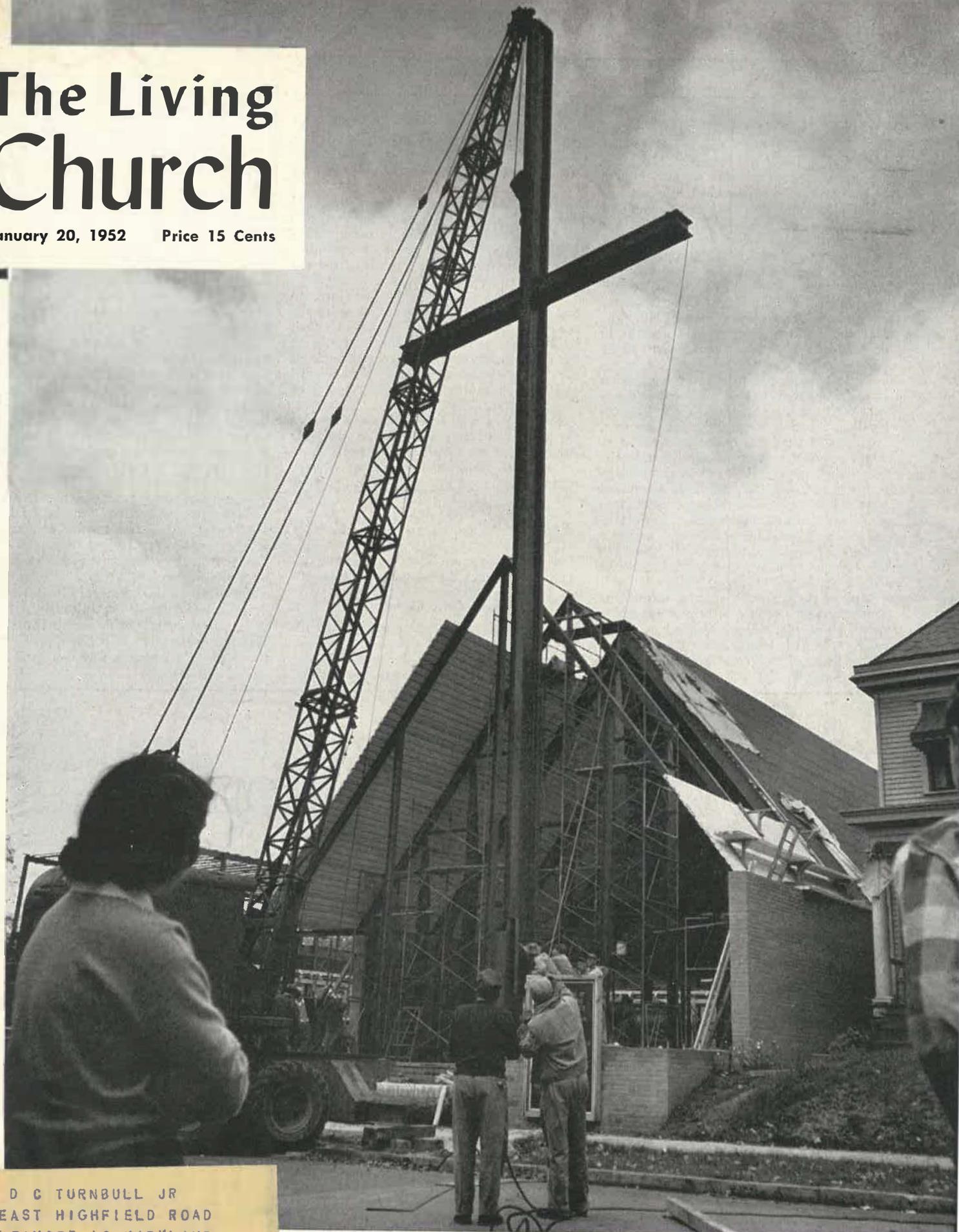


# The Living Church

January 20, 1952 Price 15 Cents



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*Gene Wells*

**SEVEN AND ONE HALF TON CROSS towers 75 feet over front walk of new St. Stephen's on edge of Ohio State's campus [see p. 20].**

**A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH**

# LETTERS

## Growth in Japan

MY attention has been called to the article [L. C., December 17th] reporting the proposed sale of our Hongo property occupied by the Central Theological College and the National Council of the Nippon Sei Ko Kwai. This sale is now in the process of being consummated.

The acquisition of this property was originally made possible in great measure by the generous grant of the Woman's Auxiliary of the Episcopal Church out of its United Thank Offering of 1948. For this the Church in Japan is greatly in debt and by it has been enabled to make substantial progress.

Your article seems to raise a question concerning the wisdom of selling this property with the implication that it is "strategically" a bad move. It should, however, be reported that this action was taken as a result of a unanimous decision of the Board of Trustees of the Central Theological College, the body officially entrusted with this matter. The decision to sell was made only after long, realistic, and careful deliberation over the many pertinent factors involved — factors which possibly can only be seen and appreciated by those closest to the actual scene.

One of these factors was to permit our seminary to grow in a healthy way, spiritually, physically, financially, and academically. Whereas the accommodations for the students of the seminary on the Hongo

property permit a maximum of 30, the proposed new buildings will allow for 50. We shall have far more satisfactory and practical physical equipment and buildings than are available on the Hongo property.

The National Council of the Nippon Sei Ko Kwai will also benefit in that this move will make possible more adequate facilities and space than are now available, thereby stimulating the growth of the entire Church in Japan.

It would appear wrong, therefore, to suggest as your article does, that a "small-scale" seminary and National Council building are proposed for the future, with the consequent implication that the sale of the Hongo property is a step backward and the result of a short-sighted policy of "retrenchment."

I trust you will be kind enough to give the content of this letter notice in your columns, for we should deeply regret having our friends in the American Church receive any wrong impression through your journal.

(Rt. Rev.) MICHAEL H. YASHIRO,  
Presiding Bishop, Nippon Sei Ko Kwai,  
Tokyo, Japan.

Chairman, Board of Trustees,  
Central Theological College.

## Come One, Come All

IT is bitterly unfortunate that, when the Holy Communion is about to be celebrated, some rectors still insist upon ex-

tending a fulsome "come one, come all" invitation to all visitors who happen to be in church, without the least regard to the eligibility of such visitors to receive the sacrament. This mistaken hospitality shows itself especially at Christmas and Easter, when of all times the Church should exemplify correct teaching, not wishy-washy vagueness.

I am not primarily concerned about whether this wholesale distribution is theologically right or wrong. I do know that it is psychologically obtuse and pastorally dreadful.

Such an invitation tells the casual drop-in that we appraise our spiritual treasures at a very low worth, since we are willing thus to strew them about willy-nilly, to believers, half-believers and unbelievers alike. It says to the Christian from another Communion that we view the Lord's Supper in exactly the same light that the most extreme Protestants do — which is of course not true. It informs the visitor who came "because the midnight service is so impressive" that he might as well come on up and receive communion too. . . . can't hurt, might help. . . . as if the sacrament were a feast of godless magic or a vitamin potion.

Pastorally, this general invitation is dreadful because it gratuitously offends and unsettles those who are in church 52 Sundays in the year. It is given, perhaps, in the hope of winning a few converts from

## Seminaries Need the Support of the WHOLE Church

Our theological schools were originally established and supported, for the most part, by private benefactors.

Decreasing rates of income and increasing costs with expanded enrolment forced an appeal to all Church people by General Convention of 1940 for help in the Church's program of training her clergy.

In 1943, 1,589 parishes and missions gave . . . . . \$ 47,745  
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Theological Education Sunday, January 27th.

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## LETTERS

among the ranks of the twice-a-year fair weather patrons. But surely any parish priest should be able to see that this hope is seldom if ever realized. The certain loss is far greater than the possible gain.

Worse still, the invitation destroys interest in confirmation classes and so impedes the Church's growth. Why should an adult bother to attend classes to learn something about the Episcopal Church, and then come before a bishop for confirmation, when he is importuned to share all of its benefits regardless? Why should church school children take any interest in being confirmed when they observe others who could be confirmed, but will not, enjoying all of the benefits supposed to be reserved for those who have been confirmed?

Certainly we should not repel any worshipper who presents himself at the altar rail. But neither should we invite to that rail anyone who does not believe—as we do—that he will there receive “the spiritual food of the most precious Body and Blood. . .” And if he does believe that, why should he not come to confirmation and properly qualify himself to receive this ministration?

SAMUEL J. MILLER.

Cincinnati, Ohio.

### Preparing for Death

TO tell a gravely ill person the time has now come for him to prepare for death would be stupid, if not criminal.

Chaplain Benjamin Axleroad's last paragraph [L. C., December 23d] has summed the whole thing up in a nut shell, namely, “that the intelligent pastor will see that his charge is prepared for any eventuality, but he should never convey the impression that the battle has been given up.”

FRED M. ESHLEMAN.

West Pittston, Pa.

I HAVE been a private duty nurse for many years and wish to say that I heartily agree with Chaplain Axleroad.

Some people, like the editor, wish to be told when they are expected to die. I wished it, too, but after witnessing its effect upon most patients, it gives one pause.

Preserving morale is important in illness and patient cooperation is essential, as long as consciousness remains. Serious illness depletes one's power of endurance and self control, causing fears to develop; while surgery, in itself, is a shock to the nervous system.

How could we ask a desperately ill person to accept pain and painful treatments, with fortitude, after he has been told he is going to die? Wouldn't such information be a terrific shock at a period of least resistance? Not all patients, placed on the critical list, have died. I have seen some miraculous recoveries.

There are many brave souls who face death with seeming calm, but I am referring to the great majority.

The effect of such news varies, according to temperament, such as tension causing increased pain, prolonged sleeplessness when sleep is most needed, fear, hopelessness, or resignation to a point where there is no cooperation whatever. I feel sure the Lord would prefer the most merciful

method. He sends blessed unconsciousness.

One night I watched an unconscious patient receiving his sixth blood transfusion in 24 hours. Respiration ceased while it was still running. The doctor had refused to abandon hope. Why should the priest?

GLADYS SHEARER, R.N.,

Cleveland, Ohio.

CHAPLAIN Benjamin Axleroad, Jr., says that he thinks “it would be stupid, if not criminal, to tell a gravely ill person that the time has come for him to prepare for death.”

I am a registered nurse and have been in active practice for 30 years. During that time I have learned that the so-called “last rites” of the Church have been one of our best medicines. Instead of terrifying a patient, for they all know that when those rites are given, the situation is very serious, the majority of patients relax so that the ministrations of the doctor and nurse are more effectual. I vividly recall one patient who refused all contact with the clergy because as she said “it might make me well and I want to die,” when there was absolutely no reason why she should not have a complete recovery.

Of course in these days of sudden death the ideal thing is to be prepared throughout one's life, but I have found very few patients whose condition would have been harmed by their being told the truth and the great majority beg to be told.

CORA C. McCLENCH, R.N.

East Hampton, Conn.

### “It's AM There”

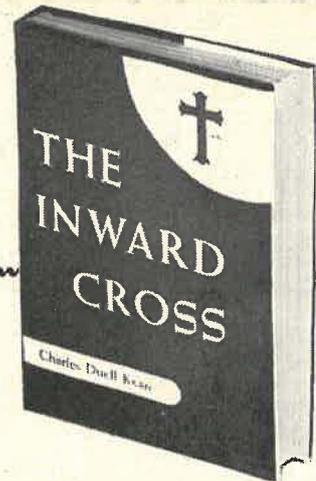
AS there seem to be rather more than the usual number of controversial voices raised in your columns just now; I am wondering if we might not take a positive approach to our peculiar Church problems—perhaps do a bit of “musing while the fire burns”?

The world, we ourselves, are so desperately in need of that fire of the knowledge and love of God in Christ; and are not we in the Anglican Communion in need, too, of the ability to “give a reason for the Faith that is in us”? We Episcopalians don't have to be vague or controversial or apologetic, do we? Its all there in the Prayer Book in that marvelous condensation of the Apostolic and Catholic Faith of the Christian centuries.

We all know people who are radiantly happy (I almost said relieved) when they have found that fullness of Faith and practice, of the Word and Sacraments, when it is fully taught, and clearly lived. True, practicing Christians are seldom perfected saints, but sinners in process of redemption who are ever learning and growing and praying in penitence and love “Regard not our sins but the faith of Thy Church and grant Her that peace and unity which are agreeable to Thy Holy Will.”

