', Malvern, both of which he served as priest in charge.

Fr. Johnson is survived by his widow, the former Margaret Jackson, and a brother, the Rev. Henry J. Johnson, of Denver, Colo.

### Philip Wheeler Mosher, Priest

The Rev. Canon Philip Wheeler Mosher, D.D., 87, rector emeritus of St. Peter's Church, Niagara Falls, N. Y., who had preached to many world-famous persons during his long service at St. Peter's, died January 30th in Memorial Hospital, Niagara Falls, after a five-day illness.

Dr. Mosher became rector of St. Peter's Church in 1897 and remained there for 34 years. Upon his retirement at the age of 69, he was made rector emeritus.

Dr. Mosher began studying for his doctorate at Trinity College, Toronto, 20 years after completing his seminary work. He also took courses at Cambridge and Oxford, England. He had served as secretary of the board of trustees of the DeVeaux School and for a short time was headmaster.

Shortly after Bishop Scaife's consecration, as diocesan of Western New York, Dr. Mosher was made an honorary canon of St. Paul's Cathedral, Buffalo.

He is survived by his wife, Margaret, and two daughters.

### William Angus Braithwaite, Priest

The Rev. William Angus Braithwaite died in Cleveland, Ohio on January 30th, after a short illness.

Mr. Braithwaite held many diocesan offices. He was at one time dean of the fourth district and member of the standing committee. In 1937 he was a deputy to General Convention.

Born in Yonkers, N. Y., on November 26, 1879, William Braithwaite was the son of John and Mary McKay

Braithwaite. He received his elementary education in Trinity School, New York City. He was graduated from Hobart College, Geneva, where he was a member of Sigma Chi Fraternity, in 1901, and received his theological education in the General Theological Seminary in New York City, graduating in 1904. He was ordained deacon in 1904 and priest in 1905.

Mr. Braithwaite came to Central New York in 1907 from Astoria, Long Island, where he had been curate of the Church of the Redeemer. With the exception of nine years, 1914-23, while he was rector of Trinity Church, Gouverneur, his ministry in Central New York included tenures as: rector, Emmanuel Church, Adams, and missionary at Fredericks Corners, Ellisburg, and Lacona, 1907-12; rector, Trinity Church, Lowville, 1912-1914; rector, Grace Church, Cortland, 1923-1942; rector, Grace Church, Baldwinsville and St. John's Church, Phoenix, 1942-1944; locum tenens, Zion Church, Greene, 1944-1946; rector, Trinity Church, Camden, 1946-1947. He was rector of Calvary Church, Homer, from 1947 until the time of his death.

Mr. Braithwaite is survived by his wife, Jennie Mae Frazer Braithwaite, and their children, William Angus Braithwaite, Jr. and Mrs. Herbert Thomas.

### Edmund Smith Middleton, Priest

The Rev. Edmund Smith Middleton, D.D., died on December 28th in his 89th year. He had retired from the active ministry in 1930, but after that for a number of years served occasionally in a number of parishes in Baltimore. He was a communicant of Mt. Calvary, Baltimore, where a requiem mass was celebrated on December 30th.

Dr. Middleton came to Maryland from the diocese of Maine in the winter of 1928. The Baltimore churches at which he did supply work were St. Luke's, St. David's, and Grace and St. Peter's.

He was a graduate of Harvard, class of 1885, and of General Theological Seminary, class of 1889. He spent many years as headmaster and teacher of a number of Church schools. His writings include theological articles, verse, and the book *Unity and Rome*.

He died at the Edgewood Nursing Home.

### Thaddeus Bowman Epting, Priest

The Rev. Thaddeus Bowman Epting, assistant priest of the Church of Our Saviour, Atlanta, Ga., died on January 18th at his home in Atlanta.

Fr. Epting was a native of Newberry,



## DEATHS

S. C. For many years he was a Lutheran minister.

He was ordained deacon and priest in 1944 by Bishop White of Springfield, and served at St. Paul's Cathedral in Springfield, Ill., and as editor of *The Springfield Publication*. He also served parishes in Bloomington, Ill., and Waycross and Statesboro, Ga. He had served as assistant at the Church of Our Saviour, Atlanta, for the past two years.

