

The Living Church

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

ANGLICANISM—

Host in a  Monstrance

Joseph Wittkofski

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THE ETERNAL *and* OUR TIMES

Bishop Lash

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Our Greatest Need

Editorial

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MR D G TURNBULL JR
2 EAST HIGHFIELD ROAD
BALTIMORE 16 MARYLAND
NOV 27-51 REN # LGS

LETTERS

Another Bad Blow

TO THE EDITOR: Thank you so much for the most welcome check for \$50 [LIVING CHURCH RELIEF FUND] for our Hurricane Fund. Will you please put a word of thanks and appreciation from us all in the diocese in THE LIVING CHURCH?

As you know [L. C., February 1st] we have had another bad blow. A series of earthquakes started in Nevis on December 27th. They are still going on, though for the most part with less violence than at first. At the time of my visit to Nevis, January 4th to 6th a rough estimate of damage to Church buildings (three stone churches and three stone schools which will have to be demolished completely before they can be repaired), amounted to about \$40,000. There may be more damage apparent than there was when I was there. We only get about \$2,000 in insurance money as we can never afford to pay the high premiums required to give us adequate cover.

We have managed to cope with most of the hurricane damage save for the rebuilding of St. Paul's parish Church in Antigua which was completely destroyed. I have got about half the cost of a new church but still need about \$1,000 to do the job. Just how we are going to cope with the earthquake damage as well I do not know. What a life it is. At least we are fortunate in not having had any loss of life, poor

New Guinea has had plenty of that. I only hope that our volcanoes don't now take it into their heads to erupt and finish the diocese here altogether. Our earthquakes are, of course, volcanic ones.

✠ NATHANIEL WM. N. DAVIS.

Antigua, B. W. I.

For Men Stationed at Limestone, Me.

TO THE EDITOR: Clergy having parishioners stationed at the Air Force Base, Limestone, Me., may send names to me at St. Luke's Vicarage, 32 S. Main, Caribou, Me. I shall endeavor to get in touch with men at the Base and inform them of Church services either at the Advent, Limestone, or St. Luke's, Caribou. (Rev.) W. ROY BENNETT.

Caribou, Me.

Highway Chapels

TO THE EDITOR: As a traveling man I would like to bring a matter to the attention of the Church which I feel is of sufficient importance to warrant this letter.

At this time, in the East, there are some very important highways which have recently been built, and some under construction. I refer specifically to the Pennsylvania Turnpike, the New Jersey Turnpike, and the Merritt and Wilbur Cross Parkway.

I feel that the dioceses through which these great highways traverse might well

consider the erection of chapels, not only for traveling men, but, probably what is more important, for the summer vacationers who travel these highways. At this time I have failed to notice even a sign directing the traveler to a Church and giving the hours of service [L. C., October 15th]. And in this our Roman brethren have apparently failed as badly as we ourselves have. I would like some expression on this matter from such dioceses as New Jersey, Harrisburg, Connecticut, and those New York state dioceses which will be traversed by the New York State Thruway.

RONALD S. RHOADES.

Nutley, N. J.

Santa Claus, Too Late

TO THE EDITOR: I was intrigued by Mr. Studge's suggestion [L. C., January 21st] that the various seminaries change their names.

While there is considerable merit in the proposal, I fear that "tradition" and the like will prove an insurmountable obstacle.

I am wondering, however, why he assigned the name of "St. Nicholas" to the Episcopal Theological Seminary in Virginia, commonly called "The Virginia Seminary." When I was a student at that institution the students not only got their tuition free, their board bill paid, but they got the then munificent sum of \$11.11 each month for incidentals, books, etc. But

The Tree of Life

By David K. Montgomery
Dean, St. Paul's Cathedral, Springfield, Ill...

"Among the fairest things that grow
Upon the Tree we find
The seven holy Sacraments
God's gift to all mankind"
Gabriel Gillett

The title of this book was suggested by the above poem from a collection called *A Garden of Song*. The analogy originates in the Book of Revelation, where the Cross is described as the Tree whose leaves are for the healing of nations. Dean Montgomery believes that until we understand why He gave us the whole sacramental system of the Church, God cannot do much "healing of nations."

His book is an interpretation of the Seven Sacraments in the light of the Seven Words from the Cross. It shows clearly why the sacramental system must be the basis of the Church's life, and what it must mean in our own lives.

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- VII Holy Orders—
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- VIII Holy Unction—
The Sacrament of Trust

LETTERS

"them days is gone forever." Why, therefore, put us in the category of Santa Claus at this late date?

(Rev.) J. LEWIS GIBBS.

Staunton, Va.

First Samuel

TO THE EDITOR: The daily readings in the Lenten issue of *Forward Day by Day* are based on the First Book of Samuel, and I shall be grateful if you will allow me to draw the attention of our readers to the fact that the First Book of Samuel can be obtained for five cents from the American Bible Society, 450 Park Avenue, New York 22. It is a paper booklet No. 551. These small separate editions of the books of the Bible put out by the Bible Society are not so well known as they might be, and I think most people would probably like to have them.

(Rev.) FRANCIS JOHN MOORE.

Cincinnati.

Fear Ignorance

TO THE EDITOR: May I make a brief comment on Fr Knowles' letter [L. C., January 21st]? First, in reference to the Preface to the Ordinal. In the diocese of South Carolina, of which I am a member, it is the custom to have the Preface read at every ordination service. On such occasions I have been so impressed with the appropriateness of this custom that I have often wished that the General Convention would make the reading of the Preface mandatory at every ordination of the Church. Certainly if this were done, it

would be unthinkable that any non-Episcopal minister would be asked to take part in the service, for it would be an insult to his sense of independence and his religious convictions, unless he were completely void of any convictions, and considered the service merely as a ritualistic farce.

On the other hand, I think that Fr. Knowles is too restrictive in his views on coöperation with other Christians. It seems to me that a priest of the Church who is chaplain in the armed forces or in charge of religious work in a state or non-sectarian college or university must do a great deal of coöperating. And this can be done without compromise. Should he not do so, he would become inefficient and do his Church and Christianity a disservice. In private conversation, of course, he has the opportunity, and the duty, to express the views of his Church.

(Rev.) EMANUEL A. LEMOINE.

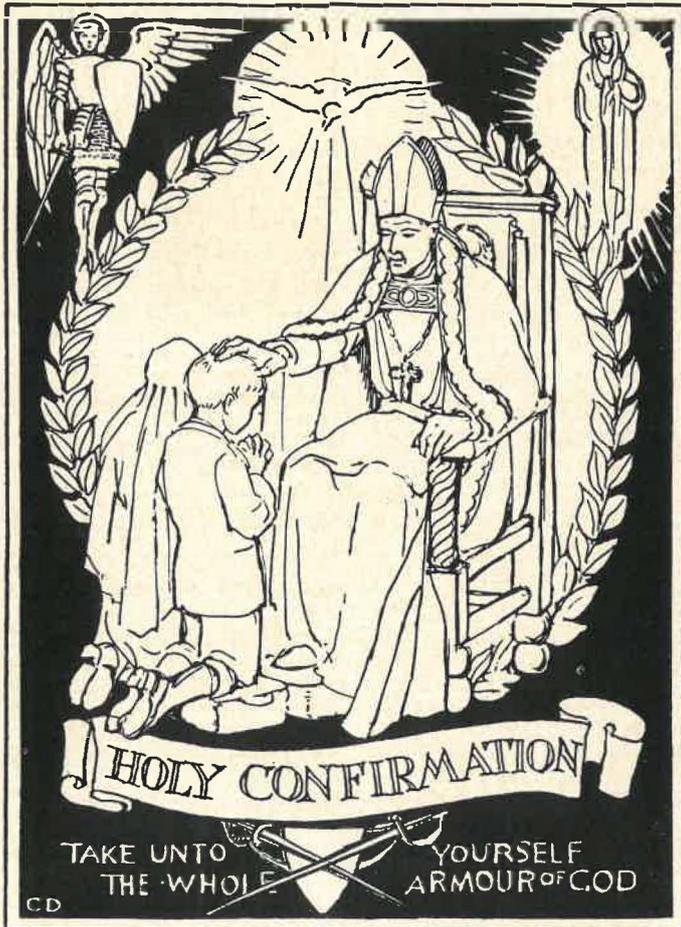
Falls Church, Va.

The Confirmation Rubric

TO THE EDITOR: It may seem ungracious to reply to the review of my *Oxford American Prayer Book Commentary* by my good friend Dom Gregory Dix in your issue of December 3d, especially since he has been so generous in his commendation of the book. But his criticism of my remarks about the historical interpretation of the confirmation rubric should not go unchallenged, for he has described my statement as a "lapse from historical integrity."

He mitigates this charge, however, *Ammidon & Company* by suggesting that I have possibly been misled by statements of "the less historically-informed English bishops." If I have been misled at all it has been by distinguished historians such as Gwatkin, Ollard, and Muller, and — of those who have adorned the episcopal bench — Dr. Henson. But I should hardly describe the late Bishop of Durham as a "less-historically informed" person, at least in matters pertaining to the history of the English Church in the 17th century.

First, let me say something about my "remarkable nonsense" in stating that the revisers of 1661 "did not foresee the divisions of English Christianity that arose after their time." King Charles, certainly, favored toleration, as his Declaration from Breda promised — if only for the protection of his Roman Catholic



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LETTERS

friends. But his Declaration of Indulgence was rejected by the House of Commons. Again when the Act of Uniformity was passed the King sought a dispensing power; but the Commons stoutly rejected this lest there be schism in the land. Finally, in 1672, the King was forced to retract once more a new Declaration of Indulgence.

Clarendon doubtless favored some scheme of comprehension which would allow moderate Puritans to conform to the Establishment. Did the bishops? Their attitude at the Savoy Conference would suggest that they did not. Were they for toleration? Dom Dix speaks of their correspondence with Clarendon about the Code "which should regulate the legal existence of the dissidents." But how much legal existence did the dissidents get from the Code? Very little indeed. The majority of the Bishops, led by Sheldon, supported the Code, as did Clarendon himself. We may be thankful today that the infamous Code was not rigidly enforced and that toleration came to England as soon as it did. But it is very unhistorical to project into the times of the Restoration settlement any widespread sentiment for toleration or any intention to indulge schism on the part of responsible leaders, other than perhaps the King. Does Dom Dix really believe that in 1660 either the Puritan leaders or their Anglican opponents really desired or intended, if they had their own way, to allow more than one Church in England? The Act of Uniformity alone, even without the Code, made it perfectly clear that there was to be no public administration of the sacraments except by the rites of the Prayer Book, and that only by clergy who subscribed to the Book under severe penalties for either neglect or misuse of its prescribed forms.

NOT DOCTRINES, BUT DISCIPLINE

As to the confirmation rubric itself, the records of the Savoy Conference are also clear that it was not the doctrine of confirmation which was at stake—whatever had been the case earlier among the Puritans—but the disciplinary regulations connected with its administration. The rigor of Laud's administration of confirmation had not been typical of the episcopate as a whole up to his time. We recall that Hooker (V, 66.8) had made complaint of "the deep neglect" of Confirmation by the bishops, that "their small regard hereunto hath done harm in the Church of God." It is small wonder that the moderate Puritans had considered that the bishops' neglect of the rite implied that the rite was of no great importance. They were particularly grieved over the frequent failure to observe the catechetical requirements antecedent to confirmation.

In his declaration of October, 1660, Charles had promised a reform in the administration of the rite so that due safeguards would be maintained concerning the instruction of those presented for the laying on of hands. The Puritan ministers at Savoy insisted on the fulfillment of this promise: "the minister shall admit none to the Lord's supper till they have made a credible profession of their faith, and promised obedience to the will of God, according as is expressed in the considera-

tions of the rubrick before the Catechism." This was for them the important thing—the proper fencing of the Lord's Table. They further requested that "confirmation may not be made so necessary to the holy communion, as that none should be admitted to it unless they be confirmed." The Bishops' reply is very revealing. They said, "There is no inconvenience that confirmation should be required before the communion, *when it may be ordinarily obtained*. That which you here fault, you elsewhere desire." (Italics mine.)

Thus to meet the situation the bishops added a preface to the Confirmation rite and the reaffirmation of baptismal vows; and to the final rubric they added, "or be ready and desirous to be confirmed." This shows that the basic issue was one of disciplinary procedures. They conceded to the Puritans on the point which worried them, namely that no one should be admitted to the communion who was not properly instructed. Furthermore, as the records of episcopal visitations in the Restoration period show, the Bishops became more diligent, as many of their predecessors were not, about confirmation visitations and thus tried to rectify the conditions which had given rise to complaint. It is often said that the purpose of the addition to the rubric ("ready and desirous," etc.) was to provide for churchmen who had been denied the rite of confirmation during the period of the Commonwealth, or of those in the "Plantations" where no bishop resided. This is only partly true. A primary purpose was certainly to provide for the proper disciplines preparatory to admission to communion whether or not confirmation could be *ordinarily obtained*.

Since Dom Dix has only questioned my historical interpretation of the much-debated rubric, it is not necessary to deal with the problem of its present-day interpretation and application. That is certainly another matter. I believe that Dom Dix would readily admit that in recent times the Church's doctrine concerning confirmation has undergone a notable shift in emphasis—that it is not only a strengthening grace given to those who "confirm" their baptismal vows, but even more a confirming by God of the baptized, completing their initiation and sealing them into full membership in the Body of Christ with all its privileges and responsibilities.