May I quote a part of our Advent message from our Bishop Eric Bloy:

“Henceforth (since the Word made flesh) God might remain unfathomable but not unknowable. In beholding Christ we behold the Father. In the love, the suffering, the mercy, of Christ we see the . . . love and mercy of the Father where . . . there is a showing of true repentance. In the Resurrection we see His gift to all who dare to



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**LETTERS**

follow in the Way of Christ; the fruition of God's purpose which began from the very foundation of the world, the establishing of a Divine—a beloved—Community which transcends time and space, all other fellowships. This is the Good News we share and show. Evil and anxious days are with us but we belong to an eternal kingdom and so kneel before the Altar of the King of Kings for the partaking of the Holy Communion for the renewing of our souls' health—a Fellowship of penitent people praying. . . ."

LOUISA BOYD (Mrs. R. D.) GILE,  
La Jolla, Calif.

**The Way to the Pigeon-Hole**

**A**S regards reservation: I confess I am less impressed by a Prayer Book rubric than I am by the fact that second-century clergymen delivered the Sacrament to their parishioners to be taken home for private Communion, and that the First Council of Nicea reaffirmed the "old rule of the Church" assuring Holy Communion to the dying. Ancient English canon law requiring each priest to practice reservation has never been repealed. This is an old and profound matter, involving a great deal more than decisions of Prayer-Book revisers "enshrined" in rubrics.

Many of us have a grave concern rather different from that of Bishop Thomas [L. C., December 16th]. It is that our beloved Church will fail to break away from the smug, static stuffiness which frightens away so many of the poor and alienates so many of the young. It is this provincial tightness and rightness, we submit, that keeps our Church from "sweeping the country." Calvinism in cassock and surplice is Calvinism still; and the hard-shell particularism of Prayer Book Churchmen could well get the Episcopal Church into a pretty but ineffectual sectarian pigeon-hole.

Letters like that of Bishop Thomas weaken the confidence of many Churchmen in the vitality of their Church and its capacity for growth through trial and error. Had we wished for iron uniformity and the letter of the law, we might better perhaps have found them under Romanism or Presbyterianism. We chose Anglicanism precisely because it was the Middle Way, not arrogantly monolithic, but rich in possibilities.

JAMES F. RETTGER.  
Washington, D.C.

**Convertibles**

**O**N opening your paper [L. C., September 16th], the first letter I saw was one that threatened me with liquidation. Christian unity is to be achieved when all Christians are at the Mass: this is the essence of the letter. All people who do not agree with this idea are to be "converted"—merely euphemism for some less popular word.

The irony of the situation is this that I, as a Modern Protestant, consider anyone who uses such a phrase to denote their outlook is so pre-Reformation, and therefore so unspiritual, as not to have known the mystical union with Christ which is spoken of in the New Testament. Such a one is in need of conversion himself.

(Rev.) C. GODFREY-THOMAS,  
East Donyland Rectory,  
Colchester, Essex, England

# The Living Church

Established 1878

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

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## Things to Come

JANUARY						
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24	25	26	27	28	29	

### January

20. Second Sunday after the Epiphany. Church and Economic Life Week, NCC (to 26th).
23. Standing Liturgical Commission. Seabury House (to 25th).
26. Conversion of St. Paul.
27. Third Sunday after the Epiphany. Theological Education Sunday.
30. General Board, NCC, at New York City.

### February

1. Brotherhood Month (to 29th). National Youth Commission, Seabury House (to 7th).
2. Purification of St. Mary the Virgin.
3. Fourth Sunday after the Epiphany.
4. Bishop Tucker of Ohio retires.
5. Town and Country Work Seminar, Province V, Elkhart, Ind. (to 8th).
8. Woman's Auxiliary, National Executive Board, Seabury House (to 11th).
10. Septuagesima Sunday. Race Relations Sunday.
12. National Council, Seabury House.
17. Sexagesima Sunday. Brotherhood Week, NCC (to 27th).
21. Episcopal Hospital Assembly, Cleveland, Ohio. Lay conference on Christian and his daily work, NCC (to 24th).

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

THE PRESIDENT has reason this week to recall the old recipe for cooking rabbit which begins, "First, catch your rabbit." General Mark W. Clark, the quiet center of the storm over naming an ambassador to the Vatican, has asked the White House to withdraw his name from consideration, "because of the controversy that has developed." The general is, like many other high-ranking army officers, a member of the Episcopal Church.

AN ISLAND of 1200 acres has been deeded to the diocese of South Carolina by Mrs. Marjorie Nott Morawetz for a diocesan camp-conference center. The \$100,000 gift consists of all of Seabrook Island, off Johns Island, 23 miles west of Charleston. Part of the property has been leased for some time as a diocesan camp. Eight buildings have been constructed, and the young people of the diocese are now raising funds for a chapel. The gift is a memorial to the donor's late husband, Victor Morawetz, and her nephew, Benedict Nott.

ANOTHER leader in the business world has been added to the board of trustees of the Episcopal Church Foundation—James R. Page of Los Angeles, whose directorships include steel, utility, and investment corporations, as well as educational, charitable, and religious institutions. The foundation now has 27 officers and directors, including one clergyman (Bishop Sherrill) and one woman.

THE PRESIDING BISHOP will be the preacher at the opening service of General Convention, September 8th in the Boston Garden, beginning at 10:30 AM. The announcement about the preacher probably isn't news any more, since the Presiding Bishop has preached the last four times. Before that, however, an opening sermon by the Presiding Bishop was the exception rather than the rule.

MUSIC at the opening service will be the responsibility of Francis Snow, organist of Trinity Church, and Everett Titcomb, organist of the Church of St. John the Evangelist. A selected choir of men and boys from churches of the diocese will sing the special choral numbers, being augmented for the hymns and canticles by a choir "in which all those in the diocese who love to sing will be invited to participate."

HIGHER PRICES will be necessary on Seabury Press publications than the prices previously charged by the Department of Christian Education for the three books in the Church's Teaching Series and other educational materials, according to an announcement to the clergy by Leon McCauley, manager. Both rising production costs and the fact that the press intends to pay its own overhead without any subsidy from the national Church budget make this step necessary. The three books, The Holy Scriptures, Chapters in Church History, and The Faith of the Church, will in future be sold in paper binding at \$1.50 and in cloth binding at \$2.50. The present half-cloth binding has been increased in price to \$2.00, but will shortly be

discontinued since it is neither as cheap as paper nor as durable as cloth.

THE RELATION between price and profit in such things as Church publications is not always understood by the Church public. Profits amount to one or two or three cents per sales dollar, so that on an item priced at \$1.98, a non-profit price would be something between \$1.92 and \$1.96. The big difference sometimes observed between prices of non-profit outfits and business prices has little to do with profits and a lot to do with the fact that either the non-profit firm is losing money without knowing it or that somebody else (a missionary budget, a diocesan office, etc.) is paying rent, heat, light bills, salaries, and many other necessary costs.

ACTUALLY, if Seabury Press is to continue in business, it will have to make a profit in order to provide capital for future operations. Business is business, even when the Church is engaged in it!

SPEAKING of Church business matters, the town of Harrison, N. Y., has come to a decision that may lose the Church incalculable sums in taxes every year. Tax bills for special governmental services—fire department, sewer, garbage collection, etc.—were rendered to Harrison churches, schools, and fraternal organizations after a court had decided that the county airport was subject to such taxes. The bill of All Saints' Episcopal Church for the past six months was \$322.05. Court action to challenge the taxes is expected.

THE BROTHERHOOD of St. Andrew appears to have entered on one of its periods of expansion. One of the reports to come before the annual meeting of the Brotherhood's National Council at Seabury House, January 18th to 20th, will be the chartering of 109 new chapters during the past year. "Splendid and sacrificial progress" is being made in finance, according to the announcement. That sounds as if more money is still needed. As always at BSA meetings, much time will be given to studies in prayer, personal work, and chapter life.

IN GERMANY, last week, Bishop Dibelius of the Evangelical Church issued a circular letter to pastors, announcing the breaking off of relations between the Church and the Red Cross. The Bishop objected to the Red Cross's order to Evangelical pastors to discontinue chaplaincy activities in refugee camps. Red Cross's reason was that it was "obliged to observe an absolute neutrality in political and religious matters." Bishop Dibelius said, according to RNS:

"Those who, in view of the inhumanities we are facing daily, have no other message to pronounce than that of absolute neutrality in religious matters, which is tantamount to absolute religious indifference, can no longer expect to be regarded by the Evangelical Church as helpful factors in serving the moral and spiritual needs of uprooted people."

Peter Day.

## BOOKS FROM ENGLAND

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 C. J. Cadoux. *The Life of Jesus*. 25c  
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 F. B. Clogg. *An Introduction to the New Testament*. \$1.28  
 G. Dalman. *Sacred Sites and Ways*. \$1.93  
 C. H. Dodd. *The Parables of the Kingdom*, \$1.28; *The Authority of the Bible*, \$1.93; *About the Gospels*, 57c; *The Apostolic Preaching and Its Developments*, 92c; *The Bible To-day*, \$1.50; *The Epistle to the Romans*, \$1.87; *The Johannine Epistles*, \$1.87

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## Second Wind

THINGS settle down in the Church school after Christmas. With Epiphany past, there is nothing immediately to look forward to. It is still too early to talk about Lent. We are now settling into a stretch of several Sundays when we should be able to do some straight teaching. Perhaps now we can make some progress on our regular course, which has been somewhat slighted in the special events and teaching of Christmas.

Most teachers will agree that they will now discover that one of two things has happened. One discovery may be that your course has played out. The new textbook which you received with such high hopes in September has revealed its weak points. Perhaps it's your fault, that you haven't really tried hard to follow the methods and aims of the editors. Maybe you have lost sympathy with its central theme, or even found it more difficult to get across to your pupils than you had thought. You may even have decided the course is superficial, or too factual, or too stereotyped.

No matter which of these things is the trouble, it is clear that something must be done. Clearly, you need some advice, guidance, and perhaps an entirely new and different textbook. Herein lies the great advantage of the unit or short-term method of planning a curriculum. No subject is ever finally completed in any one year anyhow. And we may hope that our pupils will, in later years, be given repeated teaching in all areas of the Faith.

To start on a new course, an entirely different subject, right after Christmas will often give new interest to a class, and revived attack on the part of the teacher. There are six Sundays before Lent, and another six during Lent. You might select two short units, or one to last until Easter.

For material, look through the pile of little booklets known as the National Council Units, and select one for the age-level you are teaching. Here is one for 7-8 grades called "The Christian's Faith," ten compact lessons on the Creed. Or, "a Christian's Praise," based on the new Hymnal. There are others for lower grades, each of six to 12 sessions on a



single theme such as symbolism, stewardship, living together, etc.

The other discovery you may make at this time is that your class is on the up and up, is going marvelously. You have hit your stride. You are having the best year ever. The class has found itself, accepted its routine, is eagerly developing the subject, and carrying through the projects suggested.

But, brother, beware. Success has its own dangers. You may be slipping. Or you may be coasting along—which may mean that you are really sliding down hill. It's too easy. You may be falling into overconfidence—a dangerous thing in leaders. It's time you evaluated your work, and took a fresh aim before embarking on this second half of the year.

On a sheet of paper write: "What do I want my kids to know this year?" Beneath, begin to write phrases that come to your mind. The theme of the textbook, of course. But there are so many other things you want them to know—the intricacies of the Prayer Book, the Bible, the hymnal; Church life in other days; missionary heroes and work—and many other things.

Below this write: "What do I want to get them started doing?—for life." You will begin to jot down things like, how to pray, how to follow the services, how to use your Bible, how to serve, to give lovingly. All these are the habits or skills which you can hope to impart to them as Christians equipped for life.

Finally write, "What attitudes?" More difficult to define, but the heart of the matter. Will you write loyalty? Love of Christ? Reverence toward holy things? Honesty?

But what you write will be your own lists—your own hopes and dreams. The best of you—your life's best, will speak. And in writing down all this you will have taken a deep breath. It will be your second wind as you start on the last lap of the course.

SECOND SUNDAY AFTER EPIPHANY

## GENERAL

## EPISCOPATE

## Prayers for Diocesan

All Churchpeople in Western Massachusetts were urged to attend their respective churches on the Feast of the Epiphany to join in prayers for the complete recovery of their diocesan, Bishop Lawrence. Bishop Lawrence recently suffered coronary thrombosis. He is reported to be doing as well as can be expected under the conditions.