Fr. Epting was a great inspiration to those who knew him, for despite being severely afflicted with arthritis, necessitating normally the use of two canes in order to get about, he joyfully continued to assist in the services of the Church, and until just a few weeks before his death, he said Mass every Tuesday. So great an impression did he make on the men of the parish that a few months before his death, he was presented with a gold cross, made by one of the laymen of the parish, and a citation lauding his continued work.

Surviving Fr. Epting are his wife, Earluth Powell Epting; two daughters, Earluth Epting and Mrs. Floyd Mummert; two brothers, Fred Epting and John Epting; and one grandson, Thad Mummert.

### Claudius Arville Ross, Priest

The Rev. Claudius Arville Ross of Sewanee and Canton, Miss., died on January 16th of a heart attack in his apartment at the Maplehurst Hotel, Montecle, near Sewanee.

Funeral services were held at St. Luke's Chapel, where Mr. Ross preached his first sermon as a theological student.

Mr. Ross was born in Rossburg, Ohio, on August 17, 1891. He was the son of the late John H. A. Ross and Mrs. Ross of Dade City, Fla.

He attended the college and school of theology at the University of the South. Successively he served parishes in Great Falls, Mont.; Fergus Falls, Minn.; Canton, Miss.; Louisville, Ky.; Houston, Texas; Corinth, Rosedale, and Meridian, Miss., and El Dorado, Ark. He retired in 1933 because of ill health.

### Alwyn Edward Butcher, Priest

Lieut. Col. Alwyn Edward Butcher, retired chaplain, died January 14th, at Leadermann General Hospital, San Francisco. Chaplain Butcher retired from the Chaplain's Corps in 1946 because of ill health. For the last three years he has lived in Palo Alto, Calif.

He was a native of Sheffield, England, having been born there in 1884. He began his ministry as a missionary in Canada, and later served in Hawaii, California, and Utah. For 21 years he was rector of St. Paul's Church, Salt Lake City, which parish he left in 1942.

Chaplain Butcher is survived by a mar-

ried daughter, who lives in Southern California, and by his widow and a son, who live in Palo Alto.

### Samuel Draper Ringrose, Priest

The Rev. Samuel Draper Ringrose died on January 11th. He entered the Episcopal ministry from another Church in 1930. A Philadelphian by birth, he was 69 years old at his death.

He was educated at Dartmouth, the Newton Theological Institute, and Boston University, from which he received the degree of B. D. Dr. Ringrose did special work at the Philadelphia Divinity School in 1930, and was subsequently ordained deacon and priest by Bishop Taitt of Pennsylvania. He had been rector of the Church of the Resurrection, Mayfair, Philadelphia, from that time till his death.

Dr. Ringrose is survived by his wife, Avis C. Ringrose, and one child.

### Sidney Wishart Wallace, Priest

The Rev. Sidney Wishart Wallace, senior canon of Christ Church Cathedral, Hartford, Conn., died suddenly on December 30th at the Hartford Hospital after a heart attack.

Canon Wallace was born August 13, 1892, in Wolfstown, Va., and attended Emerson Institute and Wesleyan University. After graduating from the Berkeley Divinity School in 1917, he became curate in St. John's, Waterbury, where he served two years before accepting the rectorship of Trinity Church, Morgantown, W. Va. Returning to Connecticut, he served as vicar of Christ Chapel, Waterbury, rector of Trinity Church, Portland, and in 1937 joined the staff of the Cathedral as canon.

He was active in many phases of diocesan life and was associated with many civic, fraternal, and social service groups.

Canon Wallace is survived by his wife, Margaret Leighton Wallace, a son, Sidney W. Wallace, Jr., a daughter, Mary Kelton Wallace, four brothers, and two sisters.

### Harry O. Nash, Priest

Bishop Bloy of Los Angeles and many of the clergy of the diocese attended memorial services December 20th for the Rev. Harry O. Nash. Mr. Nash died December 15th in El Paso, Texas, from pneumonia contracted while returning from a vacation to his daughter in Jacksonville, Fla., just two months after his retirement as rector of Christ Church, Coronado. He was 68.