With this new emphasis I am myself in hearty agreement, and I view the retention of our confirmation rubric in successive revisions of the Prayer Book as a providential preservation, not merely of a disciplinary regulation (as valuable as that is), but of a witness to the ancient, Catholic conception of Christian initiation. I must confess, however, that I do not consider that confirmation has always been so taught and received in Anglicanism. The recent discussions in England and America of the theology of baptism in relation to confirmation—a debate in which Dom Dix has himself made notable contributions—clearly reveals that Anglicanism, even in its official formularies, has yet a good way to go in clarifying the ambiguities of its inherited teaching and practice. (Rev.) MASSEY H. SHEPHERD, JR.

Cambridge, Mass.

The Living Church

Established 1878

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Things to Come

FEBRUARY						
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MARCH						
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February

- 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.
- 25. Easter Day.
- 26. Easter Monday.
- 27. Easter Tuesday.
- 28. NCC General Board, New York City.
- 30. Convocation, Mexico (to April 1st).

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

"THIS NATION devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations through whom are bestowed the blessings of Almighty God." Should such a clause be added as an amendment to the U.S. Constitution? Senator Flanders of Vermont (a Congregationalist) thinks so, and has drafted a Constitutional amendment containing this clause which is now being scrutinized by the Senate Judiciary Committee. Two other clauses guard against "the establishment of any particular organization" and the abridging of religious liberty.

INITIAL REACTION of this columnist to the RNS story bringing the above information is mildly favorable. America is likely to get itself into trouble with God if the present trend of judicial decisions in favor of atheism continues, and such an amendment might help to improve our spiritual climate. To be effective, the amendment would have to be passed by a two-third majority of both Houses of Congress and be ratified by 36 states.

THE CHURCH mourns the loss of two beloved bishops within a week—Bishop Stires, retired Long Island diocesan, and Bishop Ingley, who retired in 1949 as Bishop of Colorado. Reports of Bishop Ingley's funeral have not yet been received. Bishop Stires was buried from St. Thomas' Church, New York, where he served as rector for so many years. Bishops DeWolfe and Donegan and the Rev. Dr. Roelif Brooks, rector, took part in the service. Bishops Sherman, Boynton, Kinsolving, and Bentley, together with leading clergy and laity of the diocese of Long Island, were also present. On the preceding morning a Requiem celebrated by Bishop DeWolfe in the Garden City cathedral was attended by several hundred members of the diocese. Burial was in Kensico Cemetery, Westchester County.

THE ARCHBISHOP of Canterbury was welcomed home from his recent tour by more than 3,000 people squeezed into Central Hall, Westminster. The Prime Minister, Mr. Atlee, spoke of the great service which the Archbishop had rendered in drawing the bonds of the commonwealth closer together. The mechanics of the bonding are interesting: 1400 miles by sea, 1734 by air, 1560 by train, 3,700 by automobile; 65 days, 138 addresses and sermons.

IN THE 139th ADDRESS—the one at Central Hall—Dr. Fisher said: "The Anglican Communion, with its fellowship of Churches, has a special responsibility at this time in the world. We have no doctrine of our own—we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds, and those creeds we hold without addition or diminution. We stand firm on that rock. We know how to bring to bear on our Christian devotion and creed all the resources of charity and reason and human understanding submitted to the guidance of the Holy Spirit. So we have a freedom and embrace a faith which, in my belief, represents the Christian Faith in

a purer form than can be found in any other Church in Christendom. That is not a boast. It is a reminder to us of the immense treasure that is committed to our charge—the immense responsibility on us in these days to maintain unshaken those common traditions that we have inherited from those who have gone before us."

THE RURAL DEAN of Stepney, Fr. St. John B. Groser, has had his long silver locks shorn off. He has completed playing the part of Thomas Becket in the film version of T. S. Eliot's *Murder in the Cathedral*. Authenticity in costumes and settings was carried even to the point of using hand-woven material so that no anachronistic machine-weave would appear in closeups. Fr. Mortlock, our London correspondent, reports that T. S. Eliot wrote two new scenes for the movie, introducing a new character—Foliot, Bishop of London.

TWO EXPERTS have reported on the question of the Madonna in St. Paul's, Vesey Street. Yes, one says she is unmistakably there, the other denies it. Until you get next week's issue with a picture of the reredos, try sharpening your perception on the cover of L. C. January 21st. Turn it sideways (open side up); get at least 15 feet back from it; how many old women do you see? Some say one, some two. Just how they got into the seminarians' room we don't know. If you don't see at least one, try backing even further away until she comes (or they come) into view.

SPEAKING OF WOMEN, young and old, there are 22 dioceses which admit them to membership in diocesan convention. Southern Virginia and Minnesota have been doing so since before the current century began. Except in dioceses which require or assume election of equal numbers of laymen and women, the men overwhelmingly outnumber the women. A committee of the diocese of Eau Claire has studied the subject, and come up with a comprehensive report based on replies from 21 of the dioceses. The committee, consisting of the Rev. Robert D. Vinter and Cameron L. Baldwin, reports that it failed to find "any clear picture" of the desirability of admitting women in the experience of other dioceses, and recommends waiting until General Convention's Commission on the subject makes its report.

THIS YEAR is a critical one in the life of *The Living Church*. The price increase, a stern yardstick of the importance of the magazine in the eyes of its readers, will not of itself solve our problems. The primary need, of course, is circulation; and we hope soon to come up with a plan which will make it possible for *The Living Church Family* to give us effective help in building circulation to the point where it ought to be. *The Living Church* should not only support itself but provide every thinking layman with a prompt, and complete weekly record of the news, the work, and the thought of the Episcopal Church.

Peter Day.

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *A Roman Catholic friend recently lost an infant grandson (one day old) and there was some doubt that the child had been baptized. The Roman Church had, of course, a definite ruling as to where the child could be buried, what service (or lack thereof) could be said over the body, etc. The friend asked me what our Church did in such cases. Assuming that the infant was not baptized, does our Church have any restrictions regarding the burial service or the place of burial? What is the Anglican doctrine regarding the afterlife of such a child?*

The Episcopal Church does not make any official statement as to the status of infants dying unbaptized. It provides a service for the burial of a child which, by its entirely joyful character, implies that its use is governed by the rubric at the top of page 337 in the Prayer Book: *It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting.*

As most of the nurses with whom I have talked of this matter tell me that they baptize children of Christian parents, when in danger of death, without saying anything to anybody about it, I would have assumed the baptism of the child in your question, unless I had unmistakable evidence to the contrary, and used the full service provided. The status of persons dying unbaptized, through no fault of their own, is known only to God. We can, I think, be sure that since He sent His Son to die for all men, they receive such bliss as they are capable of enjoying.

• *I would like to know a Christian's definition of the words "belief" and "faith."*

Belief is either the acceptance of a statement whose actual truth you are not in a position to demonstrate, or the acceptance of a person as normally making true statements. It merely asserts a correspondence between a mental statement (whether expressed or not) and the realities of the external world. It is expressed by saying "I believe that statement" or "I believe him (or you)."

Faith is directed to a person, whether God or man; it involves your readiness

to trust that person in all the relations of life and to admit that person into your innermost being. We express it by saying, "I believe in him" or "I have faith in him." Sometimes we do use this word in with regard to ideas or things, but it usually involves our complete approval of, and willingness to trust ourselves to, the object of our belief.

• *Would you be kind enough to inform me of what diocese the Rev. Julio Garrett was Roman Catholic Bishop before he was received into the Episcopal Church in Puerto Rico? What were the conditions under which he became an Episcopalian?*

The Rt. Rev. Julio Garrett was received into the communion of the Episcopal Church in the missionary district of Puerto Rico under the provision of canon 12 in January of 1930. I believe prior to that he was the Roman Catholic Bishop of Cochabamba in Bolivia. Of course a single missionary district or diocese cannot confer episcopal jurisdiction, and so he has been serving as a priest in Puerto Rico. He has been assistant at St. Andrew's Church, Mayaguez, has been archdeacon, and is at present in charge of the Church of the Resurrection, Manati.

While not holding jurisdiction he is of course still a bishop and therefore has occasionally performed such episcopal functions as the consecration of a church, when requested to by the Ordinary. He has never made public (either by lectures or published statement) his private and personal reasons for abandoning the Roman Communion. On the other hand they must have been stated in confidential conversations with the bishop who received him, and they must have been good and satisfactory, or he would not have been received.

• *Do you know where I might obtain copies of the Book of Common Prayer as used in South Africa, India, and Ceylon?*

I do not think that any American bookseller could supply you with all these. If you wish to import them there would be less trouble, and the import duties would be lower, if you would simply write to the headquarters of some diocese in each of the Churches whose Prayer Books you desire. You will find these listed in THE LIVING CHURCH ANNUAL.

THIRD SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

Budget Cut

¶ Miss Elizabeth McCracken's telegraphed summary of the National Council meeting appears below. Her usual complete story will be published in next week's issue.

The Church's budget for 1951 is \$5,062,312, which is half a million dollars less than the amount voted for 1951 by General Convention. The cut, which was announced at the National Council meeting February 13th to 15th, will mean drastic decreases in various areas of the Church's work. Expectations for 1951 are \$100,000 more than they were for 1950.

The National Council was told that the Armed Forces Division will need an additional \$100,000 during 1951, and probably twice that much in 1952.

Reporting for the Armed Forces Division, Bishop Louttit, Coadjutor of South Florida, said that there are 102 chaplains now on duty. Thirteen chaplains are working with the Veteran's Administration.

It was reported to the Council that nine missionaries are still in Shanghai, 20 in Hankow, five in Hong Kong. They will return home as soon as they can be gotten out.

The Council's Committee on a Church publishing house reported in executive session. In open session later it was announced that a Division of Publications would be added to the Department of Promotion.

The resignations of the Rev. Messrs. Arnold Purdie and Arnold Lewis were accepted by the Council.

Every school under the American Church Institute for Negroes is now accredited by the Southern Association of Colleges and Secondary Schools, the Council learned.

EPISCOPATE

Bishop Ingley Dies

Bishop Ingley, retired Bishop of Colorado, died February 15th in Denver.

Fred Ingley was born in Staffordshire, England, November 20, 1878, the son of Albert Ingley and Mary Bloomer Ingley. He was brought to this country by his parents when he was nine years

old, and was educated in the public schools of Pittsburgh.

After finishing school he entered the employ of the Pennsylvania Railroad, receiving rapid advancement in the passenger department. However, the call of the Church was stronger than the appeal of a successful business career, and he entered the Philadelphia Divinity School to study for Holy Orders, graduating in 1906. In 1921 he was awarded the degree of STD from the same institution, and in 1928 the honorary degree of D.D. was bestowed upon him by Colorado College. He was ordained to the diaconate by Bishop Whitehead in 1906, immediately upon his graduation from divinity school, and the next year was advanced to the priesthood.

His first cure was St. Mary's Church, Braddock, Pa., where he ministered from 1906 to 1908, when he became rector of St. Matthew's Church, Kenosha, Wis. On June 9, 1909 he married Edith Hansen, of Kenosha.

In 1917 he was called to St. Mark's Church, Denver, Colo., which he served as rector until his consecration as Bishop Coadjutor of Colorado on June 11, 1921. He was assigned entire supervision of the missionary work of the diocese; and a little later was elected president of the St. Luke's Hospital Association. He gave much time and thought to the upbuilding of St. Luke's Hospital, Denver.

In 1929 he was elected President of the Province of the Northwest, and served in that capacity for six years, winning the loyal devotion of both clergy



BISHOP INGLEY: *Instead of railroads. . .*

and laity, as well as their admiration for his efficient and constructive efforts toward enlarging the work of the Church in the Province.

In 1938, upon the resignation of Bishop Johnson, he became the diocesan, serving in that office until his retirement in 1949. He was also in 1936 provisional bishop of the missionary district of Wyoming.

Bishop Stires Dies

The Rt. Rev. Ernest Milmore Stires, retired Bishop of Long Island, died on February 12th, at the age of 84, in Palm Beach, Fla. He had gone to Florida some six weeks before from his home at Bolton Landing on Lake George, N. Y.

He was born in Norfolk, Va., the son of Van Rensselaer and Letty Millmore Stires. In 1888 he was graduated from the University of Virginia, and in 1891 from Virginia Theological Seminary. In 1892 he was ordained deacon and then priest.

Ernest Stires was endowed with many natural gifts. He was handsome. His voice was sympathetic and moving. He could be elegant and eloquent. He had a compassionate and evangelical heart and a vigorous and catholic mind.

As a young deacon he began his ministry in a tiny Virginia mission of 18 communicants. The mission had a heavy debt, but before a year had elapsed he had liquidated the debt. And he had quintupled the number of communicants.

Three years later Bishop Stires was rector of Grace Church, Chicago. Before that he had spent a few months in the parish of the Good Shepherd, Augusta, Ga. During his eight years in Chicago Bishop Stires became a national figure in the Church.

In 1901 Bishop Stires went to St. Thomas' Church in New York. Soon the services there were attended by capacity congregations. Bishop Stires had been at St. Thomas' only a few years when the church building burned. Within a month he had erected a temporary church within the ruins.

