

The Living Church

January 27, 1952 Price 15 Cents



LIKENESS OF ST. COLUMBA: Mrs. Montizambert touching up the saint's mitre [*see page 18*].

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

COMMUNISM

AND

CHRIST

By Charles W. Lowry

Rector, All Saints' Church, Chevy Chase, Md.

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Here are twenty sermons by representative preachers of all sorts and conditions within the Anglican Communion. The Archbishop of Canterbury, The Bishops of London, Bristol and Exeter are among the English contributors. Our own Bishops of Chicago and Pittsburgh are represented and Dr. Charles Lowry, author of *Communism and Christ* has contributed a sermon. Prob. Price, \$1.50

Hypodermic Shot

LACK of positive action by the National Council at its December meeting in response to the overture from the Fourth Province in respect to tithing is disappointing [L. C., December 23d]. There can only be the deepest respect for the fine record of giving in Bishop Hobson's own diocese of Southern Ohio. There is all the greater wonder at his comment, "We are not sure yet how best the Council can help."

National Council could help by reorienting its Every Member Canvass approach. Emphasis upon honest Christian stewardship would be far preferable to last fall's references to Korea. Tithing is still a better technique than film strips and movies. The stress in literature should be the basic Christian one of giving to God in proportion to one's income, not in relation to a hypothetical proposed budget. It should teach that all we have belongs to God, and that the Christian recognizes this by the way in which he uses all his income.

Most of all it should be an all year program of stewardship and not a hypodermic shot each fall that tries to cover all the Church's work in one four page folder.

(Very Rev.) FREDERICK J. WARNECKE,
Dean, Trinity Cathedral,
Newark, N. J.

Question of the Day

THE papacy increasingly becomes the question of the day. But not openly. By subtle means many are led to deal with this question thinking all the while that they are discussing something else. By this device many are lured into positions that involve a measure of surrender to the papacy. Some day they may wake up and find the Pope in control of areas of life which they would never have consciously yielded.

Current controversy in THE LIVING CHURCH rages around two points in which the hidden issue is the support of the Papal Claims. I refer to the Vatican Ambassador appointment, and the new American Missal.

(1) I am grieved by the support given to the appointment of a Vatican ambassador. You deny it. But many of us can read the tone of your comments in no other way. Even if the papacy were the great defender against Communism, the appointment would still be a vicious yielding to claims of totalitarian jurisdiction over all things sacred and secular. Our most dangerous enemies are often the allies accepted against the pressing enemy of the moment.

We are paying now for accepting Communistic Russia as an ally against Germany and Japan. We will pay in sorrow if we yield to Roman pressure in this our hour of trouble with Russia. Blanshard's thesis that the papacy and Communism are twin evils, deserves more serious consideration. Their aims are as different as day and night. But their chosen means are in principle identical. Our Lord who came to gain the kingdoms of the world, refused the satanic means offered to gain that end.

But, as you yourself pointed out in your

initial editorial, the papacy is not really very effective against Communism. Mindzenty cracked under pressure, and the Hungarian Roman bishops signed up for Stalin. The Lutheran Ordass seems to have held out. A recent book, *Protestant Panorama*, makes a case for the thesis that only Protestants can stand as the ultimate opponent of Communism, or any other totalitarian tyranny. Is it just an accident, or Communistic meanness, that the biggest Communist party outside of Russia is in the Pope's own Italy?

(2) In sharp contrast, you delight and amaze me by your stand against the new American Missal. The only ultimate justification for the tone of this book and most Anglo-Catholic liturgical material is that we must not radically differ from Vatican controlled worship. There are other immediate reasons for desiring such a book, such as the need for more and richer propers.

A missal could be produced which does not pass over our own traditions in favor of Roman rubrics, texts, and calendar. But it has yet to appear. Perhaps we should decide to adopt or adapt the Vatican liturgy as best for Anglicans. But let us do it openly, and not sneak it in. Let us do it by name, and not cover up our intentions by calling it "western rite" or some other imaginary thing.

(Rev.) PHILIP FIFER,
St. Peter's Rectory,
Phoenixville, Pa.

Mission to the Zulu and the Xhosa

SOME weeks ago a student of St. Christopher's College, London, England, somehow obtained my address and asked me if I would like to see any of the papers taken by the college. She mentioned THE LIVING CHURCH, and as I know nothing about the Episcopal Church in the U. S. A. I replied I would like to see a copy. That is how your paper has found its way into this rather isolated spot in the mission field.

In our parish our work is almost entirely among Africans (Zulu and Xhosa). I have shown your paper to one or two of our educated Africans and they have been very impressed by it. They too, know as little as I of your work. They have suggested that perhaps there is a parish which would like to exchange news and photographs. If you know any parish which would like to do so, would you be good enough to put us in touch. Our address is: Clydesdale Mission, Umzimkulu, Cape Province, S. Africa.

(Rev.) R. F. FIELDING,
In charge of Clydesdale
and rector of
Umzimkulu.
Cape Province, S. Africa.

"Rank Heresy"

WE can thank God for Mrs. Stanley McCracken of Winchester, Ky., and her letter [L. C., December 9th] deploring the Rev. Bradford Young's "rank heresy." Her letter reminds me that I have never known a well informed layman who repudiated the Church's doctrine as contain-

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I SINCERELY pray that, when I stand before the judgment throne of my King, I may have something better to say in defense of my life than that "I voted against Rome."

For the past several weeks now I have tried to imagine how magnificent would be the spectacle of seeing the countless ergs and calories of energy, which have been expended upon attempts to override President Truman's appointment of an ambassador to the Vatican, directed into channels of evangelism or growth in the spiritual development of the individuals involved, or more to the point, to serious and fervent prayer for the reunion of Christendom.

Oh, but they will say, this is a principle which must be defended. Still, it seems to me that St. Paul concentrated more attention upon giving individuals the truth of our Lord's new life in Him than in upholding principles or in passing resolutions. He does not even give evidence of being acquainted with the "problem of Church and State." I think that, in such matters, human frailty being what it is, we are more inclined to defend such principles because they happen to be our beliefs than because we believe them to be God's Will.

The divine will is certainly not concerned with such matters as whether or not the United States shall send embassy to a particular bishop of the Church or what principle it involves, but it is certainly concerned with the sins of pride and arrogance, of bigotry and hate, by which His Body is torn asunder and defiled every minute of the day.

Perhaps I have got the wrong enemy in my sights, but I am just simple enough to believe that those millions of man-hours spent on our knees would have brought us closer to the solution.

(Rev.) ALBERT E. PONS,
Chaplain, Morris Episcopal
Student Center.

Lafayette, La.

The American Missal

I HAVE noticed the several letters in reaction to Professor Shepherd's criticism of the American Missal Revised. One correspondent wrote that the criticism "entirely misses the whole purpose of editing a missal for the use of the Catholics of the American Church [L. C., December 9th]." But I wonder if he has not entirely missed part of the implication of the word "Catholic" in linking that much abused term with an unauthorized altar book such as the American Missal Revised seems to be.

If the Anglican Church is part of the historic Catholic Church, and, I presume that all those who use the American Missal Revised would so contend, then it obviously has the authority and duty of regulating its own forms of worship. As far as I have knowledge on the subject our Church has not abdicated its authority to

either the Pope of Rome or the individual priest in his parish, the actions of individuals who proclaim themselves "Catholic" over a period of years notwithstanding. Certainly such an exercise of private judgment concerning the Common Prayer of the Church is not noticeable within the Orthodox or Roman Churches. How can the Catholic movement in the Episcopal Church move forward while so encumbered with one of the great weaknesses of contemporary Protestantism, extreme individualism?

I have noticed that many of these people who ignore the rubrics of the Prayer Book at every turn exhibit great indignation and declaim about insidious influences undermining the foundation of the Church when a "Liberal" invites Protestants to make the communion at our altars. How do such "Catholic" priests square their own conduct with that which they expect of others? Can anything but lawlessness in the Church be expected when those who proclaim themselves as upholders of the tradition of our Church seem to rely solely on the Papal Curia for interpretation of that tradition. If we look to Rome, we can not complain if others look to Geneva.

But the Anglican Church has its own body of tradition extending back to St. Augustine of Canterbury. It also had its own Reformation during the 16th century the object of which was to remove the abuses that had arisen during the course of the Middle Ages. This Reformation has left its stamp on our Church. To ignore it and to try to completely undo it would be fatal to the existence of the Anglican Church. If our Church does not have its own tradition and the authority to maintain it, what is its justification for existing? If it is destined to be but a pale shadow of the Roman Catholic Church, we may as well dissolve it now.

JAMES E. FORCUM.

Hyattsville, Md.

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The Living Church

Established 1878

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Things to Come

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	1	2	3	4	5							1	2
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January

27. Third Sunday after the Epiphany. Theological Education Sunday.
27. San Joaquin convocation, to 29th.
29. California convocation.
30. General Board, NCC, at New York City. Michigan convention at Detroit, to February 1st.
31. Ohio convention at Cleveland.

February

1. Brotherhood Month (to 29th). National Youth Commission, Greenwich, Conn., to 7th. Cuba convocation, to 3d.
2. Purification of St. Mary the Virgin.
8. 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.
13. Arizona convocation, to 14th. Southern Brazil convocation, to 17th.
16. Canal Zone convocation.
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).
22. Presiding Bishop's Committee on Laymen's Work meeting, Greenwich, Conn., to 24th.
22. Washington's Birthday corporate communion for men.

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

PERSISTENT reports of persecution of non-Roman missionaries in the South American republic of Colombia resulted in a query from The Living Church to our local correspondent. He reports:

"WE HAVE never had direct trouble in Colombia, partly because we go about in clericals and most Colombians would think us to be Roman clergy, partly because we have no property there, and partly because we go so infrequently."

INDIRECT pressures, however, are many. The only Spanish-speaking work attempted in the district, with an ex-Roman priest in charge, resulted in "a real danger" for the priest and his family, who were accordingly moved out. Certain areas, such as Cucuta, are out of bounds for Church missionaries by order of the authorities. Episcopal Church policy now is to work only among English-speaking visitors to Colombia. The work is staffed by clergy from the Panama Canal Zone.

ROBERT JORDAN, director of the Promotion Department of the National Council, is back at work, and has been so ever since January 2d, no matter what you may have read in another Church paper. He announces that Every Member Canvass plans for the next triennium (1953, 54, 55) will proceed under a comprehensive three-year program. Each year will have a special emphasis, but everything in the annual program, he says, will be "part of a master plan." This is a departure from the old system of treating each year as a separate entity. Mr. Jordan will invite bishops and diocesan promotion chairmen to meet with him by provinces next fall after General Convention adopts the missionary program for the coming triennium.

GENERAL CONVENTION arrangements are going forward briskly in Boston, according to a report from the Rev. Gardiner M. Day, local chairman. A drive for \$55,000 toward the costs of the Convention has produced \$30,000 so far, including an unsolicited contribution of \$500 from the diocese of Connecticut. Mr. Day (no kin to the undersigned) announced assignments to 18 committees and special responsibilities in connection with the Convention. Pulpit assignments will be handled by the Rev. Frederick H. Arterton of Belmont; Convention exhibits by Nelson Coon of Watertown; Woman's Auxiliary arrangements by Mrs. Norman D. Goehring of Milton and Miss Marguerite Atwood of Salem.

THE HEADQUARTERS committee of the National Council of Churches elected a new chairman to succeed Harold E. Stassen (who is working on another relocation problem) at its meeting in Detroit last week. New chairman is Dr. Edwin T. Dahlberg, minister of the Delmar Baptist Church, St. Louis. The committee's recommendation of a site for NCC headquarters is not expected for some time yet, and will require action of the General Assembly. The main line of argument is between New York (where most of the Council's activities

are housed at present) and various midwestern sites. Indianapolis, previously frowned on because of reported racial problems, has requested a reconsideration of its case. Other cities presenting their qualifications at the Detroit meeting were Chicago, Cleveland, Columbus, Cincinnati, and Pittsburgh.

A MONTREAL regulation requiring stores to close on holy days is about to undergo a court test. According to RNS, 597 stores, including seven of Montreal's largest department stores, remained open on the feast of the Immaculate Conception, December 8th, in defiance of the law. The recorder's court was jammed with lawyers and police officers as the first cases came to trial.

WE REPORTED Georgia's intensive every member canvass preparations some weeks ago. This is the sequel. For the first time in many years the diocese has not only met its National Council quota (which it has done every year), but has met in full its local missionary budget together with an ambitious program of advance work. Georgia made the fullest use of the Laymen's Training Program of any diocese.

PROFESSIONAL women Church workers have an association for the sharing of interests and problems. A "refresher get-together" for such workers in the first three provinces was held at Windham House, New York City, this month. Approximately 25 of them, all engaged in one aspect or another of religious education, took part in the two-day meeting. Mrs. Reinhold Niebuhr led a discussion on women's contribution to the total life of the Church, and a devotional period was conducted by the Rev. C. Kilmer Myers of Grace Church, Jersey City. A similar meeting was held in December for women workers of the Eighth province at St. Margaret's House, Berkeley, Calif.