Mr. Nash came to Christ Church in 1935 from Arizona where he was rector of St. John's Church, Globe.

Mr. Nash served the Church for 40 years. Born in England, he was a British naval officer in early life. Coming to this country early in the century, he

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## DEATHS

served for a short time as rector in Hollidaysburg, Pa., and left to take charge of a group of missions at Pittsboro, Sanford, and Gulf, N. C.

Later he took up the work in the Okanogan field in Washington, directing 15 missions. The beautiful granite church at Brewster, Wash., was built while he was there, and also the original church which now serves as parish house at Oroville. He next returned to North Carolina to take charge of Emmanuel Church, Southern Pines, and remained there until the outbreak of World War I, when he became volunteer chaplain at Camp Greene, Charlotte.

After World War I, he took up the parish work at Greensboro, N. C., but, at the request of the Episcopal Board of Missions, resigned to go to a mining village in Pachuca, Mexico, 60 miles from Mexico City. There he worked for six years, returning to the U. S. to take the church at Globe, Ariz.

Besides his wife and daughter, Mr. Nash is survived by one son and three grandchildren.

### Rodney Jesse Arney, Priest

The Rev. Rodney Jesse Arney of Seattle, Wash., died early on December 17th.

Dr. Arney was born in England in 1870. He was graduated from the University of Washington and Seabury Divinity School, receiving the degree of Doctor of Divinity from the latter.

His entire ministry was spent in the diocese of Olympia, and he was successively in charge of St. Andrew's and St. Peter's, Tacoma, and rector of St. Paul's Parish, Seattle. In 1905 he was elected rector of St. James' Church, Kent, where he ministered until his retirement in 1936.

### Frederick H. Parke, Priest

The sudden death of the Rev. Frederick H. Parke, Jr. on November 30th has saddened Churchpeople in the diocese of California. The Rev. Mr. Parke, who was only 34 years of age, was seemingly in good health, and had spent the morning attending to business in San Francisco. He had been curate to the Rev. Henry M. Shires, Th.D., at Christ Church, Alameda, since graduating from the Virginia Seminary in June of 1949, and had accepted a call to become rector of Christ Church, Sausalito, effective January 1st.

He is survived by his wife, who has been closely associated with him in youth activities.

### Louis Francis Anderson

On November 12th death came to Louis Francis Anderson, who from 1932 to 1946 had been a trustee of St. Paul's School for Girls, Walla Walla, Wash.,

and for a number of years a vestryman of St. Paul's Church, Walla Walla.

Dr. Anderson died in a Walla Walla hospital. He was 89 years old.

Surviving are his wife, Florence Bennett Anderson; an adopted daughter, Pauline Anderson Rudio of Seattle; a brother, Charles, Macky Anderson of Seattle; and several nieces and nephews.

Dr. Anderson's first marriage was in 1890 to Mabel Ida Baker, who died in 1915.

Dr. Anderson had been a professor of classics of Whitman College for 60 years. He retired officially in 1947, although he relinquished his teaching duties in 1942, becoming professor emeritus.

## CLASSIFIED

### POSITIONS OFFERED

**WANTED:** Assistant minister for Evangelical parish in New Jersey. Position open June 1st. Salary \$3000 and five room apartment. Experience in youth work helpful but not essential. Reply Box W-527, The Living Church, Milwaukee 2, Wis.

**IMMEDIATE CORRESPONDENCE** invited with Priest, single, prayer book churchman, interested in Youth and Religious Education work to serve as Curate in an inland California Parish. Attractive stipend. Reply Box P-530, The Living Church, Milwaukee 2, Wis.

**WANTED—EXECUTIVE DIRECTOR** for Privately Operated Charity Home, capacity 120 children—70 aged. Location—45 miles outside of New York City. Married Episcopal Clergyman preferred, to be both Director and Chaplain. Must have thorough training and background in Social Service Work. Also experience and proven ability in Institutional Management. Devotion to work and love for people required. Good salary and comfortable house. Answer, stating age, marital status, experience and references. Reply Box J-531, The Living Church, Milwaukee 2, Wis.