Just as Bishop Stires successfully completed a campaign to raise a million dollars to build a new church, San Francisco had its earthquake. So Bishop Stires raised another million dollars to send as relief to San Francisco.

By 1913 Bishop Stires had built and paid for the new St. Thomas' Church,

which in some circles is rated as the most beautiful piece of monastic Gothic in the world. Bertram Goodhue was the architect.

Numerous academic honors were bestowed on Bishop Stires by a half dozen colleges and universities. Along with Bishop Manning he influenced the building of the New York Cathedral. In 1925 the House of Deputies elected him its president.

FULL SCOPE

In November of 1925 he was consecrated Bishop of Long Island. The county of Queens was then becoming a thickly populated part of the City of New York, and it gave Bishop Stires full scope for his missionary zeal.

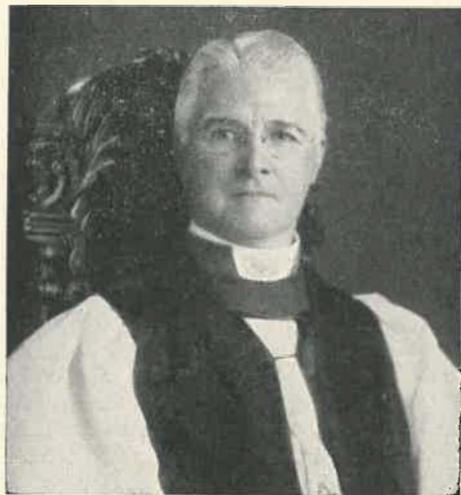
Bishop Stires so expanded the work of the diocese that he required the assistance of two suffragans, Bishop Larned, now in charge of the convocation of American Churches in Europe and the late Frank W. Creighton.

Yet for all his varied activity as a diocesan, Bishop Stires remained a kindly pastor of his pastors, and of all his people.

The Bishop is survived by his wife, the former Sarah McKinne Hardwick, whom he married in 1894; by four sons, the Rev. Ernest van R. Stires, and Messrs. Hardwick, Arthur McK., and Milmore Stires; and by 14 grandchildren.

The funeral was held in St. Thomas' Church, New York, by the rector (Bishop Stires' successor there), the Rev. Dr. Roelif H. Brooks. Dr. Brooks was assisted by the Presiding Bishop, the Bishop and Suffragan of Long Island, the Bishop and Suffragan of New York, and the retired Bishop of New York. A number of other neighboring bishops were seated in the sanctuary.

A crowded congregation assisted at a Requiem Eucharist offered by Bishop DeWolfe in the Cathedral of the Incarnation, Garden City, L. I. Requiems were



BISHOP STIRES: *Missionary, businessman, pastor.*

said in a number of Long Island churches between the time of the Bishop's death and the committal.

Bishop Whittemore to Retire

Although he presented no formal resignation, Bishop Whittemore of Western Michigan told the diocesan convention of his intention to retire in June, 1953, when he reaches the age of 68. The convention arranged to provide the Bishop with an assistant, beginning in 1952, during what will probably be his last year and a half as diocesan. During his 15 years as diocesan, Bishop Whittemore has had only the help of one secretary, reportedly the smallest staff of any diocese of comparable size.

Bishop Whittemore advised the convention that he would present a formal resignation in 1952 to the House of Bishops at General Convention.

Bishop Whittemore said that the time has come for a real forward movement in the Episcopal Church generally and in Western Michigan particularly. He said that the foundations have been laid in a number of ways. During his administration of 15 years, missions have been established in Cadillac, Orangeville, and Lee Township, and work on college campuses has been established. All aided parishes have long ago relinquished such assistance. Considerable building and remodeling has been done throughout the diocese and much more work is now in progress.

During the year there were 714 confirmations and 35 people received, the highest number on record in the diocese. The Church schools now have an attendance of 3666 compared to the 2000 of a few years ago.

For some time the men in the Churchman's Association have felt that the Bishop should have some assistance. With this in mind, the executive council recommended to the convention that an item be placed in next year's budget to provide an assistant to the Bishop to begin work in 1952. This recommendation was heartily approved, and an item of \$7500 will be placed in next year's budget for salary and expenses of a priest who is an expert in religious education and competent to relieve the Bishop of much detail.

The convention was held in the enlarged and remodeled St. Mark's Cathedral House, and the program was streamlined so that all business was handled in the one day.

FINANCE

Director Appointed

Wendell W. Anderson of Detroit, president and treasurer of the Bundy Tubing Company and Chairman of The United Foundation, Detroit, has been

elected a director of The Episcopal Church Foundation. Mr. Anderson is treasurer of Christ Church, Grosse Pointe, Mich.; a director of the Detroit Community Chest; a director of the United Health and Welfare Fund of Michigan; a trustee of the Jennings Memorial Hospital, Detroit; and a trustee of the Peabody Museum of Yale University. He is chairman of the board of the Trent Tube Manufacturing Company, East Troy, Wis., and a director of the Detroit Trust Company and the Crucible Steel Company of America.

SOCIAL RELATIONS

A Christian Is . . .

"No one ever followed our Lord honestly without serving his fellow men," said Bishop Donegan of New York at a Workshop on the Church and the So-



BISHOP WHITTEMORE: *In 1953, retirement.*

cial Order held in the Synod House in New York City, January 29th and 30th. The Workshop was sponsored by the Commission on Christian Social Relations of the diocese of New York. It was the first such enterprise on the part of the Commission and was attended by 250 clergy and lay people.

The speaker in the first of the Workshop's four sections, the Rev. Dr. Cameron Hall, listed three principles cardinal to Christian consideration of the direction of social and economic change. He said, "Economic life at the present time presses unequally upon the people. . . . The first principle of the Christian must be compassion. . . . The second principle must be equality of sacrifice. . . . The third principle must be participation. All groups of people must have a



BISHOP DONEGAN: *Toward a closer approximation of God's Kingdom.*

part in the decisions which affect them." Dr. Hall is secretary of the Department of the Church and Economic Life of the National Council of Churches.

The address that aroused more interest, amounting to excitement at certain points, than any other of the workshop, was that of the second main speaker, the Rev. Leland B. Henry, executive director of the commission on Christian Social Relations of the diocese of New York.

Pointing out that the cornerstone of the present policy of the United States is reliance upon the United Nations as a means of collective security, Fr. Henry said that U.S. experience in Korea and at Lake Success raises a serious question concerning the ability of the UN to function effectively in the face of aggression by a major power. "We are also committed to a policy . . . (that) appears to involve armed intervention in case of aggression of Russia or her satellites anywhere along the 20,000 mile periphery of the nations in the Soviet sphere."

Speaking of these and other aspects of US policy Fr. Henry said, "we have followed it for a number of years . . . The United States has fallen from a pinnacle of military and moral leadership unparalleled in history to a state where we have not a friend left in China, we are distrusted in India, hated by the Arab nations, and viewed with misgivings by our closest friends in Western Europe and Canada. We are faced with peace-time universal military training service, a military budget of unparalleled proportions, and we are putting up air raid shelter signs in New York City."

"Judged by the pragmatic test," Fr. Henry said, "the policy has failed."

Citing alternatives that Christians

ought to consider, Fr. Henry said that the most obvious was to urge upon the United States and the United Nations a serious consideration of pacifism. "To say that pacifism will never be accepted by public opinion is, by itself, no sufficient reason for the Church to avoid the issue."

Fr. Henry said that if the democracies are to avoid war they must be united by bonds far stronger than those of the North Atlantic Treaty or the United Nations. Advocating a true federal government he said, "Such a union of free men, binding together the great democracies with their common tradition and their common faith, I believe offers the last, best hope of preserving both peace and freedom for ourselves and all mankind."

THEOLOGY OF SOCIAL ACTION

The Christian basis for all social action, said the Rev. Thomas J. Bigham, Jr., speaking on the theology of social action, is that God alone exists of Himself and all things else depend on Him.

A discussant for this third section of the Workshop was Bishop Boynton, Suffragan of New York. Enlarging on Dr. Kinsolving's point he said, "The root of evil is to seek autonomy. The Church is not one department of life, but that which affects all departments of life. . . . Let us . . . take to heart God's absolutism and realize that the Church is His means for putting that into action. . . ."

The Rev. John A. Bell said that the problem of finding techniques for social education and social action (the subject of the fourth section) must be seen in historic perspective. (Fr. Bell is rector of the Church of the Incarnation, New York City.) He said, "We affirm that, as the attempt to annihilate the historic Jesus . . . resulted only in the release of His glorified Person in the lives of men, so the very possible attempts to annihilate His continuing Presence in the fellowship of believers will also fail."

He said that what was needed was "the living out . . . of the sacramental principle, giving outward and visible reality to inner and spiritual conviction and knowledge."

Summing up, at the end of the Workshop, Bishop Donegan said, "This Workshop has accomplished its primary purpose, to arouse an awareness of the relevance of our Christian faith to the problems that confront the world. It is not for the Church to draw up blue-prints. It is the Church's duty to write into human relations the ideals of liberty, justice, and loving kindness. . . ."

"This task of service [to our fellow men] involves us inevitably in striving to change conditions under which men live to a closer approximation of the Kingdom of God. Anyone dedicated to

the Lord Jesus Christ is naturally dedicated to the improvement of the social order. A Christian is a follower of Him who came that all men might have life and have it more abundantly."

General chairman of the Workshop was the Rev. Charles T. Bridgeman. Chairmen of the four sections were: (1) the Rev. Edward O. Miller, rector of St. George's Church, New York City; (2) the Rev. Harold F. Hohly, rector of Christ Church, Bronxville; (3) the Rev. Dr. John E. Large, rector of the Church of the Heavenly Rest, New York City; and (4) the Rev. J. Willard Yoder, executive secretary of the board of religious education of the diocese of New York.

PRAYER BOOK

The "Incomparable Liturgy"

Changes of the daily offices of Morning and Evening Prayer in the interest of simplicity and avoidance of too many alternatives have been suggested to the Standing Liturgical Commission, by the Rev. Massey H. Shepherd, Jr.* Members of the Commission are most enthusiastic about Dr. Shepherd's suggestions, reports Bishop Oldham, retired, of Albany, chairman of the Commission.

Like Dr. Shepherd, each member of the Commission has been assigned to one subject of the Prayer Book. Bishop Fenner of Kansas, for example, is studying the Ordinal. The Rev. Dr. Bayard Jones has been at work on the liturgy, and, says Bishop Oldham, "while some of his suggestions may seem a bit radical, they are all based on solid principles."

Bishop Oldham points out that the Commission, which met recently, is not interested in promoting the revision of the Prayer Book, but only in insuring that, if and when such revision does come, it will be done intelligently. "Heretofore," he says, "revision has necessarily been the work of experts and scholars, with very little opportunity to get the opinions of the rank and file of the clergy and laity of the Church until the work was complete," which is, of course, too late.

The first issue of the Commission's *Prayer Book Studies*, containing suggested revision of the offices of baptism and confirmation, has been exhausted, and there is now a second printing.

The Commission hopes, says Bishop Oldham, that the next revision of the Prayer Book, "doing credit not only to the past but the present, will prove a more adequate expression of the worship of our branch of the Holy Catholic Church and so merit the phrase frequently used, and not without warrant, viz., 'our incomparable liturgy.'"

*Author of the *Oxford American Prayer Book Commentary*.

ENGLAND

The Bonds Were Stronger

By the Rev. FLOYD W. TOMKINS

The funeral service for Metropolitan Germanos, held in the Greek Orthodox Cathedral of St. Sophia in London on February 3d at 11 o'clock, was a visible testimony to what he had accomplished in strengthening the bonds of fellowship between the Orthodox Church and the Church of England, and also in building relations of goodwill and coöperation with the Protestant Churches in the Ecumenical Movement.

Seated at the right of the pall-draped casket, which rested in the center of the nave under the great dome of the cathedral, were four of his brother presidents of the World Council of Churches: Bishop Berggrav of Norway, Pastor Boegner of France, the Rev. Dr. Franklin Clark Fry of the United Lutheran Church in America, and Bishop Oxnam of the Methodist Church.

The Archbishop of Canterbury, who is also one of the Council's presidents, was seated on a special throne of honor at the right, attended by his chaplain. Next to him were the Bishops of Chichester, Fulham, and Gibraltar.

Others seated nearby were Canon J. A. Douglas, veteran protagonist of Anglican-Orthodox accord, Canon Hood of Pusey House, the Rev. Floyd W. Tomkins representing the American Episcopal Church, the Rev. Herbert M. Waddams of the Church of England's Council on Foreign relations, and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Though few in number compared to the great crowd of Greek Orthodox people and other mourners who filled the rest of the cathedral in spite of the rainy weather, such a group was indicative of the esteem and affection in which Metropolitan Germanos was held in an uncounted number of other Churches.

It was in 1920 that the Metropolitan led the delegation of Orthodox bishops to the preliminary conference in Geneva of the World Conference on Faith and Order. This was the first official participation of the Orthodox Churches in the ecumenical movement. He was at the Stockholm Conference in 1925, at Lausanne in 1927, and at Oxford and Edinburgh in 1937, as well as regularly attending the annual meetings of the Committees of Faith and Order and of Life and Work.