IN EGYPT, Christianity is older than Mohammedanism, even though today Christians are a minority. Relations between Christian and Moslem communities are being subjected to some tension because of the tendency to identify Christianity with the Europeans. (Many Egyptians think there are too many Europeans around.) Top-ranking Coptic (Christian) and Moslem leaders, Religious News Service reports, have formed a joint committee to promote "harmony and unity" between the nation's two main religious groups and to discourage such incidents as the recent vandalizing of a Coptic Church by an Egyptian mob. Ecumenical Press Service injects a sour note with a report from Egypt in this vein: "Christians of all Churches are not unduly impressed by government professions of national unity. They are still very conscious of the manifold forms of discrimination to which the Christian minority is subjected. Some would advocate an immediate demand for the redress of their wrongs while talk of national unity is popular. Others, probably wiser, do not consider this an opportune time to press their demands."

Peter Day.



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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

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THE variety of treatment to which the "Seven Words from the Cross" lend themselves is virtually without limit. In *The Inward Cross* Charles Duell Kean, rector of Grace Church, Kirkwood, Mo., and president of EEF (Episcopal Evangelical Fellowship), uses the traditional texts to illustrate the relation of the Cross to life situations of today.

If one misses the sacramental note in these addresses, Mr. Kean nevertheless has something pertinent and practical to say, and, avoiding controversial issues, he says it and says it well.

A SAMPLING of some twenty sections (the first and every succeeding fifth, to be specific) of *The Eucharistic Year*, by Harold Riley, reveals a book that should assist both laity and clergy to a better understanding of, and more intelligent participation in, the yearly round of liturgical worship (SPCK, 1951. Pp. 398. 18/6).

Fr. Riley is general secretary of the English Church Union and visited the United States for the Prayer Book anniversary in 1949. In *The Eucharistic Year* he has provided a running commentary not only on the Collect, Epistle, and Gospel for every Sunday and Prayer Book Holy Day, but on the traditional introits, graduals, offertories, and communion anthems, bringing out the relation of all of these to the theme of the feast.

Of Interest

BOOK of the week, for length and ground covered, is (appropriately) *Into All Lands*, by H. P. Thompson, which, in telling the history of SPG (Society for the Propagation of the Gospel), takes the reader into every nook and corner of the Anglican Communion—from Bermuda to Borneo. The book, written to commemorate SPG's 250th anniversary, covers the period 1701-1950. Author was onetime editorial secretary of SPG, and the work carries a foreword by the Archbishop of Canterbury.

The 54 chapters are divided into four parts: Part I. Beginnings; Part II. The American Colonies (1701-83); Part III. The Years of Awakening (1783-1851); Part IV. The Flowing Tide (1851-1901); Part V. Consolidation (1901-50).

The book includes a most extensive bibliography (listing seven works on Korea alone!), a very adequate index,

and 15 halftones—some of them from old portraits and engravings (SPCK, 1951. Pp. xv, 760. 42/-).

A substantial work primarily literary is *Seventeenth Century Verse and Prose: Volume One, 1600-1660*, edited by Helen C. White, Ruth C. Wallerstein, and Ricardo Quintana of the University of Wisconsin.

The aim of the editors "has been to present the whole, or substantial portions, of a few works rather than fragments of a larger number, and to present them with as little editorial intervention as possible." The selections are preceded by introductory notes on the authors and literary forms* (Macmillan, 1951. Pp. xii, 498. \$4.75).

All about the Irishman who founded Canterbury, New Zealand, just over a century ago, *John Robert Godley of Canterbury*, by C. E. Carrington, is an important contribution to British colonial history by the author of *The British Overseas*, which latter work the *Manchester Guardian* describes as "easily the best history of the Commonwealth."

The biography of Godley contains several references to George Augustus Selwyn, first Bishop of New Zealand, thus crossing currents with *Into All Lands* (see above). It is attractively produced, with several interesting plates (Cambridge University Press. Pp. xv, 251. \$5.25).

Much has been written in recent years on the relation of baptism to confirmation, best known treatment, perhaps, being Dom Gregory Dix's *The Theology of Confirmation in Relation to Baptism* (1946).

The Seal of the Spirit, by G. W. H. Lampe (subtitled "A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers"), is a work of scholarly stature, carefully documented, that will take its place with similar studies (Longmans. Pp. xiv, 340. \$7.50).

Immortal Longings, by G. T. Bellhouse, is a volume of sermons by the minister of St. Andrew's Presbyterian Church, Eastbourne, England (Philosophical Library, 1951. Pp. vi, 128. \$2.75).

*Lancelot Andrewes, Francis Bacon, John Donne, Ben Jonson, Prose Characters, Robert Burton, Phineas Fletcher, Giles Fletcher, George Wither, Thomas Hobbes, Robert Herrick, George Herbert, Izaak Walton, Thomas Carew, Sir Thomas Browne, Sir William Davenant, Edmund Waller, Sir John Suckling, Richard Crashaw, Jeremy Taylor, Sir John Denham, Richard Lovelace, Abraham Cowley, Andrew Marvell, Henry Vaughan.

THIRD SUNDAY AFTER EPIPHANY

GENERAL

FINANCE

Connecticut's Million for Missions[¶]

A million dollars is not too much to spend on winning over the indifferent and the pagan to the Church, Connecticut Churchpeople decided. After a look around their diocese they thought it best to get busy right away and raise the million dollars in 1952.

And the campaign, the like of which the diocese has never before undertaken, will be entirely separate from the regular budget. As always Connecticut plans to pay its full quota to the national Church. In fact Connecticut's efforts to keep up with its increased national Church quota are an indirect cause of the campaign. For many years, and until a few years ago, 60% of the missionary budget in the diocese went to the national Church and 40% to the diocese. In 1951 73% went to the national Church and 27% to the diocese. A consequence has been the neglect of many missionary opportunities within the diocese. The million dollar campaign is intended to take advantage of some of these neglected opportunities.

Connecticut ranks fourth in the Church in number of communicants: 69,560; and fourth in number of baptized persons:[¶] 108,264. (New York, Massachusetts, and Long Island have more communicants; and New York, Massachusetts, and Pennsylvania have more baptized persons.) Per communicant giving in Connecticut, which amounted to about \$37 according to THE LIVING CHURCH ANNUAL for 1952, has been under the national average which is about \$49 per communicant. If Connecticut succeeds in raising its million dollars, per communicant giving will go up in the diocese to about \$51, assuming no great variance in the other figures involved.

According to a recent survey Connecticut and Florida are the two fastest growing states on the Eastern seaboard.

In the past 50 years the number of Churchpeople in Connecticut has more than doubled and is continuing to increase, but the growth has been in established parishes. Even so the number of

parishes and missions in the diocese is slightly less than it was 50 years ago, and there are fewer clergy serving in Connecticut than there were in 1900.

Shifts of population have created urgent needs in communities where there is now no Episcopal Church. Bishop Hatch, suffragan of Connecticut, could name at least 20. Many of the tens of thousands of adults in Connecticut who are not reached by any Church live in new housing developments that seem to spring up over night.

Last May convention heard Bishop Gray, the diocesan, list the crucial needs in the diocese. Convention discussed the matter carefully and then unanimously voted in favor of the million dollar campaign to meet those needs and named it the Episcopal Development Program. Chairman is a man with experience in finance and the Church's work: Dr. Lewis B. Franklin, former treasurer of National Council. Dr. Franklin is a communicant of St. Luke's, Darien, Conn.

OUTRIGHT GRANTS

For some unchurched areas in Connecticut an outright grant is needed to supplement funds that can be raised locally for building church, rectory, and parish house. In other places, Dr. Franklin thought that all that would be needed would be a loan to be repaid in installments covering 10 or 12 years. "What has already been done in a small way in our diocese proves that this sort of constructive advance is not only needed but can be highly successful," he said.

Proof of the pudding is in the town of Suffield, Conn. Back in the last century there was an Episcopal Church at Suffield. The work gradually ground to a stop, and the church was sold in 1923. Then the big shift in population

began. More and more Episcopalians moved into Suffield. In July, 1949, the diocesan missionary, the Rev. W. Donald W. Green, went to work. Thirty-nine people attended the first service that summer. Since then, new Calvary Church, Suffield, has bought a lot and built a church. Last August Bishop Gray dedicated the church, which now has 55 communicants and 75 baptized persons.

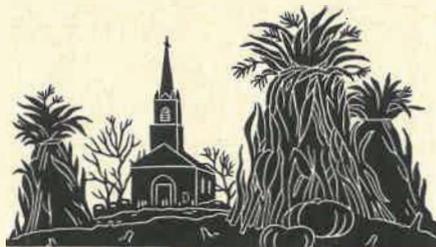
And then there is the town of Orange. Fr. Green found, willing and waiting, 100 adults and 69 children who wanted a mission church. With Fr. Green's help, they got one. They moved into a church building and hall, that had been used as parochial mission chapel of Christ Church, East Haven. Repairs were made and a new heating plant installed and the men of the congregation themselves spruced up the building with a coat of paint.

Bishop Hatch points out one graphic example of the population shift is the story of the Bloomfield church. Churchpeople were moving away from St. Andrew's, Hartford. And Churchpeople were moving into Bloomfield. The congregation of St. Andrew's sold their Hartford property, and then a Churchwoman gave them some property in Bloomfield. Last November Bishop Gray laid the cornerstone for Bloomfield's church, the first new church in that community in more than a century.

DIOCESAN MISSIONARY

At the job of organizing new missions and rejuvenating defunct parishes, Fr. Greene works full time. He has been in Connecticut since 1912 and he knows the diocese well. He is accomplishing much, and one of the aims of the Episcopal Development program is to appoint a second full-time diocesan missionary, so that still more may be accomplished.

While Connecticut Churchpeople were looking around their diocese, and seeing the need for more missions and churches, they also took a long look at the young people. They decided that every dollar invested in creating an effective program for young people is a dollar invested in building a strong Church for the future. For giving reli-



TUNING IN: (Background information for new L.C. readers):
[¶] Missions is the work of bringing the Church to the unchurched. The great majority of Episcopal Church missionary work is done within the United States, and in most dioceses

more than half the missionary giving remains within the diocese. ^{¶¶} In Church records, "baptized persons" includes all Church members; "communicants" includes only those who have been confirmed and pay some attention to the Church.

gious training to young people (and adults, too) in summer camps and conferences, Connecticut has no adequate facilities.

The Episcopal Development Program plans a year round conference center. It will be available to adult groups during most of the year, but in summer it would be for young people's conferences. This, says Bishop Hatch, is one of the greatest needs in Connecticut. And there would be a summer camp for the younger young people. The Program also provides for a full time young people's worker.

Another place to reach young people, Bishop Hatch pointed out, is at colleges and universities. A high proportion[¶] of students at Yale and at the University of Connecticut are Churchpeople. Church work at those two places is carried on in rented and borrowed quarters. Under the Episcopal Development Program these schools are to have chapels, rectories, and student headquarters.

"Perhaps the primary need of our time," says Bishop Hatch, "is to establish genuinely Christian social relations." Connecticut has an active department of Christian social relations, but it is made up entirely of volunteers. There are a number of mental hospitals, sanatoria, and prisons in Connecticut. Already the Department has appointed clergy to serve in these institutions. The missionary budget is helping to pay transportation for priests who take on such work in addition to their regular parish responsibilities."

But to do the work of Christian Social Relations as it should be done, says Bishop Hatch, "a full time diocesan social relations worker is required, who will go out into the field and develop areas of opportunity which are all but untouched. This plan is part of the Episcopal Development Program, as a way of fulfilling more nearly our Lord's command to alleviate human suffering."

Another project of the Episcopal Development Program is alteration and enlargement of the present diocesan house in Hartford. The staff needs more office space. And there is a need for a chapel for regular services for the staff and for private confirmations. The chapel is still in the planning stage but the diocese already has an altar and reredos, given to it from the home of the late Bishop Acheson, sixth bishop of Connecticut.

In dioceses all over the country mission property is quietly decaying and missionary opportunities are being lost in the shadow of the spotlight turned on an industrious and widespread polishing, refurbishing, and enlarging of parish

property. Connecticut has one answer: a campaign for money, outside its regular budget, to put life blood into dying and yet unborn missionary work. Connecticut Churchpeople are convinced that this is their duty.

RETREATS

Pre-Lent Meeting

A pre-Lenten retreat[¶] for priests will be held at the DeKoven Foundation, Racine, Wis., under the sponsorship of the Mid-West Regional Group of the American Church Union.

The retreat will begin February 18th and will close February 21st. Dom[¶] Maurus Benson, OSB, of St. Gregory's Priory, Three Rivers, Mich., will be the conductor.

Total cost will be \$11. Reservations, with one dollar deposit, may be sent to the Sister in Charge, DeKoven Foundation for Church Work, Racine, Wis.