**ASSISTANT** for suburban parish, Pacific Northwest. Special skills or interests either in education or music desirable. Good salary. Reply Box D-528, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**PRIEST,** 37, Catholic, married, two children, desires change, teaching or parochial. Able teacher, scholar (Th.M.), preacher, pastor, counselor. Considerable institutional experience. Reply Box F-529, The Living Church, Milwaukee 2, Wis.

**RECTOR,** 60, present city parish fifteen years, desires change. First or second Province. Good health, well recommended. Reply Box B-526, 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.

### WANTED

**USED ALTAR REREDOS,** Communion rail, Pipe Organ, and Sanctuary furnishings. Give full description. Reply Box A-532, The Living Church, Milwaukee 2, Wis.

### NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH



# CHANGES

## Appointments Accepted

The Rev. Leon Bernard Adams, who formerly served the Church of England in Canada in the diocese of Ottawa, is now rector of St. Luke's Church, Whitewater, Wis. Address: 112 Church St.

The Rev. Edward Laurence Baxter, formerly rector of St. John's Church, Versailles, Ky., is now church school associate at Calvary Church, Shady Ave., Pittsburgh.

The Rev. T. Frederick Cooper, formerly rector of the Church of the Good Shepherd, Clinton, Mass., and chaplain of the Massachusetts State Reform School for Girls, is now a resident chaplain at the New York State Prison, Wallkill, New York.

The Rev. John deBoer Cummings, who was formerly on the faculty of St. Stephen's School, Austin, Tex., is now chaplain at St. Mark's School, Dallas. The latter was formed by the combination of the old Texas Country Day School and the Cathedral School, which was operated by the diocese of Dallas.

The Rev. G. Colin Davies, formerly priest in charge of the Church of the Holy Comforter, Angleton, Tex., is now rector of St. Barnabas' Church, Apponaug, R. I. Address: 34 Natick Ave., Greenwood, R. I.

The Rev. H. Harrison Hadley, priest of the diocese of Newark, is now director of the news bureau for the diocese of Central New York and locum tenens at St. Thomas' Church, Hamilton, N. Y. The Rev. Mr. Hadley had been rector of St. Luke's Church, Montclair, N. J. He will also serve Grace Church, Earlville, N. Y.

The Rev. Charles A. Homan, formerly rector of Grace Church, Newport News, Va., is now vicar of All Saints' Church, Duncan, Okla. Address: 809 Cedar St.

The Rev. Albert Newton Jones, formerly priest in charge of St. Matthew's Church, Fairbanks, Alaska, is now rector of Hanover, St. Paul's, and Brunswick Parishes in King George County, Va. Address: King George, Va.

The Rev. Luman J. Morgan, formerly rector of the Church of Our Merciful Saviour, Penns Grove, N. J., is now rector of St. Peter's Church, Smyrna, Del. Address: Mount Vernon and Union Streets.

The Rev. Fred Nolting, formerly at Calvary Church, Bastrop, Tex., is now assistant rector at St. Mark's Church, Houston.

The Rev. Allan L. Ramsay, formerly rector of St. Peter's Church, Tecumseh, Mich., is now rector of St. Thomas' Church, Trenton. The Rev. Mr. Ramsay was recently reelected assistant secretary of the convention of the diocese.

The Rev. John Rufus Stewart, formerly rector of the Church of Our Saviour, Mandarin, Fla., will become rector of St. Philip's Church, Uvalde, Tex., on April 15th. Address: 339 N. Gettly St.

The Rev. Dudley Johnson Stroup, formerly rector of the Church of the Epiphany and the Church of the Messiah, Rensselaer, N. Y., will become associate rector of the Church of the Heavenly Rest, New York City, on March 1st. Address: 2 E. Ninetieth St., New York 28.

Canon Richard M. Trelease, formerly rector of St. Christopher's Church, Kailua, Oahu, T. H., is now rector of St. Andrew's Cathedral Parish,

Honolulu. Address: St. Andrew's Cathedral Parish, Queen Emma Sq., Honolulu.

The Rev. Frederick G. Weber, formerly priest in charge of Christ Church, Wellsburg, W. Va., and the Church of the Good Shepherd, Follansbee, is now rector of Calvary Church (Newton Parish), Front Royal, Va. Address: Front Royal.