Meanwhile he had been appointed by the Patriarch of Constantinople as Apokrisarios (official representative) to the Archbishop of Canterbury and had accordingly taken up residence in London. There he gave fostering care to the work

of the Society of St. Alban and St. Sergius. He was also, by the Patriarch's appointment, in charge of the Greek Orthodox Churches in Western and Central Europe. Thus it was inevitable, when the Provisional Committee for the World Council of Churches was formed at Utrecht in 1938, that he should be chosen the Orthodox vice president of that Committee; and when the World Council was finally established in 1948 at Amsterdam, he became one of the six presidents of that body.

Always standing firmly and definitely for the Orthodox faith, he was yet able, by his broad sympathy and Christian love, quietly to remove misunderstandings and to win for Orthodoxy a position of respect and influence in the ecumenical movement. With the Anglican Communion, and particularly with the Church of England, he was able to do much more than that, and it was fitting that the first Lambeth Cross was bestowed on him by the Archbishop of Canterbury in recognition of his service to the rapprochement between their Churches.

So it was, that two of the Scripture lessons at the funeral service were read by Anglicans: I Thess. 4:13 by the Bishop of Chichester, and St. John 5:24 by the Archbishop of Canterbury. The service was the Greek Orthodox Mnemosyne (remembrance), and was similar to the burial office of the Prayer Book, beginning with a Psalm (chanted by the dean of the Cathedral), then reading of I Cor. 15, then another Psalm, a prayer commending the soul to God, another Psalm, a Litany, an anthem by the choir, and continuing with other Scripture readings and prayers.

The officiating Metropolitans were Athenagoras of Philadelphia (in Asia Minor) who was formerly Greek Bishop of Boston and dean of the Greek Seminary in Brookline, Mass.; Panteleimon, of Greece; Bishop Cassian of the Russian Church in Paris; and Metropolitan Sawa of Poland. These stood at the great doors of the sanctuary facing the casket, and

around the casket in a circle stood the Greek clergy of the archdiocese.

At the close of the service the clergy returned through the great doors into the sanctuary, followed by the Anglican bishops and the Archbishop of Canterbury. Then Metropolitan Athenagoras preceded the casket as it was lifted on the shoulders of the pall bearers and carried in solemn silence to the door of the cathedral to go to its last resting place.

In all hearts was the echo of the final pronouncement: "Everlasting be thy memory, O our brother, who art worthy of blessedness and eternal memory."

CZECHOSLOVAKIA

Last Uniat Bishop Sentenced

The last Ukrainian Uniat Bishop behind the iron curtain has been sentenced to life imprisonment by a Communist court in Czechoslovakia, reports the *Ukrainian Bulletin*, semi-monthly of the Pan-American Ukrainian Conference. The Bishop is Paul Gojdic of Presov, Czechoslovakia. He was convicted of charges of conspiring against the "peoples' democracy" and engaging in anti-Soviet activities with the Ukrainian underground resistance, the *Bulletin* said. He allegedly confessed, the *Bulletin* said, to transmitting reports from spies in Soviet Ukraine to the Vatican and Western intelligence agents.

FRANCE

Life on the Left Bank

At the largest post-war dinner meeting of the Men's Club of the American Pro-Cathedral Church of the Holy Trinity, Paris, held at its Students' and Artists' Center on the left bank, General Henry Parkman was elected president. General Parkman is head of the E.C.A. mission to France. Other officers elected were: first vice president, Col. Robert A. Solborg; second vice president, Gerald Mayer, representative in France of the Motion Picture Association of America; secretary, Isaac N. P. Stokes, head counselor of the E.C.A., son of Canon Stokes of Washington, and brother of the new rector of St. Bartholomew's Church; treasurer, Clement Brown, director of the Pan American Air Ways in France.

NEW ZEALAND

Canon Lush Dies

The Rev. Canon W. E. Lush, one of the oldest clergymen in New Zealand, died February 7th after a short illness. Canon Lush was an authority on Church history and canon law.



ANGLICANISM—

Host in a *Monstrance**

By the Rev. Joseph Wittkofski

ON December 8, 1864, Pope Pius IX issued an encyclical called *Quanta Cura*, in which the pontiff endeavored to formulate the permanent policies of the Roman Communion in its various relationships with the modern world. From the start, it must be pointed out that this is a highly official document of an "infallible pope," and no Roman Catholic is granted the right to question it; all are obliged to accept it without reservation. In this frank and remarkable letter, the pope denounced

"that pernicious and insane opinion, that liberty of conscience and of worship is the right of every man, and that this right ought, in every well-governed state, to be proclaimed and asserted by law."

The same letter also openly claimed that the Roman Church is entitled to absolute control of all culture, all science, the press, and all education. The pope maintained that the idea of religious toleration was foreign to Roman Catholicism. From several different viewpoints, he insisted that only members of the Roman Communion have the right to freedom of conscience and of worship. The Church, he wrote, was above all regulation and control by the state. He concluded by saying that the pope

"neither can nor ought to be reconciled with progress, liberalism, and modern civilization."

Quanta Cura is a source of embarrassment for every thinking Roman Catholic in the United States.

It is most difficult for an Episcopalian to enter into controversy against Roman Catholicism. Since the Latin Church holds that Anglicanism "is shadow without substance," it rules all Anglicans out of the visible Mystical Body of Christ. The Episcopalian has no such liberty. He has to recognize that Roman Catholics and Anglicans are members of one Mystical Body. He cannot strike his Roman brethren without hitting himself. The Episcopal clergyman must consider the Roman minister his brother-priest.

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Monstrance with Host

¶ *Just as Christ's Sacramental Body is held for Benediction in a monstrance, so is essential Catholic truth held in the framework of Anglican Faith and Practice, says Fr. Wittkofski, a former Roman Catholic priest, now rector of St. Mary's Episcopal Church, Charleroi, Penna., in an article on his spiritual pilgrimage from Rome to Canterbury.*

No other two Christian groups historically, with the possible exception of Roman and Greek communions, have as much in common. With the greater breadth of view, Episcopalianism, humanly speaking, is weak; but perhaps this very weakness can become the strength of Jesus Christ.

PAPACY VS. EPISCOPACY

As I review the operation of grace which took me from the Roman into the Anglican Communion, I have no intention to attack the basic faith of the Romans, as summed up in the Nicene Creed. True, Rome has added much that is unscriptural, but its great body of truth is indisputable. I was compelled to reject the Roman Communion because I found it, in very large part, a city of this world. I am not conscious of any bitterness, and I hope that God will give me complete charity in all my considerations. I love and respect my friends who are members of the Roman Church. I treasure the acquaintance and friendship of many Roman priests. Not a few of these are in an unhappy position; they cannot help themselves. Surely, they will inherit the riches of the Kingdom! But the Roman Catholic ideology is thoroughly incompatible with democracy. The Roman Church is painfully aware that it

cannot endure in the atmosphere of our traditional democratic freedom; for this reason it is engaged in a very serious endeavor to remold the American way of life. I have seen and been in the midst of this undercover struggle.

I could not begin to reconcile the Roman mentality with our American system. The Latin tradition is authoritarian; it permits no voice for democratic elements within it. The 2414 laws of the Roman code make the Roman system a pure legalism. Nearly everything in Church life is regulated from Rome itself. It is rarely realized that all Roman Catholic property is held in the name of the pope. Since the Vatican Council in A.D. 1870, the Roman episcopacy has been reduced to a mere shadow, with the result that no Bishop (other than the Bishop of Rome) has any real authority. He has the unquestioned powers of appointment and deposition. Roman Catholic bishops are now mere representatives of the pope in their assigned territories. Since the Roman mentality is completely authoritarian, it is small wonder that many American Roman Catholics are unconsciously Episcopalian; that is, they believe in the equal authority of all bishops.

Although the American influence upon a Roman Catholic tends to create an Anglican mentality, the step from one communion into the other proved most difficult for me. This was part, I suspect, of God's certain plan for me, since, having found the path, I have been instrumental in bringing large numbers of unhappy people from Roman authoritarianism into the free Catholicism of the Episcopal Church. The average Roman Catholic has a blind and almost inexplicable devotion to Catholicism. No fault in the church can prompt him to give up his faith. From earliest years, he has been conditioned by the lasting fear of hell; a martyr-complex is carefully cultivated

* The substance of a chapter in *These Found the Way*, scheduled for publication April 2d by Westminster Press (Pp. 176. \$2.50). The book, which is the testimony of 13 converts (from atheism, Communism, Judaism, Roman Catholicism, and "indifference") to non-Roman Christianity, is edited by David Wesley Soper, Chairman of the Department of Religion at Beloit College, Beloit, Wis.

in him. As long as Anglicanism is held up as un-Catholic, the Roman communicant will turn away from it; but once convinced of its Catholicism, he will often most anxiously seek membership in the Episcopal Church.

AN ABIDING INTEREST

An idol of my youth, John Henry Newman, gave me my first introduction to Anglicanism.† During my college years, I developed a great admiration for this genius of English letters. When I wrote my bachelor of arts' thesis, I chose the topic, "The Reunion of Constantinople, Canterbury, and Rome." I *properly* concluded that reunion was possible between Rome and Constantinople, but that Canterbury had placed itself beyond the pale of historic Christianity. I developed the theme of Roman superiority, but I acquired an abiding interest in Anglicanism. Before I learned the terrifying canonical penalties for attending *heretical* worship, I visited several Episcopal churches during Holy Communion. I felt sorry "for the poor deceived people," but, in a way, I envied the English service which was so much like the mass.

In seminary I was privileged to study under the widely known Biblical scholar, Dr. Charles Callan. This priest had a profound knowledge of St. Paul and I can never be too grateful for his help. Equally important was the interest in mystical theology which Fr. Callan stirred up in me. He himself was a devotee of the Anglican mystical writer, Evelyn Underhill. This (to me) new and strange study gave me much pleasure, and in later years provided me with needed spiritual security. I learned that the mystic does not require the constant reassurance of the priest if he possesses within himself the consciousness of the Presence of God. The mystical life is not a substitute for the Church, but it ought to be the Church's goal.

The Roman Communion urges the study of ascetical and mystical theology upon its clergy under iron discipline, but the great throngs of the laity are never introduced to these exalted sciences. Under Dr. Callan's tutelage, I came to appreciate the fact that mystical experience is the actual and complete union of an individual human being with God—the absolute reality beneath all things. Truly, the ecstasy which the human creature comes to know cannot be described in the language of this world. There develops a wondrous consciousness of eternal life, not as a future possibility, but as actually present. Mysticism or biotheology is the heart of reli-

†Newman (1801-90) was a priest of the Church of England, one of the proponents of the Oxford Movement, which led to the Catholic revival in Anglicanism. Discouraged with the state of the Anglican Communion of his time, he became a Roman Catholic in 1845, eventually rising to the rank of Cardinal. He is perhaps most widely known for his hymn *Lead, kindly Light*, but is well known also for his theological writings.

gion and, without it, religious beliefs are practically useless.

But to return to the story. Several years after my ordination to the priesthood, I found myself entrusted with specific duties on behalf of the Roman Catholic political apparatus in the United States. The church, at the time, seemed on the verge of a great victory throughout the world. Franco had defeated the Communists in Spain and the church had regained many of its ancient prerogatives. Msgr. Joseph Tiso had become president of the Slovak Republic. In Germany, Italy, and Japan, the Roman Communion had achieved the rank of state-church. In the great war, the odds seemed to be on the side of the Axis powers.

Many American Roman Catholics found it difficult to understand how the pope, infallible in morals, could acquiesce in Axis aggressions. They were positively dismayed by the actions of Pope Pius XII. On September 4, 1940, he received five thousand members of the Italian Catholic Action; he solemnly told them that in the war with the Allies, they must be willing to sacrifice their lives for Mussolini's Italy. Again in December, 1940, the same pontiff, with all the Italian clergy, urged the Italian people to defend the fatherland. With minor exceptions, the pope continually showed his preference for the Axis nations. For some months, the position of Roman Catholics in the United States was most difficult.

Fortunately for the pope, political Roman Catholicism, under the New Deal, had obtained widespread power in the United States. The Roman minority had acquired a bargaining power far beyond its membership. However, the Latin hierarchy in this country, faithful to Rome, was not satisfied with its high temporary position under Franklin D. Roosevelt. The church could be completely safe only when an absolute majority of Americans had become Roman Catholics. Tremendous drives were un-

dertaken to convert Americans. Every vehicle of public opinion was used. Every device was also used to increase Roman Catholic families.

As a trained scientist, I was increasingly impressed with the fact that the Roman Communion cannot admit the validity of the scientific method; the Roman scientist finds that he may do little independent thinking. Men of science must continually take their cue from theologians.

I experienced Rome as an international superstate in my training for Far Eastern service. When a Roman Catholic missionary goes to the Orient, he must take a solemn oath to the effect that he will never discuss any compromise the Vatican sees fit to make with the pagan religions of East Asia. A few years before the Second World War, many missionaries to Japan, in my acquaintance, were bitter and disillusioned. The Vatican had set forth to win the goodwill of the Japanese Government. Roman Catholics were ordered regularly to attend some of the pagan temples and to participate in emperor-worship. In return for these and other favors, the Japanese Government made Roman Catholicism a state religion along with Shintoism and Buddhism. Many of the missionaries resented the action of the church. I remember a remark which was made at that time:

"Through the past four centuries, many thousands of Catholics have been martyred because they would not practice the idolatry which the Church now demands of them. How can I be a Christian and tell my people that they must worship in the Shinto shrines?"