WORLD COUNCIL

Christian Responsibility

Journalists, industrialists, doctors, theologians, psychotherapists, psychoanalysts, lawyers, laymen, and laywomen will have the opportunity to discuss their various problems and responsibilities as Christians in special conferences and courses at the Ecumenical Institute at Bossey, Switzerland, during 1952. Sponsored by the World Council of Churches, the Institute plans this program:

Journalists' conference, March 1-4. Consultative group on birth control problems, March 10-14. Conference of psychotherapists, psychoanalysts, and theologians, March 21-27.

Conference for practicing lawyers of the younger generation, April 3-8. Study group on Church and social work, April 15-30. Conference of leaders of men's movements in the Church, May 3-8. Conference on art and the crisis of culture, May 14-21. Conference on the Christian attitude toward human relations in industry, May 30-June 3.

Course for ministers, June 10-25. Course for laymen, July 3-12. Course for theological students, July 14-August 4.

Conference on Christian education, August 8-15. Medical conference, August 24-31. Course for young laymen and women in junior managerial posts and other laymen in technical professions, September 3-10.

Persons interested in attending may communicate with the New York office

of the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

[EPS]

TELEVISION

Church on NCC Commission

The Rev. Clarence Haden, Jr., executive director of the Presiding Bishop's Committee for Laymen's Work, will represent the Church on the NCC Broadcasting and Film Commission's board of managers and program committee. Appointment was to be effective January first.

ARMED FORCES

Navy Recruits Confirmed

Three classes have been presented for confirmation in the past five months at the U. S. Naval Training Center in Bainbridge, Md. Bishop Miller of Easton confirmed the young Navy recruits, and Chaplain Philip C. Bentley presented them. The membership of each recruit is sent to his home parish for recording. Chaplain Bentley says he hopes the rectors will keep in touch with these young parishioners while they are on active duty.

WORLD RELIEF

Repairs to Unbombed Churches

First word has come on what is being done with National Council's special appropriation for churches which, though not bombed or burned during the war, suffered from neglect because of the war.

This first report comes from the Rt. Rev. Peter Yanagihara, Bishop of Osaka, and accounts for the \$800 sent to that Japanese diocese. Total amount appropriated for Japan was \$15,000.

In Osaka, \$200 each went to St. Andrew's, St. Paul's, Trinity, and Christ Churches. The first two had been damaged by typhoons.

PRESS

Presiding Bishop Writes for Monitor

The Presiding Bishop is a contributor to a series of articles on "How to Build a Better World" appearing in the *Christian Science Monitor*. There are to be 24 articles in the series. The first was by Paul Hoffman, the second by Senator Estes Kefauver, the third by Bishop Sherrill.

Bishop Sherrill's article, which took

TUNING IN: ¶ High proportion of Episcopalians on college campuses has long been known to the Church Society for College Work, which sums up the situation in the immortal phrase, "Episcopalians are denser in the colleges." ¶ A retreat

is a gathering of Churchpeople for several hours or days for prayer and devotional studies. Its special feature is a rule of silence. ¶ Dom, short for Dominus (master), is a title of respect used for members of the Benedictine order.

the form of an interview, was entitled "Global Survival Hinged to Individual Influence."

Bishop Sherrill emphasized his conviction that reaction to life's problems with the phrase "there ought to be a law" should be replaced by individual study, discipline, and prayer, if the civilized world is to survive. The Presiding Bishop recommended to troubled mankind a better understanding of its relationship to God who is Love.

The article, a column and a half on the *Monitor's* front page, appeared January 11th.

NCC

Religion and Politics

The National Council of the Churches of Christ in the U. S. A. will carefully guard the separation of Church and State but this does not mean the separation of religion and politics, said

Dr. Samuel McCrea Cavert, general secretary of the NCC, recently in Washington, D. C.

"If we are to think of America in Lincoln's great phrase as 'this nation under God,'" Dr. Cavert said, "the Churches must always strive to express the conscience of the people and to be alert to all that affects the moral and social well-being of the nation."

Dr. Cavert spoke at a luncheon honoring the new general director of the Washington office, Dr. Earl Frederick Adams. Dr. Adams is a Baptist.

INTERCHURCH

Federation of Democracies

Co-chairman of the Religious Committee for a Federation of the Democracies is the Rev. Dr. Leslie C. Glenn, rector of the "Church of the Presidents," St. James, near the White House. The committee's purpose is "to conduct an

educational program among clergymen and religious organizations on the need for a federal union of the democracies in order to combat the dangers of war and Communist aggression." Chairman of the committee is Rabbi Jerome M. Pines of Bethesda, Md.

BAPTISTS

Record Missionary Budget

A 1952 budget of \$5,180,000—largest in the 106-year history of the Southern Baptist Foreign Mission Board — was adopted by the board at its semi-annual meeting in Richmond, Va.

Some idea of the growth of the board's work is indicated by the fact that the new budget represents an increase of \$2,180,000 over that of four years ago.

[RNS]

SOCIAL RELATIONS

End Terrorism

President Truman has been urged by the Episcopal League for Social Action to give personal leadership to the stopping of terrorism in Florida.

A letter to Mr. Truman, signed by the Rev. Kenneth Ripley Forbes, ELSA's executive chairman, said:

"The Episcopal League For Social Action, speaking for outraged Christian consciences throughout the country, urges you, as the elected representative of all America, to give personal leadership to the task of halting Florida terrorism, which has culminated in the murder of Mr. and Mrs. Harry T. Moore. Such continuing un-American activity demands forthright Federal law-enforcement intervention, as well as nation-wide mourning for these sins against God and human brotherhood."

Mr. Moore was the Negro leader in Florida, who with his wife, was killed by a bomb exploded under his house in Mims, Fla., on Christmas night.

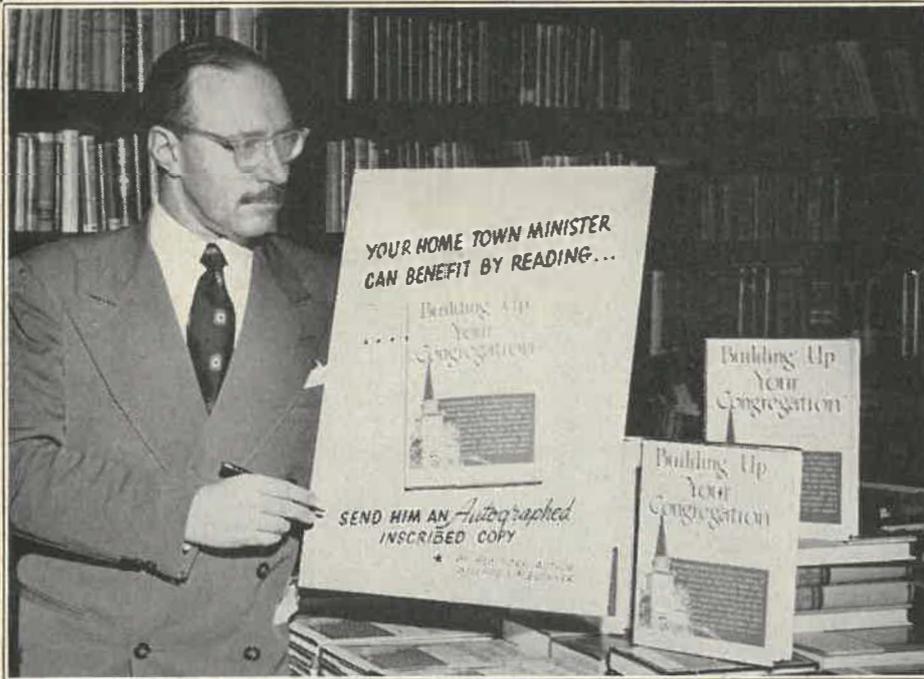
PUBLIC SCHOOLS

Prayers Endorsed

Directors of the New York State School Boards Association have endorsed the Board of Regents proposal that each school day be opened with a prayer. In a resolution adopted at its semi-annual meeting, the directors urged association members to consider following the Regents' suggestion for the prayer in their local school systems. The association has a membership of 812 school boards—98 per cent of the boards in the state.

[RNS]

Church Attendance Education



This Sunday, January 27th, is Theological Education Sunday, and Willard A. Pleuthner, advertising agency executive and Church author, is observing the event by sending autographed copies of his book, *Building Up Your Congregation*, to the ten theological seminaries. In a recent address to students at Berkeley Divinity School, Mr. Pleuthner described ways to apply tested business techniques to increase and maintain Church attendance. Royalties of his book, now in its third edition, are devoted entirely to charities.

TUNING IN: ¶ A balanced diet of daily prayer includes adoration, thanksgiving, confession, intercession, and petition. Adoration means praising God for what He is; thanksgiving and confession need to be specific—to refer to particular

blessings and definite sins committed; in intercession we bring the needs of others into our prayers; in petition we recall our own needs. ¶ **Conscience**, in Christian teaching, is not an emotion, but the mind itself as it decides moral matters.



THE REV. MR. NAKAYAMA baptizes one of 56.

OKINAWA

Christmas Began in June

By the REV. NORMAN B. GODFREY

Christmas at Mawashi, Okinawa, began last June, when the inquirers class was organized. That is the only way I can begin an account of our first Okinawa Christmas — and what a Christmas it was! The highlight, of course, was the administration of Holy Baptism to 56 men, women, young folks, and one child. Two others, already baptized, were received into the Church. This took place on Christmas morning.

We had a grand service at Kadena at Midnight on Christmas. That rather sizable Air Force chapel was crowded with airmen, army folks, navy, and plenty of civilians. A naval lieutenant, Bruce Campbell, whose uncle is suffragan of Los Angeles, was chief usher. The Japanese entertainers, who ordinarily make up the choir of Christ Church, Yokohama, sang the service beautifully. They had gone to Airakuen, the leper colony, to sing on Sunday and the LST that took them from Naha lost its rudder on the way back, and the girls spent the night at sea, not getting in until Monday at 3 P.M. I celebrated with the Rev. Messrs. Edward A. Heffner and G. G. Nakayama [who with Fr. Godfrey make up the clerical missionary staff on Okinawa] assisting. There were about 60 communions made.

We took both of our vehicles filled with Mawashi people to Kadena as "Operation Fellowship" and returned them safely at 2:30 in the morning. As we drove those miles we sang carols, and the heavens were telling the story, too, with countless stars.

After a very few hours of sleep we

TUNING IN: ¶ The Christian name given to the new Churchman in baptism symbolizes his complete break with his past life and rebirth into a new life. In many Church families there is a tradition that the Christian name should be the

went to our early Communion at Mawashi. No one actually counted the numbers at the service, but I would hazard there were about 800 present. Beginning at ten we had Morning Prayer, with the administration of Holy Baptism. For a font we used a huge silver punch bowl. This we put on the altar, as we have to improvise. I baptized the adults, Mr. Heffner the boys, and Mr. Nakayama the girls. Each had a new name, a truly Christian name. It wasn't hard to find Bible names for the boys, but we ran out of girls' names, so I turned to the Church of England calendar and found perfectly grand names, including Christina! (Fr. Godfrey's wife's name). The last baptism was that of Luke Kabira's baby. (Mr. Kabira was the mission's first layman.) Luke's mother was the first person baptized, then his brother, whose name is John, our beloved interpreter. The other brother, a Seikokwai communicant, came from Ishikawa to be a sponsor. This last baptism was a great event, for we cannot baptize infants unless the family is Christian and there are sponsors. The burden of the service had to be carried by Mr. Nakayama in Japanese, so he was tired out by the end of it.

At our Christmas party on Thursday we had enough candy and fruit for 750, purchased from money given us by friends. Each got toys and gifts as far as they went. Everybody got clothing. And that wonderful gift of soap from Honolulu took care of the first 500 on the list. Handing things out was on a production line basis. Mr. Heffner took

care of the gift parcels, exercising his great gift of discretion and kindness. We felt ourselves to be the representatives of the churches in Honolulu, Hawaii, and those kind friends on the mainland, who had sent boxes. What lovely presents they were, and those choice greetings on them! The Japanese Church had sent books and magazines. Do extend our thanks for all who made such a wonderful Christmas for us. In due time we hope to thank everyone.

One of the very lovely parts of our baptismal service was the fellowship of prayer that extended beyond Okinawa. The Rev. Claude F. Du Teil, St. Stephen's, Wahiawa, Oahu, cabled the names of his baptismal class so that we could pray for them at our baptisms, and Mr. Heffner had sent him the names of ours. It so happened that both baptismal services took place at the same time, though the hour was different as was the day.

Friday morning saw us off bright and early for the leper colony. We stopped on the Motobu peninsula for a Seikokwai communicant, Paul Miyagi, who has a Sunday school in his village, the members of which filed into a small house, arranged themselves and then launched into a barrage of Christmas carols and hymns that left us all speechless. After that we pushed on to the leper colony. We found a small boat and set out in a choppy sea. We had 80 at the service, over 70 who are Seikokwai. We had Communion, Mr. Nakayama celebrating, and Mr. Heffner and I assisting. It was a glorious occasion for us.