## Armed Forces

Chaplain (Lieut. Comdr.) Gordon B. Galaty, who formerly served All Saints' Church, Omaha, Nebr., is now on active duty with the Navy and may be addressed: D 17, B 5, Camp Pendleton, Oceanside, Calif.

## Changes of Address

The Rev. Raymond E. Abbitt, formerly addressed at St. Luke's Hospital, Manila, and (during his recent furlough) at 281 Fourth Ave., New York, should after March 1st be addressed at the Mission of St. Francis of Assisi, Upi, Cotabato, Mindanao, P. I. Fr. Abbitt will relieve the Rev. Vincent H. Strohsahl, who will visit the United States on his regular furlough.

The Rev. Orlando S. Barr, part-time curate at Christ Church, West Haven, Conn., formerly addressed at New Britain, Conn., should now be addressed at Box 135, West Haven.

The Rev. Wallace N. Pierson, rector of St. Augustine by the Sea, Santa Monica, Calif., has resided for the past 18 years at 214 Twenty-Second St. His church's office is at 1227 Fourth St. The address given in THE LIVING CHURCH ANNUAL (1223 Fourth St.) should be stricken out.

The Rev. Arthur W. Taylor, retired priest of the diocese of Southwestern Virginia, formerly addressed at Box 1253, Station A, should now be addressed at Box 441 in St. Petersburg, Fla.

The Rev. Duncan Weeks, retired priest of the diocese of Southern Ohio, formerly addressed at Zanesville, Ohio, should now be addressed at Penney Farms, Fla.

The Rev. Dr. Carl G. Ziegler, retired priest of the diocese of Northern Michigan, should be addressed at 3875 Lakewood Blvd., Detroit 15, except during June, July, and August, when he is at Pointe Aux Pins, Mich. He serves the Church of the Transfiguration there while he is at his summer cottage.

## Ordinations

### Priests

Chicago: The Rev. John Samuel Ruef was ordained priest on January 30th by Bishop Street, Suffragan Bishop of Chicago, at the Church of St. John the Evangelist, Flossmoor, Ill. Presenter, the Rev. Richard Taylor; preacher, the Rev. J. O. Bruce. To be priest in charge of the Church of the Holy Family, Park Forest, Ill.

Dallas: The Rev. Albert Cone Adams was ordained priest on January 25th by Bishop Burrill, Suffragan Bishop of Dallas, at the Church of the Good Shepherd, Wichita Falls, Tex. Presenter, the Rev. B. L. Smith; preacher, the Rev. Dr. C. A. Beesley. To be vicar of St. Matthias' Mission, Athens. Address: Box 1007, Athens, Tex.

Nebraska: The Rev. George Donald Griffin was ordained priest on February 2d by Bishop Brinker of Nebraska at Christ Church, Central City. Presenter, the Rev. E. B. Asboe; preacher, the Very

Rev. Chilton Powell. To be priest in charge of Christ Church, Central City, and St. John's, Albion. Address: Central City, Nebr.

Panama Canal Zone: The Rev. Moultrie Hutchinson McIntosh was ordained priest on January 25th by Bishop Gooden of the Panama Canal Zone at the Cathedral of St. Luke, Ancon, Presenter, the Ven. Arnold Waldo; preacher, the Very Rev. R. T. Ferris. To serve missions among the Mesquito Indians on the Atlantic coast of Nicaragua with headquarters at St. Mary's, Tasbauni, in the Republic of Nicaragua.

Rochester: The Rev. Calvin James Croston was ordained priest on January 21st by Bishop Stark of Rochester at Christ Church, Rochester, N. Y. Presenter, the Rev. Donald Gratiot; preacher, the Very Rev. Dr. Norman Pittenger. To be curate at Christ Church. Address: 23 Lawn St., Rochester 7.

The Rev. Walter Smith Mitchell was ordained priest on December 21st by Bishop Stark of Rochester at St. Philip's Church, Belmont, N. Y., where the ordinand will be priest in charge. Presenter, Canon Jerome Kates; preacher, the Rev. Donald Gratiot.

The Rev. Charles Martin Priebe, Jr. was ordained priest on December 22d by Bishop Stark of Rochester at St. John's Church, Mt. Morris, where the new priest will be rector. Presenter, Canon G. E. Norton; preacher, the Rev. Frederick Dorst. Address: 23 State St.