To me, the whole affair seemed a definite fornication with the kings of the earth.

In the performance of my duties, I repeatedly saw that political considerations received first attention, to the neglect of the real building up of the Mystical Body of Christ. I could not, in good conscience, become a successful political priest. The remarks that concluded one

THE YOUNG CARPENTER

THEY brought Him rough-hewn boards with which to toil,
He who could hold the valleys in His hand,
Who knew each seedling hiding in the earth,
Knew every cedar growing in the land.

I wonder if His heart cried out in dread,
Knowing that He must die upon a tree,
Or if He simply planed the fragrant wood —
Shaping a life for all eternity.

A SISTER OF ST. ANNE.



HOLY CONFIRMATION: *The author presents in St. Mary's Church, Charleroi, Pa., a confirmation class to Bishop Pardue of Pittsburgh, who, as dean of St. Paul's Cathedral, Buffalo, helped him enter the Anglican Communion.*

indoctrination session, I think, will demonstrate what I mean:

"Joe, we must do everything in our power to bring about the destruction of our present form of government. The basic concepts of democracy are nonsense. We must work to establish in this country a government that will concentrate authority and divide responsibility."

There was *Quanta Cura* again. These were the darkest days of my life. I began anew to look toward Episcopalianism, but John Henry Newman, by leaving the Anglican for the Roman Church, had erected a barrier through which I could find no opening. I realized that it is nearly impossible for a Roman priest to come into the Anglican Communion as a priest, and I knew the unfortunate fate of many priests who had defected into the world. I was afraid to take a step toward what seemed an empty void. However, by remaining in my appointed post, though I could have security and privilege, I could have no peace of mind.

Through these weary months of soul-struggle I returned to the mystical writers. However, I could find no escape from hard reality; I could find no lasting solace; I knew I was dishonest with myself. Even the Holy Scriptures seemed meaningless. Invariably I found myself turning to the seventeenth and eighteenth chapters of the Revelation. One verse continually focused my attention: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues."

However, the ghost of John Henry Newman still haunted me. After many weeks of study, with the grace of God, I found the way out of my predicament. No one who studies the facts dispassionately can deny that the fathers of the early Church would feel far more at home in Anglican than in Roman surroundings. St. Cyprian would be surprised to find himself in the dark netherworld because he died while openly defying a papal excommunication; St.

Gregory the Great would be amazed to find that, while he was fighting the establishment of a universal bishopric, he was universal bishop; St. Augustine would smile at the idea that a man could be assured of salvation by receiving Holy Communion on nine consecutive first Fridays; and St. Thomas Aquinas would find himself in everlasting flames because he had been so rash as to reject the dogma of the Immaculate Conception. In view of these and countless similar historical illustrations, the testimony of the early fathers stands against modern Roman Catholicism.

Austin Pardue, dean of St. Paul's Cathedral, Buffalo (now Bishop of Pittsburgh), did much to aid my transition from the Roman to the Anglican priesthood. Since we had in common a burning interest in mystical theology, we soon became fast friends. He spent many patient hours in my training and effectively bolstered my morale against discouragement. With the dean's help I found many new friends. This was important; after a priest leaves the Roman communion, he is very much alone.

PEACE OF MIND

Many years have passed since my exchange of papal for Anglican Christendom. I have found a measure of happiness, of real peace of mind. Frankly, the church is not everything that one with my background might hope to find. There is, however, a definite, though free, Catholicism which can perhaps best be likened to a Host in a monstrance. This may be venerated or it may be ignored, but the monstrance itself is never used as a club.

I grant that in the Episcopal Church there are some scattered bits of an ancient snobbishness, but these are rapidly disappearing. There is also, to be sure, much lay and clerical neglect of the religion of the Book of Common Prayer, yet it is equally true that the Church as a whole is becoming conscious of these

faults: serious endeavors are being undertaken to remedy them. Real and widespread missionary zeal is another thing that has been lacking, but of late the rank and file are beginning to understand more clearly the destiny and task of the Church.

Since entering the Episcopal Church, I have been called to many parts of the United States to conduct preaching missions and retreats. A steady correspondence comes from all sections of the country. Many of our people are confused; not a small number are looking Rome-ward. Almost every week I am presented with a new case of what we call "Roman fever." Usually, I have been able to show these seekers that the Roman Communion is not for them. At this point many feel a great void. I explain that we must live by the faith that God is creating an American Catholic Church. I explain also that the apostasy of an individual bishop, priest, or layman does not touch the whole body of the church.

FUSION

In the United States, a real danger to the growth of the Episcopal Church as such lies in the fact that the Roman Communion may provide an heir for the Anglican heritage. I do not mean that Rome will capture the Episcopal Church; rather, a large group in this country may depart from the Roman Communion and create a church which is American in mentality and Catholic in faith and practice. To those who consider this an impossibility, let me point out three such movements in the past generation. There was the large group under Bishop Francis Hodur which placed itself under the Old Catholic See of Utrecht, another under Bishop Orestes Chornock which went from Rome to Constantinople, and finally the strong Church of the Philippine Islands which became completely independent.

In the years ahead, the Church of the Philippine Islands will probably absorb the remnants of the Episcopal Church in that nation. Any historic branch of Orthodoxy, completely Americanized, could pose a similar threat to the established Anglicanism of the United States. Although the Roman Communion has consistently opposed all nationalization, the history of two thousand years indicates that Catholicism tends to adapt itself to its environment. On this basis, it would likely be correct to say that the future Church of the United States will possess contributions from Anglican, Roman, and Orthodox communions.

The Episcopal Church faces no easy task, but, aware of its nature and destiny, it can become a rallying point for Catholic-minded Americans. From that perspective, it can look to the wider vision which includes the total restoration of unity to the whole Body of Jesus Christ.

Our Greatest Need

THE Great Debate about American policy, which has raged for months in Congress, in the press and pulpit, and on the radio and television, is virtually over. The new isolationism, advocated by those who would withdraw from Korea, abandon Europe, and attempt to defend America from Communist aggression by strategic air power alone, has talked itself out and gone down to defeat. The United States, for good or ill, has determined to gird for war, if war must be, and at the same time to wage an aggressive campaign for peace, both in Europe and in Asia.

We believe that basically this decision is a wise one. We have confidence in General Eisenhower's belief that Western Europe can be defended, if the European nations will do their full share, with the aid of American resources and of some American ground, naval, and air support. We believe that the campaign in Korea can be carried to a successful conclusion, if sufficient manpower is made available, and if military operations are not hamstrung by political considerations. And we believe that a strong stand in Europe, coupled with a refusal to accept defeat in Korea, will go far toward deterring Soviet Russia from launching a third World War.

But military strength alone is not enough. It is at best the negative side of the picture. The Communist threat to our free institutions cannot be countered by military measures alone, or by a negative and defensive attitude. "We shall certainly fail," observes Barbara Ward in her penetrating book, *Policy for the West* (Norton, 1951), "unless our effort is at once sustained, calm, and supremely positive." A negative policy, motivated by the fear and despondency that are so widespread in some circles, can only lead to the world-wide war that a policy of calmness, conviction, and strength should be designed to prevent.

The Christian citizen particularly should never despair of peace, nor cease to work and pray for peace even when the prospect seems most dim. War will become inevitable if men and nations think it is inevitable, or if they abandon faith in themselves, in one another, and in God. If we abandon that faith, we shall have admitted the basic tenet of Communism — that materialism, not God, is the supreme ruler of the universe. And to that extent we shall have betrayed the cause of freedom even before the battle begins.

Unfortunately, materialism is not confined to the Soviet system, but is too often confused in this country with something vaguely described as "the American way of life." Dr. Charles Malik, the distinguished Eastern Orthodox UN delegate (not to be confused

with Russia's Jacob Malik), has frequently contrasted the Communist zeal for its cause with relative indifference of Western Christians for theirs. "The leadership of the West in general," he has said, "does not seem adequate to the unprecedented challenges of the age." Even if it succeeds in bringing about a "generally spiritualized materialism which seeks to remove every trace of social injustice," it will fail unless it also keeps alive "the higher values that constitute the very soul of the West." (Quoted by Edgar Ansel Mowrer, in *Challenge and Decision*. McGraw-Hill, 1950.)

A positive program for peace must be waged on many fronts and by many means. It is in effect a form of psychological warfare, in which the principal weapons are those of the mind and of the spirit. It will make great demands upon us, because it requires that we live up to the high ideals that we profess with our lips but that we so frequently deny in our lives.

It is unfortunately a fact that this beloved country of ours, plunged into a post-war leadership that we were ill-prepared to exercise, has made many mistakes and has lost much of the "reservoir of good will" of which Wendell Willkie so often spoke. Toward the close of World War II, Churchill said: "We shall not make the same mistakes after this war that we made after the last; we shall make a lot of new ones." Commenting on this, Profs. Morrison and Commager aptly observe, in the new edition of their *Growth of the American Republic* (Oxford, 1950): "As it turned out, we made plenty of them and many of the old ones as well." Doubtless we shall make other mistakes; but none would be so fatal as to lose our faith in the ability of free men to preserve a free nation in a world in which free institutions will survive and grow.

The resolution introduced in Congress by Senator McMahon on behalf of twenty of his colleagues, declaring American friendship for all peoples, including those of Soviet Russia and the satellite states, is symbolic of the spirit in which we should wage our peace offensive. It is easy to dismiss such a resolution as mere words; but words, and the concepts for which they stand, can exercise a powerful influence on the minds of men. Woodrow Wilson's distinction, in his Fourteen Points, between the German people and their rulers, was a potent factor in bringing about the revolution that led to the defeat of the Kaiser in World War I. Such a declaration today, hammered home by the Voice of America and other agencies, might accomplish more than we could foresee in driving a wedge between the Soviet oligarchy and the

peoples held in subjection in Russia and satellite lands.

Similarly the implementation of the Point Four program, to help the free nations of the world to stand on their own feet, can be a powerful factor for peace. So, too, can direct relief of physical needs, as in the program of assistance to India, if it is given freely and without political strings.

With the National Council of Churches, "We believe the United States should seek to strengthen the ties by which the freedom loving peoples in all the nations are bound together." The various agencies of the United Nations are invaluable means to this end. The NCC rightly reminds American Christians that "All nations are members of one human family under God. This truth will be ignored only at the gravest peril to ourselves and others."

Above all, the United States should work closely with the nations of Western Europe to develop a real federation that will be more than a military alliance, and that may grow into a genuine United States of Europe. For in union there is strength. Communism might well prove too strong for a divided Europe, in which it has already picked off many of the nearer and weaker nations. A united Europe, backed by a united America, would be a much harder nut to crack.

Barbara Ward writes, in the closing chapter of her challenging book: "Any human enterprise, even the smallest, needs a measure of faith. Men must believe that what they have undertaken can be carried through. They must believe that their partners will work with them loyally. How much more is faith needed when the enterprise is the building of a free and peaceful world and the partners include all the races of the earth."

Faith is the greatest necessity of our day — faith in the ability of free men to maintain their liberty; faith in ourselves and in our fellow-men; above all, faith in Almighty God.

Circulation

ALTHOUGH the subscription price of *THE LIVING CHURCH* is being increased to \$7.00 per year, as announced last week, we are not increasing prices under the bundle plan. The ultimate solution of the financial problems of the magazine must be increased circulation, and we bespeak the coöperation of clergy and laity in achieving this goal.

In recent years, *THE LIVING CHURCH*'s circulation has increased very substantially. It is more than twice as large as it was a dozen years ago. And the growth has primarily been the result of the continued support and interest of clergy and laity. Without this increased circulation, it would have been impossible for us to achieve our present position of effective coverage of Church affairs, and our financial problems would long ago have become insuperable.

We look forward to doubling our circulation

again in the next three years. If we once hovered at the verge of 7,000, then 10,000, then 13,000, and now 16,000, we see no reason why we cannot, with the strong support of Churchpeople who believe a topnotch Church magazine is worth the price of the *Nation*, *New Yorker*, or *Commonweal*, advance to 25,000 or 30,000.

Indeed, the bundle plan alone would bring us to this figure promptly if by sudden common consent, one-half of the clergy would do what 350 of them now are doing — arrange to have *THE LIVING CHURCH* on sale every week at the Church door. If 3500 would take the same average number as the 350, the bundle circulation alone would amount to 33,000 copies weekly. The only thing that stands in the way is the problem of getting started.

Under the bundle plan, the parish receives the magazine at 11 cents a copy, and sells it at 15 cents a copy. All unsold copies are accepted for full credit if received by the 15th of the month following date of issue. The priest who takes the magazine on the bundle plan not only gets his copies a day or two earlier but at a reduced price of \$5.72 per year!

To the clergy who read this we urge — start the bundle plan in your parish *now!* You will meet with some discouragement at first, since people have to develop a habit of taking almost any magazine; but as time goes on you will find that your "LIVING CHURCH regulars" are the backbone of the parish, spearheading its knowledge of Church teachings and objectives, filled with the vision of the worldwide scope of Christ's redemptive mission. Once you have had the bundle plan for a year you will never want to be without it again.

To the layman who reads this — if your parish does not have a bundle, ask the rector if *you* may take charge of it in your parish. The small but steady weekly income (the return privilege eliminates the chance of loss) will help a guild in its money raising activities. You, too, will find that you are engaged in a practical work of real significance to the extension of Christ's Kingdom, as *THE LIVING CHURCH* spreads Church knowledge in the parish, and as the magazine itself broadens its range of interest and significance under the impact of an enlarged and active readership.