AND WHAT a Christmas it was!

name of some Christian or Biblical hero (or heroine), as a part of the Church's emphasis on the communion of saints — i.e., the interlocking family relationship of all believers. ¶Seikokwai here refers to Japanese Anglican Church.

Anglican Ministers

are CATHOLIC PRIESTS

By the Rev. Joseph Wittkofski

Rector, St. Mary's Church, Charleroi, Pa.

THROUGH a deep seated fear of an intelligent Anglicanism, the Roman Catholic Church has developed a strange "Anglican neurosis." Because Rome is not only aware of its own weakness, but fully realizes the wide appeal of Anglicanism, it seeks by every means to create among its members a false picture of the Episcopal Church, and in much of the controversial material thus produced by the Roman Church, there is little love and less truth.

A booklet, *Are Anglican Ministers Catholic Priests?*¹ by the Rev. Francis Woodlock, S.J., has been given wide circulation through the Paulist Press. In all charity, it must be pointed out, at the very beginning, that this pamphlet grossly misrepresents the official Anglican teaching and continually assumes the conclusions which it sets out to prove. Fr. Woodlock's carelessness with precious Catholic truth tends to stir up such prejudice as will hardly promote Christian understanding. Many people find it difficult to have patience with a writer who consciously or unconsciously disregards objective truth.

During the 19th century, Roman Catholic scholars in the English speaking world realized that the cause of the papacy was in danger as long as there existed any real doubt about the position of the Anglican Communion in the Catholic Church. As it faced the contradictions in its own theology, Latin Christianity was wisely aware of its vulnerability in attacking Anglican theology. The axiom "no orders, no church" was therefore siezed upon as the basis of argument. The Anglican priesthood and episcopate had to be totally discredited. As the English-speaking world

was about to move to the center of the stage in world history, there must be no such religion as English Catholicism.

With the directing assistance of the Jesuits, the Church of Rome set forth to destroy utterly the heritage of the Church of England, and consequently of the whole Anglican Communion. The means mattered little as long as the desired end could be obtained. The whole world must be convinced that the English Church was nothing more than another recently developed form of Protestantism. If its propaganda should have any measure of success, the Roman Church would no longer have to fear the existence of a sister Catholic Communion in the Western world.

A STRANGE CONCLUSION

To smash the threat of Anglicanism once and for all time, relying upon his assumed infallibility, Pope Leo XIII issued his rash letter entitled, *Apostolicae Curae*. The pope clearly stated that he intended to settle the question forever and regarded his decision as valid and irrevocable. In view of the pontiff's words, there is no possible doubt concerning his intention to make an infallible statement about religion.

As was to be expected, the pope ruled that all Anglican orders are null and void. His opinion was that there can be no true bishops and priests in the Episcopal Church. He gave two fundamental reasons for his opinion, both of which were based upon his judgment concerning the strict internal intentions of the English Church in its services of ordination.

The pope concluded (1) that the English Church did not intend that its ordinations should convey the power to

offer sacrifice for the living and the dead, and (2) that since the words, "for the office of bishop," and "for the office of priest," were omitted from the forms of ordination between the years 1549 and 1662, the Anglican rite had no intention of ordaining priests or of consecrating bishops. In arriving at his strange conclusions, Pope Leo XIII had neither the support of Holy Scripture nor of the ancient authors, but in his own mind he had successfully destroyed the threat of Anglicanism.

Today the Roman Church, following Leo XIII, does not deny the purely outward succession of Anglican bishops from the Apostles, through the laying on of hands. Rather Latin Christianity now teaches that the inward spiritual reality in this is lacking, because the Church of England did not intend to continue the apostolic orders of the Catholic Church. Hence, Anglicanism had the intention of creating a new kind of ministry for itself. In his pamphlet, Fr. Woodlock makes much of these specious presuppositions. Many eloquent answers have been made to these novel ideas, with such effect that the thinking Roman Catholic theologian, realizing that he has been backed into a corner, remains silent.

TWO FINAL DECISIONS

In making his final decision about Anglican Orders, Pope Leo XIII forced the thoughtful Christian world to make a final decision about something else — about papal infallibility. Within the narrowness of his own thinking, this pope may have been a brilliant theologian, but he evidently knew little about the heresies which were condemned by the Church in the distant past. This led the Roman Church into a very unfortunate position.

Seeking the destruction of Anglicanism, the pope could find little within the historic structure of Catholicism to aid his cause. With complete abandon, and without the slightest realization of his rashness, Leo lapsed into the ancient

TUNING IN: ¶ To the question, "What orders of Ministers are there in the Church?" the Prayer Book replies, "Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times" (p. 294). A deacon is thus a "min-

ister," but not a priest — until advanced to that order. Fr. Wittkofski, replying to Fr. Woodlock, aims in principle to show that, in the Episcopal Church, deacons are real deacons, priests real priests, and bishops real bishops.

heresy of Donatism. By means of this heretical doctrine he was able to find a basis upon which he delivered an "irrevocable doctrine" about Anglican Orders. Actually, the pope did not harm the Anglican position at all, but, by canonizing heresy, he made his recently acquired papal infallibility into a mockery.

The Donatist heresy held that the character and personal attitudes of the officiating minister determined the validity of sacramental actions. St. Augustine vindicated the ancient Catholic position, which held that personal misdeeds and misbelief of the officiant do not make a sacrament void as long as, in administering a sacrament, he intends to do what the Church does.

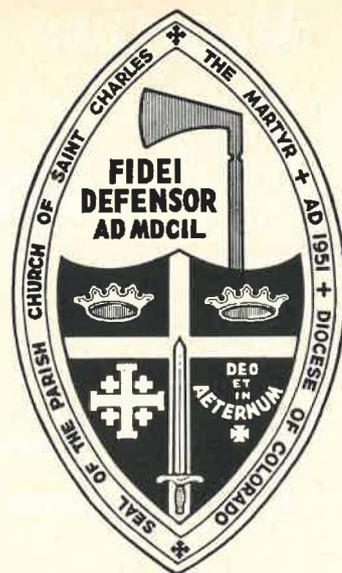
Moreover, the Church does not judge the strict internal intentions of such a one. Until Leo XIII, Roman Catholic theology held that a minister has the right intention, even if he does not intend to do what Rome actually does — if he only desires to act according to the mind of the true Church. St. Thomas Aquinas taught that the idea of intention implies that the action of the minister must aim toward the effect of the sacrament, and this requirement is satisfied if he speaks such words which express the intent of the Church. On the contrary, Pope Leo XIII made right intention to include correct belief and conviction about the sacraments.

Some scholarly Roman Catholic theologians sense the latent Donatism in Leo's condemnation of Anglican Orders. These writers endeavor, therefore, to rescue the doctrine of papal infallibility by maintaining that the Roman Pontiff was not here speaking as the infallible teacher of faith and morals. But this contradicts the very words of the pope, since he intended to deliver a judgment *perpetuo firmam ratam et irrevocabilem* ("forever fixed, binding, and irrevocable").

The Roman theologian's troubles, however, do not end here. How is he going to handle earlier popes who accepted the validity of Anglican Orders? Pope Julius III, in 1554, urged Cardinal Pole to *absolve* and *reconcile*, with no reordination, all bishops and priests ordained in the now disputed Anglican rite. Pope Paul IV confirmed the action of his predecessor. Pope Pius IV (1559-65) invited the Elizabethan bishops to join in the deliberations of the Roman Council of Trent. Pope Urban VIII (1623-44), on two different occasions, offered a cardinal's hat to William Laud, Anglican Archbishop of Canterbury — and no questions were raised about the validity of his Orders.

Those who must accept the decision of Pope Leo XIII find themselves lost

TUNING IN: ¶ Reason Anglicans refuse to be counted as "non-Catholic" is that they believe that Christ founded a Church which was, and is, His appointed means of bringing men into union with God — the "Catholic Church" of the



Champion of the Church of England

"King Charles, Martyr"

(January 30th)

THE only post-Reformation Anglican commemorated as a martyr (January 30th) in pre-1859 copies of the 1662 English Prayer Book is King Charles I (1600-1649), who, according to Dr. W. K. Lowther Clarke, "saved the Church of England by his fidelity to its constitution, and may be held to have the status of a local saint made by popular acclamation" (*Liturgy and Worship*, p. 220).

The cut reproduced above represents the corporate seal of the parish of St. Charles the Martyr, Fort Morgan, Colo., designed by the rector, the Rev. Marshall V. Minister.

The seal is in the overall shape of a fish, the ancient Christian symbol of recognition often used in heraldry.

Dominating the seal is the headman's axe, the instrument of King Charles' martyrdom, designed from the actual axe in the Tower of Lon-

don. Beneath the blade is the title, *Fidei Defensor* (Defender of the Faith) and the year of his execution, A.D. 1649.

Occupying the lower half of the seal is the symbol of Christian knight-hood, the shield with the cross of Saint George. In the upper two quarters of the shield are the twin crowns of sovereignty and martyrdom. In the lower quarters of the shield are the Jerusalem Cross and the motto of the diocese of Colorado.

The Jerusalem Cross bears witness to the apostolic union of the diocese of Colorado with the see of Jerusalem, mother of all churches.

Resting upon the cross of St. George is the two-edged sword of the Church's greatest missionary, St. Paul, under whose patronage the Fort Morgan church spent its 48 years as a mission.

in a maze of theological contradictions.

In 1897, Archbishop Temple of Canterbury and Archbishop Maclagan of York issued a reply to *Apostolicae Curae* of Leo XIII. With great charity, they turned their eyes away from the pope's real lapse into heresy, but they firmly showed that the essence of the Christian ministry is the sharing of that commission which our Lord gave to His Apostles

and which they passed on to their successors. To show that the Anglican Communion had the right intentions in its ordinations, they quoted from the ordinal to which Leo objected (see the substantially identical passage from the American Ordinal, quoted below).

The pope had said that the Anglican ministry was also invalid since bishops and priests of this rite were not or-

Creeds. Ascendancy of the Bishop of Rome over the western part of the Church is, in the Anglican view, a non-Catholic perversion of Church order which was purged from the Church, with other medieval peculiarities, in the Reformation.

dained to make sacrifices for the living and dead. At this point, the English Archbishops gently but firmly pierced the infallible armor of the Roman Bishop. They showed that the mention of offering sacrifice was first introduced into the Latin usage in the 12th century. On this subject, the pope had proved too much since, on his own grounds, he would have to admit that all the Holy Orders of the early Church were void and as a result his own orders shared in this invalidity.

The ancient preface in the Church's book of ordinations clearly destroys the very foundations of Leo's argument:

"It is evident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued, and reverently used and esteemed, in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination"¶ (Prayer Book, p. 529. Italics ours).

Pope Leo XIII can see no intention of consecrating a bishop in the Anglican form, which, at the imposition of the prelates' hands, reads (in its original version): "Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands, for God hath not given us the spirit of fear, but of power, and love, and of soberness." The pope rightly points out that nothing is said in the words of consecration about the order of bishop. These sentences, however, are contained in a service known as the consecration of bishops. This, plus the intentions of the ordinal's¶ preface, plus the fact that the office of bishop is mentioned more than twenty times in the service, shows that the form intends to create real bishops.

Since there is no particular mention of sacrifice in the ordinations of priests, Pope Leo XIII is also blind to the Anglican priesthood. In the ordinal in question, the bishop, as he laid hands upon the candidates for the priesthood, said, "Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are

retained: and be thou a faithful dispenser of the Word of God, and of his holy Sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Although the above form is taken from the ordering of Priests, the pope here can see no real intention of making priests — and this in spite of the fact that the office of priest and priesthood are often mentioned in this service of ordination.

In a controversy with the Presbyterians, in 1662, the forms for consecrating bishops and for ordaining priests were slightly altered. The phrases, "for the office and work of a bishop . . ." and "for the office and work of priest . . ." were added to the respective forms. Pope Leo XIII sees a great deal in these additions — that the English Church came to realize that its forms were defective and sought to remedy the defects. Of course, such was not the case. The Presbyterians held that the offices of bishop and priest were identical, and the Anglican Church, in 1662, made these revisions to accentuate even more clearly its ancient Catholic doctrine.

WHOLENESS

The English Archbishops in their famous reply made it clear that the Anglican ministry is a sacrificing priesthood. This fact can be determined by a study of the Church's ritual. At the Holy Table, the priest enters and makes present again the one abiding sacrifice of Calvary. But participation in the sacrifice of the new law is not the only duty of the priest.

To His apostles, our Lord said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (St. John 15:16). The first element of the Church's ministry consists in the reception of the apostolic commission from some one who has it in full and in the subsequent "going and bringing forth of fruit." With the grace of God, this fruit is produced by preaching the Word and administering the sacraments, which indeed includes the celebration of the Holy Eucharist.