## Fourth Bishop of Atlanta

On January 9th, John Buckman Walthour was consecrated the fourth bishop of Atlanta in the Cathedral of St. Philip, Atlanta, Ga., by the Presiding Bishop. Bishop Penick of North Carolina and Bishop Hart of Pennsylvania served as co-consecrators. Eleven other bishops of the Church participated in the service.

Bishop Henry of Western North Carolina preached the sermon and declared, "the Protestant Episcopal Church most nearly presents the fullness of the Gospel of Christ because of its insistence on the three sources of Christian authority, (1) personal experience, (2) tradition, and (3) Holy Scripture."

"Of all groups," he said, "the Anglican Communion is the only one that insists on all three sources of authority for its Christian teaching. "There is no scriptural basis for the Roman Catholic dogma of the Immaculate Conception of the Virgin Mary and the Assumption of the Virgin Mary." "On the other hand," he said, "the largest Protestant group in our Southland rejected tradition to the extent that they oppose any creedal statement and each minister becomes the authority as he individually interprets the scripture and chaos results."

The bishop elect was presented by Bishops Louttit of South Florida, and Juhan of Florida. The Very Rev. Alfred Hardman, dean of the Cathedral of St. Philip, Atlanta, and the Rev. Colin R. Campbell, rector of Trinity Church, Columbus, Ga., were attending presbyters. The Litany was read by



BISHOP WALTHOUR in vestments.

Bishop Claiborne, Suffragan of Alabama.

More than 200 persons, including Governor Herman Talmadge of Georgia and Atlanta's Mayor William B. Hartsfield, and Major Gen. Frederick A. Irving, superintendent, United



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TWO CONSECRATIONS: Bishops (Milwaukee), hands (Atlanta).†

States Military Academy, West Point, took part in the procession, along with the 15 bishops who participated in the service, scores of clergy from other dioceses, representatives of other Christian bodies in the Atlanta area, leaders of educational institutions, diocesan clergy, and officials of the diocese and of the Woman's Auxiliary.

The musical setting for the Holy Communion was written especially for the occasion by Tom Brumby, organist and choir master of the Cathedral, and was dedicated to Bishop Walthour.

The entire consecration was televised by WSB-TV and was seen all over the diocese.

## Activity of Grace

By ALICE WELKE

It would be a shocking and terrifying thing, said the Very Rev. William H. Nes, to say that a new bishop receives the Holy Ghost when he is consecrated, if that statement were not true.

Just a few minutes after Dean Nes (of Nashotah House) said this in his sermon on January 10th at All Saints' Cathedral, Milwaukee, the Rev. Donald Hallock knelt in the candle-lit sanctuary of the cathedral and Bishop Ivins of Milwaukee, with Bishops Conkling of Chicago and Sturtevant of Fond du Lac, said to him, "Receive the Holy Ghost, for the office and the work of a bishop in the Church of God, now committed unto thee by the imposition of our hands."

As the three bishops spoke these words, they and 9 other bishops laid their hands upon Fr. Hallock's head, acting according to the ancient tradition of the Church, as instruments of God's grace.

If any of the almost 800 people jamming the cathedral to witness the consecration doubted the words or the act, they may well have been shocked and terrified. But those who will do the will of God, said Dean Nes, could comprehend. As Dean Nes said, there was activity of Grace in the Church as Fr. Hallock received the Holy Ghost and a new bishop was created.

The service of consecration opened with a procession in which Edgar W. Dodge was crucifer. For many years an

**TUNING IN:** (Background information for new L. C. readers): The picture of bishops at one episcopal consecration, with inset of hands from another, is symbolic of the unity of the Church. In the gift that they receive from our Lord through His

Church, all bishops, be they coadjutors or diocesans, be they consecrated with much ceremonial or the bare essentials, are equally bishops in the Church of God, though not all have the same sphere of exercise of this gift.

active Milwaukee layman, Mr. Dodge now lives in Mamaronek, N. Y. Fr. Hallock's consecration was the third Milwaukee consecration he has participated in. He took part in Bishop Webb's in 1906 and in Bishop Ivins' in 1925.

Accompanying Mr. Dodge were two young postulants from Ripon College who carried the torches.

The vivid colors of the procession—crucifier and torchbearers were all in crimson—ranging from red and gold to soft blues and white were muted by the subdued lighting of the sanctuary and a mist of fragrant incense.

Among the dignitaries in the procession were two Polish National Catholic bishops, the Rt. Rev. Leon Grochowski of Chicago and the Rt. Rev. Francis Bonczak of Milwaukee. Both took part in the laying on of hands.

During the procession the congregation joined the diocesan choir and a choir from Nashotah House in singing the majestic "Songs of thankfulness and praise," in honor of the Epiphany season.

The music of the service was full of beauty, sometimes quietly reverent, sometimes triumphant. All of it was planned by the Rev. Thomas A. Madden, canon precentor of the diocese, who also directed the diocesan choir.

After the ante-communion and sermon Fr. Hallock was presented to Bishop Ivins, the chief consecrator, by Bishops Horstick of Eau Claire and Street, suffragan of Chicago.

Bishops Sturtevant and Conkling were



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NEWLY CREATED bishop and chief consecrator, Bishop Ivins.

co-consecrators. And Bishops Clough of Springfield and Essex of Quincy were Epistoler and Gospeler.

Also present was Bishop Randall, retired suffragan of Chicago, who joined the other bishops in laying on of hands.

Evidences of election and the canonical testimonial were read by Howard T. Foulkes, chancellor of the diocese, and evidences of ordination by the Rev. William Oliver Johnson of Beloit, Wis. Consents of the standing committees and bishops were read, respectively, by the

Rev. Killian A. Stimpson, rector of St. Mark's Church, Milwaukee, and Bishop Boynton, suffragan of New York.

The litany was led by Bishop Whittemore of Western Michigan. Masters of Ceremonies were the Rev. Frs. Ell H. Creviston and Vivan A. Peterson, and Mr. William Forsyth. Registrar was the Rev. John Henry Fitzgerald.

Attending presbyters were the Rev. Frs. David E. Gibson and W. Freeman Whitman.

After the last Gospel, Bishop Hallock went to Bishop Ivins' throne and there was vested in white cope and mitre. He was then given a crozier, with which he proceeded to the chancel steps and sang the pontifical blessing.

Later at a luncheon in his honor he was presented with a red cope and mitre—a gift of the diocese. These are from Japan, and are similar to those which the Japanese Church a few years ago gave to the Archbishop of Canterbury.

Also among the new bishop's gifts were a set of vestments from his family, a linen mitre from the Catholic clerical union of Chicago, and a pectoral cross from the Woman's Auxiliary of Grace Church, Hinsdale, where he was rector. From the clergy and laity of the diocese of Milwaukee there was, besides the Japanese vestments, furniture for his office, and from the Milwaukee Woman's Auxiliary a vestment case. The people of Grace Church gave Bishop Hallock a generous check. The Bishop's episcopal ring originally belonged to Bishop



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AT BISHOP HALLOCK'S CONSECRATION: Some of the 800 participants. (Lavabo towel indicates time of Offertory.)

**TUNING IN:** ¶ A chancellor is the legal adviser of a diocese. Many chancellors are experts in both canon and civil law. ¶ Registrar of General Convention, among other duties, is responsible for making a record of all episcopal consecrations.

Sometimes a deputy takes his place, but Dr. Fitzgerald flew from Atlanta to Milwaukee to attend both services last week. ¶ Pectoral (breast) cross is a largish cross worn by bishops. It is made of precious materials and supported by a chain.

Knight (diocesan of Milwaukee from 1889 to 1891) and was a gift from the latter's family.

As coadjutor of the diocese, Bishop Hallock will succeed Bishop Ivins when he retires. Bishop Ivins is 67 and compulsory retirement age is 72. Bishop Hallock's present duties will place him in charge of the diocese's missions, the self-supporting parishes in the western part of the diocese, and youth work.

Bishop and Mrs. Hallock have five children—four boys and a girl.

The consecration service was recorded for rebroadcast over a local radio station, and movies were taken for television newsreels.

## BUILDING

### Oversight

It was all because of an "oversight" that steel was not allocated for new church construction, Religious News Service reports. The National Production Authority has turned down 301 out of 374 applications for construction permits made by churches and religious agencies for the first quarter of 1952. But now, Lewis Allen Weiss, assistant administrator of NPA's Civilian Requirements Division, has said that NPA officials had neglected to give adequate consideration to churches when allocating civilian building materials. He said a new program was being set up that will remedy the situation.

## PUBLISHING

### Open For Business

The Seabury<sup>1</sup> Press, Greenwich, Conn., official publishing house of the Episcopal Church has completed arrangements for its beginning staff, and as of January first has been officially "open for business," announces its manager, Leon McCauley.

Sales manager of the new Press is Dexter M. Stevens. He owned the Educational Center Bookshop, Plainfield, N. H.

Miss Maybelle D. Brown is assistant to the manager of the new Press. Since 1929 she had been with the Methodist Publishing House. Miss Brown will have charge of the office staff.

Handling advertising and promotion is Miss Lucy M. Holmes. For the past five years she has been with the Macmillan Co.

Robert L. Dunn, formerly with the Columbia University Library and Columbia University Press, will handle book production and purchasing and also

have charge of the extensive mimeographing activity of the Press. As an amateur, Mr. Dunn has published three books of poetry, all designed, hand set, and hand printed.

Though Seabury Press officially "opened for business" on January 1st, it did one pre-opening mailing to clergy and bookstores in December. This, Mr. McCauley reported, brought in excellent returns. Before January first the returns had reached 11%—and over \$6 in orders for each dollar spent mailing.

During December the Press set up a shipping room in Greenwich and began to ship new books to clergy and bookstores.

The Press will shortly be incorporated under the laws of the State of Connecticut, as an agency of the Church.

## NCC

### More Overseas Missionaries

More and more missionaries from non-Roman U.S. and Canadian Churches have been going abroad during the past five years.

In the five years after World War II a new high of 935 went overseas annually, according to figures published at the recent Toronto meeting of the National Council of Churches' Foreign Mission Division. In the five years before the war average was 389 a year.

The compilation of missionary figures also said that the annual income for foreign missions in the same post-war period was around \$40,000,000, or a little higher than in 1928 and 1929, the two years before the depression.



RNS  
PASTOR NIEMOELLER and daughter who interpreted for him.

## KOREA

### Christmas Near the Front

A report on Christmas in Korea came to National Council's Armed Forces Division from Chaplain Frank W. Marshall, Jr., and tells of the Christmas Eucharist near the front.

A small choir supported by violin and a portable organ led the carol singing. The altar was a blanket-covered mess table, the reredos a GI blanket, and the riddles two shelter halves.

By 9:30 PM, Korean time, Chaplain Marshall said, "About 200 officers and men gathered for the service. The time was chosen because of the icy roads and blackout conditions."

Many of the men told the chaplain afterwards of their longing to be with their loved ones at home, or perhaps sitting with them in their home churches at midnight. During the services firing could be heard five miles away.

## GERMANY

### Trip to Moscow

Pastor Martin Niemoeller, of the Evangelical Church in Germany, has returned from an airplane trip to Moscow which he made on the invitation of Patriarch Alexei of the Russian Orthodox Church, Religious News Service reports.

Dr. Niemoeller said that he was satisfied about his trip and hoped it would contribute toward "strengthening relations" between the Russian Orthodox Church and other Churches. He said the Patriarch Alexei wished to receive more detailed information about the life of other Churches.

In a talk with the Peace Committee of Moscow, Dr. Niemoeller discussed German prisoners of war in Russia. He said that according to Russian opinion the conduct of Russians during the war has not been sufficiently atoned for.

In the United States, Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, expressed skepticism about how much the visit can accomplish, but added, "Inasmuch as Martin Niemoeller was a prisoner for his faith for more years than any other man alive, his Christian loyalty, courage, and devotion cannot be questioned. One can only hope that his visit to Moscow may produce some good."

Pastor Niemoeller was accompanied by his youngest daughter, Herta, who was to act as his interpreter.

**TUNING IN:** ¶Seabury Press is named after the first Bishop of the Episcopal Church, Samuel Seabury, who was consecrated in Scotland in 1784. His consecration speeded up consideration by the English Parliament and Archbishops of requests from

the United States for the consecration of bishops to continue the English line in the newly independent country. Though Seabury himself took part in only one consecration, the Scottish line continues uninterrupted to this day.

# The Seminaries



## and You

By the Very Rev. Alden Drew Kelley

Dean of Seabury-Western Theological Seminary  
Chairman, National Theological Education Offering

**T**HE refrain on the lips of many a love-lorn youth is, "I can't live without you." We might think about that for a moment. Without whom can't we live? Who are the indispensable people in our town? The merchant, the farmer, the policeman, or the auto-mechanic? Is it "the butcher, the baker, the candlestick-maker," or the like?