West Texas: The Rev. John D. Worrell, Jr. was ordained priest on January 25th by Bishop Jones of West Texas at St. Luke's Church, San Antonio, where the new priest will be assistant. Presenter and preacher, the Rev. J. V. Knapp. Address: 104 Cloverleaf St.

Western North Carolina: The Rev. Robert J. McCloskey was ordained priest on January 23d by Bishop Henry of Western North Carolina at St. Andrew's Church, Canton, N. C., where the ordinand will be priest in charge. Presenter, the Rev. J. W. Tuton; preacher, the Rev. N. G. McCloskey. Address: Academy St., Canton, N. C.

### Deacons

Nebraska: William H. Cowger was ordained deacon on January 25th by Bishop Brinker of Nebraska at St. Mark's Church, Creighton, Nebr. Presenter, the Rev. T. A. Ditton; preacher, the Rev. E. J. Secker. To be deacon in charge of St. Peter's, Neligh; St. Mark's, Creighton; and St. Paul's, Niobrara. Address: Box 223, Neligh, Nebr.

Upper South Carolina: Edwin Ballenger Clipard and Manney Carrington Reid were ordained to the diaconate at St. John's Church, Columbia, S. C., by Bishop Gravatt of Upper South Carolina on February 4th. Presenter, the Rev. J. K. Morris; preacher, the Rev. Dr. R. O. Kevin.

## Living Church Annual Corrections

The Rev. Othello D. Stanley, priest in charge of St. Cyprian's Church, Oxford, N. C., is also in charge of the Church of the Resurrection, Henderson. (See page 246) The layreader who was in charge of the Mission of the Resurrection in one time has since died, and the Rev. Mr. Stanley is currently soliciting funds for the construction of a new building for the mission.



## GO TO CHURCH DURING LENT

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.



### LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL, Figueroa at Wilshire  
Very Rev. John M. Krumm, Ph.D., dean; Rev. Wm. A. Blondon, Jr., ass't.  
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues 10 HC; Wed 7:30 EP & Lenten lecture; Thurs 10:30 HC; Daily 12:05 visiting preachers

### OAKLAND, CALIF.

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

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

### 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

(Continued on next page)





# GO TO CHURCH DURING LENT

(Continued from preceding page)



## DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Groser, v  
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses  
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6  
Close to downtown hotels.

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;  
Daily: Law Mass 7, ex Sat 12, Tues 7 & 9:30;  
Thurs 12; C Sat 5 to 6 and by appt

## HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** 17th Ave. at Buchanan  
Rev. Harold C. Williamson  
Sun: HC 7:30, 9:30, Ch S 9:30, MP & Ser 11 (HC  
1st Sun); Wed & HD HC 10; Wed in Lent 8 Lit  
& Meditation

## MIAMI, (COCONUT GROVE), FLA.

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

## THE PALM BEACHES, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** Rev. Roy Pettway  
Sun Masses: 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Other days 7:30; Thurs 8 Sta; C Sat 4

## CHICAGO, ILL.

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

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to the Loop)  
Sun Masses: 9:30 & 11; Daily Mass; Stations &  
Benediction Friday 8; Confessions Sat 4-5, 8-9

## DECATUR, ILL.

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

## EVANSTON, ILL.

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

## SALINA and ELLSWORTH, KANS.

**ST. FRANCIS BOYS' HOMES**  
For Boy Offenders — Maintained by Donations  
Daily 7 HC, 7 EP by boys

## BALTIMORE, MD.

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

## DETROIT, MICH.

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

## LINCOLN, NEBR.

**ST. MATTHEW'S** 24th & Sewell Sts.  
Rev. William Paul Barnds, D.D.  
Sun 8, 11, 7 YP; Wed 11:30 HC; 7 Service; 7:30  
Church History Class