Right now, at the height of Lenten Church interest, is the time to start the bundle plan. On receipt of your order (5 copies minimum), we shall forward an attractive poster, together with a "suggestion sheet" based on the experience of bundle users elsewhere. When the postoffice situation is anything close to normal, copies will be delivered promptly, and during abnormal periods they are often sent special delivery. They are mailed from Milwaukee on Tuesday afternoon, and should arrive almost everywhere in the country by Friday, or Saturday at the latest.

Now is the time to begin!

THE ETERNAL *and* OUR TIMES

By the Rt. Rev. William Q. Lash

Bishop of Bombay, India

A Lenten Series: III. The Eternal Spirit

¶ This is the third 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, psychological, and spiritual), can find security only in the spiritual — in which God, the Eternal, alone wields power. ¶ The second article presented the Incarnation as a double entry of the Eternal into time and back into eternity. ¶ In this article the Holy Spirit is considered as the link between the two realms.

THE Eternal within time, and the Eternal beyond time, and yet only the Eternal. In fact there obviously cannot be more than one Eternal, else the other would limit the one, and rob both of their Eternity. To us, with our limited number of dimensions, the distinction is apparent enough, even if at the same time we have to admit the identity. Yet even the Eternity within time appears at whiles to have passed beyond the limits we know. Down the centuries there has been discussion back and forth over how this or that could have been done by Him. At times even the suggestion is made that by use of powers which belong to that plane, on the threshold from which He emptied Himself, He performed certain acts on this plane.

This He categorically denied. He acted within the limits in which it is possible for any human creature to act. True, conscious understanding of those limits did not then belong to men. Today it sometimes happens that the successors of scientists who arrogantly denied the possibility of some of His acts, now return to them in wonder, with the exclamation that, if their later hypotheses concerning human personality be true, it should one day be possible for man to wield just such powers as He did wield. In saying scientists, I mean of course Western scientists. Happily man does not have to wait for their formulations to enter into his inheritance. In the East, and in much of the less sophisticated West, these discoveries are unanalyzed commonplaces.

The Eternal within time promised His disciples that greater works than His they



should do, because of that return opening of the gates on His return to His Father. If some of His acts and the acts of men before and after seem to defy the limits of time and space, the simple answer is that man is not merely a creature of those limitations. Potentially he is an inheritor of the dimensions of Eternity.

The distinction between the two realms is not rigidly marked, and there is continual interaction between. The Eternal's Spirit, which Himself also is the Eternal, continually moves through all dimensions, relating each to each and each to all. It was the Spirit who brooded over the formless, when the Eternal Word was clothed within the universe of time and space. It was the Spirit who came upon a woman, when the Eternal Word was made flesh. Through the Eternal Spirit the Christ offers Himself without spot to God.

To creatures limited as to the horizon of their dimensions there is an appearance of distinction between planes. The Eternal within time, and the Eternal beyond time are joined across the planes by the Eternal the Spirit. We see Him at work wherever there is interchange between the planes, but there are not three Eternals, only one Eternal. The mystery of the Trinity probably is much less mys-

terious to a man whose range of dimensions is enlarged, and who is at home on more than one plane.

Christ promised the key of the gates between the planes to that company of His disciples upon whom the Spirit should come after He had completed the work of the second opening by His Ascension. Before going from them for a little while, He promised the coming of the Paraclete, the Advocate, the Strengthen-er, the Standby. He spoke of Him as the Spirit of truth who should lead them into all truth: what He taught should be of the Eternal realm. Yet Plato had some justification in finding a pattern, or at least an origin, of earthly forms in heavenly.

Even numbers have in their coördination a beauty beyond themselves and beyond the capacity of the mathematical symbols to express. There is no science that does not raise questions on a plane on which it provides no answer. Beyond the natural sciences are the philosophies, whose very names show their relation with one another. Apart from them there are the arts, not only of literature, music, and portrayal, but those of war and peace, which include not only all crafts and techniques, but social and political arts as well.

The promise that the Eternal Spirit will lead men into all truth is not so much opposed by, as not known to, modern man. To be sure, where it has been known, it has at times been vehemently opposed. Religious knowledge is by many today considered to be something apart from other kinds of knowledge — to be, in fact, the only species of truth conveyed by the Eternal Spirit. To suggest that it is sufficient for education merely to be accompanied by religious teaching is not blasphemy to many moderns — even to those who belong to that society to whom Christ committed the keys. But religion cannot be regarded as an optional extra, tacked on to the curriculum of life. For religion is a way of living in Eternal dimensions, while still moving on the plane of time and space.

Sir Aurobindo Ghosh, Gerald Heard, and others, have borne witness to the need man has for the remolding of

(Continued on page 20)

Imprimatur and No Imprimatur

MSGR. Ronald Knox has been at it again — this time with *St. Paul's Gospel*, a book based on a series of conferences preached in Westminster Cathedral on the Sunday evenings of Lent, 1950 (Sheed & Ward. Pp. 72. \$1.75).

In this his latest work Msgr. Knox tries to forget for the time being — except by way of passing references — all that has been handed down by the Four Evangelists, and to reconstruct the Christian Gospel afresh from the Epistles of St. Paul. This is done under six chapter headings: The Pauline Approach, St. Paul and the Old Testament, St. Paul and Christ's Divinity, St. Paul and Christ's Humanity, St. Paul and the Mystical Body, and St. Paul and the Risen Life of the Christian.

The result is a charming and lucid presentation of New Testament Christianity which, while it bears the imprimatur of Archbishop Cushing, might have been given in any Anglican pulpit, except perhaps for one or two minor matters.*

ANOTHER book recently received contains the following quotation: "Thus, a papal definition at this time would give offense in almost every non-Roman quarter and prove a very severe discouragement to all who are striving or hoping for future unity. The interests of Rome would suffer with the rest, since she, too, desires the union of Christendom."

Is this the advance comment of some Anglican theologian on the papal definition, November 1, 1950, of the dogma of the Assumption? It is not. It is an excerpt (p. 113) from *The Assumption of Our Lady in Catholic Theology*, by two Roman Catholic laymen, Raymond Winch and Victor Bennett, "first published in 1950 on the Vigil of the Assumption by SPCK," and just made available to American readers (Macmillan. Pp. vii, 120. Cardboard, \$1).

The authors' survey of the alleged arguments — historical and theological — and of dogmatic criteria leads them to these conclusions: the Assumption is possible, but not probable; even if true it is not necessarily matter for dogmatic definition, for not all truths are raw material for dogma; the Assumption cannot

be matter for dogmatic definition, because it cannot be shown to have been implicit in the Church's teaching from the beginning; in any case its proclamation is inopportune, since devotion to our Lady is in no way served thereby, and the cause of Christian unity will be hindered. The book contains no imprimatur.

GOSPEL GLEANINGS, by Thomas Nicklin (Longmans, 1950. Pp. xv, 394. \$4.50), is described by its subtitle as "Critical and Historical Notes on the Gospels."

The 32 topics discussed include the following: The Earliest Copies of Mark and their Pagination; Q: Some Facts and Conjectures; Calendars: Egyptian, Julian, Alexandrian and Jewish; the Names of the Apostles; Dominical Titles; Simon Iscariot, Leper and Pharisee, and His Son Judas; Marriage: God's Will and Man's Willfulness.

Despite its unconventional character and conservative critical outlook, this is a book by a man steeped in the sacred text, who has noticed many a detail apparently overlooked elsewhere. Specialists will want to dip into the work, if only to treat themselves to the technical tidbits of a scriptural smorgasbord.

Of Interest

THE VENTURE OF PRAYER, by Hubert Northcott, C.R., with a preface by the Bishop of Ely (SPCK,

1950. Pp. 300. 14/6). An important work, deserving of further notice.

Catholic London, by Douglas Newton (Macmillan. Pp. vii, 348. \$4). Sacred London sites, as seen through (Roman) Catholic eyes. Thirty-three halftones, including: St. Bartholomew the Great, Smithfield; the Tower of London; St. Peter ad Vincula; Church of the Assumption, Warwick St.; Westminster Abbey. Written to commemorate the centennial (1950) of the restoration of the R. C. hierarchy in England. Foreword by Cardinal Griffin.

The Service of the Lord's Supper or the Holy Eucharist: Authorized by the Synod of the Church of South India (Oxford Press, 1950. Pp. 15. Paper, 50 cents). "For optional use in the congregations of the CSI on special occasions in accordance with the provisions contained in rule 5, chapter x, of the constitution."

John Knox's History of the Reformation in Scotland, edited by William Croft Dickinson, 2 vol. (Philosophical Library, 1950. Pp. cix, 374; 498. \$15 for the two-volume set).

John Knox in Controversy, by Hugh Watt (Philosophical Library, 1950. Pp. ix, 109. \$2.75).

The Theology of Reinhold Niebuhr, by Edward J. Carnell (Eerdmans. Pp. 250. \$3.50).

Twenty Missionary Stories from Latin America, by Basil Miller (Zondervan. Pp. 137. \$1.50).

Book News

A \$5,000 award by the Christophers, 18 East 48th Street, New York, N. Y., has been granted Houston Harte, selector, and Guy Rowe, artist, as a result of their work with the Roman Catholic edition of *In Our Image* (Oxford University Press), in recognition of the contribution *In Our Image* has made to the task of bringing Christian principles into American life.

As a reputedly direct result of a letter to the Editor by Frederick E. Kidder, Fairfield, Calif., with a note by the then Book Editor, Fr. Simcox, and an editorial [L. C., May 14th], the Solano County Free Library, Calif., partly through purchase, partly through gifts, has expanded its collection of "Books for Episcopalians." A special folder lists some 40 titles.



G. Doré.

H. Pisan.

ST. PAUL—on Malta (Acts 27).

*E.g., a modern Anglican would hardly have said, "The Church holds by the tradition that it [Epistle to the Hebrews] was, in some sense, the work of St. Paul. . . ." (p. 2). Yet Msgr. Knox decides not to use either Acts or Hebrews for his present purpose, "except here and there, by way of illustration."

NEW YORK

Bishop Boynton Instituted

Bishop Boynton was instituted as Suffragan of New York on February 4th in the Cathedral of St. John the Divine.

A beautiful special Order of Service was used.

On account of the railroad strike, only three visiting bishops found it possible to be present. They were Bishops Scaife of Western New York, Sherman, Suffragan of Long Island, and Bishop Aldrich, dean of Princeton University Chapel. There were 2,500 persons present. Many others who had expected to come were prevented by travel conditions.

Bishop Donegan, in his address, spoke of the approach of Lent, with its obligations and its opportunities. Chief among these the Bishop mentioned three disciplines, earnestly asking the people to practice them. These were the discipline of loyalty to authority, the discipline of loyalty to the Book of Common Prayer, the discipline of loyalty to God. These disciplines required the denial of all things that hinder or hurt the dedicated life. He urged that the clergy set the example of self-denial.

Then came the actual institution. Bishop Donegan, standing in the midst of the choir, announced the purpose of the gathering, and called upon the chancellor to read the Instrument of Ratification of Election of Bishop Boynton as Suffragan of New York. He then addressed Bishop Boynton, requiring of him a solemn oath touching the manner in which he purposed to fulfill his obligations both to the diocese and to the Bishop thereof.

Bishop Boynton is the sixth Suffragan of New York. The others were: Bishop Burch (1911-1919), Bishop Shipman (1921-1930), Bishop Lloyd (1921-1936), Bishop Gilbert (1930-1947, when he was elected Diocesan), Bishop Donegan (1947-1949, when he was elected Bishop Coadjutor.) Bishop Boynton was elected Suffragan in May, 1951.

Pastoral Psychologist

The rector of St. James's Parish, New York City, has arranged to have available to the members of the congregation the services of a priest who is a trained psychologist, experienced in personal counseling. He is the Rev. R. Ridgely Lytle.

Fr. Lytle was educated at Trinity School, New York, Princeton University, and Merton College, Oxford University, where he went as a Rhodes Scholar.

OHIO

Bishop Tucker Announces Retirement



BISHOP TUCKER

The major event of the convention of the diocese of Ohio was, as reported, the announcement by Bishop Tucker of the diocese of his intention to retire on February 4th, a year from now.

The convention, which met at Trinity Cathedral, Cleveland, on January 31st, during a spell of cold, icy weather, was reluctant to accept the Bishop's plan, and did so only after the Bishop had turned down appeals by Bishop Burroughs, the Bishop Coadjutor, and convention delegates who had hoped that Bishop Tucker could be persuaded to withhold his resignation until he had reached the age of 72.

Bishop Burroughs since his consecration in November, 1949, has been administering the departments of Christian education, social relations, and field and publicity.

During the past year, 1,950 confirmations were reported, including 160 persons received from the Roman Catholic Church. A diocesan budget of \$45,567.52, and a missionary budget of \$210,000 were accepted for the coming year. Of the latter figure, \$110,000 will go to the National Church.

St. Barnabas', Bay Village, was received as a parish, and Calvary, Parma, and St. John's, Bowling Green, were admitted as organized missions.

ELECTIONS. Diocesan council: clerical, Hunsdon

Crey, Jr., J. F. McElroy, A. J. Rantz; lay, Donald Mervin, B. W. Jenkins, Everett Tyler.