In a less mechanized and urbanized society, most of us could come close to economic self-sufficiency. We could even guard ourselves against the evil-doer both within and outside of the community. In earlier days in this country we did it; and in some sections we still do.

But there are three functions or activities which we cannot carry on for ourselves; and in one form or the other they are found even among the most primitive peoples. They are the work of the teacher, the doctor, and the minister. As children we must be taught by some one else; when we are injured or ill we must be healed by someone else; we cannot "hear without a preacher," we cannot baptize ourselves, and we cannot bury our own mortal remains nor comfort our own bereaved. This fact was so well known to the early settlers of our land that the first communal activities were

the establishment of schools and colleges to provide a succession of teachers, ministers, etc.

The point of this need not be labored. For Churchmen the first, the very first, responsibility is the securing, training, and supporting of a duly qualified ministry. This has top priority over all other needs, as important as they may be (and many of them are not so urgent as is commonly thought), of the local, diocesan, or national Church. What are buildings, and all the fine accoutrements that go with them, without a competent and committed minister? For that matter, what is a school without a teacher or a hospital without a doctor or nurse? What are educational programs, missionary schemes, and large financial resources, if there be no one to do the work?

### 1000 YOUNG MEN

The seminaries of the Episcopal Church are the key to its whole on-going life. In all, *THE LIVING CHURCH ANNUAL* lists 12 of them for continental United States. Of these, 10 are long established, with continuous operation, having at present over 1000 enrolled students. One — "The Theological Seminary of the Protestant Episcopal Church

in Kentucky" — chartered in 1834, was "reactivated" by the diocese of Lexington in 1951. Another is an entirely new foundation — "The Seminary of the Diocese of Texas" at Austin, Tex.

On the whole the thousand or more men in these institutions are of fine caliber, college trained (practically all of them graduates), who, on completion of the three-year course, will assume religious leadership in a thousand or more communities in this country and abroad.

If you live in California the theological student in Massachusetts is your concern; if you live in the state of Washington the young man in Tennessee is your potential pastor; and if you live in Maine the candidate for holy orders now studying in California may some day be your own rector. As a member of the Church it is your job to see to it that the seminaries do their job — and do it well. That's plain enough! And that is what the Presiding Bishop has in mind in his proclamation setting aside Sunday, January 27th for the Theological Education Offering (see the box on page 11).

What would constitute the "generous response" that the Presiding Bishop requests? Well, there is no reason why the members of the Episcopal Church

**TUNING IN:** ¶ Standards for **theological education** are set by General Convention. Students preparing for the ministry must not only pass their seminary courses but also pass examinations conducted in each diocese by a diocesan board of exam-

ining chaplains. They must also be recommended by the rector and vestry of their parish, pass medical and psychiatric examinations, and be approved by diocesan standing committee. Throughout their studies they are supervised by a bishop.

shouldn't give a million dollars. That would be less than a dollar from every adult member of our congregations. But, let's call it \$500,000. That would be nearly twice the amount received for 1951.

Such a sum would provide no luxuries nor make possible any real expansion of present seminary facilities and program. It would balance the budgets (which are far too low for effective work); it might help toward small increases in faculty salaries which are pitifully and tragically out-of-line with the stipends paid to men of equal or less competence in the ordinary parochial ministry (a number of first-rate scholars simply cannot afford to

accept a seminary teaching position); it might help to buy a few more books for the libraries of the seminaries (three out of our ten long-functioning institutions cannot afford even \$1000 per year for new books); and it might help in keeping the broken-down plumbing going and the buildings heated in these times of high labor charges and fuel costs.

#### THE ALTERNATIVES

No one wishes to make life "soft" for seminary students and faculty. But there is a point below economy of operation, where stringency means diminishing returns. Unless Churchpeople generally, clergy and laity alike, take the responsi-

bility for providing the means by which the existing seminaries can give the best possible training, there are open only two alternatives:

The first is to reduce the number of men admitted to seminaries. Yet every one of the present students and of those likely to apply in the near future is needed twice over to meet the present clergy shortage. The second possibility is to cheapen the quality of the training, by employing fewer teachers and at lower salaries, by cutting the library appropriations, and by reducing the time spent in "clinical - training," "field - work" programs, etc.

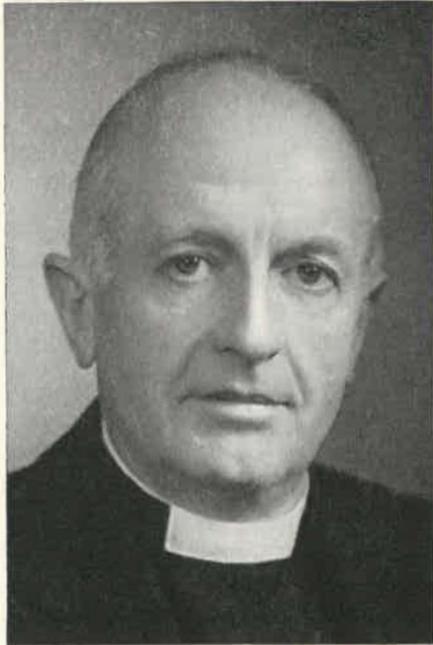
There are no other possibilities because, as is true today of most private institutions of higher learning, the budgets of the seminaries are balanced by one-third (or less) from student charges, one-third from endowment income, and one-third from individual donations of which the Theological Education Offering is 90%.

When we consider the millions of dollars given every year in the form of capital bequests or annual donations to colleges, universities, and technical or professional schools by members of the Episcopal Church, it hardly seems believable that the relatively small amounts needed to maintain a properly qualified and trained ministry will not be forthcoming. But up to the present time only about a third of the parishes and missions, their clergy and laity, have participated in the annual effort for theological education; and only a small fraction of those in any congregation which did do something, has given anything at all. This seems peculiarly shortsighted and unrealistic, coming as it does from an otherwise well-informed group of Christians. Good clergy do not grow on trees. They cost money; but they are not so "high-priced" as the other "learned professions." At least, no religious group has been spending, per theological student, the money that it takes to train a doctor.

A word of wisdom frequently attributed to William Penn says, "Men must be governed by God or they will be ruled by tyrants." History in the last fifty years seems to have proven this, if it ever required any demonstration. But as St. Paul reminds us, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

Without a preacher, a priest, a pastor — without the whole ministry of the Church as represented in its ordained men, how can we, our families, our nation, our world believe? These ministers come from the seminaries. And the seminaries depend on you.

## A Strategic Need



AS everyone who stops to think must know, the quality of the clergy of the Church is of the utmost importance. When there is the best leadership in a parish, then there is forward progress in every direction.

If there is further thought, our lay people will recognize the significance of our seminaries. They must have adequate faculties, equipment, and facilities to train the clergy of tomorrow.

Here is a strategic need and opportunity. I trust therefore that there will be a generous response.

*Wm. K. Sherwin*  
Presiding Bishop

**TUNING IN:** ¶ The first national Episcopal Church institution to come into existence was the General Theological Seminary, launched by resolution of General Convention in 1817. It has never, however, been supported by appropriations from na-

tional Church funds. This year, for the first time, all the seminaries are appealing for a joint fund as well as for direct contributions. The fund will be distributed on the basis of greatest need.



# A New Chapter IN

By Donald A. Lowrie

International YMCA, Paris, France

THE Eastern Church has again become a Church of the whole world. One of the incidental results of that ever-swifter shrinking of our planet which marks the present era in human history has been to complete and globalize a process begun in 1919, after the Russian revolution. The Russian emigration brought the Orthodox Church into contact with Western Christianity and particularly with Eastern Europe such as had never been known before. It may be truly said that when St. Sergius' Orthodox Academy opened in Paris, a new chapter in the history of the world's Christian Churches opened with it.

What the presence in Western Europe of Russian Orthodox groups meant for world Christianity is too well known to be detailed here. Their participation in all the movements and organizations that led to Amsterdam in 1948 proved also to be the advance guard for other Orthodox Churches which have since joined the Ecumenical Movement.

The value of this group as a mediator between European Roman-Catholics and Protestants cannot be over-estimated. The French Protestant leader, Marc Boegner once said that the group around St. Sergius' had done more for the rapprochement of Protestants and Catholics in France than either of these groups had been able to do by itself.

In Great Britain, the history of the St. Andrew's Brotherhood<sup>1</sup> and the Fellowship of St. Alban and St. Sergius' form but two examples of the rich and fruitful contacts between Churches in the United Kingdom and the Orthodox Church. In rapprochement, both canonical and spiritual, between the Church of

England and the Russian Orthodox Church advance has been made in these past three decades, which was undreamed of before.

## SUDDEN NEW CONCEPT

A great deal of this enriching experience derives from the typically Orthodox attitude of the Russians who were thrust out by revolution into the West. There was never a hint, on their part, of attempt to proselytize. They merely continued to live, in exile, the same rich liturgical and spiritual life which was all the revolution had left them. Their participation in hundreds of interconfessional and international meetings, on the basis of sharing, the numerous tours of St. Sergius' choir, the great number of personal contacts which developed, all produced a sudden new concept in thousands of Western minds of the spiritual depth and wealth of the Eastern Church. During the past quarter-century, Western Christianity has developed a new and fraternal sense of the Christian values preserved as a living force in this Church which, in its thought and in its liturgical life, is nearer than any other to the Church of the Apostles.

Although this is not often recognized, chief credit for these new relationships between East and West, belongs to the YMCA. Before World War I, the principal, almost the only, contact the Churches of the East had with Western Christianity was through missionaries working to make Methodists or Baptists or Roman Catholics out of Orthodox Christians. Not even the past 30 years of a different attitude have fully erased the resultant suspicion from the minds of

some Orthodox Church leaders, but the awakening of confidence came with the Young Men's Christian Associations.

In 1918, the North American YMCA had been working for 20 years in excellent relations with the Church in Russia. As the Eastern European sections of allied armies returned home in 1919, the YMCA went with them, and in most cases a new national YMCA movement developed. Greece, Romania, Yugoslavia, and Esthonia are good examples. Here for the first time these old Orthodox Churches made the acquaintance of Christian forces from the West which wanted only to strengthen the work of the Church itself.

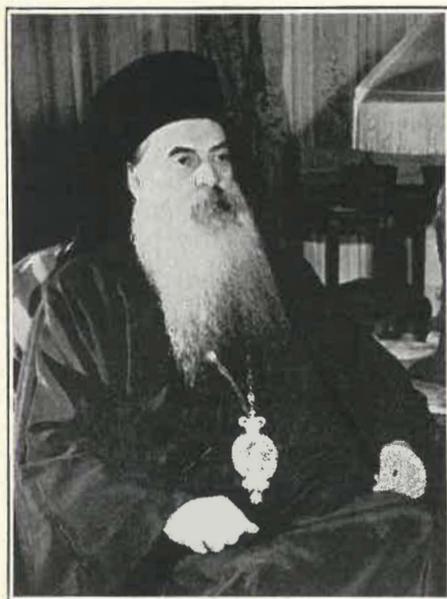
From the first, the YMCA had to endure violent attacks — it was a Jewish-masonic organization: look at the triangle. And it was clearly of the devil: the apex pointed down. It was probably Communism in disguise: this satanic-masonic symbol was red! But gradually confidence was established; the YMCA, and to a certain degree the WSCF (World's Student Christian Federation), were permitted to demonstrate their work in complete loyalty to the Orthodox Church. National leaders, both lay and ecclesiastic, held office in YMCA organizations. For instance, the Archbishop of Athens was president of the National Committee in Greece. The war, which had shaken them out of their long isolation, had brought the Eastern Churches at least this one truly friendly contact with the Christianity of the West.

In this whole process the person and the labors of John R. Mott played an important role. From the earlier days of the World Student Christian Federation, Dr. Mott had been favorably known in Eastern European countries. The tremendous effect of his address before the Russian Church Council of 1918 was felt through the whole Orthodox Church. Dr. Mott's personal responsibility for the work of the YMCA in Orthodox lands was a guarantee of good faith to many Church leaders. The story of his participation in all the movements

**TUNING IN:** <sup>1</sup> St. Andrew's Brotherhood is not to be confused with the "Brotherhood of St. Andrew," which is a devotional and missionary society for men and boys in the Episcopal Church. "St. Andrew's Brotherhood" is presumably, like the

Fellowship of St. Alban and St. Sergius, a British society for cultivating friendship with the Orthodox, though it is not listed in the usual references. A similar American organization is the "Orthodox and Anglican Fellowship," founded in 1934.