In returning to the more ancient forms of ordination, the Anglican Communion seeks to emphasize the wholeness of the priest's commission. Just before the Reformation, there were many priests who limited their religious duties to the saying of Mass, that is, they were Mass-priests and little more.

The English Reformation, as the Book of Common Prayer shows, had no intention to eliminate the sacrificial aspects of the priesthood, but it sought to awaken the whole Church to the full meaning of the Catholic ministry. The

office of bishop bestows the totality of the apostolic commission, and therefore it gives full power and jurisdiction within a given diocese. The priest has a carefully limited share in the divine commission by which he receives the authority to preach the Gospel and administer the sacraments.

There have been Anglicans, without doubt, who have sometimes appeared to reject the historic ministry of their Church. The failings of the individual, however, do not affect the official position of the Church. Rome itself must admit this fact. Talleyrand, a Roman Catholic bishop, was also reputed to be an atheist.

The Anglican Communion has always, clearly, and officially maintained the apostolic and scriptural doctrine about the sacred ministry, and it has continued to transmit the apostolic commission to its ministers. The Patriarch of Constantinople, in 1922, recognized these important facts when he wrote,

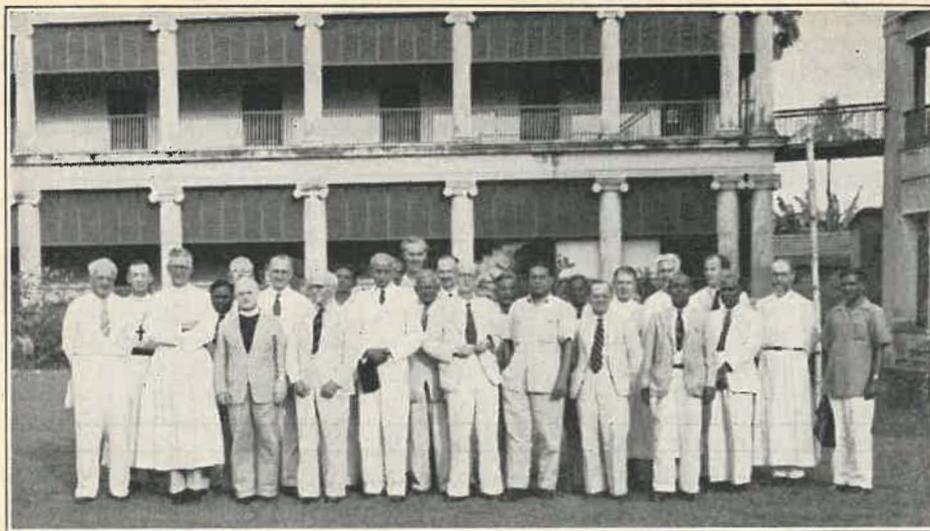
"That the consecration of Matthew Parker as archbishop of Canterbury by four bishops is a fact established by history. That in this and in subsequent ordinations, there are found in their fulness those orthodox and indispensable, visible, and sensible elements of valid episcopal ordination — namely, the laying on of hands, the Invocation of the All-Holy Spirit and the purpose to transmit the charisma of the episcopal ministry."

As has been shown, the Roman case against Anglicanism has in late years largely been constructed upon a discredited heresy and a misrepresentation of facts. Pope Leo XIII must bear the heavy responsibility for many of the insults, the injuries, the sacrileges, and the irreverences which are frequently heaped upon a great segment of Christ's priesthood. The weakness of the Roman attack, however, has served to strengthen the Anglican position. The Roman Church, by its effort to destroy Anglicanism, has given it a new vitality. The debate has brought about a public exposition of the Roman deviation, from historic Catholicism; and the Catholic in the Western world, now, has only one sure fount of the Faith before him.

The Anglican minister most surely is a Catholic priest! As such, he must always be prepared to speak the truth with love. In spite of the vicissitudes of history, he has obtained the pearl of great value, and before both God and man he must exercise that ministry which has been entrusted to his care. Through this realization, history can show many examples of heroic sanctity and of great accomplishment for God, which unveil the grace of Holy Orders in individual clergymen.

TUNING IN: ¶ Episcopal consecration or ordination means not necessarily consecration or ordination by a bishop of the Episcopal Church, but consecration or ordination by one who can qualify as a true Catholic bishop. In accord with this

principle the Episcopal Church accepts into its ministry Roman Catholic or Greek Orthodox clergy without reordination. ¶ Ordinal is "The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons."



NEGOTIATING COMMITTEE *North India plan of Church Union.*

By the Rev. Emani Sambayya

Vice-Principal and Bursar, Bishop's College, Calcutta, India

CONVERSATIONS on Church Union in North India have been going on for 20 years under the name "Round Table Conference" and have resulted in the formation of a negotiating committee which has published the "Plan of Church Union in North India and Pakistan."

The "Plan" is a pamphlet of some thirty-eight pages published by the Christian Literature Society, P.O. Box 501, Madras, at a cost of twenty or twenty-five cents. This document constitutes the basis of Church union contemplated for North India and Pakistan as agreed upon by the representatives of the churches in that part of the world.

The supreme councils of each of the negotiating churches have to consider this document at their future meetings and decide whether or not it is a satisfactory basis for Church Union. Thus the General Council of the Church of India, Pakistan, Burma, and Ceylon will debate it, at its next meeting in 1953. If the General Council approves, the scheme will be commended to the various diocesan councils for consideration.

Similar procedure will no doubt be adopted by the rest of the negotiating churches, and the chances are that the scheme of Union will undergo numerous modifications in the process, according to the depth and clarity of the theological convictions of the uniting churches. In

case of CIPBC[†] (i.e., Church of India, Pakistan, Burma, and Ceylon), the advice of the Lambeth Conference and the opinion of its theological experts will be ascertained before any decisive step is taken.

The Plan of Church Union is presented in three parts: (1) the Basis of Union, which is by far the most important section, containing the theological principles underlying the scheme; (2) the Constitution of the Church, covering a wide variety of subjects from the name of the Church to the marriage law; and (3) the details of the inauguration of Church union; property, and finance, and the appointment of the first bishops.

The preface contains a historical note by the secretary of the negotiating committee, who gives a brief outline of the growth of the union movement in North India. According to this, the churches contemplating merger are the CIPBC; the United Church of North India (which embraces in a loose federation various bodies of Presbyterians and Congregationalists in North India); Methodist Churches of British and Australian connection; another segment of the Methodist Church, and the Baptist Union of North India.

As in South India,[‡] the urge for union comes from the conviction that union is our Lord's Will. The North Indian plan of Church union draws considerably on

[†]TUNING IN: CIPBC is the Church in North India with which the Episcopal Church is in communion. Relations between the two Churches after the inauguration of a union scheme would depend on the details of the scheme adopted.

[‡]The Church of South India, inaugurated in 1947, contains some clergy whose orders are recognized by Anglicans, some whose orders are not, and some whose orders are regarded differently by different Anglicans.

The North

the South India scheme and improves upon it here and there. In general, it follows the pattern of South India but incorporates certain features of the union scheme of Ceylon.

PART I: BASIS ON UNION

Part I of the Plan contains statements on the nature of the Church, its doctrines, ministry, and the sacraments, with an important note on the initial unification of the Ministry. In South India, the episcopal and non-episcopal ministries are left as they were at the time of inauguration, in the hope that within the next 30 years all the ministers will have been episcopally ordained.

The two types of ministry were left in a juxtaposition deliberately because of the difficulties in the path of their unification, whether by means of supplemental ordination or re-ordination or mutual commissioning. Meanwhile the resulting anomaly in the status of certain ministers during the 30-year period is clearly accepted.

Here North India strikes a new path. It aims at the unification not only of the presbyterate but also of the episcopate. This would mean that the present Methodist "bishops" will be brought on a par with the bishops of the Anglican Communion, who claim apostolic succession. North India aims at securing thus a uniform ministry and episcopacy which will be recognized without question throughout the United Church. The formula at the service of the unification of the ministry (which is given on page 11) says,

For as much as thou was called and ordained within the . . . Church to the ministry of the Church of God, and art now called to the ministry of the Church of God within the united Church; mayest thou receive from God the power and grace of the Holy Spirit for the fuller exercise of God's ministry in the office of a Presbyterian; and for a wider and more effectual service therein take thou authority to preach the Word of God. . . .

The formula, whose intention is left obscure, is open to some misunderstanding. It is possible for various churches to interpret the ceremony of the unification of the ministry differently. The non-conformists will assert that at that

India Plan of Church Union

service they were *not* re-ordained by the bishops, neither was their previous ordination overthrown, but that they received wider authority to minister to congregations other than their own. The Anglicans, some at any rate, are bound to interpret it as a definite reordination of those who have not been episcopally ordained. They will rightly quote the rule of their Church, viz., that a man must be episcopally ordained in order to exercise his ministry in the Church.

The section on the unification also contains a statement acknowledging the equality of, and common lack in, all ministries episcopal and non-episcopal. This raises the general question of the ministry of the Church, which is the focal point of the "Catholic" and "Protestant" cleavage in Anglicanism. Nay, we cannot stop at that, but must wrestle with the problem whether historic episcopacy is the *esse*[¶] or the *bene esse*[¶] of the Church. In course of discussion we are likely to discover how faith and order of the Church are inseparable, and therefore how ministry of the Church can be defined only with reference to faith of the Church.

Some Anglicans will not find it at all easy to accept the equality of episcopal and non-episcopal ministries; and there are many priests who will be reluctant to subscribe to "a certain lack" in their ministry. The simple reason for this is that the Anglican Church is part of the Catholic Church. It has no doctrine but the creeds of the Church; it has no ministry other than that of the Catholic Church.

This being so, the Plan raises the question whether it is right to accept episcopacy without any interpretation, as the North India scheme does. Such a proposition did pass muster in South India. But the growing opinion among Anglican scholars concerning episcopacy makes the Anglican participants much more cautious in this matter; for an increasing amount of new evidence favors regarding the episcopate as the continuation of the apostolate which is the visible organ of the Church's unity. It is held that the function of the episcopate is to manifest and preserve the unity of the Church, that is the unity of the organism. To accept episcopacy without stat-

ing its theological principle is to adopt it as a convenient mode of church government, which is unsound and unprincipled.

If episcopacy is divested of its apostolic association, treated merely as a desirable and venerable institution, we rob it of its final authority. One wonders whether our non-conformist brethren are not accepting episcopacy not on grounds of theological principles, but merely either as a concession to the obstinacy of Anglicans, or as a convenience of Church administration.

It is precisely this theological foundation of episcopacy that makes certain Anglicans view with grave misgivings the proposal to unify the Anglican episcopate with that of the Methodist Church. Further, the functions of the bishop (as given on page 10 of the scheme) hardly square with the office of the bishop as we know it from the Anglican Ordinal.

When we read this in conjunction with the duties of the synod (as given on pages 21-23) we gain the impression that the real work of the bishop, as the Anglicans know it, is relegated to the synod, and the bishop is reduced to the position of a chairman of committees. Nowhere in the plan is the office of the bishop associated with the guardianship of the Church's doctrine, which duty is the oldest and gravest responsibility of the bishop.

The closing section of the First Part states that there shall be inter-communion between the United Church and the parent bodies of the negotiating Churches. From the Anglican point of view, such a provision imposes an intolerable strain on Church loyalties and is capable of immense confusion and not a little lawlessness.

PART II:

CONSTITUTION OF THE CHURCH

The second part of the Plan deals with the constitution of the Church. The supreme council of the Church is the synod, whose president is the moderator. The powers and the work of the synod are such that the bishop as the chief shepherd of the flock, the guardian of the apostolic faith and the director of

the Church's worship, really fades out of the picture.

The marriage law of the Church is given on pages 31-33. The Anglican Church has a very stringent marriage law. In India it often happens that many persons whom the Anglican Church refuses to marry succeed in getting married in a Methodist or a Presbyterian or a Baptist Church. It is somewhat difficult to see at present how there can be a uniform marriage law in a church with such variation in enforcing discipline.

The scheme calls for comment in respect of the "membership of the Church." It is expressly stated that baptism may be administered either in infancy or upon profession of faith. It is difficult to imagine how in one church there could be two types of members: those who are baptized and those who are not. In view of this it seems somewhat absurd for an Anglican priest to go on teaching (as the baptismal service requires him to teach) that parents should bring their children to baptism as early as possible.

This critical survey of the plan of union does not mean that the Anglicans are any the less ardent in their desire for union. It has to be borne in mind that Anglicans in North India are in a somewhat difficult position today. The situation which has developed in South India is to them both an encouragement and a warning. Some will ask the question, "What objections have the Anglicans for Church union in North India when there has already passed a similar scheme in South India?"