Delegates to Synod: clerical, Maxfield Dowell, David Loegler, G. R. Hargate, L. M. Brereton; lay, W. E. Lewis, Frank Belden, Julian Fowler, A. O. Davis.

SAN JOAQUIN

Happily at the Bottom

Among the dozen continental missionary districts of the Church, San Joaquin is, at present, receiving the least financial help from the national Church, Bishop Walters stated in his annual address to the convocation of his district, meeting January 28th through 30th at St. Paul's Church, Visalia, Calif. Only eight per cent of total operating costs now come from outside the district.

The convocation approved establishment of a conference headquarters in Sequoia National Park, asking parishes and missions of the district for a total of \$5000 in cash, labor, or materials to help defray initial building costs.

Delegates also went on record as favoring uniform marriage and divorce laws throughout the United States.

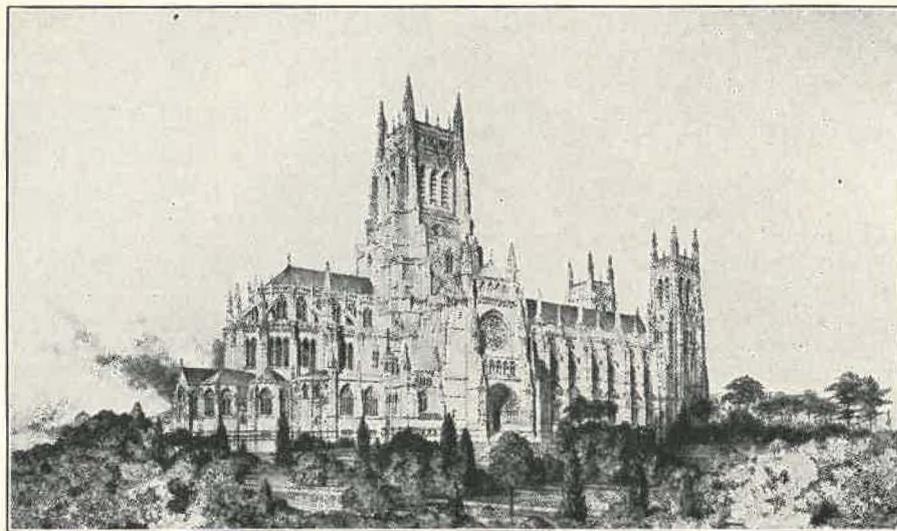
ELECTIONS. Executive council: clerical, V. M. Rivera, P. E. Langpaap, H. W. Wiley; Charles Brandon appointed by Bishop. New lay members: Charles Wakefield, R. V. Richardson. Delegates to Synod: clerical, Ralph Cox, Ward Wiley, Victor Livera; lay, H. L. Weaver, Ralph Neate, E. B. Leduc.

TENNESSEE

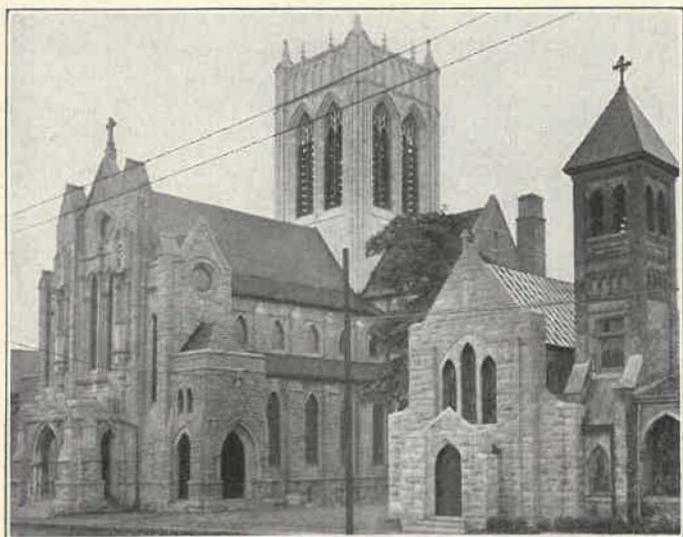
Cathedral Consecrated

"I've been in this diocese 27 years, and never have I seen a spirit to match this," remarked Bishop Dandridge of Tennessee during the convention of the diocese, which met at St. Mary's Cathedral, Memphis, January 24th and 25th.

On the financial side of the picture,



NEW YORK'S sixth suffragan was instituted at the Cathedral of St. John the Divine, pictured here as it will look when completed.



ST. MARY'S Cathedral: A high point of interest to the general public.

apportionment roll call in the convention sessions produced acceptances of over \$160,000, a more than 10% increase over the "all-time high" of last year. The diocese accordingly notified the National Council that its expectation for 1951 would be \$53,000, eight per cent above the mathematical quota that was asked.

The high point of interest to the general public, however, was the consecration of St. Mary's Cathedral by Bishop Dandridge at the opening service of the convention.

The handsome stone edifice was completed in 1925 and opened for service as a welcome home to Bishop Gailor on his return to the diocese after his six-year term as first and organizing president of the "Presiding Bishop and National Council."

80 YEARS A CATHEDRAL

Old St. Mary's Church was first formally recognized by Bishop Quintard as his cathedral in 1871. Congregations had worshipped first in the present crypt and then in a temporary building above it. The cathedral proper was erected largely on a cash and short-term subscription basis, but there remained a considerable bonded indebtedness incurred in the earlier work. This was finally cleared up last year.

W. I. Moody, Bishop's warden and a member of the chapter for nearly half a century, read the certificate of freedom from encumbrance and request to consecrate. Bishop Barth, Coadjutor of Tennessee, read the sentence of consecration.

During the service of Holy Communion, the Rev. Dr. William J. Loaring-Clark, senior of the active clergy of the diocese in years of age, read the Epistle; the Very Rev. William E. Sanders, dean of the cathedral, read the Gospel.

Changes in the diocesan organization effected by the convention included creation of a new convocation of Sewanee in the southeastern corner of the diocese. The group also approved a resolution of-

ferred by Edmund Orgill of Memphis to set up a \$100,000 fund which would make building loans to missions and other churches.

ELECTIONS. Bishop and council: clerical, R. F. McGregor, R. A. Kirchhoffer, Jr., Donald Henning, and S. J. Simpkins, Jr.; lay, C. M. Seymour, Arthur Crownover, Jr., W. L. Quinlen, Jr. The Rev. G. S. Usher replaced as assistant secretary the Rev. E. N. Hepper, relieved at his own request after 22 years of service.

PITTSBURGH

Racket Clean-Up

Several months ago, a national magazine exposed the political corruption and racketeering in Southwestern Pennsylvania. In the light of these conditions, nearly 700 clergymen of all Churches organized the Commission for Social Action of Southwestern Pennsylvania. Several clergymen in the diocese of Pittsburgh have been very active in this movement. These include the Rev. Chester Weems of Greensburg, the Rev. Leroy Hall of New Kensington, and the Rev. Joseph Wittkofski of Charleroi.

Bishop Pardue of Pittsburgh early pledged his cooperation. In a statement to the press, the Bishop said, "Any reported lack of moral integrity and any presence of political corruption requires the Church to take notice and to use its full resources to establish a decent social order."

In a letter to the Rev. Joseph Wittkofski, member of the Commission, Governor John S. Fine, a Churchman, wrote that he has requested the Commissioner of Pennsylvania State Police to make a thorough probe and to advise the Governor what can be done. He also pledged cooperation.

Religious News Service reported Pennsylvania's Attorney General as saying, "The crusade has caused a voluntary cleanup in many communities. Houses of prostitution have closed down, punchboards have been removed, and slot ma-

chines hauled away since the drive began."

PHILIPPINES

50th Anniversary

Observance of the 50th anniversary of the missionary district of the Philippine Islands took place during the annual convocation held in Manila, January 18th to 25th.

One evening was devoted to a pageant, held in the auditorium of St. Stephen's Chinese School. The pageant depicted the progress of every central station from the time of Bishop Brent's arrival at the turn of the century on down to such post-war occasions as the consecration of the three bishops for the Philippine Independent Church and the award by the President of the United States of the Medal of Freedom to Bishop Binsted, Dr. J. Y. Fores, and the Rev. Albert Masferre for their contributions during the war.

Bishop Binsted, in his address at the opening service, pointed to the tremendous growth of the district in its first half-century and called attention to the ever-expanding Filipino leadership. In response to his request for increased giving, the convocation later voted to double the diocesan missionary quota, which is used for the support of the national ministry.

The convocation held its sessions at the School of Nursing at St. Luke's Hospital. Several all-day conferences and quiet days preceded the sessions. Alumni of St. Andrew's Theological Seminary in Manila gathered and formed an alumni association, electing Fr. Masferre president.

ELECTIONS. Council of advice of the district: clerical, A. H. Richardson, H. J. Wei, Edward Longid, Sydney Waddington; lay, S. C. Choy, Duncan Burn, F. T. Stoddard, G. A. Main.

MINNESOTA

Injured Priest Aids Others

The Rev. George A. Smith, Indian priest in charge of St. Peter's, Cass Lake, Minn., is back on the job, after recovering from an accident in which he was seriously injured.

He was returning to his home after conducting services at Round Lake, when the taxi in which he was riding collided with a truck and a second car ran into the wreck.

Fr. Smith was the first to regain consciousness. Seven people were lying in the highway or in cars, all unconscious, all badly hurt. Until help came the priest aided the others by tearing up his vestments to bind bleeding victims, although he lapsed into unconsciousness several times in the process.



Lenten Reading Suggestions for 1951

- New Books -

"WERE YOU THERE?"

By Harold E. Wagner

Taking his title from the well-known Negro Spiritual, "Were you there when they crucified my Lord," the author here presents sixteen studies of persons identified with the Passion of our Lord, depicting first those whose characteristics exemplify the Seven Capital Sins, and, second, those whose lives illustrate the opposing Christian Virtues. Originally given as two series of Good Friday meditations, these studies are therefore appropriate for Good Friday; they will also make excellent reading for any time during Lent.

Price, \$1.75

THE TEMPLE OF GOD'S WOUNDS By Will Quinlan

NASH K. BURGER, New York Times Book Review, says: "*The Temple of God's Wounds* is an unusual devotional book that may well take its place among the enduring religious books of our time. In it the basic principles of Christian mysticism and meditation are presented in the form of a remarkable spiritual adventure recounted by the individual who experienced it. It is the story of a man who visits a little known religious brotherhood whose dedicated aim is the practice of the presence of God."

Price, \$1.75

The Bishop of London's Book for Lent

JESUS AND THE RESURRECTION By H. M. Williams

THE BISHOP OF LONDON says: "The question is sometimes raised among theologians, which is the greater center of *moment* of religious thought? Bethlehem or Calvary, the Nativity or the Atonement? The writers of the New Testament would almost certainly have replied neither, but the Resurrection, the Empty Tomb. It is perhaps one of our greatest differences from the early Christian generation that we have to this extent shifted the focus of our thinking."

Price, 75 cents

The Canadian Lenten Book

MOTHER SAID SO By R. F. Palmer, S.S.J.E.

This book is called "Mother Said So" because the tradition about God is handed on to most of us by our mothers, who taught us to pray. There is a Mother of us all, in whom the true tradition about God has been preserved through Old and New Testament times down to the present. This book attempts to trace this tradition and show with what weight of authority it comes to us.

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The Eternal

(Continued from page 16)

his life in its entirety on the practice of living beyond the physical or purely rational intellectual plane. The psychologists also have long since accepted the psychic as a starting place of investigations. The heirs to the old magic attempt to repeat the successes of their forerunners under up-to-date methods and sign boards. The psychic element in man cannot be ignored. It is not ignored in modern states. The schools are used for the inculcation of the state ideology, whatever that may be. Unless there is a control over all, fresh conflicts and strifes are storing up in the future for mankind on both psychic and physical planes.

Tremendous is the need of that Spirit who, being one with the Eternal, yet proceeds from Him and passes through all planes and all dimensions. In what way is He to take control in all planes and in all dimensions? Creatures of time and space have been given the freedom even in the realm of the spiritual to accept or reject. The Spirit can only find entrance and control through those creatures who accept Him to the full.

KENOSIS — KATHARSIS

Therein lies the problem in the presentation of the Faith to the modern world. No new phraseology and terminology, in an attempt to represent the Faith in intellectual terms understood of modern man, will be enough. The Faith must be presented as a witness made by the lives of men and women possessed and controlled by the Eternal Spirit. In bringing this about we must face the fact that, just as the Eternal had to empty Himself to take the form of man, so man needs to be emptied to be filled with the Spirit of Eternal.

In the Gospels we see that our Lord's training of His disciples was designed exactly to this end. Long months of companionship with Him made them familiar with God-filled man. They were hardly aware of this growing familiarity, and they were impeded in their education not only by those desires and ambitions centered on themselves, of which they needed to be emptied, but by their false notions of the character of the Anointed, whom they expected to be sent by the Eternal. They thought that He was such a one as would fit very comfortably into their own network of ideas which were woven from the stuff of the realm of time and space. With the greatest difficulty He introduced them to the idea of the kingdom of heaven as a realm having its foundations in another realm, though to be established also in this. The declaration, "My kingdom is not of this world," is to startle them as much as it did the Roman governor.