# EASTERN ORTHODOXY ¶



ATHENAGORAS, ECUMENICAL PATRIARCH: "A new and very different person. . ."

which culminated in the World Council of Churches is too well known to need further exposition here. But looking back at that period, historians of the future will clearly perceive that it was the YMCA, with Dr. Mott as its leader, which opened the doors for the friendly relations between Eastern Orthodox and Western Christian Churches that exist today.

## A NEW DISPERSION

Since the last war, this process in Europe has been intensified by what has happened in Germany. It is often said that the failure of Communism to enter the millions of youthful minds left vacant by the exorcism of the Hitler demon is explicable only by the fact that too many of these young people had seen the result of a marxist regime in Russia. This they had seen, and they would have none of it. But another phase of Russian life they had also witnessed, and this is proving to be ever more interesting and attractive: the faith of Russian Christians.

The constant stream of books on Orthodoxy published in Germany today is one evidence of this. The University of Marburg has a special course on the Orthodox Church. In St. Sergius' Academy, three Germans are studying for the priesthood. In some mysterious way the form and content of the Orthodox Church are proving attractive for thousands of Germans, their old ideologies shaken, their spiritual thirst no longer satisfied by what one of them has called "the dry church of the state," and the resultant interest in Orthodoxy is steadily increasing.

This process, of course, is facilitated by the settlement in communities all over Western Germany, of new Orthodox parishes, as the ex-DP's begin to establish themselves in the German economy. Here again there is no desire whatever on the part of the Orthodox to proselytize, ¶ and the relationships between them and the German Churches, both Protestant and Catholic, are of the best. But for thousands of Germans who never had any faith but nazism, the Orthodox Church may well be their means of accepting Christ.

Now from Germany and Austria, a new dispersion, largely Orthodox, has spread to all the corners of the globe. In Canada and New Zealand, in most of the South American republics — in hundreds of places where the Orthodox Church had never been known before — new Orthodox communities have appeared. Even in the United States the number and the importance of the Orthodox has been augmented.

Thanks to the rich experience of the past thirty years, these new parishes have found a friendly and helpful attitude in the Christian communities in which they have come to live. The story of fruitful cooperation between Orthodox and other Christian groups in Western Europe may now be repeated, all over the world, the process of acquaintance being hastened because of what has happened in Europe.

One significant feature of these new congregations must be noted: most of

them are not Russian Orthodox or Serbian Orthodox parishes — they are Orthodox, period. A given congregation may contain a half dozen Serbian families, a Greek or two, some Russians and a Bulgarian. The problem thus posed of relations with a given national Church, Serbian or Romanian for instance, has yet to be solved as a whole. Many observers see in this situation the beginning of a movement, like that already gaining momentum in the United States, toward a national Orthodox Church.

The experiences of these various Orthodox groups in DP camps have also tended toward erasing the lines dividing various national groups. The recent pan-Orthodox conference held in Baden-Baden, with its resultant projects for such practical cooperation as a pan-Orthodox literature commission, was another gesture toward the same type of pan-Orthodox attitudes. There is no doubt that the new Orthodox communities, spread around the world, and especially in those countries where there has hitherto been no Orthodox organization, are less profoundly national than is usual. They face a new problem in organization.

## A NEW RELATION

This situation is bound to cause many of these Orthodox groups to look as never before toward the Patriarch of Constantinople, "primus inter pares" ("first among equals") of Orthodox Church leaders. Serbian and Romanian and Estonian Orthodox, for instance, can all accept the authority of the Ecumenical Patriarch. This is part of the completely new situation of the Ecumenical Patriarchate. It is significant that, as the various national Orthodox groups look toward Constantinople, they find there a new and very different person from those who have held that office, in recent centuries.

Many articles have been written on the significant changes which have come about as the result of the election of Patriarch Athenagoras, who gave up his  
(Continued on page 21)

TUNING IN: ¶ Eastern Orthodoxy is a general term for those parts of the Christian Church which hold the Catholic Faith and were never a part of the Roman Patriarchate. Each of the ancient patriarchates was self-governing, and from time

to time new patriarchates have been added, mostly paralleling lines of government. The break with Rome came to a head in 1054. ¶ Proselytizing is the attempt to win converts from one Christian Church to another.

## The Mission of the Church Press

OUR CONTEMPORARY, the *Southern Churchman*, announces that today — the Second Sunday After Epiphany, 1952 — will be the date of the first issue of *Episcopal Churchnews*. With a new name, strengthened news coverage, and new personnel, *Episcopal Churchnews* will be both a continuation of the *Southern Churchman* and a new Church magazine. We wish the editors and proprietors a happy birthday and a long and vigorous life in the goodly fellowship of Episcopal Church papers.

The happy introspection of the parents of this journalistic child now coming to birth sets THE LIVING CHURCH off on a train of thought of its own — about the Church press, and about the Church of which it is a part.

In the beginning, God — so begins the Bible, and so begins the Gospel. So also begins the Church press. Indeed, the most egregious fault of the Church press, from which we do not exempt ourselves, is closely connected with its devotion to the God of heaven and earth. We of the Church press think so highly of our mission that we are tempted to think equally highly of ourselves. We tend to develop a Messiah complex, and to think that Church leaders ought to do what we tell them to, and that all Churchmen should subscribe to our periodical whether they like it or not. This is the great temptation of anybody who espouses a cause, but God grant that the Episcopal Church press may always be able to distinguish between its own voice and the voice of God.

The corrective to a Messiah complex is humility. The Church press should aspire to serve God primarily by serving His Church. THE LIVING CHURCH, and the other Church papers should regard themselves as dedicated to the purpose of giving Churchpeople the information they want to have about the Church. Whatever is important, whatever is interesting, whatever is significant, whatever is valuable to Churchpeople in their Church life — this is the grist of the Church press's mill; and the measure of an editor's skill is his ability to produce a magazine that is interesting, significant, important, and valuable. If the Church press meets this standard, its circulation worries will be solved by clergy and laity who are eager to share with others the values they receive in their Church magazine.

Though we labor to include the entire Church in our circulation list, we must face the realities of the situation — it would be impossible for any Church magazine to meet every taste. In other Churches, the local or diocesan press comes nearest to meeting the interests of all sorts and conditions

of men. In the Episcopal Church, too, the diocesan press and a few parish papers of extraordinary interest bring the news of the Church into many thousand homes. The national magazines are of interest to that smaller circle of readers who want to know what is going on in the Church beyond diocesan boundaries. There are some such Churchpeople in every parish, and they are the actual or potential leaders of the Church in every field — missionary, educational, social, spiritual, administrative.

Just how potent the leadership of LIVING CHURCH readers is may be illustrated by an example from the business side of the magazine. Advertising rates are computed by Standard Rate and Data Service on a "milline" basis — the rate per agate line per million subscribers. *Life* magazine, according to a recent SRDS listing, had rates varying between \$3.97 and \$5.51 per million. The *New Yorker's* rate was \$11.73 to \$15.23. The *Christian Advocate's*, \$5.37 to \$5.56. *Fortune* had the comparatively high rate of \$16.53 to \$19.64. THE LIVING CHURCH's rate was \$23.96 to \$32.61. And yet THE LIVING CHURCH continues to attract more advertisers than Church magazines with much lower milline rates because through our columns the advertiser makes contact with those who make Church decisions — including the decision what to buy for the Church. (God forbid that we should boast, except in our readers!)

IF the Church press needs to guard against a Messiah complex, it also needs to guard against opposite dangers — the danger of seeking to be merely entertaining or merely devoted to the retailing of clerical chitchat. The Church we serve is made up of men and women who can all too readily be betrayed into concentration on trivia — on minutiae of ritual and nomenclature, on gossip, on ecclesiastical manners.

That paper which really wishes to serve the Church must serve first the Church's Lord — must share His passionate concern for the poor and the ill and the oppressed, must stand under His judgment, must seek to know and follow His purpose for the salvation of the whole world. A Church paper is not merely in existence to exchange ideas between like-minded people; it also has a share in the encounter of man with God. With fear and trembling, as a man of unclean lips dwelling in the midst of a people of unclean lips, a Church magazine must speak the word of the Lord.

How to resolve the paradox of both claiming and disclaiming to speak for God is a problem not

only for the Church press but for every Churchman — from the Bishop of a great diocese to the humble man in the pew. Though each of us is small indeed, in comparison with God, each of us is by baptism and confirmation, and by the Holy Communion, a sharer in that divine life which turns the world's values upside down. It is no little thing to be a Christian; it is no little thing for an editor to be, by vocation, a servant of the servants of God. Our aim must be to speak our convictions in love, and to correct our unwisdom by wholehearted trust in God's guidance of the Episcopal Church by its duly appointed authorities — its ministers and its councils.

These are great times for the Christian world, and for the Episcopal Church. This General Convention year of 1952 is one in which the very pressure of events will drive out the trivial and inconsequential, in which the ordinary Churchman instinctively will reach out for more information about the Church. It is a time when the Church press finds a road prepared for the divine message. May God make us all more effective in our high calling, that we — THE LIVING CHURCH, *Episcopal Churchnews*, and all other Church papers — may humbly and fearlessly serve His Church as it labors to bring in His kingdom.

### *Two New Bishops*

GOD the Holy Ghost has raised up two more bishops this past week—Bishop Walthour of Atlanta, and Bishop Hallock, Coadjutor of Milwaukee, numbers 511 and 512, respectively, in the line that extends back to Bishop Seabury in 1784, and beyond him in the Scottish and English successions all the way back to Christ and His apostles.

To both of these new bishops we wish a long and fruitful episcopate. The people of Atlanta will pardon us, we are sure, if we pay special attention today to the Bishops of the home diocese of THE LIVING CHURCH — the diocese of Milwaukee.

Fortunate would be the diocese that had either Bishop Ivins or Bishop Hallock leading it. Doubly fortunate is the diocese that has both. Since people of English ancestry are in a minority around Milwaukee, we might almost be called the first-fruits of Anglicanism's missionary awakening, for Bishop Kemper and his successors met with phenomenal success in bringing Anglicanism to people of other national backgrounds. This may be a partial explanation of the pioneering spirit in ritual and ceremonial for which this diocese is well known.

Under the leadership of Bishop Ivins, Milwaukee has not been allowed to forget that God wants to be served first and foremost, not by ritual, but by the salvation of souls. The recital of the diocese's achievements under his leadership is an impressive record. His new coadjutor is one of the finest among his many spiritual sons. May God grant to both of Milwaukee's Bishops many more years of consecrated service.

### Through the Editor's Window

WHEN THE UNITED NATIONS announced last summer the impending issue of a series of postage stamps, for use at the post office at the new UN headquarters in New York, I had a wonderful idea. I would resume my interest in philately (stamp-collecting, to you!), dormant since boyhood except for sporadic brief revivals, and would specialize in United Nations stamps. Moreover, I would lay in a special stock of the 3-cent ones, showing the UN flag, stamp my Christmas cards with them, and mail the cards from the UN postoffice, thus emphasizing the message of "peace on earth."

Full of my new enthusiasm, I visited the office of the UN Postal Administration early in October. The first stamps, I found, were to be issued on United Nations Day, October 24th. I obtained forms for ordering them, filled out the forms carefully, specifying only the stamps to be issued the first day, and mailed in my order, complete with postal money order, on October 8th. I also sent in some covers (envelopes, to the non-philatelic-minded), to be stamped and mailed with the special cancellation for the first day of issue.

Came October 28th — or rather the morning of the 29th, when I looked eagerly in my mail box for the first day covers. No luck. October 30th, 31st, no luck. November 1st, 2d, no covers. About November 5th I went to the UN headquarters again to inquire, and was informed that they would be along, if I would just be patient. The covers did come along, at intervals during November. But the order for stamps was not filled, or even acknowledged.

On November 19th I wrote the UN Postal Administration, enclosing a copy of my list of stamps and giving the number of the postal money order.

Two weeks later I received a printed acknowledgement, undated but postmarked "United Nations, N. Y., November 29, 1951," and containing a summary number (1057) and an order number (11089). After misspelling my name, this form advised me: "Receipt is acknowledged of your order for stamps which will be dispatched as soon as circumstances permit. Correspondents are therefore requested to avoid making inquiries about sending orders until a reasonable period has elapsed."

I replied on December 4th: "It seems to me that a most unreasonable period has elapsed. I cannot understand why the stamps have still not been sent six weeks after date of issue. . . . Please try to cut the international red tape and fill this order immediately."