The answer is not easy. It may be said with some justification that the South India scheme was conceived and wrought out in an age and atmosphere of liberalism in theological thinking. But when we come to North India the theological climate changes. The recent studies of Anglican scholars are steadily bringing home to us the Catholic foundation and heritage of this Church. The test by which the North Indian Plan of Church Union is going to be judged is this: will its acceptance jeopardize the Communion of Anglican participants in the scheme with Canterbury, creating thereby another Church?

TUNING IN: ¶ *Esse* means "being" and *bene esse* means "well-being." The question is whether bishops are an absolute necessity for the Church, or only a useful ornament. It overlaps with another question — whether the ministry is trans-

mitted in a direct line of succession from Christ and His apostles, referred to above as the continuation of the apostolate. Some Christians believe in episcopal succession, some in ministerial succession, some in no succession.

Communism and Christ

MOST American Christians are opposed to Communism, with which we are actually at war in Korea. But few of us have a really clear idea of what Soviet Communism really is, and often our opposition to it is for the wrong reasons.

Communism is a political and economic system. As such, it is opposed to the American system of free enterprise. It is also a philosophical system, opposed to the American ideals of "life, liberty, and the pursuit of happiness." But above all, it is a religion — a materialistic, this-worldly religious system of salvation. As such, it is diametrically opposed to Christianity; and that ought to be our principal reason for opposing it.

The essentially religious aspects of Communism, and the way in which that false religion borrows from Christianity only to caricature and pervert its doctrines, has been demonstrated before; but never so thoroughly or devastatingly as in Dr. Charles W. Lowry's new book, *Communism and Christ*.^{*} Published as the first annual "Bishop of New York Book," this is, in the words of Bishop Donegan, "a brilliant analysis and discussion of the most timely contemporary question — Communism," from the standpoint of historic Christianity.

Religion, we are accustomed to think, concerns man's relation to God; and since Communism denies the existence of God, it seems strange to consider it as a religion. But, as Dr. Lowry points out, religion in its deepest sense "describes the urge of man to reach out beyond himself and his own powers and faculties and to seek power and peace through alliance with that which is other than and greater than himself. This *other* is usually thought of as God or a god. But it may mean a superhuman earthly power such as a State, an absolute ruler, or some natural reality like sex or race." Thus in the ancient Roman Empire, religion was centered in emperor-worship; in Naziism it was rooted in a doctrine of race supremacy; and in Communism it is enshrined in the mysterious but important philosophy of dialectical materialism, and in the virtual deification of Lenin and Stalin.

In his *Communism and the Conscience of the West*, Bishop Fulton J. Sheen gave a tabular comparison of the systems of Christianity and Communism. Dr. Lowry has expanded this (pp. 37-38), to show how in most of its essential features Communism has a materialistic dogma to parallel an essential ele-

ment in the Christian Faith. Thus the place of the Living Creator God in Christianity is replaced in Communism by the concept of Matter in Motion Dialectically Directed; the Trinity by the interaction of Thesis, Antithesis, and Synthesis; the Chosen People of Israel by the Proletariat; the Church by the Party; the Scriptures by the writings of Marx and Lenin, etc. Even the Christian sacrament of the Real Presence is blasphemously paralleled by the "reservation" and exposure of the perpetually renewed body of Lenin in the Red Square at Moscow.

IT IS because, underneath its surface manifestations in strife, deceit, and double-dealing, Communism is basically a religion, though a false one, that it attracts converts from intellectual classes. For a generation or more, Christianity has been on the defensive in our colleges and universities, and its defense was not always ably conducted. Communism moved into the vacuum, and under the guise of liberalism, or of science, or of progressive political action, it made converts willing to go to any lengths in following the party line.

"This is the answer," says Dr. Lowry, "to the question which people ask constantly after lectures or in discussions on the Communist issue: 'How could a man like Alger Hiss (or someone else) be a Communist?' We are in the presence of a phenomenon that is essentially religious in its psychology. Communism in our era presents some of the most extraordinary examples of faith, conversion, and sacrifice in the entire history of religion. It has also augmented to an unbelievable degree the dark debit side of religion — the ancient, oft-repeated, appalling tale of man's fanaticism, hypocrisy, inhumanity, and spiritual barbarism. In fact the motto of Communism might well be the psychologically shrewd epigram: 'He who believes nothing can be made to believe anything.'"

THE implications for our contemporary life, and especially for our educational system, are of tremendous significance. Have we gone so far in our legitimate endeavor to separate Church and State, that we have actually separated Christian morality and ethics from our schools and market-places? If so, have we opened ourselves up to the infiltration of the false religion of Communism in a way that is only beginning to be realized? What good will it do to arm against Communism abroad, if we permit it to enter into our national life, and into our chil-

^{*}*Communism and Christ*, by the Rev. Charles W. Lowry, with foreword by the Rt. Rev. Horace W. B. Donegan. New York: Morehouse-Gorham Co. \$2.50.

dren's thoughts, to fill the void where once the Christian Faith was firmly rooted?

Dr. Lowry devotes one of his most significant chapters to "Jesus Christ and the American Way." He believes firmly in the American way of life — but in the terms of the Declaration of Independence, not necessarily in its contemporary commercial definitions. There are three essential elements in the American way, he says — freedom for the individual, brotherhood, and a high material standard of living. These are compatible with the Christian way of life, but are hardly identical with it. What we need is "a fresh, informed, realistic evaluation of Americanism" that will relate it more definitely to the teachings of Him who said, "I am the way, the truth, and the life." Such a new evaluation will reveal no contradiction between democracy and Christ, or between the teachings of the Gospels and the ideals of life, liberty, and the pursuit of happiness; but it will reveal, says Dr. Lowry, "a relationship of enlarged and deepened affirmation" which will give us a new and higher concept of freedom under God, and lead us to new heights of achievement and realization of the age-old dream of equality, justice, love, and lasting peace.

In his final chapter, Dr. Lowry contrasts the Communist and Christian views of reality for, he rightly says, "in the end everything depends upon what we think of as ultimately real." Here he comes to the heart of the matter — what is real for the Christian is the God who is, essentially, a God of love. It is as simple as this: "God is love." But the implications of that apparently simple statement are so far-reaching that even the greatest saints have not exhausted them.

HERE Dr. Lowry has a passage of self-confession that is revealing and sobering. "For many years," he says, "the love of God was to me the least meaningful of Christian doctrines. Though I was an ordained minister and an authorized and respected theologian, I dwelt as little as possible on this doctrine. . . . Today I have a very different point of view. . . . I am ready to confess with Dante that the desire and will of man have in them a motion derived from the same Love 'that moves the sun in heaven and all the stars.'"

It is the denial of love as the first law of man's being that is Anti-Christ, says Dr. Lowry; and this denial is the fixed dogma of Communism. From that denial derives a system that "puts man into a straitjacket which is unbearable and which it is inconceivable he will endure for long. . . . It reduces man not merely to an animal level; it regards and treats him as a thing, one material force and factor among an illimitable number. . . . It puts him lower than serfdom, into a slavery more pitiless than any the civilized West at least has ever known. Communism in fact is not so much revolution as reversion; it is

reaction and regression behind the great Liberal Revolutions, Feudalism, and Caesarism, to the slavery and total tyranny of the great early empires. It is Neo-Pharaohism."

The issue is clearly joined. The answer to Communism is not to be found in a vague liberalism, and certainly not in a soulless militarism. It cannot be overcome by any kind of negative attitude. It can only be met by countering falsehood with truth, by opposing the Big Lie with the Good News of Christianity. The Christian knows that "here is medicine for all ills and an answer, if we have the courage and the faith to try it in earnest, to the Communist attempt to cement with brutality and blood a new society."

Theological Education Sunday

BY ACTION of General Convention, the Church sets aside one Sunday a year for emphasis on theological education, asking that in every parish an offering be taken on that Sunday for the financial assistance of the theological seminaries. This Sunday, January 27th, is the recommended date, although any parish may set a different date if it chooses.

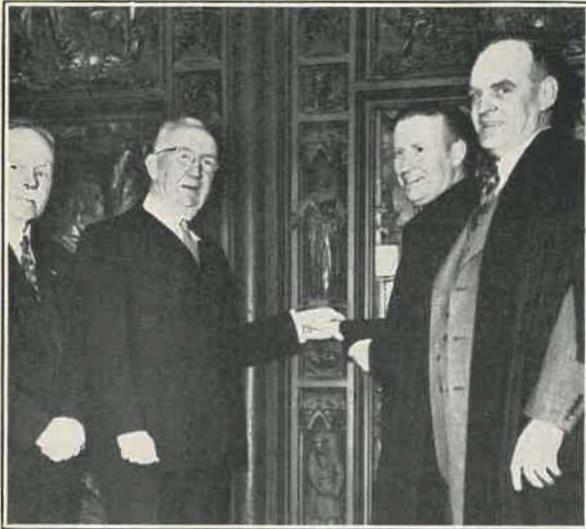
A new and important feature of the offering this year is the fact that gifts for the seminaries in general may be given as well as offerings for the benefit of a particular seminary. The money may be sent to the National Council, which will turn it over to a committee representing the seminaries. This committee in turn will divide it up among the seminaries on the basis of their needs.

A large proportion of the clergy — perhaps as many as one-third — are not graduates of any of the Church's seminaries. Some studied privately, others went to seminaries of other Anglican Churches, others came in from the ministry of other Churches. Not having had ties with any particular seminary, they have been at a loss to choose one to support. This year, they may invite their parishioners to make a gift for the benefit of all the seminaries under the new arrangement.

As Dean Kelley pointed out last week in our columns, clergy need as much training as doctors for their ministry of the cure of souls. Unless the seminaries can expand their facilities greatly, they will not be able to keep pace with the need. The cause of theological education is one which every parish must recognize as its own responsibility, and which every Churchman will support generously if the need is presented to him adequately.

Afterthoughts

LIVY THE OFFICE CAT enjoys the story newly consecrated Bishop Hallock tells on himself. Starting out on his first visitation, the coadjutor of Milwaukee took great care to make sure he had all the vestments, books, and other equipment of his new office, and drove off confident that he was prepared for anything. But when he stopped to buy some gasoline he discovered one omission—his wallet!



RNS

SIX KEYS for Dr. Heuss (third from left). With him: Admiral Belknap, Dr. Bayne, and sexton Mark L. Moffat.

NEW YORK—Induction of a Rector.

By ELIZABETH McCracken

The Rev. Dr. John Heuss, elected rector of Trinity Parish, New York, on December 10th, was inducted on January 14th in a ceremony unique in the American Church, Trinity being the only parish in which this ceremony is held. The Church of England, in which it is traditional, often inducts rectors. Induction is quite apart from the Office of Institution, at which the bishop of the diocese is the officiant. The ceremony of induction is a lay office, and is not, like the Office of Institution, in the Prayer Book.

Preceded by the organists, the clergy, the vestry, the vergers, of the chapels of Trinity Parish, and the sexton of Trinity Church, Dr. Heuss came through the churchyard to the principal door (facing Wall Street). The door was locked, and the key in the lock. The senior warden Dr. Stephen F. Bayne, placed Dr. Heuss's right hand on the key, and said:

"In pursuance of the order of the church wardens and vestrymen, I hereby deliver to you the keys of this church and of St. Paul's Chapel, the Chapel of St. Cornelius the Centurion, St. Augustine's Chapel, St. Luke's Chapel, and the Chapel of the Intercession, and by virtue thereof I induct you into the office of rector of this parish of Trinity Church in the City of New York, and into the real, actual, and corporal possession of the rectorship with all its fruits, profits, members, and appurtenances."

The junior warden, Admiral Reginald R. Belknap, U.S.N. retired, handed the keys of the several chapels to the vergers thereof, who, each in turn as the name of his chapel was named, gave the particular key to Dr. Heuss. Dr. Heuss then replied:

"I accept the keys and with them the temporalities, profits, and appurtenances

of the rectorship, and, by the Grace of God, I will faithfully perform the duties of my office, so long as it may please God to continue me in it."

The new rector then gave the key to the main door of Trinity Church to its sexton, and the several keys of the chapels to their vergers, and went into the church, preceded by the crucifer and followed by the other members of the procession in due order. At the head of the nave, he turned and, while the large congregation stood, pronounced the Benediction. Then, members of the parish and others came forward to greet him and to wish him Godspeed.

Trinity Church was crowded for the occasion. Outside, a smaller group stood to see the actual ceremony, and the usual large number of spectators stood outside the churchyard to watch. The smaller company followed the procession into the church.

CONNECTICUT—The first lay readers conference in the history of the diocese of Connecticut held last fall must have been a success. Everyone who attended wants another one next year.

SOUTH FLORIDA—The first experiment in adult education for St. Mary's Church, Tampa, Fla., was begun recently with a lecture by the Rev. William Ward, chaplain at the University of Miami, on the corporate life of worship.

Over 100 adults of the new self-supporting mission attended the lecture and discussion and the supper which preceded. This number represents over half of the adult congregation.

The parish, located in an expanding section of the diocese of South Florida, opened only six months ago, and has been self-supporting from the start. Already 266 children attend its Church school. And now it looks as though its adult program is well on its way.