## SOUTH ORANGE, N. J.

**ST. ANDREW'S** Rev. H. Ross Greer, r  
571 Centre St.  
Sun 8, 11; Tues 10; Wed 8

## BROOKLYN, N. Y.

**ST. ANN'S** Rev. Melville Harcourt  
131 Clinton St.  
Sun 8 HC, 11 MP (1st Sun HC) Sun Feb 11, &  
March 11 Bishop's Lenten Mission 8; Tues thru Fri  
8 HC & Wed 10:30

**ST. JOHN'S** Rev. Howard G. Clark, r  
7th Ave. and St. John's Place  
Sun 8 HC, 10:15 Rector's instr, 11 HC or MP;  
Wed Meditations 8:30; Thurs HC 7 & 10

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

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.  
Hallett; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Low Mass 8, Children's Mass 9:30, MP 10:45,  
Sun Mass & Ser 11; Daily Low Mass 7 ex Thurs 10;  
C Sat 7:30-8:30 & by appt

## FRANKLIN SQUARE, L. I., N. Y.

**ST. JAMES'** Rev. George W. Hill  
Monroe & Roosevelt Sts.  
Sun Eu 9 (Family) & 10:30

## HOLLIS, L. I., N. Y.

**ST. GABRIEL'S** Rev. Robert Y. Condit  
Sun 7:30, 8:30 HC, 11 MP; HC Wed 10

## GLEN COVE, L. I., N. Y.

**ST. PAUL'S** 28 Highland Rd.  
Rev. Lauriston Castleman, M.A., r  
Sun 8, 9:30, 11; Wed 7:30, 10 & 8

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed);  
HC; 8:30 MP; 5 EP. Open daily 7-6.

**ST. BARTHOLOMEW'S** Rev. Anson Phelps Stokes,  
Jr., Park Avenue and 51st Street  
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-  
day HC: Wed 8, Thurs & HD 10:30

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

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-  
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

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

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



ALL SAINTS' CHURCH  
Syracuse, N. Y.

## NEW YORK CITY (Cont.)

**CHAPEL OF THE INTERCESSION**  
Broadway and 155th Street  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30, 2 Sun 11, Ch S 9:30 & 11, EP 8;  
Daily: HC 7 & 10, MP 9, EP 5:30; Wed 8:10  
Vicar's Eve; Sat Int 12, 5; C Sat 4-5 & by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th St.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C Sat 2-5, 7-9

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

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

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert Terwilliger, Ph.D., r; Rev. Carleton  
Sweetser, S.T.B.  
Sun: HC 8, 9:15, 11 (1 & 3), MP 11 (2 & 4),  
Cho Ev 5; Weekdays: MP 9, EP 5:30; HC Wed &  
Fri 8, Thurs 10; HD 8 & 10; College Supper-discus-  
sion Fri 6, Lenten Address, Rev. Prof. P. M.  
Dawley, Ph.D., Fri 7:30

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion  
Breakfast), 9 School of Religion, 11 Nursery;  
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed  
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

## SYRACUSE, N. Y.

**ALL SAINTS** Rev. Frank L. Titus, r  
Sun HC 7:30, 9, 11, 5; Spanish 2 Sun 12; HC  
Thurs 10; Daily MP 7:30, EP 5:30; Wed Lit &  
Ser 7:30

## UTICA, N. Y.

**GRACE** Rev. Stanley P. Gasek  
Sun 8, 9:30, 11, 6:30; Wed & Fri HC 7:30; Thurs  
HC 10; Daily MP 8:45, Int 12:10

## COLUMBUS, OHIO

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

## PHILADELPHIA, PA.

**CHRIST CHURCH** Rev. E. A. de Bordenave, r  
The Nation's Church, 2nd St. above Market  
Sun 9:30, 11; Daily in Lent 12:30 to 12:55

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

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. Eugene M.  
Chapman; Rev. E. Laurence Baxter  
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed &  
Fri 7:15 & 10:30

## NEWPORT, R. I.

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

## CHARLESTON, S. C.

**ST. MICHAEL'S** Rev. DeWolf Perry, r  
Meeting and Broad  
Sun 8, 9 HC, MP 11:15 (1st Sun HC), Family HC  
3rd; HC 7:30 Tues, Fri, Sat, 10 Mon, Wed, Thurs

## SAN ANTONIO, TEXAS

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

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)  
Confessions Sat 5-6, 7:30-8