Then they are startled by the catas-

The Living Church

trophy of the Passion. All their notions, centering on self, and belonging to the stuff of this realm, are violently purged out of them by the events of that Thursday and Friday. If the self-emptying of God is called a *kenosis*, the emptying of man must be called a *katharsis* (cleansing).

A man cannot safely be kept empty. The dregs drained out through that black hopeless Saturday. The refilling began that Sunday, but not yet with the Spirit, beyond a preliminary breath of Him. It was a refilling with notions of the kingdom of God that were compatible with the disciples' possession by the Spirit, just as their former notions had been compatible with their time-and-space-bound ambitions.

THE THINNESS OF THE VEIL

For forty days there was a companionship with the Master very different from, though continuous with, the pre-Calvary companionship. They learned to know a humanity in control of dimensions beyond the limit of their previous horizon. They discovered the thinness of the veil between the temporal and the eternal, the meaning of those words, "I am the resurrection and the life," which have relegated for ever to their proper place the physical and intellectual elements in man, which once so dreaded the term set by physical death. Nothing so eases the intercourse between the realms than the removal of that artificial barrier.

Just as in preparation for the Incarnation, a last stage of nine months' waiting was experienced by the handmaid of the Lord, so, when the forty days of illumination ended in the Ascension, there was a last stage of quiet waiting for the Descent of Dove, as Charles Williams calls it, the embodiment in a society on earth of our Lord, the Eternal Spirit.

With what power He came! What diverse gifts marked the entrance into the realm of time and space of that Eternal one, now embodied in a form in which He could infiltrate through every phase of being in this realm and bring every phase under the dominion and control of the Eternal, here on earth as it is there in heaven. Some of the manifestations of His coming seemed to have ceased with the passing of the first shock of His coming, but never have the manifestations of His fruits ceased. They show that the divine love is indeed amongst us, and can possess men and women who yield to that possession, though the full yielding and the complete possession may take years to accomplish.

The Christian Faith can only be fully and truly presented to the modern world, as it was to the ancient and mediaeval worlds, through the saints who have been nurtured by the Eternal Spirit in the Church which is His Temple.

More Lenten Meditations With Your Night Prayers

My Lenten Rule: How well have I followed it today? Did I even put up a battle to keep it going? It's really so little a thing to do to show Jesus that I love Him! Look what He did for me—for those whom I love! Maybe I'm just a mucker! Could be!

My Lookings: How have I used my eyes today? What did they want MOST to look at? Would The Dear Lord Jesus have approved? Would I have relished those I care most for, seeing the way I looked at certain things and certain people today? Would I? Do I realize that at WHAT we look, sets our directions, forward or backward?

My Listening: I can't help hearing some things that are not godly. What have I done about THEM? Have I repeated them? Or do I see that if I let such things die with me, they cannot grow, or be a hurt to others through me? Or have I deliberately enjoyed

listening to things which I KNOW are hateful to Our Lord? Where does that put me in relation to HIM?

My Thinking: Here's the ONE part of me where I can cover up most easily, but not from God! Would Our Lord approve of my thoughts today? Would the lovely woman or the good man I love even believe that I think such thoughts? Or, did I ask Our Lord to take possession fully of my mind and all of me?

My Speaking: Have I spoken hastily, profanely, vulgarly, today? Have I spoken uncharitably of anyone? Am I sorry? If not, why not? Do I realize that most generally what I say denotes what I AM?

Help me, Lord Jesus, in this night meditation, to honestly confess my sins of today, that I may sleep in peace. Good Night, Lord Jesus!

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DEATHS

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

Richard A. D. Beaty, Priest

Funeral services were held for the Rev. Richard A. D. Beaty on February 6th in St. Peter's Church, Manhattan, where Fr. Beaty had been rector at the time of his death. The Church was filled with Church dignitaries of the dioceses of New York and with parishioners and friends of Fr. Beaty.

Fr. Beaty, once assistant secretary of the House of Bishops, died on February 3d after a long illness.

The associate rector of St. Peter's, the Rev. Percy L. Urban, Jr., said the opening sentences at the funeral service. Bishop Gilbert, retired, of New York, read the lesson. Bishop Donegan of New York said the closing prayers and pronounced the benediction.

Fr. Beaty was the son of the late Doran H. Beaty and Rachel S. Beaty. He was born in Springfield, Ill., in 1888. After he was graduated from Columbia University, he entered Berkeley Divin-



ity School, from which he was graduated in 1925. He was ordained deacon that same year, and advanced to the priesthood in 1926. From 1925 to 1926 he was curate of St. Peter's Church, Manhattan. He was rector of Grace Church, City Island, N. Y., from 1927 to 1930. In 1933 he became rector of St. Peter's.

In 1934 Fr. Beaty was elected secretary of the convention of the diocese of New York, and reelected every year thereafter. He was elected assistant secretary of the House of Bishops in 1940, a position he held until failing health made travel to meetings of General Convention and interim meetings of the House of Bishops inadvisable. He was a trustee of Berkeley Divinity School from 1936 to 1946.

Fr. Beaty was married in 1927 to Margaret Allin, who survives him. He is survived also by a sister.

Roy S. Tucker

Roy S. Tucker, plant superintendent of the Boys' Home, Covington, Va., was struck by a train on December 30th and killed instantly, reports the *Boys' Appeal*, periodical of the Home.

Mr. Tucker was killed at the railroad crossing of the Boys' Home. He was going about his work when he was hit by a passenger train.

Formerly Mr. Tucker had been farm manager of the Boys' Home, which is a Church school and home for deserving boys from any diocese and of any faith.

He had been plant superintendent since World War II.

One of the boys wrote of Mr. Tucker, "Although we can never find a more generous, kind, helpful, and understanding man than Mr. Tucker, I do hope that a replacement can be found who will be only half the man he was. His passing was not only a loss of an experienced and conscientious worker, but a personal loss to each of us."

Roger Henwood Motten

Dr. Roger Henwood Motten who was treasurer of Trinity College from 1929 to 1937 died at his home in Wethersfield, Conn., on February 7th, at the age of 71.

Dr. Motten was the author of *Value of Poetry in Schools*.

Surviving him are his wife, two sons, and a daughter.

Mary Montgomery Talbot

Mary Montgomery Talbot, 84, widow of Henry Russell Talbot, one-time dean of All Saints' Cathedral, Albany, N. Y., died at her home in Sierra Madre, Calif., December 23d. Mrs. Talbot, an active member of Ascension parish, Sierra Madre, was in good health until the day of her death.

The Talbots came to Sierra Madre when Mr. Talbot retired about nine years ago. Mr. Talbot died there in 1946.

Mrs. Talbot is survived by three sisters and one brother.

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CHANGES

Appointments Accepted

The Rev. Roger W. Barney, formerly rector of St. Mark's Church, Ashland, N. H., is now archdeacon of New Hampshire, diocesan executive secretary, and director of the Mountain Mission by Mail. He is executive secretary of the Commission on Town and Country of the Province of New England. Office: Diocesan House, 63 Green St., Concord, N. H.

The Rev. George D. Clark, formerly assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., will become rector of St. Paul's Church, Newport, Ark., on March 1st.

The Rev. Edward McC. Claytor, formerly rector of Christ Church, Augusta, Ga., is now rector of St. Peter's Church, Naval Base, S. C. Address: 75 Ranger Dr., Naval Base, S. C.

The Rev. Eric S. Greenwood, formerly assistant at Calvary Parish, Memphis, Tenn., and vicar of the Chapel of the Holy Communion, is now rector of the new parish of the Holy Communion. Address: 4645 Walnut Grove Rd., Memphis 3.

The Rev. William B. Hastings, formerly rector of Trinity Church, Concord, Mass., will become rector of Christ Church, St. Paul, Minn., on May 1st. Address: 1069 Lombard Ave.

The Rev. G. C. Montgomery, who has been serving St. Andrew's Church, Cocoli, C. Z., is now archdeacon of Northern Colombia, with residence in Medellin, Republic of Colombia, S. A. The new archdeacon will work north of there to the Atlantic Coast. Archdeacon Townsend of Colombia will in the future devote himself entirely to Southern Colombia; his work will include Bogota, Cali and any other work south to the Pacific Coast.

The Rev. A. B. Narbeth, formerly curate at Trinity Church, Binghamton, N. Y., is now serving Grace Church, Waverly, N. Y., and Christ Church, Wellsburg. Address: Waverly.

The Rev. Hubert C. Palmer, formerly associate rector of the Church of the Good Shepherd, Corpus Christi, Tex., is now rector of All Saints' Church,

Corpus Christi. Address: 3026 S. Staples St. All Saints' is a new parish which was started as a parochial mission only a year ago by the Church of the Good Shepherd. The Rev. Mr. Palmer became vicar in March, 1950.

The Rev. Cyril B. Russell, formerly vicar of St. Thomas' Church, Bushnell, and the churches at Macomb and Rushville, Ill., will on March 1st become rector of St. Andrew's Church, Rochester, N. Y. Address: 68 Ashland St.

The Rev. Harold H. Thompson, formerly rector of St. Andrew's Church, Arlington, Poughkeepsie, N. Y., is now rector of St. John's Church, Monticello, N. Y. Address: 14 St. John St.

The Rev. Robert W. Turner, III, who has been serving St. George's Church, Almirante, Republic of Panama, is now archdeacon of Western Panama, which includes the provinces of Chiriqui and Bocas del Toro, from the Atlantic to the Pacific.

The Rev. John Vander Horst, formerly rector of the Church of the Good Shepherd, Germantown, Philadelphia, will become rector of St. Paul's Church, Chattanooga, Tenn., on about March 10th. Address: 305 W. Seventh St., Chattanooga 3.

The Rev. Louis M. Ziadie, who has been serving St. Mark's Church, Port Limon, Republic of Costa Rica, is now the archdeacon of Port Limon.

Armed Forces

Chaplain (Capt.) William J. Barnett has had a change of address from 1170th ASU to 1013th ASU, Reception Center, at Fort Devens, Mass.

Chaplain (Capt.) Gordon Hutchins, Jr., formerly addressed at Fort Richardson, may now be addressed: Office of Army Chaplain, USARL, APO 942, c/o P.M., Seattle, Wash. Mrs. Hutchins may be reached at the same address.

Resignations

The Rev. F. C. Capozzi, missionary among Italians for about 35 years, has resigned as rector of St. Mary's Church, Wind Gap, Pa., and St. Joseph's Church, West Bangor, because of ill health and is retiring from the active ministry. Address, after Easter: RD 3, Bangor, Pa.

Changes of Address

The Rev. John E. Gill, who is serving Trinity Church, Mount Vernon, Ill., has had a change of address from 715 Main St., to 405 N. Sixteenth St.

The Rev. Romeo C. Gould, priest of the diocese of Los Angeles, has had a change of address from 529 to 523 W. Loma Alta Dr., Altadena, Calif.

Ordinations

Priests

Cuba: The Rev. Milton Reese LeRoy was ordained priest on February 4th by Bishop Blankingship of Cuba at Holy Trinity Cathedral, Havana. Presenter, the Ven. Dr. Loreto Serapion; preacher, the Ven. J. H. Piloto. To be priest in charge of San Andres, Santiago de Cuba. Address: Apartado 339, Santiago de Cuba, Ote., Cuba.

Texas: The Rev. Herbert J. Beadle, Jr., was ordained priest on January 31st by Bishop Quin of Texas at St. James' Mission, Conroe, where the ordinand will be priest in charge. Presenter and preacher, the Rev. J. P. Clements. The new priest will also serve St. Stephen's Church, Huntsville. Address: Conroe.

Layworkers

Catheryn E. Davis has retired after 42 years of work as secretary of the diocese of Los Angeles.

Diocesan Positions

The Rev. Albert C. Muller, formerly rector of the Church of the Ascension, Richmond, Va., and executive secretary for the field board of the diocese of Virginia, will after April 1st be full-time public relations and publicity director of the diocese. He will continue his work as editor of the Virginia Churchman and do Sunday supply work. Address: 110 W. Franklin St., Richmond 20, Va.

Corrections

The church from which the Rev. John Howard Melish was removed as rector is Holy Trinity Church, Brooklyn, not Trinity Church, Brooklyn [L. C., February 11th].

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BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes—all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

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

POSITIONS OFFERED

WANTED—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.

PUBLICITY

HOW TO ADVERTISE your church for greater attendance, increased support. Get new tested facts explaining proven publicity methods to advance your church. Complete details FREE. Church Publicity Service, Dept. 12, 211 Court Square Bldg., Binghamton, N. Y.

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

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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THE LIVING CHURCH

CLASSIFIED

BOOKS

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

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

CHURCH FURNISHINGS

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

EASTER CARDS

RELIGIOUS Easter Card Assortments \$1.00 each. Choice Packet A, 8 Distinctive Folders; Select Packet B, 12 Attractive Folders; General Packet C, 15 Mixed Folders and Single Cards; Special Packet D, 20 Colorful Single Cards. Order from: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., N. Y.

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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.



ST. JOHN'S CHURCH
Brooklyn, N. Y.

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 Bap; 10 Wed; OH Tues, Wed, Thurs, 10-2:30 & by appt

SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

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

WASHINGTON, D. C.

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

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; W. 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, Sung 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 Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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

CHAPEL OF THE INTERCESSION
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. Roeliff 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-discussion 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, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7; Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. 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

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.