LONG ISLAND—The first parish on Long Island, Grace Church, Jamaica, is 250 years old this year. Celebration officially opened with a dinner on January 15th.

CHICAGO—Six teaching lectures, at which all Churchpeople are welcome, are being sponsored by the Catholic Club of Chicago monthly from January to June. First on the schedule was the Very Rev. David K. Montgomery, dean of St. Paul's Cathedral, Springfield, Ill. His subject was the doctrine of sacramental grace and the place of the seven sacraments in the life of grace. Second lecture on February 21st will be by the Rev. Clark L. Attridge, D.D., of the Church of the Incarnation, Detroit. He will speak on the Real Presence, the Sacrifice of the altar for the living and the dead, and the central act of worship in the Church militant, expectant, and triumphant. Other dates are March 20th, April 17th, May 15th, and June 19th. Details are available from the president of the Catholic Club, Clifford Terry, 934-A Merchandise Mart, Chicago, Ill.

CALIFORNIA—What St. Columba looked like nobody knows for sure, but parishioners of the growing mission at Inverness, Calif., have their own idea now about the appearance of their patron saint.

Mrs. Eric Montizambert, wife of the Rev. Canon Eric Montizambert of Grace Cathedral, San Francisco, was commissioned by St. Columba's altar guild to sculpture a likeness of the Scottish saint.

Since there was no known portrait of him in existence, Mrs. Montizambert spent many weeks doing research on his personality.

"And from the descriptions of his character," she says, "we pictured him as we saw him. He was . . . a lover of humanity and of animals. He was a man who had known great bitterness and who had turned to a life of complete self-sacrifice in atonement for his sins."

The completed statue shows Columba as the ruling abbot of the monastery of Iona, wearing mitre and colored habit. He was not a bishop and the statue shows his stole worn priest-wise.

Although the saint was tall and lean, the sculptured Columba is 52 inches tall, just the right size to fit into a niche in the sanctuary of St. Columba's Mission.

FOND DU LAC—A gift of \$10,000 has been given to the diocese of Fond du Lac to set up the W. H. Roddis Memorial Building Fund. The principal will be loaned, at the discretion of the diocesan board of trustees, to parishes and

DIOCESAN

missions for making material improvements. Interest charged will be added to the principal. The gift is a timely one since several missions plan spring improvements.

NEBRASKA — The fifth daughter of the Rev. and Mrs. Chandler Sterling of Chadron, Neb., was born on December 4th. "While there is inherent here the foundation of a religious community," says Fr. Sterling, "the nature of our family living is such to make us at least hope that if we don't produce any mothers superior, perhaps there may be produced some superior mothers."

OHIO — Missions are sprouting in Ohio. Just a year ago the diocese opened a church in Parma, a rapidly developing suburb in the southwestern part of greater Cleveland. The Ven. Donald Wonders, D.D., archdeacon of the diocese, supervised the project and on January 1st, the Rev. Edward A. Sickler took up his duties in charge of All Saints', Parma. Then Archdeacon Wonders started another new mission, this time in the Lyndhurst-South Euclid Section of greater Cleveland, two growing communities in the northeastern part of the city.

The first service was held on the Feast of the Epiphany, in the Chapel of Hawken School. The school is right in the heart of the new area, and its chapel is being used for morning worship and Church school services each Sunday. Plans are now under way to pick a name and secure a building site. And the day when a full-time clergyman may be appointed seems not far off.

SOUTHERN VIRGINIA — Workers from the huge shipbuilding industry of Newport News, Va., are coming in increasing numbers to the preaching mission held each week during Lent at St. Paul's Church for the past eight years. This will be the eighth consecutive year of the preaching mission. Noon-day services are timed so that the congregation may eat lunch in the parish house afterwards, served by the women of the parish at cost. Coffee time follows the evening services.

SOUTHWESTERN VA. — In 1940 a small group of Churchpeople asked Bishop Phillips of Southwestern Virginia to let them organize a parish. First service was held in December, 1941. Ten years later to the month, the parish treasurer presented the rector with a \$500 check. This plus help from the Bishop's funds would be the final payment on the congregation's building program, the first unit of which was a \$25,000 parish house. The church is St. Paul's, Martinsville. It is Martinsville's first Negro congregation. The other Episcopal parish there is Christ Church.

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DEATHS

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

Arthur Camber Dodge, Priest

Death came suddenly on January 11th to the Rev. Arthur Camber Dodge, 63, curate of St. James' Church, Los Angeles. He died in the office of the church to which he had returned after attending the 7 AM Holy Communion service, celebrated by the Church's other curate, the Rev. John Grinnell Harrell.

Ordained to the priesthood in Los Angeles, Mr. Dodge has helped in the development of several of Southern California's most flourishing parishes and missions.

He began his ministry in La Crescenta, and has served successively Santa Maria, Montebello, and Venice, Calif., during the past 30 years.

Mr. Dodge was born in Bridgetown, Nova Scotia, but came to Santa Monica in early life and he returned to that city about two years ago.

He received the A.B. and the M.A. degree from the University of Southern California, Los Angeles, and he was a member of Phi Beta Kappa. He took his theological work at the Virginia Theological Seminary, Alexandria, Va.

Mr. Dodge was formerly instructor in philosophy at Santa Maria Junior College and at Harvard School, North Hollywood.

He is survived by his widow, Jeanette Elspeth Anderson Dodge, and one son, Leonard A. Dodge, who is serving with the United States Air Force in Germany.

Creetus Atwell Dowell, Priest

The diocese of Ohio lost an honored and well loved priest in the death of the Rev. Creetus A. Dowell on January 7th. He had retired from the active ministry in 1942, but had continued to reside in Lorain, Ohio, the place of his last parochial cure.

Mr. Dowell was born at Clarksburg, W. Va., in 1872. He was ordained priest in 1904. After serving as rector of the parish at Sistersville, W. Va., Mr. Dowell came to the diocese of Ohio in 1907. His service in Ohio was divided between two parishes; the Church of the Redeemer, Lorain, and St. Peter's Church, Ashtabula.

Mr. Dowell is survived by his wife, Olive Amelia Maxfield Dowell, and one son, the Rev. Dr. Maxfield Dowell, rector of Christ Church, Shaker Heights, Ohio.

Harold Wright Gilmer, Priest

The Rev. Harold Wright Gilmer died on the last day of 1951, at the age of 69, in Winston Salem, N. C.

He spent a large part of his early ministry in Ohio and later ministered in Pennsylvania, moving to North Carolina in 1945. He was rector of St. Paul's

Parish, Edenton, N. C., from 1944 to 1950, when he retired. After that he did supply work in North Carolina and for a time in Indiana.

He was ordained deacon in 1926 and priest in 1928, while he was professor of Latin at Heidelberg College, Tiffin, Ohio. Although he continued to teach at the college until 1938, he served, after his ordination to the priesthood, at churches in Tiffin, Sandusky, and Gallion, Ohio. In 1938 he moved to Pennsylvania where he served in Waterford and Du Bois.

He was married to Sarah Harriet Brant in 1913.

Margaret Wilson

For 24 years Miss Margaret Wilson was on the staff of Christ Church, Detroit, as directress of Neighborhood House, Detroit. She lived at the house until she retired. Then she moved to her own apartment on West Grande boulevard. She died on December 5th.

At Neighborhood House she was directress of religious education, and she organized five branches of the Girls' Friendly Society with a total membership of over 250 girls and women. She was also on the committee of religious education for the diocese of Michigan.

Miss Wilson served Christ Church under three rectors. She assisted in starting a school in Grosse Pointe which later developed into Christ Church there.

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CHANGES

Appointments Accepted

The Rev. John Atkinson, who formerly served St. Andrew's Church, Nogales, Ariz., is now serving St. Andrew's Church, Taft, Calif.

The Rev. William A. Blondon, Jr., formerly assistant of St. Paul's Cathedral, Los Angeles, is now rector of St. Paul's-in-the-Desert, Palm Springs, Calif.

The Rev. Robert G. Elliott, formerly curate of St. Paul's Memorial Church, Detroit, is now rector of St. John's Church, Wayne, Mich. Address for all purposes: 14204 Mark Twain, Detroit 27.

The Rev. Warren E. Fowler, formerly rector of the Church of the Good Shepherd, Parkersburg, W. Va., is now rector of St. Alban's Church, Danielson, Conn.

The Rev. W. Reid Hammond, formerly rector of St. Jude's Church, Burbank, Calif., is now in charge of St. Elizabeth's Mission, Linda Vista, Calif.

The Rev. Alex B. Hanson is now rector of St. Paul's Church, Franklin, Tenn. Church office: 510 W. Main St., Franklin; residence, 2217 Garland Ave., Nashville 5. The Rev. Mr. Hanson resigned his work at St. Andrew's Church, Douglas, Ga., in September of 1950 in order to enter his daughter, who had been a polio victim, in Vanderbilt University, Nashville. Since that time he has served several churches in Nashville and Chattanooga as locum tenens and assistant.

The Rev. George F. Hartung, formerly rector of the Church of the Epiphany, Chehalis, Wash., is now vicar of St. Luke's Church, Seattle, Wash. Address: 5718 Twenty-Second Ave., N. W., Seattle 7, Wash.

The Rev. Ray Holder, who formerly served Christ Church, Raleigh, N. C., is now rector of St. John's Church, 514 W. Adams Blvd., Los Angeles.

The Rev. George E. Keith, formerly rector of All Saints' Church, Harrison, N. Y., is now assistant of Christ Church, Quincy, Mass. Address: 165 Weston Ave., Braintree, Mass.

The Rev. Edward B. King, formerly addressed c/o the Order of the Holy Cross, West Park, N. Y., is now curate of St. Andrew's Church, Tampa, Fla. Address: 240 Plant Ave.

The Rev. James V. Knapp, formerly rector of St. Luke's Church, San Antonio, Tex., is now administrative assistant to Bishop Jones of West Texas. Address: 108 W. French Pl., San Antonio 1. The Rev. Mr. Knapp resigned his parish work after a series of throat operations at Memorial Hospital, New York.

The Rev. Harry Leigh-Pink, formerly chaplain at the Navy Family Chapel, Long Beach, Calif., will become rector of All Saints' Church, Long Beach, on February 27th.

The Rev. W. James Marnier, formerly assistant rector and organist of St. James' Church, Wichita, Kans., will become rector of Grace Church, Winfield, Kans., on March 1st. Address: 715 Millington.

The Rev. Dr. Clyde J. Miller, formerly vicar of Holy Trinity Church, Bonham, Tex., in charge of the churches at Commerce and Honey Grove, is now vicar of St. James', Independence, Ia., and is in charge of St. Mary's, Oelwein. Address: Box 167, Independence.

The Rev. Charles A. Myers, formerly rector of St. Paul's Church, Lakewood, Colo., is now rector of St. Jude's Church, Burbank, Calif.

The Rev. Frank R. Meyers, formerly a graduate student at the University of Denver and the Iliff School of Theology and assistant to the archdeacon of Colorado, will on February 4th become associate professor of religion and philosophy at Daniel Baker College, Brownwood, Tex.

The Rev. J. Wesley Rennie, formerly rector of the Church of the Advent, Kennett Square, Pa., is now rector of Calvary Church, Glen Riddle, Pa.

The Rev. John D. Vincer, formerly rector of St. John's Church, Mount Pleasant, Mich., will become canon of St. Mark's Cathedral, Grand Rapids, Mich., on February 1st. Address: 134 Division Ave., N., Grand Rapids 2.

The Rev. Gowan H. Williams, formerly addressed at Holy Cross Mission, Kailahun, via Sierra Leone, B.W.A., is now in charge of St. John's Church, Dunton (South Ozone Park, L. I.). Address: St. Joseph's Rectory, 89-10 217th Lane, Queens Village 9, L. I., N. Y.

Armed Forces

The Rev. Edward A. Heffner, M.D., vicar of Holy Trinity Church, Hobbs, N. Mex., is returning to military service on February 1st. Address: Lieut. Col. Edward A. Heffner, USAF (MC), 93d Medical Squadron, Castle Air Force Base, Calif.

Resignations

The Rev. Thomas W. Attridge, rector of the Church of the Redeemer, Morristown, N. J., will retire on June 30th, immediately after the 100th anniversary of the parish. He has served the parish for 33 years.

The Rev. Robert M. Crane, who has been on leave of absence for some time while serving as a chaplain with the armed forces in Korea, has resigned as rector of All Saints' Church, San Diego, Calif.

The Rev. Robert M. Hogarth, rector of St. Paul's-in-the-Desert, Palm Springs, Calif., has retired from the active ministry.

The Rev. Frederick A. Martyr, rector of All Saints' Church, Long Beach, Calif., will retire from the active ministry on February 27th. He has been rector of All Saints' Church since 1926.