To this I received no reply. Christmas came and went. I mailed out my cards with the customary United States stamps, without benefit of United Nations publicity. My ardor for a specialized collection of UN stamps was diminishing almost to the vanishing point. On January 3, 1952, it reached that point. I wrote, quoting the two numbers and referring to the previous correspondence, directing that my order be cancelled and my remittance be refunded. I concluded:

"The bureaucratic inefficiency indicated by the neglect of this order is simply incredible. If the United Nations cannot handle a simple order for postage stamps, how does it expect to have any constructive influence on the peace of the world?"

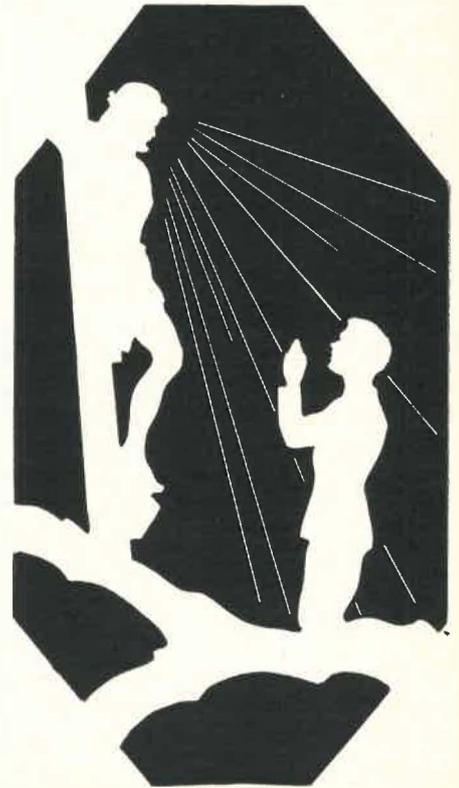
At this writing, I have had no reply and my money has not been refunded. Perhaps the UN is waiting to refer the whole matter to the Security Council, where it will doubtless be vetoed by Russia. As for my enthusiasm for collecting United Nations stamps, it has died a-borning. And I think the question with which I ended the one-sided correspondence is a pertinent one. Don't you?

*Clifford P. Winchouse*

# The Risk of Prayer

By the Rev. Frederick Ward Kates

Rector, St. Stephen's Church, Pittsfield, Mass.



**G**REAT benefits flow from prayer, as every earnest Christian will admit, but there are also risks involved in making a practice of prayer.

The first risk is that one will come to see himself as he really is. Dr. Hocking<sup>¶</sup> has remarked that "Prayer is the review of one's self in the light of the best we know."

If this is so, prayer is a way of self-discovery and also of self-revelation. In prayer we hold ourselves, our lives, up against the standard of the best, the finest, the highest, that we know — generally realizing at the same time, to our sorrow and dismay, the appalling difference between ourselves *as we are* and the ideal, the best we know.

Prayer is, in one sense, just this deliberate attempt to see ourselves as we are and as God sees us. We should not pray long and deep unless we are willing to endure this experience of self-discovery and self-knowledge. If you welcome this knowledge, then go forth to prayer, fully aware of the risk you are running of seeing yourself as God sees you.

There is a second risk in praying. It is the risk of becoming more like Jesus of Nazareth. When prayer assumes the substance of reality in your life, this is bound to happen—you are bound to become more like Jesus.

### THREE CROSSES

It seems unnecessary to point out that being like Jesus of Nazareth in a world such as ours is not a prospect to be viewed with easy composure and sheer delight. Being like Jesus in this world

is a guaranteed way of running into trouble, bearing loneliness as a mantle, and sharing the sufferings of Him who was nailed to a cross as His reward for serving mankind. Being like Jesus is to invite crucifixion, both figuratively and literally. It is well to remember that society persecutes and kills two kinds of men, men who are too evil and men who are too good.

Christians cannot and must not forget that there were three crosses on Golgotha, two for men who were too evil and one for a man who was too good. Being like Jesus in this world is to make sure that one's lot will often be a hard and rough and frequently unhappy one, though it will at all times be a joyous one. The way is narrow, despite the joy it brings those who find and travel it.

Prayer works strange things in people, and one of these curious things is that it makes a man want to become more like Jesus, and it enables him moreover to carry out, in actual practice, deeds that make him truly like Jesus. This is a risk you run when you pray seriously and sincerely. As this is a dangerous course, be warned in advance.

You'll be jailed for refusing to fight, you'll be cheated for being honest, you'll be hurt deeply for being affectionate and loving, you'll be ridiculed for being unselfish and generous, you'll be laughed at and hampered in seeking to serve and to save, for this is, never forget it, a world which crucifies its saviors. You'll have a stormy passage through life, but this is the peril you face when you really pray, for, you see, God will surely an-

swer your prayer and make you day by day more like His Son.

The third risk one incurs in taking seriously this business of praying is that God's will instead of one's own is done in and through and with one's life. He who prays runs the risk of having this happen. So be advised before you begin to pray.

### AT ALL COSTS

He who prays is willing, in fact ardently desires, that God's will and not his own is done in him. Do not pray at all, unless you stand willing for God's will to be done in and with and through you. For, if you pray earnestly, you are opening yourself up to this risk, that God's will shall be done in you.

The risk of prayer may be summed up by saying that it lies in being willing to grow spiritually. If we do not covet this experience above all others, then we should refrain from prayer. But if we want, above all things, to have our hearts and minds and spirits expand and broaden, deepen and grow, and if we want to advance in wisdom and grace and to increase, at all costs and at all risks, in favor with God and man, then let us follow the bidding, *orate, fratres*<sup>¶</sup> — then, "Brothers, let us pray."

**TUNING IN:** ¶ William Ernest Hocking, professor of philosophy at Harvard, 1914-43 (emeritus since '43), is the author of many religious and philosophical works. ¶ *Orate, fratres* introduces the Roman Catholic equivalent to our "Let us pray

for the whole state of Christ's Church." The two Latin words are literally rendered, "pray, brothers," the priest continuing, "that my sacrifice and yours may be acceptable to God the Father Almighty."

## A Grasp and a Gift

“THE unwary Noah, being the first person ever to drink wine, naturally did not know there is a time when it is safer to stop.” This is not the text of a cartoon in the *New Yorker*, but the comment on Genesis 9:21 in *Does Genesis Make Sense*, by Keith Chivers (SPCK, 1951. Pp. 110. Paper, 3/6).

This small book is another example of that union of a grasp of scholarship with a gift of popular presentation, in which the English are several jumps ahead of us. The central section (Chapter IV) is in effect a very brief running commentary on Genesis, sandwiched between chapters on the historical and critical background and concluding chapters on the Church's handling of Genesis and its permanent message.

This is just the book for the layman who would read Genesis intelligently; for it evaluates the first book of the Bible from the vantage point of the Incarnation — and in non-technical language sparkling with thrusts of humor so spaced as to spur the reader on.

**B**ELIEVING that modern Protestantism is “in robust health,” but that none the less a critical appraisal of it “cannot be considered a negative approach,” David Wesley Soper, who is chairman of the department of religion at Beloit College, has edited *Room for Improvement* — subtitled “Next Steps for Protestants” (Wilcox and Follett, 1951. Pp. xi, 126. \$2).

Contributors are: Chad Walsh (“The Reform of Protestant Worship”), Nels F. S. Ferré (“Post-Critical Protestantism”), Robert E. Cushman (“New Testament Faith and the Mind of the Church Today”), David J. Maitland (“Christianity and Work”), and Dr. Soper (“Christianity Is One World”).

Anglicans will probably be most interested in the chapter by Fr. Walsh, who makes a vigorous plea for the return by Protestants to the Lord's Supper<sup>1</sup> as the norm of Sunday worship. Quotable (and borne out by this editor's parish experience): “I have noticed that when a particular parish [of the Episcopal Church] alternates Holy Communion and Morning Prayer, the communion service almost always has the greater number of worshippers” (p. 31).

**TUNING IN:** ¶ The Lord's Supper goes by many names: the Holy Communion, the Holy Eucharist, the Holy Sacrifice, the (Divine) Liturgy, the Mass. At least for the first 15 centuries it was everywhere the obvious principal service of every Lord's



**T**HE altar guild<sup>2</sup> manual that in every particular will suit everybody has yet to be written, and in the nature of the case will never be written. But if you are an altar guild and do not know (for example) that tissue paper attracts silver fish (as this editor did not — but then he is not an altar guild!), *The Altar Guild Manual* of the diocese of Dallas will be a good investment of exactly one dollar.

Concise in its presentation, practical in its methods, and above all written from a deep sense of devotion and reverence, this booklet may be obtained from the Directress of the Altar Guild, Diocese of Dallas (Mrs. Jack Trigg), 3920 University Boulevard, Dallas, Tex. (Paper, 64 Pp., with blank pages for “Parish Traditions and Notes”).

### Of Interest

**B**ASED largely “on the 15 volumes of minutes of the vestry which have been preserved in their entirety,” *St. Michael's, Charleston, 1751-1951*, by George W. Williams, M. A., is a most attractively produced history of a parish in South Carolina known all over the country.

With a foreword by DeWolf Perry, the present rector, the work is divided into two parts — Part One: Historical, and Part Two: Ecclesiological. Chapters in Part Two treat of the building, the furniture, the churchyard, the rectory, the music, the organ, and the bells and clock. Nine appendices on the rectors and their assistants, the organists, the clerks and sextons, the solicitors, other vestry officials, etc. are added. The many halftone reproductions are of striking appeal.

Mr. Williams is a native of Charles-

ton and a member of St. Michael's. He is a graduate of Yale and has a master's degree from the University of Virginia.

Those who collect parish histories will certainly want to get this one (University of South Carolina Press, 1951. Pp. ix, 375. \$5).

In 1948 the Archbishops of Canterbury and York appointed a committee to consider the question of music in the worship of the Church. A glance through their report, *Music in Church*, reveals a carefully organized document that sets forth a high standard, but has regard for the practicalities of the situation (Church Information Board, 1951. Pp. x, 89. Paper, 5/-. By mail 5/3).

*The Christian Task in Independent India*, by A. J. Appasamy, Bishop in Coimbatore (Church of South India) contains chapters on education, the revival of Indian culture, and economic planning and spiritual values (SPCK, 1951. Pp. x, 149. 12/6).

Tikhon Zadonsky (or Timofey Sokolov, as he was originally called) lived in Russia from 1724-83. Consecrated a bishop in 1761, he resigned his jurisdiction six years later and spent the rest of his life in monasteries.

*Saint Tikhon Zadonsky*, by N. Gorodetzky, lecturer in Russian in Oxford University, is a carefully documented account of the life and written works of an “inspirer of Dostoevsky” (SPCK, 1951. Pp. xii, 249. 21/-).

*Instructions on the Religious Life*, by Richard Meux Benson, Father Founder of the Society of St. John the Evangelist, consists of chapters (published for the first time) on faith, poverty, chastity, obedience, humility, patience, submission, etc. Of interest mainly to religious (Mowbrays, 1951. In America: Morehouse-Gorhain. Pp. 144. \$3.15).

*Man in the Old Testament*, by Walter Eichrodt (translated by K. and R. Gregor Smith), is No. 4 in “Studies in Biblical Theology,” which is described as “a series of monographs designed to provide clergy and laymen with the best work in Biblical scholarship both in this country and abroad.” Advisory editors for the series are: T. W. Manson, H. H. Rowley, Floyd V. Filson, and

Day, that every communicant was expected to attend. The burden of proof, therefore, lies on those who would substitute some other form of worship. ¶ Altar guilds function primarily in preparing the altar for the Holy Communion.

G. Ernest Wright. Earlier titles: *Baptism in the New Testament*, by Oscar Cullmann (tr. by J. K. S. Reid), *The Old Testament Against Its Environment*, by G. Ernest Wright, and *The New Testament Against Its Environment*, by Floyd V. Filson (Regnery. Pp. 84. Paper, \$1.50).

Second volume in "Cambridge Studies in Medieval Life and Thought — New

Series" is *Tavistock Abbey*, subtitled "A Study in the Social and Economic History of Devon," by H. P. R. Rindberg, which is a carefully documented work, of interest to students and specialists of the middle ages (Cambridge University Press. Pp. viii, 320. \$5).

This "new series," under the general editorship of David Knowles, revives a project begun in 1920 by the late G. G. Coulton.<sup>†</sup> First volume of the new series

is *The Abbey and Bishopric of Ely*, by David Miller [L. C., December 23, 1951].