Ordinations

Priests

Dallas: The Rev. Don R. Winfield was ordained priest on January 3d by Bishop Burrill, Suffragan Bishop of Dallas, at Christ Church, Dallas. Presenter, the Rev. B. L. Smith; preacher, the Rev. T. H. McCrea. Fr. Winfield is vicar of St. Patrick's Church, Pleasant Grove, Dallas, Tex., and St. Peter's Church, Urbandale, Dallas. Mailing address: Box 1120, Route 3, Mesquite, Tex.

Long Island: The Rev. Perry R. Williams was ordained priest on December 27th by Bishop Scaife of Western New York, acting for the Bishop of Long Island, at St. John's Church, Sharon, Pa. Presenter, the Rev. L. E. Gressle; preacher, the Rev. Jesse Trotter. To continue as assistant of St. John's Church, Sharon.

Michigan: The Rev. Francis Bryant was ordained priest on December 22d by Bishop Hubbard, Suffragan Bishop of Michigan, at St. John's Church, 1215 Leng St., Bay City, where the ordinand is vicar. Presenter, the Rev. David Davies; preacher, the Rev. S. S. Rood.

The Rev. William S. Logan was ordained priest on December 30th by Bishop Hubbard, Suffragan Bishop of Michigan, at Christ Church, 942 E. Jefferson, Detroit, where the ordinand is curate. Presenter, the Rev. W. B. Sperry; preacher, the Rev. William Aulenbach.

The Rev. James R. Whittemore, son of the Bishop of Western Michigan, was ordained priest on December 23d by Bishop Whittemore of Western Michigan, acting for the Bishop of Michigan, at Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, Mich. Presenter, the Rev. J. C. Kolb; preacher, the Rev. Knud Larsen. The ordinand is curate at Christ Church.

Minnesota: The Rev. Webster Gesner Barnett was ordained priest on December 22d by Bishop Gesner, Bishop Coadjutor of South Dakota, acting for the Bishop of Minnesota, at the Church of the Good Shepherd, Windom, Minn., where the new priest is in charge. He also serves Calvary Church, St. James, Minn. Presenter, the Rev. Lionel Harrison; preacher, Bishop Keeler of Minnesota. Address: Windom.

Missouri: The Rev. William Baxter, assistant at the Church of St. Michael and St. George, St. Louis, Mo., was ordained priest there on December 23d by Bishop Lichtenberger, Bishop Coadjutor of Missouri. Presenter, the Rev. Dr. J. F. Sant; preacher, the Rev. Dr. C. F. Penniman.

The Rev. William K. Tibbett was ordained priest on December 16th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at the Church of the Ascension, St. Louis, Mo., where the ordinand is assistant. Presenter and preacher, the Rev. A. M. MacMillan.

New York: A number of deacons were advanced to the priesthood on December 9th by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York. The Very Rev. Lawrence Rose was the preacher.

The Rev. Langford Baldwin, presented by the Rev. Lemuel Winterbottom, will be vicar of St. Barnabas' Church, Ardsley, N. Y., and St.

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CHANGES

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The Rev. William Lever Bates, Jr., presented by the Rev. B. A. Hemsley, will serve St. Paul's and Trinity Church (one church) in Tivoli, N. Y.

The Rev. Charles Howard Briant, presented by the Rev. D. W. Lloyd, will serve St. Peter's Church, Stone Ridge; St. John's, Great Falls; and All Saints', Rosendale. Address: Stone Ridge.

The Rev. William H. Crawford, presented by the Rev. Dr. W. N. Pittenger, will be chaplain of Pomfret School, Pomfret, Conn.

The Rev. Hugh E. Cuthbertson, presented by the Rev. H. O. Bingley, will be assistant of St. John's Church, New York.

The Rev. Kenneth Gordon Drescher, presented by the Rev. R. G. Rogers, will serve the Church of the Regeneration, Pine Plains, N. Y.; St. Thomas', Amenia Union; and St. James', Dover Plains. Address: Pine Plains.

The Rev. Daniel G. O. Gauclair, presented by the Rev. W. E. Sprenger, will assist at Christ Church, Rye, N. Y.

The Rev. Douglas Murray Glasspool, presented by the Rev. Dr. O. R. Rice, will serve St. Simon's Church, Concord, Staten Island, N. Y., and All Saints', Mariners' Harbor, Staten Island.

The Rev. Raymond DeWitt Mallary, presented by the Rev. G. D. Pierce, will be assistant of St. Paul's Church, Burlington, Vt. Address: 120 Bank St.

The Rev. John Andrew Phillips, presented by the Rev. J. L. Germeck, will serve Christ Church, Marlborough, N. Y.; St. Mary's, Mohegan Lake; and St. Agnes', Balmville. Address: Marlborough.

The Rev. Charles Pickett, presented by the Rev. J. W. Stipe, will be assistant of Christ Church, Poughkeepsie, N. Y. Address: 20 Carroll St.

The Rev. Johann Schenk, presented by the Rev. B. C. Newman, will be assistant at St. Thomas' Chapel, New York. Address: 230 E. Sixtieth St., New York 22.

The Rev. William A. Wendt was ordained priest on December 21st by Bishop Boynton, Suffragan Bishop of New York, acting for the Bishop of New York, in the Cathedral of St. John the Divine. Presenter, the Rev. B. C. Newman; preacher, the Rev. Edward Chandler. To continue as assistant at the chapel of Trinity Parish at 40 Monroe St.

Newark: The Rev. Arthur John Ehlenberger was ordained priest on December 22d by Bishop Washburn of Newark at Christ Chapel, Wortendyke, N. J., where the new priest is vicar. Presenter, the Rev. A. R. McWilliams; preacher, the Rev. V. F. Pottle.

Ohio: Several deacons were advanced to the priesthood on December 22d by Bishop Tucker of Ohio at Trinity Cathedral, Cleveland. The Rev. Dr. Cyril Richardson was the preacher.

The Rev. Ira M. Crowther, Jr., presented by the Rev. Dr. D. Maxfield Dowell, will be rector of St. Mark's Church, Cleveland. Address: 174 Edgewood Dr., Berea, Ohio.

The Rev. Edward F. Mason, Jr., presented by the Rev. G. C. Lund, will be assistant of the Church of Our Saviour, Akron.

The Rev. H. Irving Mayson, presented by the Rev. J. C. Davis, will be rector of St. Philip's Church, Akron.

The Rev. John L. Thompson, III, presented by the Rev. J. F. McElroy, will be assistant of St. Mark's Church, Collingswood Blvd. at Virginia Blvd., Toledo.

The Rev. Thomas E. Vossler, presented by the Rev. F. R. Williams, will be rector of Grace Church, Toledo. Address: 604 Stickney Ave., Toledo 11.

Rhode Island: The Rev. Charles Merrill Hall was ordained priest on December 22d by Bishop Bennett of Rhode Island at St. Peter's Church, Mantol, R. I., where the new priest will be rector. Presenter, the Rev. Allen Greene; preacher, the Ven. A. R. Parshley. Address: 440 Fruit Hill Ave., North Providence, R. I.

The Rev. Arthur Russell Lynch was ordained priest on December 23d by Bishop Bennett of Rhode Island at St. Paul's Church, Pawtucket, R. I., where the new priest will be assistant. Presenter, Canon A. F. Roebuck; preacher, Dean Percy L. Urban. Address: 50 Park Pl.

Southwestern Virginia: The Rev. Lewis Roper Shamhart was ordained priest on December 21st by Bishop Phillips of Southwestern Virginia at

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POSITIONS OFFERED (Cont'd.)

LADY-COMPANION, no encumbrances. Age 40-60. Must drive a car. Episcopalian, healthy, be willing to help cook and clean. Reply Mayo, Box 163, Charlottesville, Va.

MISSIONARY ASSISTANT for St. Peter's Church, Philadelphia. Experienced Priest, preferably single, Prayer Book Churchman, willing to serve for three years or more. Salary \$3,000 plus five room apartment. Growing community work, calling, share in Services and Preaching. Position available January 18th. Write Rector, 319 Lombard Street, Philadelphia, Pa.

PRIEST OR LAYMAN in eastern parish, to be in charge of Sunday School and organizations. Good salary and apartment. Reply Box P-676, The Living Church, Milwaukee 2, Wis.

OPENINGS FOR CLERGY of strictly Prayer Book Churchmanship in Mission Fields of Southwest; rural areas of small communities but large opportunity for diligent pastoral ministry. Salary (married) \$3,600 plus house and travel; church buildings; no debt. Confidential. Reply Box Q-677, The Living Church, Milwaukee 2, Wis.

WANTED—PRIEST as Assistant to Minister. Prefer younger man with particular charge of Church School and Youth Activities. Evangelical Parish. Adequate salary and housing provided. Reply Box T-678, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

PRIEST: Age 40; married. Prayer Book Catholic. Now rector of middle-sized parish. Desires change before Lent to growing parish requiring experienced leadership and offering opportunity for exercise of creative ministry. Able to undertake development of new parish or strengthening of established one. Correspondence invited. Reply Box C-670, The Living Church, Milwaukee 2, Wis.

PRIEST, Prayerbook Catholic. Able preacher and successful pastor and teacher. Interested in parish in college town that has possibilities for growth. Widower, 53 years of age. Reply Box C-671, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR desires position in East or Southeast. Thoroughly experienced. Excellent references. Reply Box G-672, The Living Church, Milwaukee 2, Wis.

PRIEST, college and seminary graduate, desires to make change. Salary \$3,600 plus house. Reply Box H-674, The Living Church, Milwaukee 2, Wis.

PRIEST—Married, wide experience, desires suburban or active parish with plenty of work—Sunday School and Youth work. Reply Box R-675, The Living Church, Milwaukee 2, Wis.

RETREATS

PRE-LENTEN RETREAT for Priests, DeKoven Foundation, Racine, Wisconsin. From Monday evening, February 18th to Thursday morning, February 21st. Conductor: Dom Maurus Benson, O.S.B. Cost: \$11. Sponsored by Mid-West Regional Group of the American Church Union. Reservations, with \$1 deposit may be sent to Sister-in-Charge, DeKoven Foundation.

SHRINE

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

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

CHANGES

St. Thomas' Church, Christiansburg, Va., where the ordinand will be rector. Presenter, the Rev. W. E. Roach; preacher, the Rev. Dr. D. L. Gwathmey. Residence: 107 E. Main St.

Upper South Carolina: The Rev. Edwin B. Clippard was ordained priest on December 21st by Bishop Gravatt of Upper South Carolina at St. Luke's Church, Newberry, S. C. Presenter, the Rev. E. H. Weston; preacher, the Rev. J. K. Morris. To be in charge of St. Luke's, Newberry; Epiphany, Laurens; and All Saints', Clinton. Address: Newberry.

The Rev. Manney Carrington Reid was advanced to the priesthood by Bishop Gravatt of Upper South Carolina on December 18th at St. Stephen's Church, Johnston, S. C. Presenter, the Rev. J. K. Morris; preacher, the Rev. A. R. Morgan. To be rector of Trinity Church, Edgefield; the Church of Our Saviour, Trenton; St. Stephen's, Johnston; and Grace Church, Ridge Spring.

Western Michigan: The Rev. Dustin P. Ordway was ordained priest on December 23d by Bishop Whittemore of Western Michigan at Christ Church, Grosse Pointe Farms, Mich. Presenter, the Rev. B. H. Cooke; preacher, the Rev. Knud Larsen. To be assistant of St. Thomas' Church, Battle Creek, Mich.

The Rev. Lester B. Thomas, Jr. was ordained priest on December 15th by Bishop Whittemore of Western Michigan at St. Paul's Church, Greenville, Mich., where the new priest will be rector. Presenter, the Rev. J. G. Carlton; preacher, Dean W. T. Reeves.

Deacons

Erie: William Miles Bayle was ordained deacon on December 21st by Bishop Scaife of Western New York, acting for the standing committee of the diocese of Erie, at the Church of Our Saviour, DuBois, Pa. Presenter, the Rev. W. F. Bayle, father of the ordinand; preacher,

Dean F. B. Blodgett. To study at St. Luke's Seminary, Sewanee, Tenn., until June.

Western North Carolina: Winfield Davis Smith was ordained deacon on December 21st by Bishop Henry of Western North Carolina at St. James' Church, Black Mountain, N. C. Presenter, the Rev. N. C. Duncan; preacher, the Rev. J. W. Tuton. To be in charge of St. James' Church, Black Mountain, N. C., and to minister to patients at adjacent sanatoria.

Depositions

Percy David Jones, presbyter, was deposed from the ministry on December 27th by Bishop Whittemore of Western Michigan, acting in accordance with the provisions of Canon 60, Section 1.

Frederic Witmer, presbyter, was deposed from the ministry on December 27th by Bishop Whittemore of Western Michigan, acting in accordance with the provisions of Canon 60, Section 1.



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

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

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

DENVER, COLO.

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

WASHINGTON, D. C.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barkin, 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
Chelsey 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 INTERSESSION
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. Grieb 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 Street
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evensong 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

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