The name Dean Acheson is a by-word on the lips of every American, but not everyone knows that the present secretary of state is a Churchman and the son of the late Bishop Acheson of Connecticut.

*The Pattern of Responsibility*, edited by McGeorge Bundy from the Record of Secretary of State Dean Acheson, with introduction by Douglas S. Freeman, is reviewed by Pulitzer Prize winner Robert E. Sherwood, in the *New York Times Book Review* of December 30, 1951, who says:

"The unbiased observer, if there is such a creature, who reads this book may well come to the conclusion that few men who have held the high office of Secretary of State have brought to it such equipment in intellect, judgment, knowledge of the world and devotion to duty as Dean Acheson. And few men in any political office have been so ill-prepared by training and temperament to be a target for character assassination."

According to the jacket the book provides the authoritative answer to the decisive question of our time: What is the foreign policy of the United States? (Houghton Mifflin. Pp. xxi, 309. \$4).

Corresponding roughly to a bound volume of pastoral letters of the House of Bishops covering the same period, *Our Bishops Speak*, with foreword, notes, and index by the Very Rev. Raphael M. Huber, consists of 82 documents of the Roman Catholic Hierarchy in America. . . .

The work contains pastorals of the archbishops and bishops of the U.S., letters sent in the name of the archbishops and bishops of the U.S. to individuals, resolutions of episcopal committees, and statements of the administrative board of the National Catholic Welfare Conference. An important source for leading American Roman Catholic opinion on religious, social, economic, and related questions during the years 1919-51 (Bruce Publishing Co. Pp. xxvii, 402. \$6).

*Newer Ethical Problems in Medicine and Surgery*, by Bernard J. Ficarrea, M.D., with foreword by Very Rev. Francis J. Connell and preface by Most Rev. John K. Mussio, is a Roman Catholic work dealing with such subjects as direct abortion, indirect abortion, sterilization, contraception, artificial insemination, etc. (Newman Press. Pp. xx, 168. \$3.75).

## At Tucker House



The Presiding Bishop standing before the altar at Tucker House,<sup>‡</sup> the new building recently acquired in Greenwich, Conn., by the National Council of the Church to house its entire Department of Christian Education [L. C., October 28, 1951].

TUNING IN: †Tucker House is named after the Most Rev. Henry St. George Tucker, Bishop of Kyoto, Japan (1912-23), Bishop Coadjutor of Virginia (1926), Bishop of Virginia (1927-44), Presiding Bishop of the Church (1938-46), now

retired. ‡George Gordon Coulton (1858-1947), authority on the middle ages, was the author of some thirty works, mostly on medieval subjects. †David Knowles is professor of medieval history at Cambridge, and has written extensively in that field.



**DEAN HARDMAN:** *After 3 years as canon.*

**ATLANTA** — Successor to the new bishop of Atlanta as dean of St. Philip's Cathedral, Atlanta, Ga., is the Rev. Alfred Hardman. The Rev. Mr. Hardman had been canon of the cathedral since 1948. He accepted election to the deanship on January 8th, the day before the consecration of the Very Rev. J. B. Walthour as bishop of Atlanta.

**NEBRASKA** — Another new dean succeeding a bishop is the Very Rev. Arthur C. Barnhart. He has accepted the deanship of Trinity Cathedral, Omaha, Neb., succeeding Bishop Powell, new coadjutor of Oklahoma. Being a dean is not new to the Very Rev. Mr. Barnhart, however. He has been dean of Gethsemane Cathedral, Fargo, N. D., since 1942.

**CENTRAL NEW YORK** — A former Methodist minister has been appointed lay missionary of St. George's Church, Chadwicks, N. Y., by Bishop Peabody of Central New York. The new missionary, Ronald A. Wyckoff, has been accepted by the Bishop as a postulant for Holy Orders in the Episcopal Church. He has served Methodist churches in New Jersey and New York for 12 years. He resigned his last pastorate in effect January 1st and with Mrs. Wyckoff was confirmed a few days later by Bishop Peabody.

**SOUTHWESTERN VA.** — Fire damaged the roof and attic of the old church house of Christ Church, Roanoke, Va., recently to the extent that the building

**TUNING IN:** The sequence canon, dean, bishop represents ascending dignity, though not every bishop has served as canon and dean. A canon is attached to a cathedral congregation. He is usually a priest, though honorary lay canons are not

known. A dean is a priest in charge of a cathedral congregation, sometimes under the bishop, who is technically rector. A bishop, as chief pastor of a diocese, has in any case the right to use the cathedral for diocesan services.

was made unfit for use. The church offices and library which were in the old building have been crowded into the parish house, as have been two of the senior Sunday school classes. Nursery and kindergarten Sunday school classes which met in the burned building now assemble in the nurses' home of a nearby hospital. The congregation hopes that the day is not too far distant when it will be able to begin work on its new parish house.

**DALLAS** — It isn't easy for the people of Holy Family Mission, McKinney, Texas, to make a material thank offering for their church. They are Latin Americans. Many of them are poor, and, says their rector, the Rev. José Vega, cannot give money.

But they are grateful that the Church has come to their community. So, they decided to donate blood to the local blood bank, recently started by City County hospital in McKinney, for the poorest people in town.

By giving blood, said Fr. Vega, his congregation gave thanks to God for their church. They also demonstrated that Latin Americans are taking an interest in the community, and they gave a practical example of Christian charity. The congregation of the two year old Church of the Holy Family had special reason to give thanks. On January first the church was free of debt and consecrated by Bishop Mason of Dallas.

**VIRGINIA** — His twice-stolen convertible is "really too sporty a car for a parson," says the Rev. Dr. Churchill J. Gibson. "Boys just can't resist it."

Dr. Gibson is rector of St. James' Church, Richmond, Va. His congregation gave him the convertible two years ago.

Religious News Service reports that recently the car was stolen for the second time in two months. But it was found the same day a short distance from the church. The battery, said a local daily, had been "out of whack."

Suggested the daily:

"When stealing parsons' worldly goods, Thieves first should look beneath the hoods."

**NEW YORK** — More than they were asked for is being paid to the national Church by two parishes in the diocese of New York.

St. Bartholomew's, New York City, had overpaid its missionary quota for 1951 by \$8838 by the middle of December. The rector, the Rev. Anson Phelps

Stokes, Jr., says the parish made this extra contribution as evidence of its concern for the Church's missionary program.

The every member campaign for the 1952 budget of St. John's Church, Larchmont, N. Y., has gone nearly \$6000 over its goal. Vestry voted to give national Church \$900 more than St. John's quota. A report from the church says that "this additional gift to the Church's program was made in the hope that it might inspire other congregations of the diocese to meet or exceed their quotas so that the heartbreaking cuts which have had to be made in allocation of diocesan funds to beneficiary organizations will no longer be necessary."

St. John's subscriptions for 1952 show an increase of over 17% above the total pledged the year before. The average subscription for the same period increased from \$69 to \$81.

**LOS ANGELES** — A realistic testing will be given the Los Angeles diocesan budget before convention votes on it. Each parish and mission is reporting ahead of time whether it feels able to meet its assessment in full. Parishes and missions who have doubts about their ability have a chance to meet with a special committee to consider ways and means.

**SOUTHERN VIRGINIA** — In the Tidewater area of Southern Virginia is a large concentration of military and naval personnel. The diocese considers it imperative that the Church there be alerted to the need of these personnel for all phases of the ministry. Taking immediate action Bishop Gunn, the diocesan, is reactivating the Armed Forces Commission in Southern Virginia. Called in to give counsel was Admiral R. O. Davis, U.S.N., commandant of the Norfolk area.

**SPRINGFIELD** — It's been a long time since the diocese of Springfield has had a new mission. Young St. Stephen's, Taylorville, Ill., is the first one in 20 years. Appointed to take in hand the important posts of vicar of the new mission and rector of St. Luke's, Springfield, is young Fr. Richard B. Adams, whose father, the Rev. Harold B. Adams, is vicar of St. Barnabas' Church, Rumford, Me.

Taylorville was one of three cities of over 10,000 population in the diocese without the Episcopal Church. And St. Luke's, long a chapel-mission of St.

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Paul's Cathedral has now applied for parish status.

Another priest who has stepped into a larger field is Fr. W. John Harris, a classmate of Fr. Adams. Last year he went into the southern field of the diocese and now has churches at Carbondale (Southern Illinois University), Chester (Menard Penitentiary), and Anna (state mental hospital).

Springfield's mission field is booming, with all churches reopened. Four priests now serve in an area where formerly there were only two.

WASHINGTON—A cast of 250 students of the Washington Cathedral schools presented "A Christmas Service" at the Cathedral just before the holidays. Eleven hundred persons gathered in the Cathedral to see it on one of the stormiest evenings of the year.

Students of St. Albans School for Boys and National Cathedral School for Girls presented an original pageant based on a medieval miracle play.

Background music and solo numbers were provided by the glee clubs from the two schools and the boys from the Cathedral Choir of Men and Boys. The music for the pageant was written and arranged by Richard Dirksen, associate organist and choirmaster of the Cathedral.

The children were richly costumed as Old Testament Kings, prophets, and wise men. The action was presented in pantomime with two interpreters reading from the Cathedral lectern. Bishop Dun of Washington appeared briefly in the pageant as the prophet Isaiah.

A few days later, on Christmas Eve, Bishop Dun celebrated the Holy Communion at a candlelight service in the cathedral attended by 2200 persons. Next morning, when the Very Rev. Francis B. Sayre, Jr., celebrated, Bishop Dun delivered his Christmas service message at a service televised by NBC.

NEWARK — One of New York City's great suburban parishes is St. Paul's, Englewood, N. J. Its congregation of 750 families is a crosscut of the whole community and plays an important part in the life of the little city.

The parish has founded two missions, one of which has become the strong, independent parish of Christ Church in West Englewood. Two of its early rectors were elected to the episcopate: Bishops Whittaker of Pennsylvania and Van Buren of Puerto Rico. Two other former parishioners are among the Church's young bishops: the Rt. Rev. Frs. Robert F. Gibson of Virginia and Charles F. Boynton of New York. For the past 18 years, the Rev. James A. Mitchell has been rector.

Englewood lies on the west slope of the Palisades, four miles from the George Washington Bridge. Population

in and around Englewood is swelling. Opportunities for parishes and missions seem limitless. Conscientiously, St. Paul's congregation has organized a survey and expansion committee to plan for the next ten years.

Putting its best forward, the Tudor-Gothic church has recently been completely redecorated inside. This is the second time that the church has been redecorated since it was built at the turn of the century, but the first time it has been dressed up to face such fast-growing opportunities.

SOUTHERN OHIO — A cross that stands 75 feet high and weighs seven and one half tons has been erected in front of the new St. Stephen's Church and University Center now under construction on the northern boundary of the Ohio State campus.

Actually the cross is 90 feet tall, but is sunken 15 feet into the ground. Made of structural steel, it is supported by 40 cubic yards of concrete and a ton of reinforcing steel. Its crossarm measures 25 feet. Rector of St. Stephen's, the Rev. Almus Thorp, says it is to be painted and spotlighted at night.

The Appeals Board of the National Production Authority recently granted permission to go ahead with the building of the new church, Religious News Service reports.

The project at Ohio State is one of three church-student center combinations being built by the diocese under its college building program. One, Holy Trinity Church, Oxford, serving students at Miami University and Western College for Women as well as the local congregation is complete and in use. Ground was broken recently for the other, the Church of the Good Shepherd, Athens, which will serve Ohio University and the local congregation.

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## New Chapter

(Continued from page 13)

United States citizenship to accept that position. In his person, and thanks to his broad constructive attitudes, a new relation among Orthodox Patriarchs is already being established. If present processes continue, the next few years will see a friendly and cooperative attitude on the part of all the other Orthodox Patriarchs (including Moscow, if the desire of Patriarch Athenagoras is fulfilled) such as has not been known in centuries.

A new impulse to these better relationships has recently been given by the St. Paul Pilgrimage of last summer, where Christians of so many confessions, including official representatives of most of the other Orthodox Churches, were so magnificently received by the Church of Greece. The Patriarch of Antioch participated in person; the other Patriarchs and other autonomous Orthodox Churches sent official delegations. The profound spiritual impression of the pilgrimage cannot fail to improve the relations between the various Orthodox Churches concerned.

Although the Ecumenical Patriarch was unable to participate personally, he sent a strong delegation, and was deeply interested in the project. This celebration of the 1900th anniversary of the arrival of Christianity in Europe may well be another, and a powerful, factor in the gradual improvement in relationships now evident between the Church of Greece and the Ecumenical Patriarchate. In view of the new world situation here outlined, one might say that all concerned could only profit from such improved relationships.

It is interesting to remark that in these times when the Roman Catholic Church in some parts of Europe seems to be accepting the idea of national Catholic Churches (as in Czechoslovakia and Hungary, for instance), with a relation to Rome as yet to be defined, but certainly less direct and absolute than previously, the Orthodox Church is beginning to show just the reverse tendency.

This is, of course, only a beginning: it is possible, even probable, that the eventual result of this Orthodox dispersion will be the formation of other national Orthodox Churches, as has already been said. But the intervening period seems clearly to indicate more relationship between the Ecumenical Patriarch and other parts of the world, than has hitherto been the case.

We are entering upon a new chapter in the history of the Orthodox Church. As the Russian emigration brought the Eastern Church into contact with, and into the consciousness of, Christians of Western Europe, so the new dispersion has now extended those contacts to the rest of our planet.

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## DEATHS

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

#### James J. Cogan, Priest

The Rev. James J. Cogan, rector of St. Paul's Church, Peabody, Mass., from 1922 until he retired in 1938, died after a long illness on December 7th. He was 79 years old.

Mr. Cogan was graduated from Episcopal Theological School in 1905, and then became rector of St. Luke's Church, Fall River, Mass., until 1912. He was rector of Emmanuel Church, Wakefield, Mass., 1912-22. He is also credited with having founded the original missions in Reading, Lynnfield Centre, and Provincetown, Mass.

Mr. Cogan's wife and son, both physicians, and a daughter survive him.

#### Charles W. Findlay, Priest

The Rev. Charles W. Findlay, rector of Epiphany Church, Walpole, Mass., died very suddenly at the rectory on December 17th, aged 66.

Born in Glasgow, Scotland, he received his education in this country. His early ministry was in Milwaukee, Wis., and Bridgeport, Conn., and then at Fall River, Mass. He was rector of St. Andrew's Church, Albany, N. Y., from

1923 to 1946, and of the church in Wiscasset, Me., for two years.

Mrs. Findlay and two sons survive.

#### Bernard B. Fallon

Bernard B. Fallon, president of the Citizens Industrial Bank of Grand Rapids, Mich., died of a sudden heart attack on November 14th. He was on the board of trustees of the Seabury-Western Theological Seminary. Funeral services were held in St. Mark's Cathedral, Grand Rapids, where Mr. Fallon had served on the vestry for many years. He was vice chairman of the finance committee of the diocese of Western Michigan from 1940 through 1949, and was deputy to the General Convention in 1943 and 1946.

#### Charlotte Tuttle Hampton

Charlotte Tuttle Hampton, widow of Charles Henry Hampton, died on Christmas day at her home in South Orange, N. J. Mrs. Hampton was a member of Grace Church, Newark, for nearly 40 years. The parish house there is named for her husband. Mrs. Hampton gave the church its organ in memory of her husband.

### PRAYER FOR A DARK HOUR

*Help Thou mine unbelief:*

have pity for the barren trance of winter,  
and for the hard birth of yellow crocus  
from agnostic ground before the frosts relent,  
remember robins that fly north too soon,  
(delicate wing shuttering song against blizzard)  
and budded leaves slashed by steel winds,  
be mindful of too-fallible human vision;  
O show compassion now before spring.

*For we are saved by hope.*

MARY ELIZABETH OSBORN.

# CHANGES

## Appointments Accepted

The Rev. Richard B. Adams, formerly curate of St. Paul's Cathedral, Springfield, Ill., is now rector of St. Luke's Church, Springfield, and vicar of St. Stephen's, Taylorville. Address: 1139 W. Monroe St., Springfield.

The Rev. Maurice D. Ashbury, formerly rector of St. Mary's Church, Baltimore, will on February 1st become rector of All Saints' Church, Frederick, Md. Address: 108 Church St.

The Rev. James O. Bodley, formerly rector of St. Andrew's Church, Harriman, Tenn., will on February 1st become rector of St. Jude's Church, Walterboro, S. C. He will also be in charge of services at Sheldon and McPhersonville. Address: Walterboro.

The Rev. E. M. Caldwell, who formerly served the Church of England in Canada, is now vicar of St. John's Mission, Sandusky, Mich., and is in charge of a new mission at Forester.

The Rev. Arthur S. Davies, formerly rector of Trinity Church, Whitehall, N. Y., is now curate of the Church of the Messiah, Glens Falls, N. Y. He will continue to be chaplain at Comstock Prison. Address: 7 Lawrence St., Glens Falls.

The Rev. Vine V. Deloria, formerly superintending presbyter of the Corn Creek Mission, Martin, S. Dak., is now in charge of Trinity Church, Denison, Iowa; Trinity Memorial Church, Mapleton; and St. John's, Vail. Address: 120 S. Sixteenth St., Denison.

The Rev. George F. Dempsey, formerly rector of All Saints' Church, West Newbury, Mass., is now rector of St. James' Church, South Groveland, Mass., and is in charge of All Saints' Church, Georgetown. Address: 167 Washington St., South Groveland.

The Rev. Wilbur B. Dexter, formerly in charge of St. Stephen's Church, Hobart, Ind., will become rector of St. Paul's Church, Mishawaka, Ind., on February 1st. Address: 616 Lincoln Way E.

The Rev. Edward C. Dickin, formerly rector of St. James' Church, Lewiston, Mont., is now curate

of All Saints' Church, 3837 W. Seven Mile Rd., Detroit.

The Rev. Howard V. Harper, formerly rector of St. Paul's Church, Jackson, Mich., is now executive secretary of the college commission of the diocese of Michigan and chaplain at Wayne University, Detroit.

The Rev. John T. Harrison, formerly rector of St. Stephen's Church, Jacksonville, Fla., will begin work at the Church of the Redeemer, Greenville, S. C., on February 1st. The church is a new project in the diocese of Upper South Carolina.

The Rev. Tally H. Jarrett, Jr., formerly in charge of Emmanuel Church, Alexandria, Minn.; St. Paul's, Glenwood; and All Saints', Morris, is now rector of All Saints' Church, Sterling, Colo. Address: 205 Phelps St.

The Rev. Ralph Markey, formerly rector of St. Andrew's Church, Paris, Ill., and vicar of Trinity Church, Mattoon, is now rector of Christ Church, East Norwalk, Conn.

The Rev. William Harvey Moore, retired priest of the diocese of Pittsburgh, is now an honorary canon of Trinity Cathedral, Pittsburgh. Canon Moore served the Church of the Good Shepherd in Pittsburgh for 21 years.

The Rev. John A. Scantlebury, formerly rector of St. Timothy's Church, Detroit, will become rector of Trinity Church, Bay City, Mich., on February 1st. Address: 1000 Fifth St.

The Rev. John Stanley Taylor, retired priest of the diocese of Pittsburgh, is now an honorary canon of Trinity Cathedral, Pittsburgh. Canon Taylor spent 17 years of his ministry as rector of the Church of the Nativity, Crafton, Pa.

The Rev. Samuel F. Williams, of St. Clement's Church, Inkster, Mich., has added the Church of the Resurrection, Ecorse, to his charge. Address: 6079 Hazlett Ave., Detroit 10.

## Resignations

The Rev. Howard D. Perkins has resigned as rector of the Church of St. Mary the Virgin, Chappaqua, N. Y., after eight and one-half years as its first rector. He should now be addressed at 356 Quaker St., Chappaqua.

The Rev. Byron E. Underwood retired in November as priest in charge of the Church of St. John the Evangelist, Mansfield, Mass. He and his wife may be addressed at Paradisgatan 25 B-1, Göteborg, Sweden. The Rev. Mr. Underwood, a Californian by birth, is the author of several books and has translated works from German and Danish. His graduate study was done in Scandinavian countries. Mrs. Underwood is the former Miss Svensson-Dahlin.

The Rev. Harry B. Whitley, whose resignation from St. Andrew's Church, Algonac, Mich., to become curate of St. James' Church, Birmingham, Mich., was announced recently in these columns, now reports that he has decided not to accept the post at Birmingham. For the present he is non-parochial.

## Changes of Address

The Rev. Robert Appleton, formerly at St. Michael and All Angels' Church, Wuchang, Hupeh, China, may now be addressed at the Society of St. John the Evangelist, 980 Memorial Dr., Cambridge 38, Mass.

The Rev. Thomas Ashworth, who recently retired as rector of St. John's Church, Butte, Mont., may be addressed for all purposes at Box 1364, Santa Rosa, Calif.

The Rev. Alfred E. Brandt, deacon of the diocese of Colorado, is now a postulant of the Community of the Resurrection, Mirfield, Yorkshire, England, and may be addressed there. His parents live in Kansas City.

The Rev. Dr. Philip J. Daunton, assistant rector of St. Clement's Church, Berkeley, Calif., and instructor at the Church Divinity School of the Pacific, formerly addressed at 4 Alvarado Ct., Berkeley, may now be addressed at 6447 Hille-gass Ave., Oakland 9, Calif.

The Rev. Owen Lloyd, who is at work in the district of Salina, should be addressed at Box 387, Anthony, Kans., where he serves Grace Church and makes his home. He is not correctly addressed at Kingman, though he does serve Christ Church there; as well as St. Mark's, Medicine

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THE LIVING CHURCH

## CHANGES

Lodge, Kans., and St. James' Harper. Mail should go to Anthony, Kans.

The Rev. Lowell B. McDowell, vicar of the Church of the Holy Communion, Gardena, Calif., may now be addressed at 4126 W. 178d St., Torrance, Calif.

The Rev. Corwin C. von Miller, who is serving St. Andrew's Church, Clinton, La., and other churches, has had a change of address from Clinton to 5188 Lanier Dr., R. R. 1, Baton Rouge, La.

### Ordinations

#### Priests

Colorado: The Rev. Thomas Azuinas Bogard and the Rev. Richard William Foster were ordained to the priesthood on December 29th by Bishop Bowen of Colorado at St. Andrew's Church, Manitou Springs, Colo. Presenters, the Ven. Eric Smith, the Rev. J. S. Foster, father of the ordinand; preacher, the Rev. C. V. Young.

Fr. Bogard, who is an educator and psychologist, has done extensive work toward a degree of doctor of philosophy at the University of Arizona. The Rev. Richard Foster is at work in and about Paonia, Colo.

### Depositions

Reginald Charles Schofield was deposed on December 20th by Bishop DeWolfe of Long Island, under the provisions of Canon 60, Section 1.

Marsden Ezra Whitford, presbyter, was deposed on December 29th by Bishop Clough of Springfield, under the provisions of Canon 60, Section 1.

### Marriages

The Rev. Howard Llewellyn Fairchild, vicar of Trinity Church, Lebanon, Mo., was married on December 28th to Miss Flora Belle Hyde of Marshfield, Mo.

### Lay Workers

Mr. Alfred J. Lewis of Syracuse, N. Y., has been elected associate field secretary for the Brotherhood of St. Andrew in the diocese of Central New York. He is a communicant of All Saints' Church, Syracuse.

### Living Church Correspondents

Canon Albert C. Larned, of the Cathedral of St. John, Providence, R. I., is a new correspondent for the diocese of Rhode Island. He may be addressed at 93 Benefit St., Providence. Mr. Albert E. Thornley, 101 Benefit St., Providence, R. I., will continue to cover all clerical changes, including ordinations, and will do special assignments.

Mrs. Robert W. Holliday, formerly of Sioux Falls, S. Dak., has moved to Mankato, Minn., and has resigned as correspondent for The Living Church in South Dakota.



## CHURCH SERVICES

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



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2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

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

### CHICAGO, ILL.

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

### EVANSTON, ILL.

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

### WAUKEGAN, ILL.

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

### BALTIMORE, MD.

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

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

### ATLANTIC CITY, N. J.

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

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

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

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

### BUFFALO, N. Y.

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

**ST. ANDREW'S** Main at Highgate  
Sun 8, 9:30, 11

### NEW YORK CITY

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

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

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

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

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

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

### CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

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

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

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

### NEW YORK CITY

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

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

### SCHENECTADY, N. Y.

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

### TROY, N. Y.

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

### CINCINNATI, OHIO

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

### COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.  
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening Weekday, Special services as announced

### PHILADELPHIA, PA.

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

### PITTSBURGH, PA.

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

### NEWPORT, R. I.

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

### SAN ANTONIO, TEXAS

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

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8